

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. X.

BATTLE CREEK, MICH., FIFTH-DAY, JUNE 25, 1857.

No. 8.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.,

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

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTRELL, } Corresponding
and STEPHEN PIERCE, } 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 MEETING PLACE.

"The ransomed of the Lord shall return and come to Zion
with songs and everlasting joy upon their heads." Isa. xxxv,
10.

Where the faded flower shall freshen—
Freshen, never more to fade;
Where the shaded sky shall brighten—
Brighten, never more to shade;
Where the sun-blaze never scorches;
Where the star-beams cease to chill;
Where no tempest stirs the echoes
Of the wood, the wave, the hill;
Where the morn shall wake in gladness,
And the noon the joy prolong;
Where the daylight dies in fragrance
Mid the burst of holy song;
Brother, we shall meet and rest
Mid the holy and the blest.

Where no shadow shall bewilder;
Where life's vain parade is o'er;
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where the bond is never sever'd,
Parting, claspings, sob, and moan,
Midnight waking, twilight weeping,
Heavy noontide all are done;
Where the child has found its mother,
Where the mother finds her child;
Where dear families are gather'd,
That were scatter'd on the wild;
Brother, we shall meet and rest
Mid the holy and the blest.

Where the hidden wound is healed;
Where the blighted life re-blooms;
Where the smitten heart the freshness
Of its buoyant youth resumes;
Where the love that here we lavish
On the withering leaves of time,
Shall have fadeless flowers to fix on,
In an ever spring-bright clime;
Where we find the joy of loving
As we never loved before;
Loving on, unchild, unhinder'd,
Loving once and evermore;
Brother, we shall meet and rest
Mid the holy and the blest.

Where a blasted world shall brighten
Underneath a bluer sphere,
And a softer gentler sunshine
Shed its healing splendor here;
Where earth's barren vales shall blossom.
Putting on their robe of green,
And a purer, fairer Eden
Be where only wastes have been;
Where a King in kingly glory,
Such as earth has never known,
Shall assume the righteous sceptre,
Claim and wear the holy crown;
Brother, we shall meet and rest
Mid the holy and the blest.

Sin is a violation of the divine law. The purpose of God cannot be contrary to the divine law. Therefore if everything comes to pass according to the purpose of God, there can be no sin; but *there is sin*; and hence it is evident, that there are things that come to pass that do not grow out of the decrees of God.

THE TWO-HORNED BEAST

OF REV. xiii, A SYMBOL OF
THE UNITED STATES.

BY J. N. LOUGHBOROUGH.

A CHAIN OF PROPHECY,

Is introduced before us in the book of Revelation, of which the two-horned beast is but a link; so in order to definitely understand the subject of the two-horned beast, we must make some inquiries in regard to this chain of prophecy and its symbols. Commencing with chap. xii, to the close of verse 5, of chap. xiv, we find symbols of consecutive events extending from the time of the birth of Christ, to the deliverance of the saints from the earth to stand upon Mt. Zion. Three beasts are presented before us, and these three span the whole period, and form three great links of this chain of prophecy. The dragon, the beast with seven heads and ten horns, and the lamb-like appearing beast, succeed each other in the work here specified. By a careful examination of chaps. xii and xiii, we may ascertain the exact time and manner of the rise of these several powers symbolized.

We understand these three beasts used here as symbols, symbolize three powers or governments of earth. 1st, Because in symbolic prophecy, beasts that are presented before us, are in nearly every instance explained to be governments. See Dan. vii, 3, 17, 18, and viii, 3-7, 19-21. And 2nd, Because the beasts are represented as performing a work that is clearly set forth as the work of governments. We shall not claim that what is said concerning these several powers symbolized is a complete description of *all* the acts of those powers; but that it is the work those powers accomplish in connection with the people of God, that is symbolized and brought forth before us in the specifications of the prophecy.

The first power introduced in this chain of consecutive events is "the dragon," which is represented as taking his position to war against the church of God at the time a man-child is born, who is to rule the nations with a rod of iron. The second power introduced, [Rev. xiii, 1,] "the seven-headed and ten-horned beast," is established by a free gift on the part of the first, the dragon, who "gave him his power, his seat, and great authority." The third power, "the two-horned beast" is introduced as commencing to accomplish its work, symbolized here in this prophecy at the point where the second government meets with an overthrow. It is not represented as directly connected with either of the others, but as an independent power; for when the seven-headed and ten-horned beast receives a deadly wound, this "two-horned beast" is seen coming up. It is not then seen forming itself on the ruins of the first; but already organized it is seen coming up at the very point where the death stroke is struck on the seven-headed beast. See verses 10, 11. We learn from the testimony of verse 14, that these two powers have no reference to the same governments; so no one can claim them to be identical; but the two-horned beast does miracles "in the sight of the first beast." One does the miracles, while the other beholds.

THE DRAGON,

We understand symbolizes Pagan Rome, and is here represented as warring against the woman. The woman [used here as a symbol] we understand represents the church of God as it stood at the

time of our Saviour's birth. That this child was Christ, we may learn by comparing Rev. xii, 5, ("And she brought forth a man-child who was to rule all nations with a rod of iron; and her child was caught up to God and his throne.") with chap. ii, 27; xix, 15, and Ps. ii, 9.

The dragon symbolizes the power that "stood before the woman to devour her child as soon as it was born." Pagan Rome did stand to devour the man-child (Christ) first, in the person of Herod, when he "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men." Matt. ii, 16. And second, in the tribunal of which Pontius Pilate had the charge.

Some writers in order to make an application of the two-horned beast to the Papal church, claim that the seven-headed and ten-horned beast represents kingly Rome, and the dragon, Rome imperial or undivided. Thus they virtually make both symbols of Pagan Rome. But if the dragon symbolizes Pagan Rome, how can the beast of chap. xiii, with seven heads and ten horns, symbolize the same, when it is said, "the dragon gave him his power, his seat, and great authority?" Rome Pagan did not give its power, seat and authority to the kingly form; but kingly Rome was established by actual conquest. But the beast with seven heads and ten horns had power "given him over all kindreds, and tongues, and nations."

From the above reasoning we conclude that this great red dragon of chap. xii, was a symbol of Pagan Rome.

Perhaps a query arises in the mind of the reader on the testimony of verse 9. ("The dragon was cast out, that old serpent, the Devil, and Satan.") How can the dragon be said to be Pagan Rome, when it is called the Devil in the above verse? We understand this Pagan Rome power (the dragon) is called the Devil and Satan in the same sense, and for the same reasons that Peter was called Satan, and Judas a Devil. Peter took the Lord and began to rebuke him, [Matt. xvi, 21-23,] when he began to tell the disciples that "he must go to Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed," &c. Jesus "turned, and said unto Peter, Get thee behind me, Satan; thou art an offense unto me." Here we see Peter is called Satan. Why? "For thou savorest not the things that be of God, but those that be of men." Again as recorded in John vi, 70, Judas is called a Devil. "Have not I chosen you twelve, and one of you is a Devil?" Why call Judas a Devil? The next verse explains it. "He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve." If savoring the things of men, and betraying our Lord gave to Peter and Judas the name of Satan, and a Devil, is it improper to call a government of earth, by the same names that accomplished a similar work on Christ's followers, and put to death during the ten persecutions several millions of the saints of God. This Pagan Roman power carried out the purposes of the Devil in persecuting the church of God, as no power preceding it ever had done; therefore it is called in the text, the Devil and Satan. For a history of these ten bloody persecutions of the church from the time of Nero, A. D. 62, to that of Diocletian, A. D. 303, see Buck's *Theological Dictionary*, pp. 332, 333.

The second symbol introduced before us in the chain of consecutive events of Rev. xii and xiii, as we have already claimed is the beast with "seven heads and ten horns, and upon his horns ten crowns," commonly called

THE PAPAL BEAST.

John says, "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority." This beast has been understood by most of commentators to symbolize the union of church and state in the Roman kingdom, called in other words the Papal Roman kingdom. Wm. Miller gives the following interesting comments on Rev. xiii, 1, 2:

"The Roman kingdom John saw, was like the Grecian in conquering the world; and his march, or power to tread under foot, was equal to that of the Medo-Persian kingdom. His laws and commands were as lion-like as Babylon, and as imperious as Nebuchadnezzar's decree. The Emperor of Rome, who had obtained power by means of the arch-deceiver of mankind, the Devil, [Rev. xii, 9,] having received his august, supreme power over all nations, and exercised the ecclesiastical power of Paganism over the people of the earth—he, the Emperor, called the 'dragon' in the text, would destroy or take Paganism out of the way, [2 Thess. ii, 6, 8,] and would give the saints into the power of the Bishop of Rome. Dan. vii, 25. Thus the Emperor Justinian did give the Pope of Rome power over all the Christian churches, Eastern and Western, and gave him 'his seat,' the city of Rome, in the West; he also gave him great or supreme authority in his pandect or code of laws. This was in the year A. D. 538; from which time the Pope exercised his supreme power over the saints and kings of the earth until A. D. 1798—during 1260 years of Papal supremacy."—*Remarks on Rev. xiii*, p. 6, published Sept. 1844.

