

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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[Translated from the German.]

HERE IS MY HEART.

"My son, give me thine heart."—Prov. xxiii, 25.

HERE is my heart!—my God, I give it thee;
I heard thee call and say,
"Not to the world, my child, but unto me!"
I heard, and will obey.
Here is love's offering to thy King,
Which, a glad sacrifice, I bring—
Here is my heart.

Here is my heart!—surely the gift, though poor,
My God will not despise;
Vainly and long I sought to make it pure,
To meet thy searching eyes;
Corrupted first in Adam's fall,
The stains of sin pollute it all—
My guilty heart!

Here is my heart!—my heart so hard before,
Now by thy grace made meet;
Yet bruised and wearied, it can only pour
Its anguish at thy feet;
It groans beneath the weight of sin,
It sighs salvation's joy to win—
My mourning heart!

Here is my heart!—in Christ its longings end,
Near to his Cross it draws;
It says, "Thou art my portion, O, my friend,
Thy blood my ransom was."
And in the Saviour it has found
What blessedness and peace abound—
My trusting heart!

Here is my heart!—ah! Holy Spirit, come,
Its nature to renew,
And consecrate it wholly as thy home,
A temple fair and true.
Teach it to love and serve thee more,
To fear thee, trust thee and adore—
My cleansed heart!

Here is my heart!—it trembles to draw near
The glory of thy throne;
Give it the shining robe thy servants wear,
Of righteousness thine own:
Its pride and folly chase away.
And all its vanity, I pray—
My humbled heart!

Here is my heart!—teach it, O Lord, to cling
In gladness unto thee;
And in the day of sorrow still to sing,
"Welcome my God's decree."
Believing, all its journey through,
That thou art wise, and just, and true—
My waiting heart!

Here is my heart!—O Friend of friends, be near,
To make each tempter fly,
And when my latest foe I wait with fear,
Give me the victory!
Gladly on thy love reposing,
Let me say when life is closing—
Here is my heart!

God has his eye on your heart, your tongue can-
not deceive him.

In all you suffer, Jesus sympathizes with you.

"REMEMBER LOT'S WIFE."

BY J. N. LOUGHBOROUGH.

Thus says our Saviour, as Luke records. Chap. xvii, 32. Solemn injunction—Lot's wife escaping in haste with her husband and two daughters from impending ruin, presumed to disobey the instruction of the Lord through his angels, and was turned into "a pillar of salt." What made her look back? Either she had doubts whether the Lord would fulfill his word, or else her mind began to run back to what she had left, and she began to desire it, and looked back to see if God had actually destroyed it. What horror, and anguish must have seized that company as they beheld that companion and mother suddenly arrested in her course, and standing before them a solemn warning for the disobedient, a cold and lifeless "pillar of salt."

"Remember Lot's wife." O! says one, if I had been she I should have expected something would befall me if I disobeyed the Lord; for she had such good evidence that these angels came from the Lord. As good as the evidence was, she seemed to find a chance to doubt, (and "unbelief can always find a handle," is in most cases, perhaps, a true saying.)

We consider this caution before us of great importance to those who live at the time when it was intended to apply. It must apply to a people who are fleeing (spiritually) from destruction which is impending over them, as she was fleeing literally from the destruction of Sodom. It must also apply to a people who are exposed to the judgments of God as she was, (although the judgment may not be the same,) if they pursue a similar course. In looking at this matter briefly, the first question before us is, to whom does this testimony apply? Did it apply to those to whom Christ was speaking? or does it apply to another class who should afterward exist? We think by examining the connection it will be clearly seen that it did not apply to those to whom Christ was speaking, but that it has its application to a class of people that should live in the last time. We find by looking at verse 20 that the subject introduced is respecting when the kingdom of God shall come. Christ shows them it will be (as recorded in Matt. xxiv) sudden and visible to all. No time then to say, "Lo here! or Lo there!" but the kingdom of God will be "among you." Margin. They will not have opportunity to say he is in the desert, or in the secret chamber, (that he has come in a secret manner, as Spiritualists now claim. One said to me in South Barre, N. Y., about one year since, "I believe Mr. Miller was right in preaching the definite time for the Lord to come, but he was mistaken in regard to the manner of his coming. His coming is now manifested through this spirit manifestations,") he will come "as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven."

