

Advent Review,

AND SABBATH HERALD.

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

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"AM I MY BROTHER'S KEEPER?"

Must I my brother keep,
And share his pain and toil?
And weep with those that weep,
And smile with those that smile,
And act to each a brother's part,
And feel his sorrows in my heart?

Must I his burden bear,
As though it were my own;
And do as I would care
Should to myself be done;
And faithful to his interests prove,
And, as myself, my neighbor love?

Must I reprove his sin?
Must I partake his grief?
And kindly enter in,
And minister relief—
The naked clothe, the hungry feed,
And love him, not in word, but deed?

Then, Jesus, at thy feet
A student let me be;
And learn, as it is meet,
My duty, Lord, of thee:
For thou didst come on mercy's plan,
And all thy life was love to man!

O, make me as thou art
Thy Spirit, Lord, bestow.
The kind and gentle heart
That feels another's woe;
That thus I may be like my Head,
And in my Saviour's footsteps tread.

[Selected.]

THE TWO-HORNED BEAST

OF REV. XIII, A SYMBOL OF

THE UNITED STATES.

BY J. N. LOUGHBOROUGH.

(Concluded.)

THE DECREES

Of this two-horned beast in connection with the completion of the image are the important acts that remain as yet unaccomplished by this power. This decree we see (chap. iii,) is enforced by severe penalties. The penalties are deprivation of the privilege of buying and selling, and finally that "as many as will not worship the image of the beast shall be killed." Some tell us that this is too hard an act for the United States to perform; that we need not look for them to pass such laws. But you do not mean to claim that there are no such laws to be passed by the two-horned beast? We have shown by conclusive evidence that the United States is the two-horned beast; and to say that they will pass no such laws, is to virtually deny that the prophecy will have a fulfillment in its remaining specifications.

If you mean to say, as matters stand at present you cannot see why we should expect such a decree, we reply, matters will be different when the decree

is passed. This statement leads to the inquiry for the probable causes of such a decree. The fourteenth of Rev. has a message (verses 9-12,) warning against the decrees of this power described in Chap. xiii, which shows conclusively that a conflict is to ensue between the beast and that class who are called out by the message which warns against him. The beast will inflict penalties if they do not bow to its laws; and the awful judgments of God on the other hand will be threatened by the Third Angel's Message if they yield to those decrees. This company are keeping "the commandments of God and the faith of Jesus."

This same company are introduced in the testimony of chap. xii, 17. "And the dragon (the modern dragon we understand is this two-horned beast. Although to outward appearance he is mild as a lamb, he is at heart a dragon; out of the abundance of the heart the mouth speaketh: "he spake as a dragon") was wroth with the woman, (the true church,) and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus." "The remnant" of the church we understand the same as the remnant of anything; that is, the last end of it. Then the remnant of the church is the last of the church in a probationary state. This then is clearly marked as the same company that are brought out under the Third Angel's Message; for that is the last testimony committed to the church, and therefore fits them to enter upon the conflict with this two-horned beast.

From the above we may readily conclude that this war is to come after the Third Angel's Message has accomplished its work and gathered out those that will heed its call. The dragon we read makes war on those who keep the commandments; so we cannot look for this decree to be passed till the Third Message gains its height. That such laws will be passed is not all speculation. It seems to us even to look at the subject in the light of reason that a conflict must in time come between commandment-keepers and these United States; for those who heed the testimony of the message, come out and keep God's Sabbath, will not respect the Sunday institution, nor regard those laws that enforce it, which only serve to trammel men's consciences. This of course will lead those who find that they cannot sustain their Sunday institution by argument, to resort to some other means.

But revelation shows us that this message will go "with a loud voice," be proclaimed in power, and the honest in heart receive it. Others who refuse to obey its claims, darkness will cover, God's Spirit will be withdrawn from them, then will they pass the decree: then shall we see an image to the first beast, breathing out all the venom of a Romish Inquisition.

Dear reader: events of serious moment are by this testimony brought before us. Do you desire a shelter from the wrath that is to fall on beast worshippers? [Rev. xiv.] Then flee to Jesus, keep all God's commandments and you may escape.

You have a place in society peculiarly your own; endeavor to find out where it is, and keep it.

Error is always dangerous, it cannot be harmless. Always have something doing, or ready to do; for a Christian should never have any idle time.

Never see any one entering into temptation, or indulging in sin, without praying for him.

AN EXHORTATION TO CHRISTIAN PERFECTION.

(Concluded from No. 7.)

WE may judge of the measure and extent of Christian holiness, from the one instance of charity. This virtue is thus described, Charity seeketh not her own, beareth all things, believeth all things, hopeth all things, endureth all things. Now this charity, though it be in perfection, is yet by the Apostle made so absolutely necessary to salvation, that a failure in it is not to be supplied by any other the most shining virtues. Though I have all faith, so that I could remove mountains, though I bestow all my goods to feed the poor, though I give my body to be burned, and have not charity, it profiteth me nothing. The Apostle expressly teaches us, that this perfection in charity is so necessary to salvation, that even martyrdom itself is not sufficient to atone for the want of it. Need we now any other argument to convince us, that to labor after our perfection, is only to labor after our salvation? For what is here said of charity, must in all reason be understood of every other virtue, it must be practiced in the same fullness and sincerity of heart as this charity. It may also justly be affirmed, that this charity is so holy a temper, and requires so many other virtues, as the foundation of it, that it can only be exercised by a heart that is far advanced in holiness, that is entirely devoted to God. Our whole nature must be changed, we must have put off the old man, we must be born again of God, we must have overcome the world, we must live by faith, be full of the Spirit of Christ, in order to exercise this charity.

When therefore you would know, whether it be necessary to labor after Christian perfection, and live wholly unto God, read over St. Paul's description of charity. If you can think of any negligence of life, any defects of humility, any abatements of devotion, any fondness of the world, any desires of riches and greatness, that is consistent with the tempers there described, then you may be content with them; but if these tempers of an exalted charity cannot subsist, but in a soul that is devoted to God, and has renounced the world, that is humble and mortified, that is full of the Spirit of Christ and the cares of eternity; then you have a plain reason of the necessity of laboring after all the perfection that you are capable of; for the Apostle expressly saith, that without these tempers, the very tongues of angels are but as sounding brass, or a tinkling cymbal. Do not therefore imagine, that it only belongs to people of a particular piety and turn of mind, to labor after their perfection, and that you may go to heaven with much less care; there is only one strait gate, and one narrow way that leadeth unto life, and there is no admission, but for those who strive to enter into it. If you are not striving, you neglect the express condition which our Lord requires, and it is flat nonsense to think that you strive, if you do not use all your strength. The Apostle represents a Christian's striving for eternal life in this manner, Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. So that, according to the Apostle, he only is in the road to salvation, who is so contending for it, as he that is running in a race.

Farther; you can have no satisfaction that you are sincere in any other virtue, unless you are endeavoring to be perfect in all the instances of it. If you allow yourself in any defects of charity, you

have no reason to think yourself sincere in any acts of charity. If you indulge yourself in any instances of pride, you render all your acts of humility justly suspected, because there can be no true reason for charity, but what is as good a reason for all instances of charity; nor any religious motive for humility, but what is as strong a motive for all degrees of humility. So that he who allows himself in any known defect of charity, humility, or any other virtue, cannot be supposed to practise any instances of that virtue upon true reasons of religion. For if it was a right fear of God, a true desire of being like Christ, a hearty love of my fellow-creatures, that made me give alms, the same dispositions would make me love and forgive all my enemies, and deny myself all kinds of revenge, and spite, and evil-speaking.

So that if I allow myself in known instances of uncharitableness, I have as much reason to suppose myself void of true charity, as if I allowed myself in a refusal of such alms as I am able to give; because every instance of uncharitableness is the same sin against all the reasons of charity, as the allowed refusal of alms. For the refusal of alms is only a great sin, because it shows that we have not a right fear of God, that we have not a hearty desire of being like Christ, that we want a true love of our fellow-creature. Now, as every allowed instance of uncharitableness shows a want of all these tempers; so it shows, that every such instance is the same sin, and sets us as far from God, as the refusal of alms.

To forbear from spite and evil-speaking, is a proper instance of Christian charity; but yet it is such a charity as will not profit those who are not charitable in alms, because by refusing alms, they sin against as many reasons of charity, as he that lives in spite and evil-speaking. And on the other hand, he that allows himself in spite and evil-speaking, sins against all the same reasons of charity, as he that lives in the refusal of alms. This is a doctrine that cannot be too much reflected upon by all those who would practise a piety that is pleasing to God.

Too many Christians look at some instances of virtue which they practise, as a sufficient atonement for their known defects in some other parts of the same virtue: not considering that this is as absurd as to think to make some apparent acts of justice, compound for other allowed instances of fraud.