These facts stated by Bro. Miller, show us the fulfillment of the specifications in regard to the establishing of the seven-headed and ten-horned beast. The facts in the case are as stated above, that Justinian, Greek Emperor of the Pagan Roman kingdom, gave the Papal church his seat, and authority over his kingdom, and thus fulfilled the specification, "the dragon gave him his power, and his seat, and great authority."

The seven-headed and ten-horned beast received a deadly wound which was healed. An attempt is made by some to blend the dragon and Papal beast together by this specification. It is claimed that Paganism fell A. D. 508, which was a deadly wound: in A. D. 538, the Papacy was established, which healed the wound. But I should conclude the healing of a wound would place the part affected in its former condition. If Paganism (or the dragon) is wounded and healed, when healed, it must be Paganism still. Papacy is not Paganism.

In Rev. xiii, the work of the Papal beast is twice described. His career ends in the first description with the statement, "I saw one of its heads as it were wounded to death; and his deadly wound was healed." These seven heads represent seven forms of government to which the people of this kingdom had been subject. The seventh head or form, was Papal. After our attention is carried down to the point where a deadly wound is inflicted, we are next taken to the time where the dragon gave the beast his power, &c. Verse 4 "And they worshipped the dragon which gave power unto the beast." This must have been at the time the power was given, and from this we conclude that what follows is a second description of this power which made war on the saints of God for forty-two months, (1260 years,) and put to death between 50 and 100 millions of God's people. The second time the description of the Papal power is closed, it ends with, "He that leadeth into captivity shall go into captivity." Then this going into captivity, is the same as the deadly wound.

Instead of claiming that the wound was inflicted on Paganism, and when healed was the Papacy, the position is much more clear that Papacy received its deadly wound in 1798, about which time the temporal sovereignty of the Pope was declared to be

wholly at an end. And, as the healing of a wound is a gradual work, so Papacy a little after that time commenced to rise, while the world beheld wondering. The power that led into captivity the saints of God for 1260 years, did go into captivity in 1798. A long standing quarrel, had existed between the Pope and Bonaparte, which reached its crisis about that time.

"On the 10th of February, 1798, the French army under Berthier, entered Rome, took possession of the city, and made the Pope and the cardinal prisoners. Within a week Pius VI. was deposed; Rome was declared a Republic; the tree of liberty was planted, and the city and the states were delivered up to a long series of the deepest insults, requisitions, military murders, and the general injury and degradation of the feelings and property of all classes of the people. Pius VI. died in captivity. Pius VII. was dragged across the Alps to crown Napoleon and held in duress, and was finally restored only on the fall of the French Empire. The Papal independence was abolished by France, and the son of Napoleon was declared King of Rome."—*Croley on the Apocalypse*. Also *Their's French Revolution*, Vol. IV, p. 246.

By tracing briefly the specifications of this prophecy thus far we have found the time of the commencement and close of the dragon's work, also the commencement and overthrow of the first beast of Rev. xiii. Applying the same principle of interpretation we have thus far followed, in continuing this investigation, we shall expect to find the period distinctly marked for the rise of

THE TWO-HORNED BEAST.

Most expositors of prophecy have located the two-horned beast in the past. One however, looking at the subject concludes that it has not yet completed its work. Read the following testimony from *Josiah Litch*:

"The two-horned beast is represented as a power existing and performing his part after the death and revival of the first beast. If asked for my opinion as to what will constitute that beast with two horns, or the false prophet, I must frankly confess I do not know. I think it is a power yet to be developed or made manifest as an accomplice of the Papacy in subjecting the world. It will be a power which will perform miracles, and deceive the world with them. See Rev. xix, 20."—*Litch's Restoration*, pp. 131, 133.

We, with the above writer shall claim, that the two-horned beast has yet a work to accomplish with the Papacy in subjecting the world. Some who have given expositions of this power, have either blended it with the Papal beast, or claimed it to be the re-establishing of the Papacy under Napoleon. On this, we remark here, that the Papacy when re-established by Napoleon in 1802 did not accomplish such a work as that introduced by the specifications of the two-horned beast. We look upon this work of 1802, when the Catholic religion was again established, as a first step towards the healing of the deadly wound which had been inflicted upon the head of the first beast; but the two-horned beast is to accomplish his wonders in the sight of this beast, whose wound was healed, which clearly shows that the burden of the two-horned beast's work, as marked out in the prophecy is after the healing of that deadly wound.

We shall claim, in passing to this subject, that the locality of the two-horned beast may be found with the same definiteness as that of the beast with seven heads and ten horns, [Rev. xiii,] or the little horn of Dan. vii; neither of which can be defined except by the fulfillment of the specifications given. And when we find a power which in its rise and development fulfills the specifications of the two-horned beast, as marked out in the prophecy, we may be assured that it is the very power which the Lord represents by the prophecy. Were it otherwise, and the prophecy given in an indefinite manner, we of course might be left to guess at its fulfillment. We shall in this investigation follow the rule of interpretation Protestants have followed in the investigation of the Papal beast; which is, to look well that the specifications given in the prophecy, are fulfilled by the power we suppose to be the one specified.

Definite specifications for the two-horned beast are as numerous as those of the first beast. Rev. xiii. And while nearly all are agreed in the application of the first beast, but few attempt to define the two-horned beast. The first specification of this power we shall notice is,

THE TIME OF ITS RISE.

We understand verses 10, 11, clearly mark the time. "He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints. And I beheld another beast coming up." From the above verses we learn that the time when the two-horned beast first occupies a place in the prophecy, is when the first beast goes into captivity. Then John says, "I beheld another beast coming up." Then the point of time where we may commence to look for a power to arise and fulfill the specifications of the two-horned beast, is A. D. 1798.

Whatever application we make of the two-horned beast, we must be careful to apply it to no power that has commenced its career *this side* of 1798; but to some power which at that very time was organized, and answered the description given in the prophecy. Here too is an objection to those theories which would apply the two-horned beast to Papacy re-established. They would locate the commencement of the rise of the power four years this side of the point where the deadly wound is given to the first beast; whereas we learn by the prophecy, that when the wound is given to the first beast, the second has already made a start, and is seen coming up.

This two-horned beast like all the other governments prophesied of in the Bible, is taken up by the prophet when it commences to be connected in some way with the people of God. To illustrate: the Pagan Rome power, (the dragon,) had its commencement at the building of the city of Rome, B. C. 752, yet it is not noticed definitely by the prophet until it conquers Judea, and establishes itself as a universal kingdom, B. C. 31. By these acts, the people of God were brought under its rule, and at the time of our Saviour's birth, as we have already shown, it stood ready to devour him. So in the prophecy before us, John has a view of the persecutions of the church by the Papal rule, and is carried down to the point where this persecuting power is overthrown, and then as this two-horned beast begins to have to do with the church of God, it is introduced before us in the prophecy. The second specification of this power we shall notice, is

ITS LOCATION.

To which we understand we may get a clue by the language of verse 11. "I beheld another beast coming up." These beasts being symbols of governments, must comprise territory and subjects, as well as rulers.

The first beast had the dominion of the Eastern Continent. It received the power, seat, and great authority of the dragon, whose power extended over the then civilized world. Proof. "There went out a decree from Caesar Augustus, that all the world should be taxed." Luke ii, 1. Another proof that the Papal beast ruled the Eastern Continent, is found in Rev. xiii, 7. "And power was given him over all kindreds, and tongues, and nations."

As the first beast covered the Eastern Continent, we must look elsewhere than in that Continent for the territory of the two-horned beast; for two governments cannot bear rule in the same territory at the same time.

But says one, The two-horned beast might have been organized on the ruins of the first government. No; for John tells us the first beast's deadly wound was healed, and the two-horned beast (a distinct power) performs wonders in his sight. So it follows there is no chance to introduce the two-horned beast into the first beast's territory in the manner above proposed.

But some seem determined to have it that France is the two-horned beast, and that Napoleon Bonaparte was the most important actor in fulfilling this prophecy. Our reply is, 1st. France is one of the horns of the first beast. The Franks conquered a portion of the Roman kingdom, and settled in France, A. D.