The text before us, "Remember Lot's wife," has its application in a time when the world is as it was in the days of Noah and Lot. Not the day destruction had overtaken the world, and Noah was borne above the destructive element by the ark; or when Lot and his daughters were safe in Zoar, and the inhabitants of Sodom and Gomorrah were writhing in fire and brimstone; but as it was in the days when Noah and Lot were bearing their testimonies to the people. How was it in the days of Noah? Those that heeded the testimony he bore, were pre-

paring for deliverance, while those who rejected it, "ate, drank, married wives, were given in marriage, until the day Noah entered into the ark, and knew not till the flood came and took them all away." We see by carefully looking at this testimony why it was that "they knew not." It was because their minds were so filled with thoughts of this earth that they took no time to know. We do not argue that it was a sin to eat and drink in the days of Noah, nor that it is a sin to eat and drink now. The sin then was in having the mind so absorbed with the things of earth that no heed was given to the testimony of Noah. Christ's testimony to those who live just prior to his coming is, "Take heed lest at any time your hearts be overcharged with surfeiting, (eating,) drunkenness, (drinking,) and the cares of this life, and so that day come upon you unawares." Christ would not give such a caution unless the mass were going to be all absorbed with the things of this world. It will be as it was in the days of Noah. While Noah was teaching the people that there was a flood coming, they were so absorbed with their cares that they had no time to heed his testimony; they were overcharged with their cares, and died in the sin of unbelief.

Verses 28-30. "Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed. We see also that Lot's testimony was disregarded because they were busy with their cares. We do not understand that Christ means only, that when he makes his actual appearance, men will be overcharged, but in the time when a preparation is being made for Christ's coming, this world will be their theme; and because of its alluring charms they will have no time to heed the testimony that would prepare them for Christ's coming.

Verses 31, 32. "In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife." An understanding of what "day" it is that we are not to "return back," if we are "in the fields," must settle our minds as to when it is that the Church of God are to "Remember Lot's wife." Verse 31 has been commonly supposed to have its application at Christ's second coming, but, we ask, how will this idea harmonize with Paul's testimony in 1 Cor. xv, 51, 52, where he shows that at Christ's coming the saints will be changed "in the twinkling of an eye," and in 1 Thess. iv, he shows that they will be "caught up to meet the Lord in the air." Is it consistent to suppose that the saints of God, after they are made immortal, and are caught up to meet the Lord in the air, need a caution, to "not return back" to take their clothes? It would seem more consistent to suppose that this testimony had its application just prior to Christ's coming, when testimony is being proclaimed concerning his coming. If the testimony applies here, it must be considered as a caution in regard to entangling ourselves with the cares of this world. The Lord's work in this time requires haste. There is no time for God's people to load themselves down with the perplexing cares of this life, but whatever they have to do with earth, their spirits should be free from its perplexities, and they occupy such a position that they can feel that God approbates them, and that whatever they do is with an eye single to his glory. If then we ap-

ply verse 31 to the time in which testimony concerning Christ's second coming is proclaimed, then those "on the house-top," and "in the field," must represent those who have *cut loose* in their affections from earth and earthly things; for they are represented as away from their stuff. Is not this the position God's faithful children occupied when the burning notes of the first and second angels' messages were sounding? If I am rightly informed concerning that time, there was a general cutting loose from the world. Those who had of this earth's substance, and felt the spirit and power of the message, laid their all upon the altar of the Lord. They occupied positions then that are fitly represented by persons "in the field," or "on the house-top." He that occupies this position, "let him not return back," or "come down to take his stuff." This testimony applies to a time when there is opportunity to turn back to the "stuff in the house," and not only opportunity, but danger of the things "in the house" overcharging us, so that Christ's coming will come upon us unawares. Is it not in this time in which we are living, when the coming of Christ to many seems to tarry? I think the candid reader will be satisfied by reading carefully Luke xxi, that we are in the time when Christ's charge will have its application, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares."

As we see the spirit of worldly-mindedness gradually stealing over the church of Christ, we see occasion for such testimonies as this, "Take heed lest ye be overcharged." O yes, say you, it is wrong to be overcharged; but you see I am in debt. I am owing, and must labor and pay my debts. This is the reply and excuse often made for indulging in the spirit of *hurry*! But let us reflect a moment here. Have we any right to place ourselves in a position where our mind and body must be on the rack from dark to dark six days in a week, and we have scarcely a moment to serve God? There may be cases where persons are unavoidably brought into debt and must labor to extricate themselves, and in such cases God's grace will be manifest if they trust in him; but if we rush headlong into debt, simply to increase our worldly treasure, how can we expect the blessing of God upon us? Better dispose of some that we are striving thus hard to pay for, than ruin our own souls by being overcharged with worldly cares.

"He that is on the house-top, let him not come down to take his stuff." If you have got the world under your feet, or in other words, have gotten the victory over the love of the world, you had better stay where you are. It is dangerous business to launch deeply into the world at this late hour; if it was not so we would not hear such language as the following from the lips of the Saviour, "*Take heed*," don't "be overcharged." If you are "in the field," away from your home, (this seems to be the position God's servants are called to occupy,) "let him likewise not return back." If God has called you to labor in his vineyard, you cannot turn back and settle down at home; into the vineyard you must go. We shall have a home soon if faithful, an eternal home, thanks be to God. To make this testimony (if possible) have a lasting impression upon us all, Christ adds, "*Remember Lot's wife*."