A lady is perhaps satisfied with her humility, because she can look at some apparent instances of it; she sometimes visits hospitals and alms-houses, and is very familiar and condescending to the poor. Now these are very good things; but then it may be, that these very things are looked upon as sufficient proofs of humility; she patches and paints, and delights in all the show and ornaments of personal pride, and is very easy with herself because she visits the hospitals. Now she should consider that she places her humility in that which is but a part, and also the smallest and most deceitful part of it. For the hardest, the greatest, the most essential part of humility, is to have low opinions of ourselves, to love our own meanness, and to renounce all such things as gratify the pride and vanity of our nature. Humility also is much better discovered by our behaviour towards our equals and superiors, than towards those who are so much below us. It does no hurt to a proud heart, to stoop to some low offices to the meanest people. Nay, there is something in it that may gratify pride; for perhaps our own greatness is never seen to more advantage than when we stoop to those who are so far below us. The lower the people are to whom we stoop, the better they show the height of our own state. So that there is nothing difficult in these condescensions, they are no contradictions to pride.

The truest trial of humility, is our behaviour towards our equals, and those who are our superiors or inferiors but in a small degree. It is no sign of humility, for a private gentleman to pay a profound reverence, and show great submission to a king; nor is it any sign of humility, for the same person to condescend to great familiarity with a poor almsman. For he may act upon the same principle in both cases.

It does not hurt him to show great submission to a king, because he has no thoughts of being equal to a king; and for the same reason it does not hurt

him to condescend to poor people, because he never imagines that they will think themselves equal to him. So that it is the great inequality of condition that makes it as easy for people to condescend to those who are a great way below them, as to be submissive and yielding to those who are vastly above them.

From this it appears, that our most splendid acts of virtue, which we think to be sufficient to atone for our other known defects, may themselves be so vain and defective, as to have no worth in them. This also shows us the absolute necessity of laboring after all instances of perfection in every virtue, because if we pick and choose what parts of any virtue we will perform, we sin against all the same reasons, as if we neglected all parts of it. If we choose to give instead of forgiving, we choose something else instead of charity.

Thirdly, another motive to induce you to aspire after Christian perfection, may be taken from the double advantage of it, in this life, and that which is to come.

The Apostle thus exhorts the Corinthians, Wherefore my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that our labor will not be in vain in the Lord. 1 Cor. xv. This is an exhortation founded upon solid reason; for what can be so wise and reasonable, as to be always abounding in that work which will never be in vain? Whilst we are pleased with ourselves, or pleased with the world, we are pleased with vanity, and our most prosperous labors of this kind are, as the Preacher saith, but vanity of vanities, all is vanity. But whilst we are laboring after Christian perfection, we are laboring for eternity, and building to ourselves higher stations in the joys of heaven. As one star differeth from another star in glory, so also is the resurrection of the dead: we shall surely rise to different degrees of glory, of joy and happiness in God, according to our different advancements in purity, holiness, and good works.

No degrees of mortification and self-denial, no private prayers, no secret mournings, no instances of charity, no labor of love will ever be forgotten, but all treasured up to our everlasting comfort and refreshment. For though the rewards of the other life are free gifts of God; yet since he has assured us, that every man will be rewarded according to his works, it is certain, that our rewards will be as different as our works have been.

Now stand still here awhile, and ask yourself, whether you really believe this to be true, that the more perfect we make ourselves here, the more happy we shall be hereafter. If you do not believe this to be strictly true, you are but children in the knowledge of God and of religion. And if you do believe it to be true, is it possible to be awake, and not aspiring after Christian perfection? What can you think of, what can the world show you, that can make you any amends for the loss of any degree of virtue? Can any way of life make it reasonable for you, to die less perfect than you might have done?

If you would now devote yourself to perfection, perhaps you must part with some friends, you must displease some relations, you must lay aside some designs, you must refrain from some pleasures, you must alter your life; nay, perhaps you must do more than this, you must expose yourself to the hatred of your friends, to the jest and ridicule of wits, and to the scorn and derision of worldly men. But had you not better do and suffer all this, than to die less perfect, less prepared for mansions of eternal glory? But indeed, the suffering all this, is suffering nothing. For why should it signify any thing to you, what fools and madmen think of you? And surely it can be no wrong or rash judgment to think those both fools and mad, who condemn what God approves, and like that which God condemns. But if you think this too much to be done, to obtain eternal glory, think on the other hand, what can be gained instead of it.

Fancy yourself living in all the ease and pleasure that the world can give you, esteemed by your friends, undisturbed by your enemies, and gratifying all your natural tempers. If you could stand still in such a state, you might say that you had got

something; but alas! every day that is added to such a life, is the same thing as a day taken from it, and shows you that so much happiness is gone from you; for be as happy as you will, you must see it all sinking away from you; you must feel yourself decline; you must see that your time shortens apace; you must hear of sudden deaths; you must fear sickness; you must both dread and desire old age; you must fall into the hands of death; you must either die in the painful, bitter sorrows of a deep repentance, or in a sad, gloomy despair, wishing for mountains to fall upon you, and seas to cover you. And is this a happiness to be chosen? Is this all that you can gain by neglecting God, by following your own desire, and not laboring after Christian perfection? Is it worth your while to separate yourself from God, to lose your share in the realms of light, to be thus happy, or I may better say, to be thus miserable, even in this life? You may be so blind and foolish, as not to think of these things; but it is impossible to think of them without laboring after Christian perfection. It may be you are too young, too happy, or too busy to be affected with these reflections; but let me tell you, that all will be over before you are aware; your day will be spent, and leave you to such a night as that which surprised the foolish virgins. And at midnight there was a great cry made, Behold the bridegroom cometh, go ye out to meet him. Matt. xxv. 6.

The last hour will soon be with you, when you will have nothing to look for, but your reward in another life; when you will stand with nothing but eternity before you, and must begin to be something that will be your state forever. I can no more reach heaven with my hands, than I can describe the sentiments that you will then have; you will then feel motions of heart that you never felt before; all your thoughts and reflections will pierce your soul, in a manner that you never before experienced. You will then know what it is to die; you will then know, that you never knew it before, that you never thought worthily of it; but that dying thoughts are as new and amazing, as that state which follows them.

Let me therefore exhort you to come prepared to this time of trial; to look out for comfort, whilst the day is before you: to treasure up such a fund of good and pious works, as may make you able to bear that state, which cannot be borne without them. Could I any way make you apprehend, how dying men feel the want of a pious life; how they lament time lost, health and strength squandered away in folly; how they look at eternity, and what they think of the rewards of another life, you would soon find yourself one of those who desire to live in the highest state of piety and perfection, that by this means you may grow old in peace, and die in full hopes of eternal glory.

Consider again, that besides the rewards of the other life, the laboring after Christian perfection, or devoting yourself wholly to God, has a great reward even in this life, as it makes religion doubly pleasant to you. Whilst you are divided betwixt God and the world, you have neither the pleasures of religion, nor the pleasures of the world; but are always in the uneasiness of a divided state of heart. You have only so much religion as serves to disquiet you; to check your enjoyments; to show you a hand-writing upon the wall; to interrupt your pleasures; to reproach you with your follies; and to appear as a death's-head at all your feasts; but not religion enough to give you a taste and feeling of its proper pleasures and satisfactions. You dare not wholly neglect religion; but then you take no more of it, than is just sufficient to keep you from being a terror to yourself; and you are as loth to be very good, as you are fearful to be very bad. So that you are just as happy as the slave, that dares not run away from his master, and yet always serves him against his will. So that instead of having a religion that is your comfort in all troubles, your religion is itself a trouble, under which you want to be comforted; and those days and times hang heaviest upon your hands, which leave you only to the offices and duties of religion. Sunday would be very dull and tiresome but that it is but one day in seven, and is made a day of dressing and visiting, as

well as of divine service: you do not care to keep away from the public worship, but are always glad when it is over. This is the state of a half-piety; thus they live who add religion to a worldly life; all their religion is mere yoke and burden, and is only made tolerable by having but little of their time.

Urbanus goes to church, but he hardly knows whether he goes out of a sense of duty, or to meet his friends. He wonders at those people who are profane, and what pleasure they can find in irreligion; but then he is in as great a wonder at those who would make every day a day of divine worship; he feels no more of the pleasures of piety, than of the pleasures of profaneness. As religion has everything from him but his heart, so he has everything from religion but its comforts. *Urbanus* likes religion, because it seems an easy way of pleasing God; a decent thing, that takes up but little of our time, and is a proper mixture in life. But if he was reduced to take comfort in it, he would be as much at a loss as those who have lived without God in the world. When *Urbanus* thinks of joy, and pleasure, and happiness, he does not think at all of religion. He has gone through a hundred misfortunes, fallen into variety of hardships; but never thought of making religion his comfort in any of them; he makes himself quiet and happy in another manner. He is content with his Christianity, not because he is pious, but because he is not profane. He continues in the same course of religion, not because of any real good he ever found in it, but because it does him no hurt.