407. 2nd. France never performed such a work as that to be accomplished by the two-horned beast. At the very time many would have it fulfilling this prophecy, instead of its demanding worship of its subjects, or imposing a mark upon them, it granted free toleration to all religions. Worcester in his *Elements of History*, gives a summary of events connected with the re-establishment of the Papacy as follows:

"(1802,) Europe for the first time since the late revolution, enjoyed the blessings of universal peace. Soon after the establishment of peace, Bonaparte restored the Catholic religion, concluded a convention with the Pope, granted toleration to all religions, and instituted the Legions of Honor," pp. 158, 159.

Others would have us understand that the two-horned beast is England; and some that it is Russia and Poland. These powers none of them ever fulfilled the specifications of the two-horned beast. And if the two-horned beast is any one of the kingdoms of the Eastern Continent, it must be a part of the first beast, and could not be said to be another beast.

If the design of the prophecy of Rev. xiii, was to show that this two-horned beast was in the Eastern Continent, it certainly employs language that conveys a different view. If this was the design, we should expect it to read on this wise, "I will tell thee the mystery of this seven-headed and ten-horned beast; it became a two-horned beast." But he gives us the destiny of the first beast and while contemplating the scene of its overthrow, his mind is caught away by another beast presented before him. If it is another beast, it cannot be a part of the first beast.

As we see no chance to locate the two-horned beast in the Eastern Continent, our attention shall be turned for a few moments to the Western Continent. We inquire, Where is the government marked out as the two-horned beast? We look at South America, its history at that time, [1798,] is summed up in the following. Quite a large portion of it was Spanish Provinces, and so remained until 1813. The remainder of it was under the dominion of other portions of the first beast. We view North America. At that time here was British America, and the Russian Possessions on the North, and to the South West the Spanish dominions of Mexico. Where then was the power? We find no place to locate it except in these United States, which did then exist as an independent republican government, or in the language of the prophecy, "another beast."

It is evident to our minds that the United States being the only organized government in 1798 aside from the first beast, or his extended dominion, and existing itself as an independent government, is the very territory viewed by the prophet in which the work of the two-horned beast was to be performed. As there seems to be definiteness in this specification that marks our own territory as the one viewed by the prophet, we trust we shall have the candid attention of the reader, as we proceed to show that our government has been, and is fulfilling the work assigned to be accomplished by the two-horned beast. The next specification we shall notice, is

THE MANNER OF ITS RISE.

John says, [verse 11,] "I beheld another beast coming up out of the earth." Here is the peculiar manner of its rise: "Out of the earth."

The four beasts, [Dan. vii,] also the first beast [Rev. xiii,] are said to rise out of the sea, [sea, or "waters," denoting "people, nations," &c; Rev. xvii, 15,] by the striving of the winds. These winds, are not the literal winds of heaven. But they symbolize something connected with the movements of the people, like the operations of the winds upon the water. The winds cause raging waves of the sea which cast up mire and dirt. So here are commotions among the people, which caused kingdoms to arise; [aggressive wars:] symbolized by the blowing of the winds of heaven. It was by aggressive wars that the four kingdoms of Dan vii, arose.

John saw a beast, or kingdom, "coming up out of the earth." No winds striving, but it comes up, seeming to indicate an independent rise: not from

the help of others, or by aggressive wars, but contrary to the rise of the first beasts, it seems to have its nourishing qualities within itself; or like the plants of earth, exists subject to such principles as impart to it power to extract from those objects around it that nourishment which is congenial to its growth. "It comes up," and creates no great stir in its first steps of onward progress; but is seen a distinct government, like a weed in some secluded garden. Our attention has been attracted by the plants. Uncultivated, unobserved, a weed has made its appearance. So with these United States in their first appearance as a nation, on the stage of action. A few met in convention, and with boldness framed their declaration, and announced to the world that they were an independent people, and should maintain their just rights.

These United States, since 1798, when first noticed in the prophecy, have not risen by wars and conquest, but by means of that which existed within themselves. Their form of government is such that it attracts other people and States to unite themselves to the Federation; and thus cause a growth in numbers, territory, and industry; or cause the beast to "come up." Some object, saying that there has been a bloody war in these United States; the revolution. That war was before the beast occupies a place in the vision. The Revelator introduces his career at the point where the Papal beast is led into captivity, 1798. When first introduced in prophecy, it is a beast with two horns, speaking; which shows that it had already commenced its work, and rise, when presented before him. To show that this power has not risen by war, but in the manner already presented, I will copy from the *Dublin Nation*.

"In the East there is arising a colossal centaur called the Russian Empire. With a civilized head and front, it has the sinews of a huge barbaric body. There one man's brain moves 70,000,000. There all the traditions of the people are of aggression and conquest in the West. There but two ranks are distinguishable—serfs and soldiers. There the map of the future includes Constantinople and Vienna as outposts of St. Petersburg.

"In the West an opposing and still more wonderful American empire is EMERGING. We Islanders have no conception of the extraordinary events which, amid the silence of the earth, are daily adding to the power and pride of this gigantic nation. Within three years territories more extensive than these three kingdoms, France and Italy put together, have been quietly and in almost 'matter of course' fashion annexed to the Union.

"Within seventy years, seventeen new sovereignties, the smallest of them larger than Great Britain, have peacefully united themselves to the Federation. No standing army was raised, no national debt sunk, no great exertion was made, but there they are. And the last mail brings news of the organization of three more great States about to be joined to the thirty. Minnesota in the North-west; Deseret in the South-west, and California on the shores of the Pacific. These three States will cover an area equal to one half the European Continent.

"Nor is this a mere addition on the map—it is not piling barren Pelion upon uncultivated Ossa. It is an actual conquest of new strength and resources. Already has Minnesota its capital—St. Paul—which has its journals, churches, schools, parties, interests and speculations. The Mormon founders of Deseret are doing what the Puritans did in Massachusetts two centuries ago—taking care to possess themselves of the best lands and waters in their new State. Instead of becoming a lawless horde of adventurers, the settlers in California, are founding cities, electing delegates, magistrates, sheriffs, and Congressmen, as methodically and as intently as if they trod the beaten paths of life on the Atlantic shores of the Continent.

"And with this increase of territory, there is a commensurate increase of industry in the older States. The census of 1850 about to be taken in the United States, will show a growth of numbers, territory and industry, entirely unexampled in human history. Let the 'gray powers of the old world' look to it—let the statesmen of France, Germany, and Russia, read the census carefully though it should startle them. Let despotism count every man of these millions as a mortal enemy, and every acre of that vast commonwealth as an inheritance of mankind mortgaged to the cause of freedom. America is as grand a field for enterprise as when the ships of Columbus first neared the shores of Guahiana."

The foregoing quotation illustrates fully the manner in which this power has arisen. As marked out in the prophecy, it has "come up out of the earth." Grown to its present magnitude without the clash of arms or national debts, while with the other kingdoms it has been just the reverse.

We shall next notice

ITS RISE.

John says, "I beheld another beast coming up," &c.; from which we are led to suppose that wherever the prophecy of the two-horned beast had its accomplishment, a government would be developed enterprising and prosperous.

God has represented in prophecy; the governments of foreign lands at this time, as in a state of brokenness and disunion. "Iron mixed with miry clay." . . . "they shall not cleave one to another, as iron is not mixed with miry clay." England is certainly looked upon by all nations as bankrupt, France is not much in advance. The kingdoms of Spain are in a decaying condition. While we see other kingdoms of earth in this position, and that in their rise they have not answered the specifications of the prophecy, we have been led to look elsewhere than among them for the development of that power. As our own nation has arisen at the right time to answer the specifications of the prophecy, as well as in the right manner, we may with confidence expect it to "come up" [while its career is measured by prophecy as in a rising condition] even to the astonishment of its own citizens. To show how this power has "come up," we will compare the census of 1792, with that of 1855:

	1792.	1855.
Population of U. S.,	3,000,000,	27,114,287.
" Boston,	18,000,	162,629.
" Philadel.,	42,000,	487,500.
" N. Y. City,	30,000,	689,810.
U. S. Imports,	\$31,000,000,	\$281,468,520.
" Exports,	\$26,000,000,	\$275,156,846.
Sq. miles Territory,	800,000,	3,300,000.
Miles of Rail Road,	—	19,834.*
" Telegraph,	—	35,000.
No " Post Offices,	200,	24,410.
Amount of Postage,	\$100,000,	\$7,335,177.