Dear brethren and sisters, is not this a solemn admonition to us? Are not we exposed to the awful judgments of God, if we come short of living as we should in this solemn time? We have been admonished by the faithful and true Witness. We have been shown our forlorn condition. We have perhaps made a few feeble efforts to arise, but where is our zeal, our untiring efforts in the cause of God? There is yet cause for the admonition, "*Be zealous*." If when we look at the Advent movement as a whole, we can see a declension from its original zeal and devotedness, we ought to bestir ourselves and be zealous in the cause of God, inasmuch as we profess to have light to show us where we are. But do we not see a declension among ourselves, since the note of the Laodicean testimony was sounded to us? Or shall we take the position that we never fully heeded it? I believe the latter

is true. We felt perhaps that we would arouse, that we would "be zealous and repent," and live more faithful; but the cares of the world have checked these resolutions. Has this message accomplished all God designed it should for us? *I think not*, and my prayer is that God by his Spirit may set it home in greater power upon our hearts. Oh! the world, its pride and pleasures, how easily they find a place in our hearts! how liable we are to be charmed by them! We have been called upon to leave the world in our affections, ("Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John ii, 15.) we have professed to renounce the world, and is it so that we are looking back to its charms? Let us "remember Lot's wife."

In our profession we have separated ourselves from the world; but if we do not live out that profession we are tarrying on the plain with the world, although we may have stepped out of modern Sodom. God calls on us to take a position far above the world. "Ye are the light of the world. A city set on an hill cannot be hid." When Lot and his companions were out of Sodom, they were not safe yet. Said the angels as they laid hold of them to hasten them, "Stay not in all the plain." "Escape for thy life. Look not behind you." Brethren and sisters, shall we linger here? Shall we be satisfied while on a level with the world? The Lord help us to escape for our lives, and "Remember Lot's wife."

Battle Creek, Nov. 17th, 1857.

The Cincinnati Daily Commercial.

A WRITER in this paper has been distinguishing himself for some time past by his zeal for the demolition of the Sabbath Institution. It may be that the people with whom he is associated are too scrupulously attached to the practice of devoting one day in the week to rest and religious duties, to suit his views of Christian obligations: or it may be that he discovers a strong inclination in them to return to Jewish usages and traditions. But his greatest fear seems to be that the observation of the Sabbath upon conscientious grounds will more generally obtain. On this particular point he discovers a deep and anxious solicitude. For his comfort we can assure him that conscience seems to have very little to do in this matter, so far as it relates to the regard paid to the first day of the week, commonly called the Christian Sabbath. In order to eradicate the impression that the Scriptures require the observation of the Sabbath, he has left no stone unturned, and appears to have come to the conclusion that he has put the question at rest. We have however a few words to say on the subject before we adopt the opinion that the Sabbath Institution was never anything more than a shadow—an item of that ritual that has waxed old and vanished away. In order to sustain this theory, he has made the groundless assumption that "Jesus the Son of God when upon earth, rendered himself obnoxious to the charge of *Sabbath breaking*, and found it advisable to abscond from a prosecution which otherwise might have cost him his life." Such irreverent and blasphemous remarks can hardly deserve a serious rebuke. Had the writer been as industrious in gathering from the Scriptures the evidences afforded therein of the moral nature of the Sabbath, as he has been to find evidences of the abrogation of it, respect for his character for consistency, if nothing else, would have restrained him from expressing a sentiment in such close keeping with the feelings of an infidel.

To charge the Son of God with *Sabbath-breaking* is taking sides with his accusers and murderers. Even were we to admit that the law of the Sabbath was but a ceremonial law, and obligatory upon the Jews only, and upon them only during the Mosaic dispensation, still had Jesus disregarded its claims, while he was on earth, it would have proved him an impostor. For he was made under, that is, subject to the law. He took not on him the nature of angels but the seed of Abraham, and as a servant, he became subject to the law, and as he said, it became him to "fulfill all righteousness." Nor can it

be properly regarded in any other light than that of the vilification of Christ's character to say as this writer has, that he treated with contempt the restraints of the ceremonial law. For according to his own admission God gave that law to the Jews, and they were bound in obedience to God, to respect and observe it. The enemies of Christ can much easier bring the charge than sustain it. It remains yet to be seen wherein Christ either violated the law of the Sabbath or treated with contempt the ceremonial law. He appealed to the Jews themselves, and asked them, "Which of you convinceth me of sin?" In their estimation it was sin to violate the ceremonial law and even to eat with unwashed hands, and it would have been a triumphant vindication of their opposition to him, could they have done so. The Jews accuse him of breaking the Sabbath in restoring the crippled man to soundness on the Sabbath-day, and he asserted that it was lawful to do this good act on the Sabbath. The law of the Sabbath did not forbid either works of necessity or mercy. The commandment as given by God and written on the table of stone with his own finger, runs thus: "In six days thou shalt labor and do all thy work; but the seventh day, which is the Sabbath, in it, thou shalt not do all thy work." So that the law as it is in its original form, does not forbid such works as Jesus performed; and none but such as take part with his enemies would ever prefer this charge against him. His declaration, that the Son of man is Lord of the Sabbath-day was not made in order to vindicate a breach of the Sabbath on his part, or to intimate that he had relaxed, or intended to relax its claims; but rather as an assertion that he fully understood its just limits, and that he had not surpassed them. The restrictions of the Mosaic ritual relative to the Sabbath are unknown to the fourth commandment with the exception of the simple prohibition of labor. The rabbis added a long list to these restrictions. These Jesus rebuked and repudiated, while he kept the Sabbath in the true spirit of the commandment.