To such poor purposes as these do numbers of people profess Christianity. Let me, therefore, exhort you to a solid piety, to devote yourself wholly unto God, that entering deep into religion you may enter deep into its comforts, that serving God with all your heart, you may have the peace and pleasure of a heart that is at unity with itself. When your conscience once bears you witness, that you are steadfast, immovable, and always abounding in the work of the Lord, you will find that your reward is already begun, and that you could not be less devout, less holy, less charitable, or less humble, without lessening the most substantial pleasure that ever you felt in your life. So that to be content with any lower attainments in piety, is to rob ourselves of a present happiness, which nothing else can give us.

You would, perhaps, devote yourself to perfection, but for this or that little difficulty that lies in your way; you are not in so convenient a state for the full practice of piety as you could wish. But consider that this is nonsense, because perfection consists in conquering difficulties. You could not be perfect, as the present state of trial requires, had you not those difficulties and inconveniences to struggle with. These things therefore, which you would have removed, are laid in your way, that you may make them so many steps to perfection and glory.

As you could not exercise your charity, unless you met with objects, so neither could you show that you had overcome the world, unless you had many worldly engagements to overcome. If all your friends and acquaintances were devout, humble, heavenly-minded, and wholly intent upon the one end of life, it would be less perfection in you to be like them. But if you are humble amongst those that delight in pride; heavenly-minded amongst the worldly; sober amongst the intemperate; devout amongst the irreligious; and laboring after perfection amongst those that despise and ridicule your labors; then you are truly devoted unto God. Consider therefore that you can have no difficulty but such as the world lays in your way, and that perfection is never to be had, but by parting with the world. It consists in nothing else. To stay therefore to be perfect, till it suits with your condition in the world, is like staying to be charitable till there were no objects of charity. It is as if a man should intend to be courageous some time or other, when there is nothing left to try his courage.

Again; you perhaps turn your eyes upon the world; you see all orders of people full of other cares and pleasures; you see the generality of clergy and laity, learned and unlearned, your friends and acquaintances, mostly living according to the

spirit that reigneth in the world; you are, perhaps, content with such a piety, as you think contents great scholars and famous men; and, it may be, you cannot think that God will reject such numbers of Christians. Now all this is amusing yourself with nothing; it is only losing yourself in vain imaginations: it is making that a rule which is no rule, and cheating yourself into a false satisfaction. As you are not censoriously to damn other people; so neither are you to think your own salvation secure because you are like the generality of the world.

The foolish virgins that had provided no oil for their lamps, and so were shut out of the marriage-feast, were only thus far foolish, that they trusted to the assistance of those that were wise. But you are more foolish than they; for you trust to be saved by the folly of others; you imagine yourself safe in the negligence, vanity and irregularity of the world. You take confidence in the broad way, because it is broad; you are content with yourself, because you seem to be along with the many, though God himself has told you, that narrow is the way that leadeth unto life, and few there be that find it.

Lastly, one word more and I have done: think with yourself what a happiness it is that you have it in your power to secure a share in the glories of heaven, and make yourself one of those blessed beings that are to live with God forever. Reflect upon the glories of bright angels, that shine about the throne of heaven; think upon that fullness of joy, which is the state of Christ at the right hand of God; and remember, that it is this same state of glory and joy that lies open for you. You are less, it may be, in worldly distinctions than many others; but as to your relation to God, you have no superior upon earth. Let your condition be what it will, let your life be ever so mean, you may make the end of it the beginning of eternal glory. Be often, therefore, in these reflections, that they may fill you with a wise ambition of all that glory, which God in Christ hath called you to. For it is impossible to understand and feel anything of this, without feeling your heart affected with strong desires after it. The hopes and expectations of so much greatness and glory must needs awake you into earnest desires and longings after it. There are many things in human life which it would be in vain for you to aspire after; but the happiness of the next, which is the sum of all happiness, is secure and safe to you against all accidents. Here no chances or misfortunes can prevent your success; neither the treachery of friends, nor the malice of enemies, can disappoint you? it is only your own false heart that can rob you of this happiness. Be but your own true friend, and then you have nothing to fear from your enemies. Do but you sincerely labor in the Lord, and then neither height nor depth, neither life nor death, neither men nor devils, can make your labor in vain.—*Law*.

Parental Restraint.

It is necessary to insist upon the generally acknowledged fact that restraint is indispensable for youth, and that the right tone of their manhood depends on the promptness and judiciousness of its administration. While this is admitted, there is everywhere observable a sad failure on the part of parents in opportunely checking and withholding their children from evil. Even in professedly Christian households, we are often pained to see the neglect of this duty. The child gets ahead of the parent by successful acts of rebellion, and having enjoyed freedom from the rein so long, it spurns any future control. Some parents, from mistaken motives, withhold all restraint, or impose the gentlest; others, regardless of anything like systematic training, are only excited to assert their authority when there has been some flagrant defiance of it, and then do it under an exasperation of feeling or impulse of passion which defeats their object; and still others administer their reproofs as if afraid, and more in the form of coaxing flatteries.

The memorable example of Eli should be a warning. He was God's high priest, and, as we have reason to believe, a good man. His two sons, who were in the priest's office, committed the most flagrant and odious crimes, taking advantage of their

priestly position for this purpose, and bringing thereby public discredit on the service of religion. How did the father act in such an emergency? He reproveth them, certainly, and in terms sufficiently significant, but evidently not with that firm determination which would show that he was in earnest. He had very probably treated them with undue indulgence in their younger years, and now in their manhood discovered that they were unwilling to submit to admonition. What could the aged father do to repair the sad effect of his former indiscreet leniency? He should have remembered, at least, his public and responsible station as the official representative of the religion of the nation; he should have considered his accountability to God, against whom the gross offense was committed in the person of his sons; and however, in a domestic point of view, it would have been heart-rending to him, he should have divested these sons of Belial of their priestly robes, and positively interdicted them from ministering at the altar. This would have been some atonement to the offended feelings of the nation; this would have been a high testimony to the purity of religion; and while it would have been exonerating himself from all participation in the crimes committed, it would have arrested the fearful judgments which befell his house, "because his sons made themselves vile, and he restrained them not."

He contented himself, however, with saying, "Nay, my sons; for it is no good report that I hear; you make the Lord's people to transgress." The next we hear is the report of the violent death of these sons in one day, and the capture of the Lord's ark which had been entrusted to their polluted hands; and then the aged father, overwhelmed by these fearful calamities, falling from his seat and dying on the spot! Terrible results these of parental unfaithfulness; and yet we see parallels around us. We see whole households desolated by the vices of children; fortunes squandered, parental hearts broken, and miseries entailed without number, and all traceable to this, that the first errors of the children were not restrained with a firm and determined will on the part of those entrusted with their training.—*Presbyterian*.

If I Perish, I Perish.

ESTHER IV, 16.

I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I'm surely doomed to die.

But you will not perish, weeping, trembling, soul. He has told you you shall not. He has sworn by his own name that you shall not. He loves you too well to let you perish. He has bought you with too dear a price to deliver you so easily to the power of the enemy. Go to him, he will recall Calvary; go to him with your doubts, he will remember Gethsemane; go to him with all your temptations and fears, he will recall the wilderness, the pillar and the mount. No, you can never perish with such a sympathizer, such a compassionate friend, such an Almighty Saviour to befriend you. Then let not the light of hope so soon fade. Did he ever reject one yet? Did ever poor, trembling sinner come to him on earth, and go away refused of his petition? And does he not himself say that he is the same yesterday, to-day and forever? The same is his power to uphold; the same to pity, the same to love, to guide, to accept, that he ever was. You are not worse than a thousand others. Paul was more blasphemous; Magdalene was more corrupt, the dying thief more abandoned—and were they refused? Our desire to go never equaled his desire to receive us. Our wants of grace never surpass his readiness to supply. Our wish for happiness is always behind his willingness to bestow it. Go, then, he will not refuse. Go and be blessed. Go and touch the extended sceptre and rejoice, and all heaven will rejoice with you; the angels of God will tune a higher note of praise on their harps of gold, and star will whisper it to star, till the whole of God's bright universe shall sing with joy at the return of a long lost soul.

Keep a good conscience let it cost you what it may.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. JULY 16, 1857.

"THE LAW OF THE CHRISTIAN SABBATH."

A TRACT bearing the above title has been placed in our hands for review. We cannot tell what denomination of professed Christians it may be, under whose patronage and sanction it is issued, as it simply bears at the close, the indefinite signature, "Tract Society, 200 Mulberry-st., New York." But unlike those works which teach that the Sabbath is abolished and done away, it has the advantage of having the Scripture upon its side in that it contends for the existence of a Sabbath from creation to the present time, and for its importance, and sanctity. In any work taking this position there is much with which all who esteem the "Sabbath a delight, the holy of the Lord," and "honorable," are happy to agree.