An "English Journalist" [in 1853] speaking of the unexampled growth of the United States, in all the elements of national prosperity, sums up in this wise:

"In an interval of little more than half a century it appears that this extraordinary people have increased above 500 per cent, in numbers; their national revenue has augmented nearly 700 per cent, while their public expenditure has increased little more than 400 per cent. The prodigious extension of their commerce is indicated by an increase of nearly 500 per cent in their imports and exports, and 600 per cent in their shipping. The increased activity of their internal communication is expounded by the number of post-offices, which has increased more than a hundred fold, the extent of their post-roads which has been increased thirty-six fold, and the cost of their post-office, which has been augmented in a seventy-two fold ratio. The augmentation of their machinery of public instruction is indicated by the extent of their public libraries, which have increased in a thirty-two fold ratio, and by the creation of school libraries, amounting to 2,000,000 volumes. They have completed a system of canal navigation, which, placed in a continuous line, would extend from London to Calcutta, and a system of railways which, continuously extended, would reach from London to Van Diemen's Land, (14,350 miles,) and have provided locomotive machinery by which that distance could be traveled over in three weeks, at the cost of 1½d per mile. They have created a system of inland navigation, the aggregate tonnage of which is probably not inferior in amount to the collective inland tonnage of all the other countries in the world, and they possess many hundreds of river steamers, which impart to the roads of water the marvelous celerity of roads of iron. They have in fine, constructed lines of electric telegraph which, laid continuously, would extend over a space longer by 3000 miles than the distance from the North to the South pole, and have provided apparatus of transmission by which a message of 300 words dispatched under such circumstances from the North pole might be delivered in writing at the South pole in one minute, and by which, consequently an answer of equal length might be sent back to the North pole in an equal interval. These are social and commercial phenomena for which it would be vain to seek a parallel in the past history of the human race."

And still year by year they are "coming up," growing in numbers, power and pride. It is stated

*The Railway Guide gives the length of railways in 1856, at 23,242 miles.

that at the recent world's fair in London, the United States was brought into a position among the nations, and obtained a name which far excels all her former reputation. There as the United States displayed her wonderful improvements, her apartment in the great palace was thronged with astonished admirers of her ingenuity.

The rise of this nation, since the time of the settlement of these colonies, just prior to the reformation in the territory of the Papal beast, has not a parallel in human history. And who would dare to say in regard to its spread of dominion, (were it not for the coming of the long expected and Just One,) "Thus far thou shalt go, and no farther!" Some at present are so bold as to state, that should ten or twenty years roll away, United States' boundaries will be the boundaries of North America!

(To be Continued.)

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. JUNE 25. 1857.

THE SEVEN LAST PLAGUES.

(Concluded.)

The second feature of the sixth plague to be observed is the issuing forth of the three unclean spirits to gather the nations to the great battle. And as we have taken the position that the agency now already abroad in the world and known as modern Spiritualism, is the means to be employed in this work; or, rather, as we have applied this scripture [Rev. xvi, 14] to the modern manifestations of spirit power, the question has been asked, how we could think that a work was designated by it, which was already going on, when the spirits are not introduced into the prophecy until the sixth plague, which is still future.

We answer that in this as in many other things, the agencies which Heaven designs to employ in the accomplishment of certain ends, are being, for a while trained to the part which they are to act. Thus before the spirits can have such absolute authority over the race as to gather them to battle against the King of kings and Lord of lords, they must first win their way among the nations of the earth, and cause their teaching to be received as of divine authority and their word as law. This work they are now doing; and when they shall have once got the multitudes of earth under their influence, what fitter instruments could be employed to gather them to so rash and hopeless an enterprise.

To many it may seem incredible that the nations should be willing to engage in such an unequal warfare as to go up to battle against the Lord of hosts; but it is one province of these spirits of devils to deceive; for they go forth working miracles and thereby deceive the kings of the earth that they should believe a lie. Pharaoh might have known from what he witnessed that it was vain for him to withstand the Almighty; yet he rushed blindly and headlong time after time to ruin. Why was it? It was because his magicians "did so with their enchantments." The spirits of devils by the miracles which they wrought through these magicians deceived him and hardened his obdurate heart even to pursue the children of Israel into the midst of the sea. So in the final gathering, the nations will be duped into the belief that they can safely go up to battle against the Lord, the King of saints.

The sources from which these spirits issue, denote that they will work among three great divisions of mankind, represented by the dragon, heast, and false prophet, which we shall call Paganism Catholicism and Protestantism. Not here entering into any particular defense of this application, we shall content ourselves with cursorily remarking that all (at least Protestants) are agreed in regarding the beast as a symbol of Papacy; and that a dragon is the chosen symbol of Paganism may be learned from the fact that it was used to symbolize Rome, so long as Paganism was its national religion; and that the False Prophet is the same as the two-horned beast, may be

seen by comparing Rev. xiii, 11-14 with chap. xix, 20. The two-horned heast being a symbol of these United States may fitly be used as a representative of Protestantism.

This gathering of the nations under the sixth vial, is elsewhere brought to view in the Scriptures, chiefly in the declarations of the Lord by the mouth of his prophets. He says by Joel [chap. iii, 1, 2,] "For behold in those days and in that time when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel whom they have scattered among the nations and parted my land. See also verses 9-16: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning hooks into spears. Let the weak say, I am strong. Assemble yourselves and come, all ye heathen and gather yourselves together round about. Thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes, in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel."

Zephaniah also hears testimony to the same great event, when he says, [chap. iii, 8,] "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."

We have now reached in the course of this article, to the close of the sixth plague; but the Lord has not yet come; for, as we have before noticed, he here declares that he will come as a thief. This is the warning which at this point of time he gives his people: "Behold I come as thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Verse 15. Dr. Clarke's comment on this passage we deem worthy of insertion as helping to understand the meaning of this language. He says: "Here is a plain allusion to the office of him who was called the prefect or overseer of the mountain of the temple. His custom was to go his rounds during the watches of the night; and if he found any of the Levites sleeping on his watch, he had authority to beat him with a stick and burn his vestments. See *Middoth* fol. 34. 1, and *Tamid* fol. 27, 2; 28, 1. Such a person being found on his return home naked, it was at once known that he had been found asleep at his post, had been beaten, and his clothes burnt. Thus his shame was seen—he was reproached for his infidelity and irreligion."

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings, and there was a great earthquake such as was not since men were upon earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. xvi, 17-21.

Thus has inspiration described to us the last judgment which God has appointed to rebellious man in his present state. Some of the plagues we have seen were local in their application; but this one was poured out into the air. The air is a universal element; hence we may conclude that this plague will envelope equally the habitable globe. It will be universal. The air will be tainted.

The gathering of the nations having taken place under the sixth vial, the battle remains to be fought under the seventh; and we here find brought to view the instrumentalities with which he will plead with all flesh. At this time it may be said, "The Lord hath opened his armory, and brought forth the weapons of his indignation." Here we are surrounded with a great cloud of witnesses.

There were voices. Above all will be heard the voice of God. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake. But the Lord will be the hope of his people and the strength of the children of Israel." Joel iii, 16. This, as noticed under the sixth vial, is in close connection with the gathering of the nations. Jeremiah also speaking of the time when the Lord will have "a controversy with the nations," says, "The Lord also shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout as they that tread the grapes against all the inhabitants of the earth." Jer. xxv, 30. Again: says Paul, Whose voice then shook the earth; but now he hath promised saying, Yet once more I shake not the earth only but also heaven. Heb. xii, 26. This will cause the great earthquake such as was not since men were upon the earth.

And thunders and lightnings. Allusion again to the judgments of Egypt. See Ex. ix, 23, And Moses stretched forth his rod towards heaven, and the Lord sent thunder and hail, and the fire ran along upon the ground." The cities of the nations fell. A universal desolation of the earth, when every island shall flee away and the mountains not be found. And great Babylon came in remembrance before God. Read her judgments more fully in chap. xviii.

And there fell upon men a great hail out of heaven. This is the last instrumentality brought to bear upon the shelterless heads of the wicked—the bitter dregs of the seventh vial. We refer again to Egypt for an illustration of the effects of such a judgment as this. Ex. ix, 24. "So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt, all that was in the field both man and beast, and the hail smote every herb of the field, and brake every tree of the field." Why will not the final storm of hail attendant upon the great and final deliverance of God's people, be as literal as this? Is God any less able now to fulfill his threats? By no means; and he has solemnly declared to the wicked, saying, "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isa. xxviii, 17. Again he says [chap. xxx, 30,] evidently speaking of the same time, "And the Lord shall cause his glorious voice to be heard, and show the lightning down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering and tempest and hailstones." And he asks Joh if he has seen the treasures of the hail, which he has reserved against the time of trouble, against the day of battle and war. Job xxxviii, 22, 23.

"Every stone about the weight of a talent." A talent according to various authorities, as a weight, is about fifty-seven pounds avoirdupois. What could withstand the force of stones of such an enormous weight falling from heaven? But mankind, at this time, will have no shelter. The cities have fallen in the mighty earthquake, the islands have fled away and the mountains are not found. Again the wicked

give vent to their woe in blasphemy; for the plague of the hail is "exceeding great."