Leaving our friend with Christ's accusers, to settle with him the matter of their joint accusation, we will next notice this sweeping clause. "Throughout the whole course of history, sacred and profane, nothing appears with more distinctness than the fact that the Sabbath began with Moses and ended with Christ." "The word *Sabbath*," says a modern writer, "does not occur in Genesis. The earliest intimation of a Sabbath-day is in Exodus xvi, 5." It is not material to us who this modern writer is; but we think it can be made to appear that both he and the author of the article under review have erred greatly in their assertions. That the Sabbath did not begin with Moses is evident from the fact that God instituted it at the close of his works or creation, as recorded in Genesis ii, 3. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his works which God created and made." And in Exodus xx, 11, in referring to this consecrating act, God said, "For in six days Jehovah made the heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore Jehovah blessed the Sabbath-day and hallowed it." Here, as we see, seventh-day, and Sabbath-day, are synonymous, and signify the same thing, and its detects a disingenuous technicality to assert that the word Sabbath does not occur in Genesis, when the thing—the Sabbath itself is so prominently mentioned. And we say further, that where it is said in Gen. ii, 2, "And he rested the seventh day from all his works," the literal reading of the Hebrew phrase, "*He rested on the seventh day*," is, "*he Sabbathized or kept the Sabbath on the seventh day*." So much for this modern writer's remark. And we have in Gen. iv, 3, 4, a plain intimation of Sabbath-keeping by the sons of Adam, Cain and Abel. We are there informed that in process of time it came to pass "that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof." In the margin of our Bible we read instead of process of time, "*the end of days*." A more literal rendering from the Hebrew is, "*in the cutting off, or cission of days*." With the fact that God

had established a cycle of seven days which constitutes a week, when the series of days is cut off, or terminated, by the Sabbath, it is quite conclusive that Cain and Abel met together at the altar to offer their sacrifices upon the Sabbath day.

The reason assigned by Jehovah for the institution, [Ex. xx, 11,] shows conclusively that the Sabbath did not begin with Moses; but is as old as the creation itself. And it proves furthermore that it was not instituted as a memorial of Jewish emancipation from Egyptian bondage, nor for any other event which related to that people; as it was appointed twenty-five hundred years before they left Egypt. The reason which God assigned for its institution is, that he had rested upon it. The commandment to keep the Sabbath, begins with a charge to "REMEMBER the Sabbath-day," &c., which evidently implies their previous knowledge of it. In Exodus xvi, 28, in rebuking the people for violating the Sabbath, he said, "How long refuse ye to keep my commandments and my laws?" We may infer from this that this people had for a long time been in the possession of the Sabbath and other ordinances of God, traditionally if not by a written code. It is true that the Sabbath was enjoined upon the Israelites at mount Sinai; but how can this affect the antiquity or the perpetuity of it any more than it does the other precepts of the decalogue? They were all in like manner given to them, and they were no more given to other nations than was the Sabbath. And though a due observation of the Sabbath is urged upon the Hebrews in view of their deliverance from bondage, and as being a sign between God and them, this is no good reason for considering the Sabbath exclusively theirs. They, in common with all others were bound to keep the Sabbath as a memorial of the creation, for which it was especially instituted; for in this they had a common interest with all others. But they were under special obligation to keep all God's commandments on account of the special blessings and privileges bestowed upon them. And their keeping the Sabbath would be a sign, known and read by all their idolatrous neighbors, and between God and them, much the same as a due regard for the Sabbath ever has been between God and his people, by which also they have always been distinguished from infidels. And this sign would be the more significant as the Canaanites in whose land the Israelites were about to dwell, were worshipers of the sun, the principal day of whose worship was the first day of the work, or Sun's day, as it was anciently called.

The writer has presented to us an array of names as collateral evidence of the truthfulness of his theory. But of what avail are all the names and men on earth in this case, if they form opinions, and make assertions contrary to the word of God? They are wrong, if not wicked. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We could also cite names in a much greater number, and in every respect equally entitled to our confidence, whose opinions differ widely from those he has presented; but this would imply that we lack confidence in the word of God, and need the testimony of men to support it. The Apostle says, "Let God be true, and every man a liar," who disputes with him. We are forbidden to receive the testimony of an angel if he controvert the word of God.—*Sabb. Recorder*.

The End of all Things is at Hand.