But there are points upon which we think the author errs from the Scriptures; reasoning wherein he turns his back upon revelation, the only reliable lamp for our feet, and encompasses himself with sparks of his own kindling; reasoning by which he endeavors to relax and modify the claims of the Sabbath law, and the definiteness of the institution, so as to accommodate it to a colossal tradition which now sits brooding over Christendom. Here only have we any strictures to offer; and as we present the reasons for the view we entertain, every reader will of course resolve himself into a committee of one, to deliberate and decide for himself upon their validity.

So far as we have occasion to extract, we shall give the tract entire, and in such portions that no chain of argument will be broken, so that the force of the reasoning, should any be perceptible, may not be destroyed.

We have said that there was much with which every Sabbath-keeper would agree. Under this head is mainly the following, which may be entitled

THE IMPORTANCE OF THE SABBATH.

"The law of God cannot be despised or violated by any nation without exposing it to the righteous judgments of heaven. The kingdoms of the earth are placed under the eye and control of Him who is 'Governor among the nations.' Ps. xxii. 28. The nation and kingdom that will not serve God shall be utterly wasted." Isa. lx. 12.

"Thus it was that God dealt with the heathen nations of Canaan, when the cup of their 'iniquity' was 'full.' It was so with idolatrous Egypt, which has become 'the harshest of kingdoms,' and with Nineveh also, of which God said, 'I will make thy grave; for thou art vile.' Nahum i. 14. If Tyre, once the mart of the world's commerce, has become a rock on which the fisherman dries his nets; if Edom has become a 'desolate wilderness;' if 'the pride of Moab' has been 'trodden down;' and if, later still, France, Spain, Austria and Italy, have been the scenes of frightful convulsions and bloody wars, surely these impressive facts have been recorded on the page of history to teach us that God punishes guilty nations as such for the violation of his laws, and that 'verily he is a God that judgeth in the earth.' Ps. lviii. 11.

"Again, the violation of the law of the Sabbath in an especial manner provokes the divine judgments. It was one of the crowning proofs of the wickedness of Judah and Israel, that they had ceased to honor the day of God; and one of the causes of the Babylonish captivity was indicated in the declaration, 'They polluted my Sabbaths; then I said, I would pour out my fury upon them.' Eze. xx. 21. How awful was the warning addressed to rebellious Judah: 'But if ye will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.' Jer. xvii. 27. And when Judah was carried away into captivity, it was 'to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths.' 2 Chron. xxxvi. 21. Is all this an inexplicable mystery? Has it no instruction for us? no application to the times in which we live? no voice of warning for our guidance? On the contrary, is it not clear that if the Sabbath be deliberately violated by a nation in direct defiance of divine law, then, unless mercy interpose, heavy chastisement must be poured out upon it?"

"Again, we find that where the truth of God is abandoned, his ordinances will be dishonored. Thus was it with the people of Judah, of whom God said, 'I will not turn away the punishment thereof: because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err.' Amos ii. 4.

"It is thus that Popery has made void the law of the Sabbath by her traditions, and that in two ways: first, she has dragged down this blessed day of God from its place of peculiar honor, and has degraded it to a level with the feasts and fasts of the Romish calendar, making her numerous holidays of equal authority with the holyday of God.* The consequence is that, in all Popish countries, the holidays are better observed than the Sabbath, just because superstition and will-worship are dear to the carnal heart. Second, she has robbed the law of God of its full authority. She has contracted the Scriptural limits of the Sabbath, and made it a half instead of a whole Sabbath.† Hence we find, when the mass is over at noon, the rest of the day is regarded as a holiday. We refer not here to countries like our own, where she accommodates herself to the religious feelings and habits of the community, but to other lands where she holds paramount sway. There one-half of the Sabbath is devoted to amusement and sensuous enjoyment. Before famine and pestilence swept Ireland as with the besom of destruction, crowds of the population might be found, after mass, playing at the game of foot-ball, wrestling in the meadow, or drinking and dancing in the public-house, while many of the priests themselves are wont to spend the evening of the Sabbath in gay society. And when we look to France—the military review, the horse-race, the opening of railways, take place on the Sabbath, while the population of Paris is divided between the attractions of Versailles, the Luxembourg, and the Louvre, and the numerous theatres which are thrown open by authority for those who are 'lovers of pleasure more than lovers of God.'

"If we go to Rome, the center and source of that gigantic superstition which flings its dark shadows over the continent of Europe, we find public 'lotteries' in active operation on the Sabbath, over which cardinals themselves preside.‡ And in Spain, after mass is over, the queen and her court, surrounded by multitudes of her people, are present at the bloody and revolting bull-fight. If it be said this laxity prevails also in Protestant countries on the continent, for this a two-fold reason may be assigned: first because the foreign reformers, not excepting Luther himself, gave an uncertain sound on the obligations of the Sabbath, and retained so much of the system they had abandoned as to leave to their countrymen a low and imperfect standard of Sabbath observance; and, above all, because the Spirit of the Reformation is well nigh dead in Germany, rationalism and infidelity have taken the place of evangelism, and 'the salt has lost its savor.' It is encouraging to know that, wherever evangelical truth has been revived on the continent, there also is awaking a corresponding zeal for the sanctification of the Lord's day.

"Again, the Scriptures teach that the Sabbath law admits of no compromise either with the claims of covetousness on the one hand, or of sinful pleasure on the other. Not with covetousness, for it is written, 'Ye cannot serve God and mammon.' Luke xvi. 13. Neither, again, will this law of the Sabbath 'strike hands' with those who are lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: 'from such' an inspired Apostle commands us to 'turn away.' 2 Tim. iii. 4, 5.

"But we are told again that 'the Sabbath is a Jewish institution.' The law of the Sabbath occupied a place on those tables of stone on which the great Lawgiver inscribed with his own finger a law which the Author of the New Testament dispensation declared that he came 'not to destroy, but to fulfill.' Matt. v. 17. The Sabbath was no merely ceremonial or transitory law. Born, as the institution itself was, so to speak, in Paradise; recognized by patriarchs from Noah onward, as indicated by the division of time into weeks; lost and trampled down under the hoof of slavery in Egypt, (as it has ever been where slavery has prevailed,) but experiencing a resurrection in the wilderness, where Israel was free to

*"Q. How are we to keep holy days?—A. As we should keep Sundays."—*Bulter's Catechism*.

† St. Alphonsus Liguori (canonized in 1839) teaches in his 'Moral Theology,' that 'the Church may decree that the observance of the Lord's day, which is not of divine but ecclesiastical appointment, shall only continue for a few hours.' See the original Latin quoted in Blakeney's 'Awful Disclosure,' p. 117.

‡ See 'Rambles in Rome,' chap. xxv, by the Chevalier de Chatelain."

serve and sacrifice, to worship and give praise to their fathers' God—the covenant of Sinai gave awful sanction and permanent establishment to a 'law,' which, from the beginning, had its moral claims over the race, and was emphatically 'MADE FOR MAN.'"

With most of the above testimony every advocate of the fourth commandment will be well pleased. The testimony concerning the Papacy, might have been enlarged. We shall have occasion to notice this again when we come to show what the Papacy has done, and that the manner in which it observes the Sunday, is not inconsistent with the institution itself; since, like all other of its feasts, it is a child of the church, or, according to the testimony of Catholics themselves, "not of divine but ecclesiastical appointment."

Such authority as this for Sunday-keeping Protestants will not admit. But as the fourth commandment requires that the seventh day be set apart to a religious use, and the Protestant world are found generally observing another day; or at any rate as a different day is now generally kept from that observed by the Jews to whom the law was given, and who would be as likely as any people to understand what is required by the fourth commandment, an explanation of the change must be made, and that too in accordance with the teachings of Scripture, which only Protestants will allow as authority in matters of religion.

Now if the fourth commandment does require the observance of a particular and definite day, that people to whom were committed the "lively oracles," who lived in its acceptable observance, as far as the day is concerned, for two thousand years, among whom Christ lived, joining with them in the observance of their day of rest, as we learn from the record of his life;—that people, we say, could not be mistaken in the day to be kept. But they kept the seventh day of each week; and professed Christians of the present day generally keep the first. From these facts but two conclusions can be drawn: either that the fourth commandment does not sanction the practice of Sunday-keeping; or, that it is indefinite, and enjoins no day in particular, but becoming exceeding broad, embraces the whole week, and spreads its wings of protection equally over the observer of the seventh, the first, the second day, or any other that may be chosen. One of these conclusions must be taken without possibility of evasion.

(To be Continued.)

WHEN WILL THE TEMPORAL MILLENNIUM COMMENCE?