It would at once be presumed that nothing could survive a destruction so terrible. We are not here however informed of its results. But there is another portion of scripture, namely, Rev. xix, in which the great battle is more fully described, and we there learn that after the beast and false prophet are disposed of, the remnant, all there are left, are slain with the sword of him that sat upon the horse. The earth will then be rid of its inhabitants. The wicked, without distinction or limitation, will then according to the threatening of the Lord [Jer. xxv, 31.] be given to the sword. See also Zeph. i. Then will be accomplished the declaration of Isaiah [chap. xxiv, 1.] "Behold the Lord maketh the earth empty, and maketh it waste and turneth it upside down. . . . The land shall be utterly emptied, and utterly spoiled, for the Lord hath spoken this word."

"And there came a great voice out of the temple of heaven from the throne saying, It is done!" Thus all is finished. The cup of human guilt has been filled up. The last soul has availed itself of the plan of salvation. The books are closed. The number of the saved is made up. The final period is placed to this world's history. The vials of God's wrath are poured out upon a corrupt generation. The wicked have drunk them to the dregs, and sunk into the realm of death for a thousand years. Reader where do you wish to be found after the great decision? But what of the saints while the "overflowing scourge" is passing over? They are the special subjects of God's protection, in whose hands not a sparrow falls to the ground. Many are the promises which come crowding in to afford them comfort. We will notice a few. Ps. xci, 2-10. "I will say of the Lord, he is my refuge and my fortress: my God, in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Daniel speaks of the same time and records a gracious promise of deliverance for those who are written in the book. He says, [chap. xii, 1.] "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Isaiah also says, speaking of him that walketh righteously and speaketh uprightly, "He shall dwell on high; his place of defense shall be the munition of rocks; bread shall be given him; his water shall be sure." Isa. xxxiii, 16. Precious promise, when the vegetable world is crisped beneath a scorching sun, and the rivers and fountains of water are turned to blood. When does it apply? When sinners in Zion are afraid, and fearfulness surprises the hypocrites, and when we are to "see the King in his beauty." Verses 14, 17. And in the prophecies heretofore quoted in this article we have seen that the Lord would be "the hope of his people and the strength of the children of Israel." But on this point we need not multiply testimony, since to produce it all would make it necessary to transcribe a great portion of the Bible. We will offer one reason from analogy. Israel were sheltered from the plagues that fell upon Egypt. When the Egyptians were groping about in thick darkness, the Israelites had light in their dwellings. When the hail was smiting down man and beast, and whatever was in the field, it is said, "Only

in the land of Goshen, where the children of Israel were, there was no hail." And when the first born of Egypt were smitten and there was lamentation and mourning in every dwelling, the destroying angel sheathed his weapon of vengeance as he passed over the habitations of Israel.

So will the saints be sheltered from the stormy blast and windy tempest that shall sweep over the earth in the last days. Would you have a shelter then? Ponder carefully the question. Let the voice of true wisdom answer for you, and when she has answered, do her bidding. If we are right in the application of those scriptures to which our attention has been directed, the scenes there brought to view will soon be fearful realities. It is certain that the Scriptures point us to a crowning scene of destruction and desolation as the close of earth's sinful drama. There is yet opportunity for escape. A few moments more yet linger tremblingly upon the utmost limits of probation, ere they pass away and are gone forever. We entreat you to use them well. There is one way to secure salvation, and that is by faith in Christ and a compliance with its conditions. These conditions are not grievous. They simply require a willing and unfeigned obedience to certain precepts which are holy, just and good. "If thou wilt enter into life keep the commandments." But obedience is no obedience which does not extend to every requirement which God has given to regulate our conduct, and yield to them each implicit service. Remember then that the course of the world for six thousand years has been one of corruption; that many divine institutions have been perverted by the imaginations and inventions of the human heart. The law of God has not escaped these attempts. A "little horn," a "man of sin," "more daring than his fellows," has endeavored to change and modify it. Be careful then to render obedience to God's precepts in a manner that he requires, lest you be found following the traditions of men instead of the requirements of Heaven, and so rendering to the Lord your God a lame and unacceptable sacrifice, that will not avail you in the day of accounts. The truth only can serve as your shield and buckler in the coming battle. With it may we each, writer and reader, be well girded, that we may have confidence and not be ashamed before him at his coming.

EASTERN TOUR.

Bro. SMITH: At our second meeting at Lancaster, Mass., several Advent brethren came in from other towns who listened with interest. A few decided to keep the Sabbath, and subscribed for the Review. We felt confident that a number would take hold of the Third Message as the fruits of these meetings. June 6th and 7th, we were with Bro. S. Howland and family in Topsham, Me. Weary and unwell by labor, traveling, and care arising from the purchase of the Power Press, we found rest with this very dear family.

The 9th we passed up the Grand Trunk R. R. to Island Pond Station, where we found Bro. Barrows of Vermont waiting to take us about twenty miles to his home. We had the pleasure of spending two days with this devoted family. Bro. and Sr. Hutchins were at home. Our communion with these dear friends, especially around the family altar, was sweeter than language can describe. As we saw Bro. and Sr. Hutchins, pale, care-worn and much wasted in flesh and strength, our fears were aroused: First, that they had not been as careful to nourish their strength as they should have been. Second, that a lukewarm, worldly church had suffered them to bear burdens grievous to be borne. Third, that they had not been held up by the prayers of the church, but, rather borne down by laboring in unnecessary trials in the church.

O how precious are God's chosen ones, those to whom he has committed the Message, and are willing to leave all the pleasures and comforts of home, and wear out in the cause of their Master. How carefully should the church watch their wants, their toils, and in every possible way help bear their burdens

and soothe their sorrows. But it is a fact that but very, very few realize anything of their toils, weary feelings, depressed spirits on account of wrongs in the church, and wasted bodily strength, their aching heads, pained lungs and restless nights. Jesus knows it all. Angels sympathize and strengthen. If special strength from heaven should cease, how soon would some of the chosen ones drop into their graves. The church do not feel these things, neither will they, till they open the door and let Jesus in. Then will they sympathize with, and help the faithful, suffering servants of Jesus Christ.

June 10th a large room-full of brethren and sisters assembled at Bro. Barrows', to whom we spoke with some freedom on the present position of believers in the present truth. A few only seem anxious to follow the light while they have it.

The 13th and 14th, we joined the brethren in their general Tent-meeting which was held in Morristown. The gathering was large. We spoke twice on the Sabbath on the subject of the Seven Churches and the judgment with some freedom; but with little effect upon the large congregation of professed believers. We were more than ever satisfied that but few Sabbath-keepers have received into their hearts the testimony to the Laodiceans, so as to love the strait testimony. Social meetings moved heavily. First-day morning the plain testimony reached the feelings of most present, and there was some freedom.

At half past ten we went to the Tent where hundreds were assembled to hear. We presented to the intelligent and candid audience every text in the New Testament which mentions the first day of the week, also every text which mentions the Sabbath of the Lord. Good order was preserved in the Tent, and strict attention was given to the subject. We read the only eight texts in the New Testament which mention the first day of the week, and not one of these texts speak of the day as being holy or a day of rest. We also read from the New Testament where the Sabbath is mentioned fifty-nine times, and in every instance refers to the day on which God rested, the day he hallowed, the only day of the week which he commanded man to keep holy. While speaking we felt that conviction was resting on many minds, that we had the truth of God's word on the Sabbath question. In the afternoon we spoke on the Messages of Rev. xiv, with freedom, then Mrs. W. spoke near half an hour to the large and very attentive congregation with much freedom. The future will determine the amount of good accomplished at this meeting. We were more than ever convinced that but little can be accomplished in New England at present. Bro. Sperry, Hutchins and Phillips will probably visit the West this Summer, and hold some Tent meetings in Michigan in the Vermont Tent.

May the Lord reward Bro. Bingham for his efforts in the interest of this meeting, also his companion, who though not a Sabbath-keeper, welcomed God's people to the good things of her house. J. W.

ALL startling things are gathering and crowding around us in such clusters, and with so striking magnificence, that the most worldly men are beginning to feel that interpreters of prophecy are not, after all, fanatics and madmen; that the apocalypse is not a stupid or impenetrable mystery, but an inspired book; and that the Bible is not behind but far in advance of the age in which we live.—*Cumming*.

Everything that tends to promote religion, should be defended and enforced, everything that hinders it should be rebuked and condemned.

Worldly men seldom read good books, but there is one book they always read, and that is the book of a Christian's life and conversation.

Rashness generally ends in folly and shame; young men are exhorted in Scripture to be soberminded.

The wisdom and mercy of God will be found written on every event which concerns you.

[Translated from the German.]
ONWARD.