How remarkably does the transpiring events of our day coincide with the prophetic delineations of the closing scenes of time? Yet how few are willing to consider them as even the premonitory signs of the end of the world, as intimated by the pen of inspiration.

So rapidly do the most wonderful events transpire, that even the days of an infant are sufficient to compass the rise and fall of empires. With what rapidity do the revolutions of governments and the changes of the social condition of countries follow each other! What a change even in a single year has been produced! What a dissolving of the elements of human greatness, and the power of prin-

ces! What a repelling force has been developed, operating between the particles of social organism! Of how little value are the suggestions of man's wisest experience to the eager throng of adventurers hastening to the vortex of human finality! how impatient of restraint! how unstable in the path of duty! In fine, how accurate the description of the apostles in the foretold events of the last days.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." 1 Tim. iv, 1, 2.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." 2 Tim. iii, 1-5.

"Knowing this first that there shall come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. iii, 3, 4.

"But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last times, who should walk after their own ungodly lusts." Jude 17, 18.

How melancholy have been the departures from the faith of late! who does not feel sorrow for the defection of some friend who has turned his back upon the truth, and no longer lingers at the portals of the temples of God?

How wide-spread have been the delusions of seducing Spiritualists? what destruction of social confidence and virtue, has attended their manifestations! *seducing spirits*, how truly they were named by the apostles! Doctrines of devils! What horrid developments have been witnessed!

Who does not know of cases of glaring hypocrisy, lies, India-rubber consciences, as if seared with a hot iron—unblushing effrontery!

Look at the gross immoralities of the Mormons. See what a host of individuals are accurately described by the Apostle in the second quotation from Timothy. But we have not room to specify all the abominations now openly manifested as foretold. If any one can read the daily journals and not be satisfied of the truth of prophecy, we are sorry for their scepticism, for this is also one of the signs of the times. Look at the political condition of society—what corruption! what bribery! how given to all the arts of deception and intrigue are office-holders! witness the ballot-box stuffing, false swearing, and other acts of violence every where prevalent. Alas! it seems to be too true that we live in the last days, the days of peril. The tyranny of former ages gave way to constitutional monarchy, and again, that form of government yields to democracy. How greatly is it to be feared that even the feeble restraints of democracy will fail, and the deplorable condition of anarchy succeed to the last flickering existence of human government.—*Sabb. Recorder*.

The Source of Comfort.

THE well-known missionary, Campbell, for many years after his conversion had neither peace nor joy in believing. His faith was rather subjective than objective. Doubts, fears, and actual backslidings had often shaken his hope and driven him almost to despair, even at the time he was regarded by other Christians as a pattern. At last, as he said in a letter to the venerable John Newton, "The cloud which covered the mercy-seat fled away, and Jesus appeared as he is! my eyes were not turned inward, but outward. The gospel was the glass in which I beheld him. I now stand upon a shore of comparative rest. When in search of comfort, I resort to the testimony of God; this is, the field which contains the pearl of great price. Frames and feelings, are like other created comforts,

passing away. What unutterable source of consolation is it that the foundation of our faith and hope is immutably the same, the sacrifice of Jesus as acceptable to the Father as ever it was! . . . Formerly the major part of my thoughts centered either upon the darkness I felt or the light I enjoyed. Now they are mainly directed to Jesus, what he hath done, suffered, and promised."

Opposed to the Decalogue.

THE *London Advertiser* states a fact which shows that men occupying prominent positions are not above the need of the most elementary Sunday School instruction. It says that a candidate for Parliament to the recent election, in the course of an electioneering speech, was asked, "What do you think of the Decalogue?" Confounded with the inquiry, he turned to a friend and asked, in a whisper, "What does that mean?" The friend whose acquaintance with divinity was on par with his own, replied by suggesting that it probably meant "flogging in the army."

Whereupon the candidate replied, "I entirely disapprove of the Decalogue, and will never rest until I see it abolished."

The gentleman was elected, and is now a member of the new Parliament. The *Advertiser* adds, "We pledge ourselves for the perfect accuracy of this statement."

The above is as I found it in the *Christian Age*, (Campbellite paper,) without alteration. It is a good story at any rate. The candidate's reply would not misrepresent the sentiments of several teachers I know of. M. E. C.

Count Them.

COUNT what? Why count the mercies which have been quietly falling in your path through every period of your history. Down they come every morning and every evening, as angel messengers from the Father of lights, to tell of your best friend in heaven. Have you lived these years, wasting mercies, treading them beneath your feet, and consuming them every day, and never yet realized from whence they came? If you have, heaven pity you.

You have murmured under affliction; but who has heard you rejoice over blessings? Do you ask what are the mercies? Ask the sun-beam, the rain-drop, the star or queen of night. What is life but mercy? What is health, strength, friendship, social life, the Gospel of Christ, divine worship? Had they the power of speech, each would say, "I am a mercy." Perhaps you never regarded them as such. If not you have been a dull student of nature or revelation.