Look at the following picture of the city of New York, the metropolis of this nation, which boasts of enlightenment and christianity—New York, the very head quarters of various Missionary, Reform and Tract Societies, who are apparently bolstering up themselves and others in the belief of the world's conversion, and the universal triumph of religion in this dispensation, and tell us when, in the order of things, such a time will commence. We would like to put this question to every infatuated believer in a view so monstrously irrational. We feel discouraged for any who are indulging in so delusive and groundless a hope. It is a sign that a reform is true when it begins at home. Before, therefore, so many men, and so many dollars are expended upon far distant shores, we want to see reformed the wretches of our own country, who though living in a land blazing with light of civilization are heathen still, with a moral character more hideously misshapen, perhaps, than even the devotees of Paganism. We want to see enough "salt" which has not lost its "savor," manifested here to preserve the morals of the city of New York from rotting in its very streets; enough to save the city from becoming a second Sodom; before we rest our faith upon the permanence and holiness of any edifice built of material drawn from the slough of heathenism.

However bad the state of things might now be, if it was growing better, if there was evident improvement from day to day, there might be chance to hope;

but when we see things growing worse and worse, and have the positive affirmation of Inspiration that they shall grow worse continually till God overwhelms the world in one great and final outburst of his indignation, where is there ground for faith? Let each ponder the following statements and answer promptly:

"OUR COMMERCIAL METROPOLIS.—Sixteen murders have been perpetrated in this city since the 1st of April, about which time Mayor Wood began to develop his programme of violent resistance to the laws, and the whole army of grog-sellers bade defiance to any legal interference with their desolating traffic. There have been at least twice sixteen attempts at murder, beside violent assaults and run-hole fights without precedent. Ten thousand hardened and hopeless female outcasts swarm the streets at night; two thousand children, under the guise of peddlers, from the ages of ten to sixteen, penetrate every public building, store and office in the city, to beg, steal, spy for burglars, and on their own account practice those vices which cannot be named in respectable language; five thousand great and small gamblers prey upon the credulous and the infatuated, standing all day at the doors of their dens in Broadway, as well known in name and profession as the Mayor himself; ten thousand lazy, drunken, thieving short-boys, swill-boys, killers, roughts and rowdies of other names, lounge on the rum-cursed corners of the streets, making day disgusting, night hideous, and travel dangerous to all who can be suspected of having respectability or money; thousands of emigrant swindlers, mock auctioneers, lottery dealers, policy backers, pick-pockets, hall thieves, burglars, wharf-rats, area-sneaks, pimps and vampyres, practice their knaveries as openly and with as little fear of punishment as though they were engaged in the most virtuous and legitimate of human purposes. The swell-mob of London, flying from the argus eyes of a real police and the unendurable felons of San Francisco, expatriated by the bullet and the hemp of the Vigilance Committee, are received here with open arms, parade our streets, under not only the toleration but the protection of our police, carry our primary elections, and fill high places on our nominating committees. On every hand we have vice and crime, and splendor; crime, vice, ruin and beggary.

"And this is the metropolis of the Western World to day, full of uncleanness within and without; the disgrace and sorrow of all good citizens; the very Mecca of political and moral rascals throughout the world.—*Tribune*."

TENT MEETING AT DODGEVILLE, WIS.

THE above meeting commenced as appointed in the *Review*, June 27th, and held over two Sabbaths and First-days, and evenings of the week between. It was a meeting of deep interest from its commencement to its close. On First-days our Tent was filled. Evenings of the week our congregations were from 500 to 700. We presented them the subject of "Endless life alone through Christ," and the prophecies, especially those that mark out our present position. Deep interest was manifested in the word spoken. The ministers of the several churches in Dodgeville were very busy in warning their members to keep away from us; but it had the effect to awaken an interest among the candid portion of their members to go and hear. Some of their members have already become convinced of the Sabbath question.

There were many infidels in Dodgeville, who gave us a candid hearing, and took it upon themselves to treat us kindly. One individual informed us that he had not attended a religious meeting in fourteen years. He attended all our meetings and seemed much interested. One of them said to us, "The infidels are the most interested of any of your hearers." Yes, we replied, they seem like candid men. Said he, "They have seen many inconsistencies in the way the Bible is commonly explained, and did not once think there might be another mode of interpretation adopted that would harmonize the difficulties. As you teach the Bible, it looks clear and plain, and appears like a different book."

We don't know but it may look like a hard thing to expect infidels to take the present truth; but we believe some of them are more subjects of God's favor than hard sectarians. "Stumbling-blocks" have been laid in their way, and they have stumbled over

them. May the Lord rescue some of them, is our prayer.

It was a mystery to these infidels that we did not beg for money. "Why," they would say, "how do you live?" We would tell them that we believed God required his people to go with a free gospel, and that there was a sacrifice required on their part to advance it. Unknown to us, they got up a subscription and raised \$22.00, and urged it upon us. This to us is a token of their interest in the advancement of the cause.

On Second-day morning Bro. Hart baptized three souls. We expect that more will soon take their stand with the commandment-keepers there. Our hearts are encouraged still to labor on. We pitch our Tent this week in Green Vale.

J. N. LOUGHBOROUGH.

E. EVERTS.

J. HART.

Round Grove, Ills., July 9th, 1857.

MEETINGS IN VI.

BRO. SMITH: We have been somewhat encouraged in our meetings recently. Our Tent was pitched on the 29th of May, at Right's Mills in Montpelier. We remained here two Sabbaths and First-days; but the weather was so cold that we held our meetings in a meeting house near the Tent, most of the time. The interest to hear the truth increased. When we first went there, a few men seemed to think that with a slight effort we could be disheartened and worried from our purpose to spread our position before them. But no, no, we have too much love for the blessed truth, and too much confidence in the God whom we serve, to think that man, whose breath is in his nostrils can counteract the purpose of God.

Some good confessions were made in public by a brother living near, who had professedly kept the Sabbath for years, and who acknowledged he had had more of the theory of the message than the spirit. This led his family and others to feelings and reflections quite different about the truth.

This brother followed the example of our Lord and Master in the ordinance of baptism, as he had not before. His family followed down to the water-side, and there the blessing of the Lord rested down. His mother (eighty-six years old) a keeper of God's holy Sabbath, was present, and rejoiced with us. His companion here resolved to keep the Bible Sabbath. Two weeks from this time (the Sabbath and First-day after the Tent meeting at Morristown) we returned here and held meetings, which were deeply interesting. Again we went down to the peaceful and pleasant river, where the companion of the brother above referred to and their daughter were buried with Christ by baptism. The daughter had just embraced religion. Her confessions, exhortations and entreaties to her parents, husband and brothers and sister were deep and feeling, at this place. Praise the Lord. Others decided to keep all the commandments of God, and others when we left were greatly interested. May the good Shepherd of the flock regard his people with tender care in this place. Bro. Sperry and Pierce, and other Brn. were with us here.

Yesterday we had the privilege of baptizing four lovers of the last message of mercy, in this vicinity. May the Lord graciously preserve and keep them in the path of duty and they finally share in the reward of eternal life.

Our visit with Bro. and sister White in our place was refreshing and encouraging to us. I might speak of other meetings of interest among the remnant, recently held; but I trust I shall shortly see you, and we shall speak face to face.

Yours in love and hope.

A. S. HUTCHINS.

Barton Landing, Vt., July 1st, 1857.

DESTROY.

OUR Saviour said that he came not to destroy the law. The original of this word is *kataluo*. It may be of interest to some to know how it is used through out the New Testament.

The following is Robinson's definition of this word, as given in his Lexicon, and its complete use in the New Testament.

Its signification. 1. To dissolve, to break down, to disunite the parts of any thing; hence spoken of

buildings, or the like, to throw down, to destroy. Matt. xxvii, 40. Tropically, to destroy, to put an end to, to render vain. e. g., Matt. v, 17; Acts v, 38, 39. 2. To let loose, to unbind, e. g., from a chariot. Its use.

Matt. v, 17. Think not that I am come to destroy

— I am not come to destroy, but to

xxiv, 2. that shall not be thrown down,

xxvi, 61. I am able to destroy the temple,

xxvii, 40. Thou that destroyest the temple.

Mark xiii, 2. that shall not be thrown down,

xiv, 58. I will destroy this temple,

xv, 29. Ah, thou that destroyest the temple,

Luke ix, 12. and lodge and get victuals,

xix, 7. gone to be guest with a man that

xxi, 6. that shall not be thrown down,

Acts v, 38. he of men, it will come to nought,

39. if it be of God, ye cannot overthrow

vi, 14. Jesus of Nazareth shall destroy this

Rom. xiv, 20. For meat destroy not the work

2 Cor. v, 1. of (this) tabernacle were dissolved,

Gal. ii, 18. the things which I destroyed.

I Know Thy Works.