Come, brethren! let us onward,
Night comes without delay,
And in this howling desert
It is not good to stay.
Take courage and be strong,
We are hastening on to heaven,
Strength for warfare will be given,
And glory won ere long.

The pilgrim's path of trial
We do not fear to view;
We know his voice who calls us,
We know him to be true.
Then let who will condemn,
But strong in His almighty grace,
Come every one with steadfast face,
On to Jerusalem.

O, brothers, soon is ended
The journey we've begun;
Endure a little longer,
The race will soon be run.
And in the land of rest,
In yonder bright eternal home,
Where all the Father's loved ones come
We shall be safe and blest.

Then boldly let us venture,
This, this is worth the cost!
Though dangers we encounter,
Though every thing is lost.
O, world! how vain thy call!
We follow him who went before,
We follow to the eternal shore,
Jesus, our all in all.

LETTERS.

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

From Sister Wheeler

BELOVED BRETHREN AND SISTERS: I have taken my pen to testify with others, that the arm of the Lord is not shortened, neither is his ear heavy to the cries of his children. I feel he is on the giving hand, making hard things easy, rough places smooth, and crooked places straight, and that he is bringing to light the hidden things of darkness, and causing his children to take up the stumbling-stones and prepare the way for the Third Angel's Message to go with a loud cry. I want to be among the number to rise with the remnant. I know the grace of God is sufficient, for he has promised strength according to our day. I see nothing discouraging, if we are obedient to the voice of the good Shepherd. Although his children may have to pass through sore conflicts with the enemy, yet the Lord will not suffer him to go beyond the length of his chain, and will with the temptation make a way for their escape.

Do we realize, brethren and sisters, the long suffering and tender mercy of God, and with what love he manifests himself towards us? What more could he have done to his vineyard than he has already done in giving his word, his Spirit, and his only begotten Son to suffer, the just for the unjust. And then in this last link of probationary time, while its last sands are falling, we hear the counsel of the faithful and true Witness, to buy of him gold tried in the fire, white raiment, and eye-salve. Do we feel his keen rebuke and chastening as we ought? Do we exercise that becoming zeal in reforming, that is our duty and privilege? And while he stands knocking without, and his locks are wet with the dews of many nights, I fear unless we arouse ourselves and open unto him immediately he will withdraw himself and be gone. We shall then seek him and cannot find him, and call him but he will give us no answer. We are being brought into a very straight place; for though the Lord is long suffering and of tender mercies, and has exercised long patience towards us, not willing that any should perish, yet his Spirit will not always strive, and how awful if we are left to perish with the guilty nations. I realize that God is in earnest with his people, and we ought to give heed to his voice speaking unto us through his prophet Joel, saying, "Turn ye, even to me, with all your heart, and with fasting, and with weeping, and with mourning, and rend your heart and not your garments, and turn unto the Lord your God." His searching eye is upon us, he knows our works,

and will not accept of our divided affections. He is a jealous God, and demands our whole heart with our entire being, all that we have, and are; and does he require too much? Nay, he is not a hard master. He has purchased us with a price far above rubies, even the precious blood of his dear Son.

May the Lord help us to realize the solemnity of the hour we are living in, and aid us to get on the white raiment, &c.

R. B. WHEELER.

Worcester, Mass., June 10th, 1857.

From Sister Waters.

BRO. SMITH: I have been a reader of the *Review* for some time, and its praiseworthy instructions have been meat in due season to me. All the sermon I hear on the Sabbath day, is the reading of the *Review*, which my husband and myself read with much interest. For some time we were the only ones here that had respect to the Sabbath-day. We distributed our books and tracts among the people, and endeavored to show them that they had not got the whole truth yet; for most of them are Sunday-keeping Adventists. There are a few that are trying to find the truth, while the majority scoff and say it is only another new theory. My brother's wife is the only one that is fully persuaded that the Sabbath is binding in the gospel dispensation. She stated to me some three weeks ago her determination to remember the Sabbath day to keep it holy. My prayer is, Lord, give her strength from the Sanctuary on high, and build her up in the most holy faith. By the grace of God assisting us we shall endeavor to get on the white raiment, and anoint our eyes with eye-salve that we may see. I desire an interest in all your prayers.

Your unworthy sister waiting for the kingdom of God.

LAURA J. WATERS.

Weaversville, Mich., June, 1857.

From Sister Weaver.

BRO. SMITH: I am a stranger to you in person, but I hope not in spirit; for I do love the doctrines you advocate. I have been a reader of the *Review* but a short time, but I can truly say it is a welcome visitor. I often feel encouraged while reading the cheering communications from the brethren and sisters. I feel truly thankful to God that my lot has been cast among the commandment-keepers. I commenced keeping the seventh day last May, and I am fully persuaded that it is the true Sabbath that our Father said should be kept holy. There are but three of us who are trying to keep all the Commandments of God and the Faith of Jesus; brother and sister Waters and myself. We meet often and talk of the glorious appearing of our dear Saviour which we think is nigh even at the doors. Our prayer is that when he shall come we may have on the white robe, and that our lamps may be trimmed and burning, and that he will say to us, Come, ye blessed of my Father, inherit the kingdom prepared for you.

MARY E. WEAVER.

Weaversville, Mich., June 3d, 1857.

From Sister Seely.

DEAR BRETHREN AND SISTERS: I feel for one that I must heed the true Witness, and buy gold tried in the fire that I may be rich, white raiment that I may be clothed, and eye-salve that I may see. I believe that Jesus is soon coming to take his ransomed ones home, and I want to be prepared to meet him, and exclaim, Lo, this is my God, I have waited for him. I feel very much cast down at times, seeing no one of like precious faith, and being surrounded as I am by Infidelity and Universalism; it seems indeed like darkness which may be felt. Then again I look at the precious promises left on record, and exclaim, Why art thou cast down, O my soul? My Saviour has said, "My grace is sufficient for thee."

I know not what I could do without the *Review*. It comes laden with the precious truths of the Bible, and also communications from dear brethren and sisters who were instruments in the hands of God in pointing me into the way wherein Christ makes his people free. How oft has my mind been carried back

to the place where we have met to sing and pray.

"They see thy power and glory there,
As I have seen it often too;
They read, they hear, they join in prayer
As I was wont to do.

They sing thy deeds, as I have sung,
In sweet and solemn lays;
Were I among them, my glad tongue
Might learn new themes of praise.

For thou art in their midst to teach,
When on thy name they call;
And thou hast blessings, Lord, for each,
Hast blessings, Lord, for all.

I, of such fellowship hereft,
In spirit turn to thee;
Oh! hast thou not a blessing left,
A blessing, Lord, for me?

I may not to their midst repair,
Yet here thou surely art;
Lord, consecrate a house of prayer,
In my surrendered heart.

To faith, reveal the things unseen;
To hope, the joys untold;
Let love, without a veil between,
Thy glory now behold.

Oh! make thy face on me to shine,
That doubt and fear may cease;
Lift up thy countenance benign
On me, and give me peace."

ELVIRA SEELY.

Salisbury Center, June, 1857.

From Bro. & Sr. Robinson.

DEAR BRETHREN AND SISTERS: Let us strive a little longer for the prize which is at the end of the race. With shame and deep contrition of heart do we confess our lukewarmness and backslidings from God; but we do thank his great name that we yet have hope in his mercy. O how solemnly touching is the appeal of our blessed Saviour, who by his Spirit is making his last call, who is knocking at the door of our hearts. We want to be zealous and repent, and turn to the Lord with full purpose of heart, and lay all on the altar of God that we may possess the gold tried in the fire, and the white raiment which is the righteousness of the saints. What a great work must yet be done for us ere we shall be ready to meet our coming Lord. It is time, high time for us to earnestly seek that needed preparation, humble ourselves under the mighty hand of God, seek meekness and righteousness that we may be hid in the day of the Lord's fierce anger. We can truly say that time looks short to us, and we are determined by the assisting grace of God to overcome, that we may receive the refreshing when it comes from the presence of the Lord.

The brethren and sisters here are striving to arise.

Yours waiting for the kingdom.

PHREMAN, & POLLY ROBINSON.

Caffin, N. Y., June 9th, 1857.

Extracts from Letters.

BRO. S. G. BURTON writes from Pittsfield, Maine, 1857: "I wish to say that the truth is still dear to me, and that I read the *Review* with interest, and I trust with profit. I feel thankful that the Lord has not left us in darkness, but is showing us how wretched we are. I know that I have been in a lukewarm state for some time past, but hope that I shall be enabled to repent and heed the warning of the true Witness, and put on the whole armor of God, having my eyes anointed, that I may see clearly all the precious truths connected with the Third Angel's Message. I do feel that we are living in a very solemn time. Let us awake and be diligent to make our calling and election sure. I do feel that I would rather be a door-keeper in the house of God than to dwell in the tents of wickedness."