What is the propriety of stopping to play with a thorn bush when you may just as well pluck sweet flowers, and eat pleasant fruits?

But we have seen enough of men to know that they have a morbid appetite for thorns. If they have lost a friend they will murmur at the loss, if God has given them a score of new ones. And somehow, every thing assumes a value when it is gone, which man would not acknowledge when he had it in his possession, unless, indeed, some one wished to purchase it.

Happy is he who looks at the bright side of life, of providence, and of revelation. Who avoids thorns and thickets, and sloughs, until his Christian growth is such that if he cannot improve them, he may pass among them without injury. Count mercies before you complain of afflictions.—*Religious Telescope*.

Gems of Thought.

THERE is nothing on earth so beautiful as the household on which Christian love forever smiles and where religion walks, a counsellor and a friend. No cloud can darken it, for its twin stars are centred in the soul. No storms can make it tremble, for it has a heavenly anchor. The home circle surrounded by such influences, has an antepast of the joys of a heavenly home.

Christ left the cross and went to glory, that you might take it and follow after him.

THE REVIEW AND HERALD

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

BATTLE CREEK FIFTH-DAY, DEC. 10. 1857

SYNOPSIS OF THE PRESENT TRUTH, No. 5.

B. c. 677.*

Babylon 189 years.

B. c. 538.

Medo-Persia 207 years.

B. c. 331.

Grecia 170 yrs.

B. c. 161.



A. D. 31.



THE LEGS OF IRON.

The brass of the great image was followed by the legs of iron; and out of one of the four horns which sprung up when the great horn of the goat was broken, the Prophet saw come forth a little horn which waxed exceeding great. Dan. ii, 40; viii, 9. What power is designated by these symbols? Answer: The next great power that succeeded the empire of Grecia as existing in its divided form under Alexander's successors; and that power was Rome.

Passing over, as already proposed, these division of the Grecian empire, the narrative of events is interrupted till we reach the year B. c. 161. Previous to this point it does not become necessary in the light of prophecy to notice particularly the power under consideration; for be it remembered that a power is not introduced into prophecy till it becomes in some way connected with the people of God; and here the Romans first assumed this relation. The Jews being grievously oppressed on account of their religion by the heathen, Syrian kings, Judas Maccabæus sent an embassy to the Romans, to solicit their aid, whereby a league was entered into between them of mutual friendship and defense.† This was the commencement of the Roman ascendancy over the Jews; and here we may place the termination of the third kingdom of brass after it had borne rule from the battle of Arbela 331, one hundred and seventy years.

*Although the empire of Babylon was founded 747 years before Christ, yet it did not become connected with the people of God, till the capture of Manasseh by Esarhaddon, B. c. 677.

†1 Maccabees viii. Josephus' Antiq. B. xii, chap. x, sec. 6.

Before proceeding to trace the progress of this power, we must notice an objection which is urged against the position here taken. Papists, to avoid the application of the prophecy concerning the little horn to the Roman power, Pagan and Papal, have applied it to Antiochus Epiphanes a king of Syria. And as it is no unusual thing for the Pilates and Herods of the land to make friends against the cause of truth, they have been followed in this application by the mass of those who oppose the Advent faith.*

But who was this Antiochus Epiphanes? Let us look at facts. The succession of kings that constituted the Syrian horn of the empire after the death of Alexander, was as follows: 1. Seleucus Nicator. 2. Antiochus Soter. 3. Antiochus Theus. 4. Seleucus Callinicus. 5. Seleucus Ceraunus. 6. Antiochus the Great. 7. Seleucus Philopator. 8. Antiochus Epiphanes. 9. Antiochus Eupator. 10. Demetrius Soter. 11. Alexander Bala. 12. Demetrius Nicator. 13. Antiochus Theos. 14. Antiochus Sidetes. 15. Zebiah. 16. Seleucus, son of Nicator. 17. Antiochus Grypus. 18. Antiochus, the Cyprianian. 19. Seleucus, son of Grypus. 20. Antiochus Eusebes. 21. Antiochus, second son of Grypus. 22. Philip, third son of Grypus. 23. Demetrius Eucherus. 24. Antiochus Dionysius. 25. Tigranes. 26. Antiochus Asiaticus, who was the last of the Seleucidae, or Syrian kings, and who after an insignificant reign of four years was driven from his dominions by Pompey.‡

1. By this it appears that Antiochus Epiphanes was only one, the eighth in order, of a series of twenty-six kings that constituted the Syrian horn of the Grecian empire. How then could he, at the same time, be another remarkable horn?

2. If it were proper to apply the little horn to any one of these kings, it would be reasonable to suppose it would be to the most illustrious; but Antiochus Epiphanes did not by any means sustain this character. Although he took the name of Epiphanes, that is, The Illustrious, nothing, says Prideaux,‡ on the authority of Polybius, Livy, and Diodorus Siculus, could be more alien to his true character. For on account of his vile and extravagant folly, some thinking him a fool and others a madman, they changed the name of Epiphanes, The Illustrious, into Epimanes, The Madman.