THE eyes of the Lord are throughout the earth, beholding the evil and the good; and, being omnipresent, all things are continually open and naked before him. It is worthy of remark that whatsoever is *praiseworthy* in any of these churches [the seven churches in Asia] is first mentioned; thereby intimating that God is more intent on finding out the good than the evil in any person or church; and that those who wish to reform such as have fallen, or are not making sufficient advances in the divine life, should take occasion from the good which yet remains, to encourage them to set out afresh for the kingdom of heaven. The fallen or backsliding who have any tenderness of conscience left are easily discouraged, and are apt to think that there is no seed left from which any harvest can be reasonably expected. Let such be told that there is a seed of godliness remaining, and that it requires only watching and strengthening the things which remain, by prompt application to God through Christ, in order to bring them back to the full enjoyment of all they have lost, and to renew them in the spirit of their minds.

Ministers continually harping on, *Ye are dead, ye are dead, there is little or no christianity among you, &c., &c.*, are a contagion in a church and spread desolation and death wheresoever they go. It is far better to say in such cases, "Ye have lost ground, but you have not lost all your ground. Ye might have been much farther advanced, but through mercy, ye are still on the way. The Spirit of God is grieved by you, but it is evident he has not forsaken you. Ye have not walked in the light as ye should, but your candlestick is not yet removed, and still the light shines. Ye have not much zeal, but ye have a little. In short, God still strives with you, still loves you, still waits to be gracious to you; take courage, set out afresh, come to God through Christ; believe love, obey, and you will soon find days more blessed than you have ever yet experienced."

Exhortations and encouragements of this kind are sure to produce the most blessed effects; and under such, the work of God infallibly revives.—*A. Clarke*.

Beware how you trifle with duty on the ground of inability: he who bids you do, promises you strength; he invites you to receive, therefore "have grace," that you "may serve God acceptably with reverence and godly fear."

Few things look worse than to see a young Christian sauntering in the street; it is courting temptation, and inviting Satan to lead you astray; hasten home to your calling, your closet, or your Bible.

Prize the privilege of learning God's word; and hear with meekness, prayer, and attention.

You have cause to tremble, if the Bible appears a common-place book.

TRUST IN GOD.

Aye! trust as does the loving, trustful child
On those whom God has given.
To shield him from the ills of life,
And lead him home to Heaven.

Trust when the world is dark around,
When earth-born lights are dim,
When those we love look coldly on;
Oh! trust thou then on Him.

Whoever watches o'er thee,
And whose Divine command
Can bid the angry waves be still,
Who holds them in his hand.

Though pain and sickness lay thee low—
Though earthly blessings fail—
Though slander, with envenomed dart,
Thy clearest hopes assail.

Though poverty, with iron grasp,
Holds thee in close embrace;
And want, with visage wan and pale,
Shall stare thee in the face.

He hears the hungry ravens cry;
He clothes the lily fair,
And are not ye much more than they,
The objects of His care?

The weary pathway here on earth,
Wherein no flowrets spring;
May, to celestial courts in Heaven,
Thy ransomed spirit bring.

What, though thy harp be all unstrung,
Each tender chord be riven,
Its melody, though crushed on earth,
May sound again in Heaven.

Thy spirit, sad and weary here,
May smile on that bright morn:
Each tear-drop prove a shining pearl;
Thy diadem to form.

A crown of life, to deck thy brow,
When freed from earth-horn care;
A crown of Wisdom, Faith and Love,
Such as the angels wear.—*Sol.*

LETTERS.

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

From Sister Bascom.

DEAR BRETHREN AND SISTERS: Though I am a stranger to most of you, yet the love I feel in my heart for God and his people, leads me to claim you as brethren and sisters. I feel that I am one that has come in at the eleventh hour, as it is but a few weeks, since I found I was violating God's holy law. O the goodness of God, in showing me the error I was in. A kind brother while passing through the place scattered a few tracts, and some came within my reach. As he handed me one, he said he thought we had not been keeping the right day for the Sabbath. Not keeping the right day for the Sabbath! can it be possible, thought I, that any one would dare to change God's holy Sabbath without a command from Jesus or the apostles to do so? I did not read the books through, before I went to searching the Scriptures for myself. I and my family, besides several others, saw our error nearly at the same time, and commenced to keep a Sabbath to the Lord. I need not tell you the difference in my feelings in keeping the true Sabbath, as you all probably know the difference. I can truly say the Sabbath is my delight.

Soon as I embraced this light I felt anxious to see, and hear from others of like faith, and I felt an anxiety for others to see the light. How fervently I prayed that God would send us help; and he has heard and answered our feeble prayers. Brother Frisbie is now laboring in this place and the Lord seems to move upon the minds of the people. Some that we thought nothing would move, weep like children. Some who stood out against the truth, have now embraced it, for which we would praise our heavenly Father. O the goodness of God, not only in giving his Son to die for us, but his long-suffering with us when we were violating his holy day. Other errors I find that I had also been in, but I pray the Lord to search my heart as with a lighted candle, and by his grace assisting me I will give up every error. It is over eighteen years since God for

Christ's sake forgave my sins; and how little have I known of God, and of the way of eternal life. How dark have been some things, and how hard it was for me to teach my children; but now I know the reason. I was blind myself, and when the blind lead the blind they both fall into the ditch. But now light has come I find my children can understand; and a man though a fool need not err therein. I find with this light comes love. I love my Bible better I love Jesus better, and I love his children better. It refreshes my soul to hear from the brethren and sisters through the *Review*. I anticipate a happy meeting with them when Jesus comes, for which may I be fitted and kept by the grace of God through Christ my Redeemer. ELVIRA L. BASCOM.
Caledonia, Mich., June 25th, 1857.

From Sister Porter.

BRO. SMITH: I have felt for a long time as though it was a duty as well as a privilege to communicate to the dear saints that are scattered abroad. When I read their cheering epistles which seem to flow from love and good will, it revives my feelings, and I take courage and press my way onward in this good way. It rejoices my heart, and I feel to bless God that he has spared my life and granted me the privilege of hearing this last message of mercy; and I mean to profit by it, and by the assisting grace of God to have on the wedding garment and to have oil in my lamp, and have it trimmed and burning. I would say to the brethren and sisters, be faithful a little while and our Lord will come to take us home where we shall see his face and enjoy his love forever. I am thankful to the brethren for sending me the *Review*. I hail its weekly return, and I wish it was in my power to help the cause. As to the things of earth, I am poor and much oppressed, but I am trying to keep the Sabbath of the Lord, in a weak way, and mean to strive to be faithful and do the best I can. I desire an interest in the prayers of the brethren and sisters that I may be able to overcome, and at last be permitted to enter the pearly gates and join the blood washed throng in singing the song of Moses and the Lamb.

In hope of eternal life.

BETSEY A. PORTER.

Oshlema, Mich., July 6th, 1857.

From Bro. Meacham.

BRO. SMITH: I feel anxious to contribute my mite for the encouragement of the lonely scattered ones. And as we are often edified and encouraged by reading the various epistles from the dear saints, we would not be silent upon the theme of salvation that interests us all alike. Although we live alone without mingling our prayers and songs with the dear people of God in the social circle, we have not forgotten them, for there seems to be a congeniality of soul subsisting between us to promote the glory of God and the welfare and interests of each other.

Last Sabbath I enjoyed a very interesting time with the brethren at Green Vale. Our hearts beat together in unison while the Holy Spirit shed its benign influence over us, and we took fresh courage resolving in the strength of grace to live according to the light we had and seek for further truth.

We are striving to attain to, and seeking for that truth that makes us free and hope that the time will soon come when error like mist before the noonday sun, will flee away and be forever eclipsed by the light and truth that will dawn upon our world.

Press on brethren, for soon the toils of life will be o'er, the victory achieved, the battle won, and we shall be forever at rest in the kingdom of eternal day.

Yours striving for truth.

E. O. MEACHAM.

Savanna, Ills., July 3d, 1857.

Extracts from Letters.

BRO. P. E. FERRIN writes from Freeport Ills., June 28th, 1857. "We deeply feel the realities or effects of being pilgrims and strangers in a strange land. We have no continuing city here, but our eyes are

fixed on one that is to come. We are poor, and it is needless to say that we are despised, for we are striving to live so that at the last great day we may be found heirs of that inheritance which is incorruptible, undefiled and that fadeth not away. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii, 13. As much as in us is, we are striving to live Christians even in the midst of wicked, God-denying people."

Sister Lucinda Sims writes from Bristol, Wis. June 26th, 1857. "Myself and daughter are the only Sabbath-keepers I know of in this region. It is a hard place, but the work is the Lord's and I hope he will search this place through and see if he has any jewels here. O that the Lord would send some of his children here to proclaim the truth. There are a number here that have once felt the Lord to be precious, and known the joys of pardoned sin, but have seemingly buried their religion under their forties and eighties and gr. sections, and appear to be slumbering over the idea that there is time enough yet. The Methodists often preach here; they like to go to meeting, do well by the preachers, but no interest seems to be felt, and so they may preach on as Noah before the flood, and unless the Lord bless the word there will be no interest.