BRO. J. G. CURTISS writes from Trowbridge, Mich., June 7th, 1857: "I consider it the duty of every sincere lover of God to stand as a living witness for him and his truth; therefore I will write a few lines to let you know that I love the Lord, and am determined by his help to keep all his commandments. I love

the cause of my blessed Lord and Master, and my daily prayer is that God may pour out his richest blessings upon the church at large, and may we be wholly given up to the service of God. Then we shall obtain immortality through Jesus Christ when he comes to make up his jewels."

Bro. Wm. Lawton writes from West Winfield, N. Y.: "I did feel to say, Amen, after I had read what Bro. White said about the surface work of the testimony to the Laodiceans. I believe without a doubt that when the testimony to the Laodiceans is understood and believed, and we try to live out the testimony before our neighbors, that it will produce a great change, not only in our conversation with our neighbors and with our brethren and sisters, but I do believe that it will lead us to throw aside unnecessary articles of dress. I am perfectly satisfied that if I should try to conform to the world by burdening myself with unnecessary equipage, my brethren and sisters would say at once that Bro. Lawton professed to receive the testimony to the Laodiceans, but it had not produced so much as surface work. But I do feel to praise the Lord for the testimony to the Laodiceans, and it is the desire of my heart, so far as I know it, to understand the testimony, and be zealous and repent, and thoroughly reform; for I want to be an overcomer."

"A word to every brother and sister that has the privilege of reading the *Review*. Brethren and sisters, I want you to remember me in your prayers that I may understand and know how to get down at the feet of my Saviour where I can receive a blessing and not be exalted, and open the door of my heart and let the Saviour in. Praise the Lord for what he is doing for the remnant. And I would ask an interest in the prayers of the friends of truth in behalf of those that have the charge of the *Review*, and books that are being published, for I do feel to praise the Lord that there are a few on the earth that are trying to get the truth in its purity before their fellow mortals."

Bro. D. Chase writes from Fairhaven, Mass.: "I rejoice greatly in the prosperity of the cause as it is reported through the *Review*, and pray that you may be sustained, and may have strength, and grace, and wisdom, equal to your day and trial. The cause is the Lord's, and he will see to his own cause. It will be sustained and gloriously triumph soon. O that men would praise the Lord for his goodness, and his wonderful works to the children of men."

OBITUARY.

FELL asleep in Enfield, N. H., May 2d, 1857, Bro. Thomas Goodhue, aged 61 years, leaving a large family and a large circle of relations and friends to mourn his loss; yet they mourn not as those that have no hope.

He embraced religion more than thirty years ago, and always lived an honest and a sincere Christian, pleasant in his family, peaceful with his neighbors, and respected in society. In 1842 he heard the judgment-hour cry, and believed it, and rejoiced in a soon coming Lord. He met the disappointment with composure, saying, The Lord's will be done. Unshaken in faith he held on, believing the Lord would make it plain. In 1855 he heard of the third and last message; and of the importance of keeping the Sabbath. He examined it carefully and prayerfully. In April, 1856, a sore appeared on his right cheek, which prevented him from labor. It formed a cancer. I called to see him in January, 1857. He said, How glad I be that you have come; for I felt this morning as though I wanted to talk with some one about the coming of the Lord. He said, I made up my mind some time ago to keep the Sabbath of the Lord; for it is right. He did so. About four weeks before he died I called again, found him very low. He said to me, I long to have the moment come when I can go to rest. I am weary of mortality. I feel that all is well. The next morning I bade him farewell, and

saw him no more. But I hope soon, yea, very soon, if faithful, to meet him in the resurrection morn.

J. R. TOWLE.

It becomes my duty to write to you that my father-in-law, Joseph Brooks, fell asleep in Jesus in Brandon, Vt., Aug. 26th, 1856, aged 67 years. He embraced the Sabbath in 1851, and maintained his integrity to the last. Just before he died he said, O how I wish that I could live to see Jesus come in the clouds of heaven. His funeral was attended by Bro. J. Alexander.

J. R. TOWLE.

West Canaan, N. H., June 14th. 1857.

SELECTIONS.

"WHAT MAKES A MAN?"

A TRUTHFUL soul, a loving mind,
Full of affection for its kind;
A spirit firm, erect and free,
That never basely bends a knee;
That will not bear a feather's weight
On slavery's chain, for small or great;
That truly speaks from God within,
And never makes a league with sin;
That snaps the fetters despots make,
And loves the truth for its own sake;
That worships God, and him alone,
And bows nowhere but at his throne;
That trembles at no tyrant's nod;
A soul that fears no one but God;
And thus can smile at curse or ban;
That is the soul that makes a man.

A String of Pearls.

APPLAUSE is the spur of noble minds, the end and aim of weak ones.

It is with life as with coffee, he who would drink it pure must drain it to the dregs.

He that loves sin, and can live in sin, is not in a pardoned state, let him presume as he may.

Friendship is a silent gentleman that makes no parade; the true heart dances no hornpipe on the tongue.

He has a good income who has but few occasions of spending—not he who has great rents and great vents.

To win a soul is your noblest prize, and the greater the number you win, the greater and richer will be that "crown of rejoicing" which you will wear in the day of the Lord.

Are You Sure?

Are you sure that you will live another day?

Are you sure that you are, by the guidance of the Holy Spirit, taking the road which leads to present and future happiness, the way of the faith in Christ your Saviour, a faith which works by love? *Are you sure* you are not deceived by a name to live while you are spiritually dead?

Are you sure you are not injuring the cause of God in your family, in public, by an inconsistent walk? *Are you sure* you are training up your children in the way they should go, and by your example recommending religion to them?

Are you sure your temper is mild and affectionate; that you are of a forgiving spirit and heavenly in conversation, so that others may take knowledge of you that you have been with Jesus? *Are you sure* you never unnecessarily speak of the faults of others when absent? and if you reprove for faults, are you sure that it is in meekness and love?

Are you sure you read the Holy Scriptures daily, and search them, and try to retain and practice what you read?

Are you sure when you pray, that you are earnest, fervent, believing, and importunate? or are you cold, lifeless and formal?

Are you sure you make no vain excuses for not attending the house of God on the Lord's day? Will the excuses you now make be accepted at the judgment day?

Are you sure that you spend nothing in gaudy dress, unnecessary ornaments, expensive food, or vain

amusements which might be spent in a better purpose.

Are you sure that you are not putting off repentance? Beware, for you may die suddenly, be deprived of reason, or given up to hardness of heart.

Friend, ponder these questions, and answer them as in the presence of God; and may the Lord bless them to your soul.

Quench not the Spirit

LET him cease to move upon your heart, and you become *hardened*. And O, think what it is to be *HARDENED*. It is to have all the moral and religious sensibilities of the soul deadened. It is to become reckless and unconcerned. It is to be habitually in such a frame of mind that there are no compunctions for the past, no apprehensions for the future. Deaf to all the calls of mercy; stupid under all the means of grace. It is to be habitually in such a frame of mind that all promises and threatenings are alike disregarded, and all motives and all appeals equally unavailing. As the dead man feels not the burning of the coal lodged in his bosom, nor the flinty rock the softening influences of the showers of heaven, even so is it with him whose heart is *hardened*. He may be in the sanctuary, but the most pungent discourses make no impression. He may witness sacramental scenes, but they inspire no solemnity. Even funeral rites and the burying of the dead affect him not. Spread before him the glories of heaven, and he is not allured.

Point him to the torments of the damned, and he is not alarmed. Lead him to Calvary, and talk to him about the love of Jesus and his dying agonies, and still he is insensible as steel! Friends may entreat, but he heeds it not; ministers may warn, but he repents not; others around him may feel, but he feels not; others around him may weep, but he weeps not, he is hard as rock. The rock may be rived, but it is not melted; it is rock still. It may be broken into a thousand fragments, but there is no softening yet. And so it is with the sinner.

"ETERNITY HAS NO GRAY HAIRS."—The flowers fade, the heart withers, man grows old and dies, the world lies down in the sepulchre of ages, but time writes no wrinkles on the brow of eternity.

Eternity! stupendous thought! the ever present now, unborn undecaying, and undying—the endless chain, compassing the life of God—the golden thread entwining the destinies of the universe.

Earth has its beauties, but time shrouds them for the grave; its honors, they are but the sunshine of an hour; its palaces, they are but as the gilded sepulchres; its possessions, they are the toys of changing fortune; its pleasures, they are but bursting bubbles. Not so is the untried bourne.

In the dwelling of the Almighty can come no footsteps of decay. Its day will know no darkening—eternal splendors forbid the approach of night. Its fountains will never fail—they are fresh from the eternal throne. Its glory will never wane, for there is the ever present God. Its harmonies will never cease; exhaustless love supplies the song.