3. Antiochus the Great, the father of Epiphanes, being terribly defeated in a war with the Romans was enabled to procure a peace only by the payment of a prodigious sum of money, and the surrender of a portion of his territory; and as a pledge that he would faithfully adhere to the terms of the treaty, he was obliged to give hostages, among whom was this very Epiphanes, his son, who was carried to Rome.§ This ascendancy the Romans ever after maintained. Which therefore was the most notable power, the Romans who exacted tribute, or the Syrian kings who were compelled to pay it?

4. The little horn waxed exceeding great; but this Antiochus did not enlarge his dominion except by some temporary conquests in Egypt; which he immediately relinquished when the Romans took the part of Ptolemy, and commanded him to desist from his designs in that quarter. The rage of his disappointed ambition, he vented upon the unoffending Jews.||

5. The little horn, in comparison with the powers that preceded it, was exceeding great. Persia is simply called great, though it reigned over "an hundred seven and twenty provinces." Esth. i, 1. Grecia, being more extensive still, is called very great; but how ludicrous and absurd, in view of the above facts, to apply the next power which waxed exceeding great to Antiochus, who abandoned Egypt at the dictation of the Romans!

6. This power was to stand up against the Prince of princes. The Prince of princes is, without contro-

versy, Jesus Christ. Dan. ix, 25; Acts iii, 15; Rev. i, 5. But Antiochus died 164 years before our Lord was born.

The following reasons may also be urged to show that Rome is the power in question:

1. It was to come forth from one of the four kingdoms of Alexander's empire. We have said that nations are not brought into prophecy, till connected with the people of God. The Roman power had been in existence many years before the league with the Jews above mentioned; and seven years previous to that event, in the year B. c. 168, it made Macedonia, one of the horns of the Grecian goat, a part of itself. Speaking of the peremptory manner in which Popilius, the Roman ambassador commanded Antiochus to quit Egypt, the historian says: "That which made him so bold as to act with him after this peremptory manner, and the other so tame as to yield thus patiently to it, was the news which they had a little before received of the great victory of the Romans, which they had gotten over Persus, king of Macedonia. For Paulus Æmilius having now vanquished that king, and thereby added Macedonia to the Roman empire, the name of the Romans after this carried that weight with it, as created a terror in all the neighboring nations; so that none of them after this cared to dispute their commands, but were glad on any terms to maintain peace, and cultivate a friendship with them."** Being introduced into prophecy after this event, it is represented as coming forth from one of the horns of the goat.

2. The following specifications of the little horn, are also fulfilled in the Roman power to the very letter: 1st. It waxed exceeding great towards the south, and towards the east, and towards the pleasant land, [Palestine, Ps. cvi, 24; Zech. vii, 14.] Rome being almost directly north-west from Jerusalem, its conquests in Africa, Asia and Palestine, were of course in those directions, and furnish an exact fulfillment of the prophecy. 2d. It was to cast down of the host and of the stars, the same as predicted of the dragon, [Rev. xii, 3, 4,] which all admit to be Rome. Who can fail to see their identity? 3d. It was a king of fierce countenance. See Moses' description of the same power. Deut. xxviii, 49, 50. 4th. It did "destroy wonderfully;" from fifty to one hundred millions of the "mighty and the holy people" being put to death by it. 5th. It did stand up against the Prince of princes. Pagan Rome nailed Jesus to the cross. 6th. It is to be "broken without hand." How clear the reference to the stone "cut out without hand," that smote the image. Dan. ii, 34. Further proof is unnecessary; and probably ere this, the reader has agreed with us that Rome is the subject of the prophecy.

From small beginnings, with a steady ascent, Rome rose to unparalled greatness. How Macedonia became a Roman province B. c. 168 has been already stated. The empire of Syria shared a like fate B. c. 65, when Pompey reduced all those parts to the Romans as far as the river Tigris.† The only remaining portion of the goat's dominions, not yet engrossed by the little horn, was Egypt; but this also fell before the Romans, when Augustus Cæsar, on the death of Cleopatra, made it a Roman Province B. c. 30.‡ Twenty-five years after this, when the whole world was settled in thorough subjection to this same Augustus, and the temple of Janus, at Rome, which was kept open only in times of war, was for the fifth time shut since the building of the city, and peace reigned over the nations, there was born "in the city of David, a Saviour which is Christ the Lord." Luke ii, 1-11.

In this glorious, peaceful reign of Augustus Cæsar, says Butler,§ the fifth kingdom commenced, [Dan. ii, 44, 45.] in the Advent of the Messiah. This is the opinion of not a few; and hence it demands a moment's attention. Or rather the opinion that prevails is, that the fifth universal kingdom, in fulfill-

* See preceding reference.

†Prid. Connection Vol. ii, pp. 273, 274. Rollin's Ancient History, Book xxii, sec. 4.