"We want the truth here, and the whole truth made plain and set before the people. Will the Lord send laborers into the harvest. My heart beats in unison with all the dear saints of like precious faith who keep the Commandments of God and the Faith Jesus. I have not the privilege of conversing with any of the dear brethren. My heart would rejoice if I could add anything to the encouragement of the dear scattered ones of the flock, who have waded as it were through seas of opposition, discouragement affliction in the cause of their blessed Master. When disheartened and sad and alone, by having the privilege of reading the communications from the brethren and sisters in the *Review*, I have been cheered, encouraged, and strengthened. And I am not above being benefitted by even the lambs of the flock, although I have been on my pilgrimage over forty years and am nearly sixty years of age, still I am needy; I have to say "Here are temptations and trials severe," yet glory to God there is rest for the faithful believer in Jesus.

By the word of truth we are assured that the coming of the Lord is near. Have not the signs predicted by the Saviour passed before this generation as never before? I believe the sealing time has come, and soon will angels shout the harvest home. Yes soon the dear lonely scattered pilgrims that stand the test of the Third Angel's Message, will sing the new song on the fair banks of deliverance. I am determined by God's grace assisting, to overcome all my foes and persevere, that I may help swell the strain of glory to God and the Lamb who giveth us the victory. Amen."

SELECTIONS.

The Smoking Christian.

I COULD not find any account of him in that very valuable and ancient work that says so much about Christians, and from which most of the accounts are taken. I tumbled over lots of leaves about patriarchs and prophets, and apostles, but mine eyes failed me to find anything about smoking Christians. I saw things looked smoky about Sodom about the time Lot left it; and there was a smoke in the valley of Achor which Achan knew something about; and Dathan and Abiram knew something about smoke in the incense affair they were concerned with. And there must have been some smoke when the incendiary foxes did so much mischief in Samson's time. And there was smoke when the idolators made their children pass through the fire in sacrifice to Moloch, And there must have been smoke when the fiery furnace was kindled in Babylon by the enemies of Dan-

iel. And a plenty of smoke, too, when the converts at Ephesus burned those books worth "fifty thousand pieces of silver."

So the Scripture is not silent in regard to smoke, but it does not apply the term in any way to Christians. The two things did not seem to be found together. And I do think that if there was any particular beauty or fragrance in their being together, Paul would have known it, and would have put them together accordingly, among some of the many things which he says about Christians. But in my search I drove through everything he ever said about them, and came out perfectly empty-handed in this matter. It cannot certainly therefore be essential to religion that one should be a smoking Christian, else Paul's catalogue of Christian virtues would not have been as deficient in this thing as we now find it.

Since I could not find any direct mention made of smoking Christians, I thought I would see if there could be found anything which, being fairly interpreted, would be likely to exert any quenchable influence upon the fire that such people carry about them. And I had not been long at work before up came a passage which ought to smash every pipe in Christendom, and pitch every cigar into the sea, and send all the snuff-boxes to float away in their company. Without saying a word directly against smoking disciples, it utters a rebuke which ought to penetrate every cloud which these puffing people gather about them. Just put your eye upon the following: "Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, &c., think on these things." Why here is a whole platoon firing at once, each missile reaching its mark. Certainly it is true that if every shot out of that text hit somebody besides the smoker, the last did not miss him. "Whatsoever things are lovely"—Smoker! you are wounded by the apostolic archer. Why, if a man is to put into his character and habits only such things as are lovely, would he, could he put into his mouth such an antagonism as tobacco in any of its forms?

But besides being unlvely *per se*, it is also relatively so, for the smoking disciple smokes everything about him. He smokes his house his clothes, his Bible even. He smokes his wife, children and friends. He smokes the atmosphere that other people breathe. There is not a person or object that he has anything to do with that is not in danger of getting smoked. Now, if there be anything lovely in all this, who but a desperate smoker can discern it?

More. If there were anything particularly lovely in the matter of smoking, how comes it that, travel where you may, blazing capitals meet your eye. See the warning in the Railroad Depot. "No smoking here!" The emphatic rebuke next meets you in the cars. The hotels utter their voice—only that there is a smoking house somewhere about the premises, where smokers can herd together. And the steamboats send all smokers forward among the cattle, sheep and asses, if they will have their beloved indulgence.

Therefore a Christian cannot be a smoker without placards everywhere shall announce how little he adds, in this way, to the sweet savor of his character.

It would seem, therefore, that the disciples had better hasten and take their last puff. Perhaps they would do better to stop this side of another.—*Evanglist*.

Paul's Estimate of Heaven.

IN speaking of the glories of the eternal world, the rapture of the Apostle does not escape him as a sally of the imagination, as a thought awakened by the sudden glance of the object. He does not express himself at random from the sudden impulse of the moment, but in the sober tone of calculation. "I reckon," he says, like a man skilled in this spiritual arithmetic, "I reckon," after a due estimate of their comparative value, "that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us."

No man was ever so well qualified to make this estimate. Of the suffering of the present world, he had shared more largely than any man. He had heard the words of God, and seen the vision of the Almighty, and the result of this privileged experience was, that he desired to escape from the valley of tears; that he was impatient to recover the celestial vision, eager to perpetuate the momentary foretaste of the glorious immortality.—*Hannah Moore*.

A Striking Illustration.

An eloquent writer says: "The events of Providence appear to us very much like letters thrown into a post-bag, and this parcel then sent forth on its destination. The bundle of letters appears as if in inextricable confusion, and we wonder how the letters, parcels, documents, money, and periodicals, should ever reach their individual destination." But every letter has its special address inscribed upon it—the name and residence of the person for whom it is intended. And what different purposes do these letters fulfill!—what varied emotions do they excite! This declares that friends are in health and prosperity. That tells of disappointments, bereavements, or afflictions.

So we find a crowd of providential events huddled together, apparently in utter confusion; but each event, like each letter has a name inscribed upon it, and the proper direction. Each has a message to carry, and a purpose to fulfill. Some inspire hope and joy; others cause fear and sorrow. The same event brings gladness to one, grief to another. In the midst of apparent confusion, there reigns perfect order; and infinite wisdom directs all. What our Lord does we may not know now; but we shall hereafter. In the end we shall rejoice to acknowledge, that he did all things wisely and well.—*St. Louis Presbyterian*.

The Work of Creation.

THE Creator has spoken, and the spangled stars look out from openings of deep unclouded blue; and as the day rises, and the planet of morning pales in the east, the broken cloudlets are transmitted from bronze into gold, and anon the gold becomes fire, and at length the glorious sun arises out of the seas, and enters on his course rejoicing. It is a brilliant day; the waves of a deeper and softer blue than before, dance and sparkle in the light; the earth, with little less to attract the gaze, has assumed a garb of brighter green; and the sun declines amid even richer glories than those which had encircled his rising, the moon appears full orb'd in the east—to the human eye the second great luminary of the heavens—and climbs slowly to the zenith as night advances, shedding its mild radiance on land and sea. Again the day breaks; the prospect consists, as before, of land and ocean. There are great pine woods, red-covered swamps, wide plains, winding rivers, and broad lakes, and a bright sun shines over all. But the landscape derives its interest and novelty from a feature unmarked before. Gigantic birds stalk along the sands, or wade far into the waters in quest of their ichthyic food, while birds of lesser size float upon the lakes, or scream discordant in hovering flocks, thick as insects in the calm of a summer evening, over the narrow seas, or brighten with the sunlight gleam of their wings the thick woods. And ocean had its monsters; great "taninim" heave their huge bulk over its surface to inhale the life-sustaining air: and out of their nostrils goeth smoke, as out of a "seething pot or cauldron." Monstrous creatures, armed in massive scales, haunt the rivers, or scour the flat rank meadows; earth, air, and water are charged with animal life, and the sun sets on a busy scene, in which unerring instinct pursues unremittingly its few simple ends—the support and preservation of the individual, the propagation of species, and the protection and maintenance of their young. Again the night decends, for the fifth day has closed, and morning breaks on the sixth and last day of creation. Cattle and beasts of the field graze on the plains;

the thick-skinned rhinoceros wallows in the marshes; the squat hippopotamus rustles amongst the reeds, or plunges sullenly into the river; great herds of elephants seek their food amid the herbage of the woods; while animals of a fiercer nature—the lion, the leopard, and the bear—harbor in the deep caves till the evening, or lie in wait for their prey amid tangled thickets, or beneath some broken bank.* At length, as the day wanes, and the shadows lengthen, man, the responsible lord of the creation, formed in God's own image, is introduced upon the scene, and the work of creation ceases forever upon the earth. The night falls once more upon the prospect, and there dawns yet another morrow, the morrow of God's rest—that divine Sabbath in which there is no more creative labor, and which "blessed and sanctified" beyond all days that had gone before, has as its special object the moral elevation and final redemption of man. And over it no evening is represented in the record as falling, for its special work is not yet complete. Such seems to have been the sublime panorama of creation, exhibited in vision of old to

"The shepherd who first taught the chosen seed,
In the beginning, how the heavens and earth
Rose out of chaos;"

and, rightly understood, I know not a single scientific truth that militates against even the minutest or, least prominent of its details.—*Hugh Miller's "Testimony of the Rocks."*

*It cannot of course be possible that, before the fall, and the introduction of death into our world by sin, the lion, leopard, or any other animals, were beasts of prey. In the restitution, when all things shall be restored as they were before the curse, it is said that "the lion shall eat straw like the ox." Isa. xi, 7.—*Ed. Review*.