THE PRINCE OF PREACHERS.—This was the title given to President Davis in his own day. It was surely deserved, if it be true, as has been said, that he never preached a sermon which was not instrumental in, at least, one conversion, while some of his sermons were the means of bringing many to Christ. The secret of his success may be learned from his own words, in a letter to a friend: "It is an easy thing to make a noise in the world, to flourish and harangue, and dazzle the crowd; but deeply to imbibed the spirit of Christianity, to maintain a secret walk with God, this is the labor, this is the work. The difficulty of the ministerial work seems to grow on my hands. Perhaps once in three or four months I preach in some measure as I could wish; that is, as in the sight of God—as if I were to step from the pulpit to the supreme tribunal—I feel my subject. I melt into tears, or I shudder with horror, when I de-

ounce the terrors of the Lord. I glow—I soar in sacred ecstasies—when the love of Jesus is my theme, and, as Mr. Baxter says:

"I preach as if I ne'er should preach again,
And as a dying man to dying men."

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, JUNE 25, 1857

A Theological Babel.

Why is there so much confusion existing among those who are laboring to prove the divinity of Sunday-keeping? They have the same goal to run to; the same object in every case they wish to gain, and the same results arrive at. Why then do they take such a multitude of ways to reach them?

It is a notorious fact that the views of so-called learned and great men on this subject completely overturn, eat up and annihilate each other. This may easily be seen by comparing their testimony, as has often been done in the Review.

"Her creeds are various as her costly towers."

Again we ask, Why is it? Is it not because the attempt to remove from its firm pedestal the ancient and magnificent structure of the holy Sabbath which God in the beginning placed thereon, and rear in its stead a superstructure of human invention, without one divine timber to support it;—is it not because this attempt is a work more impious than the efforts of the sons of men anciently to pierce the heavens with their tower on the plains of Shinar? and as then, has not God now branded confusion upon their language.

But the modern Babel-builders are more censurable than their venerable progenitors: of them it is recorded that when their language was confounded, they "left off to build." And why do not our First-day champions, when they perceive that the arguments by which their cherished theory is supported, are at antipodes with each other, and that they have no more agreement one with another than Christ with Belial, or light with darkness, leave off to build, and abandon their structure to a fate which this very fact plainly proves that it justly merits? We can only ask, Why? for they do not do it.

The ancients then have the advantage of the moderns in this particular: when their language was confounded, they ceased from their abortive labors; but these (though scarce any two of them speak the same thing) who are dabbling with the brick and slime of modern Shinar, persist in their work of confusion with a pertinacity which baffles description.

Beards and Mustaches.

In view of the feeling which is growing up on this subject throughout the country as evinced by the many unshaven faces which one everywhere meets, and considering moreover that some of our correspondents have expressed themselves quite warmly in favor of this reform, if reform it may be called, it may be proper for us to say a word on the subject at this time. We would say then that we must beg to be excused from taking any interest in the question, or discussing its merits or demerits in the Review, as we cannot look upon it as a Bible question.

Like that restriction which would exclude swine's flesh from the list of our eatables, whatever other plea may be urged in its favor, we think it cannot be made to rest upon Bible ground. We do not regard that book as imposing upon mankind at the present time any restrictions on these subjects. Then let every one be fully persuaded in his own mind.

If a person is fully assured that shaving is incompatible with health, we would not of course have him do anything to injure his constitution; and if he thinks that the sympathy between his eyes and his upper lip is such that he cannot shave the latter without injuring the former, we see no other way but that a mustache must develop itself. Though in our opinion the views which many take on these points stand much in need of confirmation.

Again, as to its looks, and the plea that has been advanced, that to share was to mar the divine beauty of the human visage as God designed it, we must remember that all have not the same ideas of beauty, and that in the eyes of many a projecting mustache and flowing beard, are as apt to make a man look like a rough goat as a venerable patriarch, and perhaps more so. We only say, let every one endeavor to form correct views of propriety

and abide by them; and if under these circumstances they can feel free to make a meal of pork steak, or brandish a razor, we have no objections to offer. Upon these subjects, until they shall assume more importance than we can at present attach to them, we design to be neutral; and neutrality, now-a-days, is silence.

Bro. M. E. Cornell writes from Green Spring, O., June 15th, 1857: "The good work of the Lord is prospering here, and the friends of truth are being revived. Prejudice is giving away. Yesterday four lengthy discourses were listened to in the Tent, with more than common interest. We confidently look for much good from these meetings. We remain here another week."

Bro. J. Hart writes from Mackford, Wis: "Our meeting in this place has been one of interest thus far. We hope it will continue. Particulars may appear hereafter."



TENT MEETINGS.

Eastern Tour.

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

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.

New York Tent.

PROVIDENCE permitting, the New York Tent will be pitched for meetings at Kibbyville in the town of Ulysses, Potter Co., Pa., commencing July 4th, and continuing as long as shall be deemed expedient.

Bro. and Sr. White are expected at this meeting on the 4th and 5th, according to previous appointment in the Review. WM. S. INGRAHAM.
R. F. COTTELL.

Ohio Tent.

CONFERENCE AT GREEN SPRING.

PROVIDENCE permitting, there will be a General Conference of Commandment-keepers held in the Ohio Tent at Green Spring, Sandusky Co., commencing Sixth-day, July 10th, at 2 o'clock P. M., and continuing over Sabbath and First-day.

It is to be hoped there will be a general attendance of the Sabbath-keepers, and honest seekers after truth at this meeting. Bro. and Sr. White are expected.

In behalf of the brethren. M. E. CORNELL.

Wisconsin Tent.

THERE will be a Tent Meeting in Dodgeville, Iowa Co., Wis., commencing June 27th, and continuing, the Lord willing, two weeks.

Also one six miles south of Warren Station, Jo Daviess Co., Ills., on the Chicago and Galena R. R., commencing July 11th, and continuing, Providence permitting, two weeks. Those coming on the cars should stop at Warren Station. J. N. LOUGHBOROUGH.

J. HART.
E. EVERTS.

Business Items.

The \$1 receipted to D. Chase for Review to Poor, in No. 4, should have been credited to Sarah Chase.

D. Chase:—One dollar pays A. Chase's paper to No. 18, present Vol. When that is out we will stop it if not heard from.

M. E. Haskell:—Your credit in last Review of \$1, x, 14, should have been \$2, xi, 14, which we so place on book.

Geo. T. Leighton:—We found the balance of your subscription for Power Press at the Express office. All right.

Receipts.

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

FOR REVIEW AND HERALD.

A. Allen 1,00, xi, 1. M. Tyler 1,00, xi, 1. P. Robinson 1,00, xi, 1. Jas. Pierce 1,00, xi, 1. D. Chase (for A. Chase) 1,00, x, 18. Jno. Noyes 2,00, x, 1. Jno. Fishell, jr. (50 cts. each for D. Anderson & A. Fishell) 1,00, each to x, 24. J. R. Towle 1,00, xii, 1. Jno. L. Palfrey 1,00, xi, 1. S. H. Brown 1,00, xi, 1. L. E. Knight 1,00, xi, 1. D. Gale 0,25, x, 20. J. Birdseye 0,25, x, 20. R. Simerson 0,25, x, 20. A. S. L. Clark 1,00, ix, 17. T. Hale 1,50, xii, 14. C. H. Barrows 1,00, x, 14. B. Landon 1,00, xi, 1. D. Hewitt 1,00, xi, 1. P. Dickinson 1,00, xi, 1. A. Smith 1,00, xi, 1.

FOR MICH. TENT.—J. S. Day \$10. J. D. Morton \$10. P. Dickinson \$5. A. Smith \$2.

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 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 12 cents.

Bible Student's Assistant. This is the title of a work is 36 pp. We can recommend this little work as one of great worth to those especially who are engaged in the study of the holy Scriptures. It has been prepared with much care, and considerable expense, and can be had at this Office for \$4,00 per 100, or if sent by mail, post paid, 6 cents a copy.

A Brief Exposition of Daniel ii, vii, viii, ix, also the 2300 Days and the Sanctuary.—This is the title of a work just published, it being our old work on the Four Universal Monarchies of Daniel, &c., somewhat improved. Price, post-paid, 10 cts.

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 Sabbath. Containing valuable articles on 2 Cor. iii; Col. ii, 14-17. Who is our Lawgiver? The two tills of Matt. 23, 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.

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 public editions of the American Sabbath Tract Society, including their History of the Sabbath. Price 10 cts.

Perpetuity of the Royal Law.—Price 5 cents.

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

Liberal discount on these works where \$5 worth is taken. Address URIAH SMITH, Battle Creek, Mich.