Annihilation Dreadful.

A FEW weeks since the following sentiment was uttered, in his pulpit, by HENRY WARD BEECHER—"I had rather go to hell—I was a going to say—than go to annihilation."

He was speaking of the consequences that would follow from one's being disconnected from God, and said, if such disconnection could be *entire*, "they would go to annihilation." Such a result, to his mind, was awful, as well it might be; and we were glad to find that Mr. Beecher was not of the opinion of some, who say, "To be annihilated is nothing." Persons of this last named sentiment must be persons of very small intellectual development; and seem so near a mere animal being as to be incapable of understanding the magnitude of the glory and enjoyment of an endless life; to such sensualists it may be fortunate that God has suffered their minds, hitherto, to be blinded as to what is the real "wages of sin;" they may need the dread of sensual sufferings, with the idea that such sufferings are to be eternal, to restrain them from sin. Such a doctrine might have been "winked at" in the "times of ignorance" which are passed, when men have been shut up in heathenish darkness, and enveloped by Popish superstition. But now that the system of keeping men in ignorance is passing away, and men will read and think for themselves, the true Bible doctrine of *death* as "the wages of sin," needs to be brought out and enforced, if we would save men from real infidelity: for thinking men cannot much longer be made to believe in endless misery; hence, if it is still insisted that the Bible teaches such doctrine, they must and will reject that book. If such is not the result with them, it will be strange indeed.

We hope Mr. Beecher may yet see, that such an "entire disconnection from God," as he seemed to think impossible, may take place; and then the awful annihilation may be, and will be, the fate of the sinner. Such a result commends itself, to the mind of an intelligent man, as just and right, if the sinner persists in forsaking God "the fountain of living waters," &c. Jer. ii, 13.—*Bible Examiner*.

No state of soul is worse than lukewarmness. God cannot away with it: he says, "I would thou wert cold or hot."

THE REVIEW AND HERALD

BATTLE CREEK, FIFTH DAY, JULY 16, 1857

EASTERN TOUR.

SABBATH, June 20th, we met with the brethren of Northern New York in the house of prayer, at Buck's Bridge. The comfortable place of worship seemed inviting. It is an easy place to speak. It is a very plain but comfortable place of worship. The house was nearly filled with Sabbath-keepers. We spoke to them on the Sabbath, but with little freedom. A prostrating influence has been with this people, which caused the hearts of the dear people of God to be sad. We are informed that the testimony to the Laodiceans did a good work for this people, and the hearts of the brethren were much cheered. But at this time a misguided soul came from Vermont among them, professing to be especially taught of the Lord. The majority of the brethren decided that this person was not sent of the Lord. A few were undecided, and some sympathized. In this condition the church had suffered about four months. Here was sufficient cause for the sadness of the church, and lack of freedom.

On First-day the house was filled, and in giving the reasons of our faith, we enjoyed freedom. Before we parted with the brethren in N. Y., they assisted this person home, became united, and the Lord manifested his great goodness, and unbounded mercy in our midst. Praise his name.

The 27th and 28th, we joined brethren Rhodes, and Wheeler, Cottrell, and Ingraham at the General Tent-meeting at Parish, N. Y. There was quite a collection of brethren from the surrounding country. Most of the brethren in that region have been passing through deep trials, and came to the meeting much discouraged. The spirits of many present were depressed, and our meetings on Sabbath moved heavily. On First-day there was liberty in preaching to the unbelieving multitude.

We now feel confident that a spirit of fault-finding has been destroying the spiritual life of the people of God in Central N. Y. It has been accusations and church trials, over and over, until many seem to have forgotten how to worship God in spirit and in truth. Individuals have brought their charges against brethren, and have picked at straws, who would have done better in attending to the condition of their own unsanctified hearts—persons who have no business with the work of God, only to watch themselves. These persons have been heard, and tedious church trials have been suffered which have driven the spirit of the present truth almost out of the land. "Feed my sheep," "Feed my lambs," said Jesus Christ to Peter. We think that modern Peters, and modern Johns, will help the church more in dealing out food, than in all the tinkering of useless church trials. The Lord bless you dear brethren, it is food, not all physic that the flock needs. And if those who have more than they can do to help themselves in the road, take hold of the ones to guide the church. Tell them to let them alone. Point, O point the church to the foot-steps of the great Shepherd, and as you read off, tell the people of God to follow him, to follow Christ.

July 4th and 5th, we were with the Tent in Ulysses, Penn. Our meeting here was much like the others, only more interest was manifested by the large audience to hear on First-day. We found our Bro. Ingraham poor, and depending chiefly on the labor of his hands to support his family. True the brethren in Penn. are not wealthy, but they can support two such preachers and not feel it. They have had the faithful labors of our dear brother, but have been unfaithful as to their duty to him, till the Lord is removing him to another field. Such men as Bro. Ingraham, at such a time as this, must be where their whole being may be engaged in the work. We would say to such preaching brethren, fly to the rescue of precious souls, and when you want means, let us know it, and we will divide to the last with you.

We reached home the 9th. Bro. Ingraham was to fill our appointment in Ohio on his way west. Sabbath the 11th we met with the dear people of God in this place, who seem to be prospering, and enjoyed a precious season. During the last eight weeks we have traveled about 2400 miles, have preached generally four times each week, have transacted business amounting to between three and four thousand dollars, and return improved in health and cheered in spirits. Had it not been the Lord who was on our side when men rose up against us, then they would have swallowed us up quick. Praise his dear name for all he has done for us. Praise his holy name. Some poor souls have been waiting and watch-

ing, and hoping that the REVIEW would go down, and that we should die. True we may fall suddenly, if the Lord removes his sustaining hand. But as one said in Wisconsin, that he was giving up all hopes of the REVIEW going down, so they may also despair of our dying at present.

We would return to the Lord our sincere thanks for his preserving mercy and sustaining power, and thank his dear people who labored to make us happy while with them, and helped us from place to place after a godly sort.

J. W.



TENT MEETINGS.

PROVIDENCE permitting, we will commence Tent meetings in Genesee Grove, Whiteside Co. Ills. July 25th, and continue as long as may be thought best.

This meeting will be about ten miles north of Round Grove.

J. N. LOUGHBOROUGH.
E. EVERTS.
J. HART.

P. S. Brn. who wish Tent meetings in Ills., Wis., or Iowa may send in requests to us at Round Grove Ills.

J. N. L.
E. E.
J. H.

Will Brn. Sperry, Hutchins and Phillips inform us of their plans for the West, without delay.

JAMES WHITE.

Pledges for Power Press.

D. R. Palmer,	(pd.)	\$100.00.
J. Byington,	(pd.)	100.00.
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Jas. Stiles,		100.00.
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C. G. Cranmer,		100.00.

Power Press.

We have just received information that the Adams Power Press was forwarded from Boston July 8th. The probable expense of Press, etc., transportation, and putting it in running order, will be \$1900.00. Of this sum only \$1425.00 has yet been paid in. We have obtained means of brethren to pay for the Press and shall obtain more if necessary; but it would be relief to us if a portion at least of what is pledged should be sent in immediately.

Now is the time for the \$50, and \$25, friends to come on, to make up the sum necessary to get also a steam engine. This we must have, and shall obtain as soon as the means comes in. It will require about 2400.00 to get the Press running by steam.

JAMES WHITE.

BOOKS.

MILLER'S Nineteen Lectures, and Litch's two volumes of Prophetic Expositions will be sent by mail, and postage paid for \$1.00.

These are old Advent works, containing a great

amount of truth; also some things which time and the light of present truth, have shown to be incorrect.

The "Sanctuary and 2300 days" by J. N. Andrews, not all sold. We were happy to find several hundred copies of this excellent work in New England not sold, which will supply calls till we can republish it.

Also we have collected a few hundred copies of "Refutation of the claims of Sunday-keeping," &c.

English Bibles. We have a few copies, and intend to get a large quantity soon, which we can send by mail, at the risk of purchasers, postage paid, for from \$1.00 to \$3.00. Particulars hereafter.

Review Bound in Board. Vols. 2, 3, 4, 5 and 6, in one Book, \$3.00. Vols. 7, 8 and 9, in one Book, \$2.00.

Charts.

We have recently received from Bro. Otis Nichols of Dorchester, Mass., the Publisher, a dozen Charts which we will send by mail without rollers, or by express with rollers for \$2.00.

JAMES WHITE.

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 or the omission should then be given.

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