‡ Rollin, Book xxiii, sec. 3. Prideaux Vol. ii, p. 376.

§ Sketches of Hist. p. 39.

*See notes of the Douay (Catholic) Bible, on Dan. vii, viii and xi, also Miller's Reply to Prof. Stuart, Review of Dowling, &c.

† Rollin's Chronological Table.

‡ Connection Vol. ii, Book iii, sec. 2.

§Prideaux's Connection, Vol. ii, pp. 96, 97.

||Ib. Vol. ii, pp. 118, 119.

ment of the promise, that in the days of these kings the God of heaven should set up a kingdom, is the kingdom of grace in the hearts of believers, and was established at the cross of Christ. "At this very time," says Prideaux, "Christ's kingdom commenced in the erection of his church." "The kingdom of Christ," says Scott, "was evidently intended: from small beginnings it hath already made vast progress," &c. "A stone cut out: the fifth monarchy; the spiritual kingdom of the Lord Jesus," says Clarke, "which is to last forever, . . . the extensive and extending empire of Christ," &c.

In reference to this position, we have brought the image down to the cross of Christ, where it is said this kingdom was set up, in order to avail ourselves of the advantages to be derived from illustration, in impressing the truth upon our minds on this subject. To meet the question fairly we must here anticipate a little. The image had two feet and ten toes; and the fourth and terrible beast of Dan. vii, had ten horns; which both represent the ten kingdoms which arose out of the Roman empire, as will be more particularly noticed hereafter. Until this division of the empire took place, the image was not complete: the feet were not fully developed. But where did the Stone smite the image? Upon the feet, and the feet only. Now look at the illustration. There is the cross, but where are the feet? We have not reached them. Can it then be said that the Stone that was to smite the image upon the feet, did its work away back there upon the thighs at the cross of Christ? Impossible. But do you say that we have erected the cross too soon? that the image should have been completed, and the cross erected at the feet? We answer, That cannot be; for the feet were not developed till 483 years after the crucifixion. No: the image cannot be smitten upon the feet, till we reach the feet; therefore it could not have been smitten at the cross. The prophecy promised that *in the days of these kings* (those that rose from the Roman empire) the God of heaven should set up a kingdom, and not 483 years before the division took place, or the kings existed.

Again, it does not read that the Stone gradually wore away the image, or that by some chemical process, it dissolved its metallic substances, and appropriated them to itself, till they were all used up. Far from it: the Stone *smote* the image; and the iron, brass, silver and gold, were *ground to powder*, and blown away. The nations have not yet been dashed in pieces with a rod of iron, [Ps. ii, 9.] they have not yet been shivered like a potter's vessel; therefore that fifth universal kingdom which is to be set up by the God of heaven and stand forever, which is to be ushered in with events like these, is yet before us.

The conclusion is therefore obvious, that the position handed us by Butler, Prideaux, Scott and Clarke,—a position which has been seized upon by hosts of more modern origin as an objection to the faith we cherish of the soon coming of the Son of man to establish upon the demolition of all earthly governments, an enduring empire;—it is obvious, we say, that their position is erroneous and untenable. We declare unhesitatingly and without fear of contradiction, that they have misapplied that portion of prophecy. Nor can any one say otherwise, unless he will wrest the phraseology of the Scripture, and have the image smitten, not upon his feet, but upon his thighs!

That the work of grace upon the heart, the freedom of the gospel, the growth of Christianity, and events in the church's history, are sometimes set forth by the phrase, kingdom of heaven, is not to be doubted; but it does not come within the province, of this article, to show the application of all these expressions wherever they occur. The prophecy of Daniel is our subject, and to show the application of the kingdom there brought to view, is all that the scope of the theme demands at our hands. We have endeavored to show that that kingdom was not set up at the crucifixion, but is still future. It was future at our Lord's last passover. Matt. xxvi, 29. He did not set it up before his ascension. Acts i, 6. Flesh and blood cannot inherit it. 1 Cor. xv, 50. It was a

matter of promise to the apostles, and is so to those that love God. Jas. ii, 5. It is promised in the future to the little flock. Luke xii, 32. It is to be set up when Christ shall judge the living and the dead. 2 Tim. iv, 1. It is to be set up when the Son of man shall come in his glory and all the holy angels with him. Matt. xxv, 31-34.

This is the kingdom prepared for the faithful from the foundation of the world, upon which they will enter, when those who will not have Jesus to reign over them, are brought forth and slain in his presence. Luke xix, 12-27. This is the kingdom which the saints shall take under the whole heaven, and possess forever and ever. Dan. vii, 27. The prayer which our Saviour taught his first disciples, still fervently ascends from the lips of his patient waiting flock in these last days, "Our Father who art in heaven, *thy kingdom come!*"

(To be Continued)

UNITY AND GIFTS OF THE CHURCH. No. 2.

"AND he gave some, apostles, and some, prophets; and some, evangelists, and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith." Eph. iv, 11-13.

The unity of the Church of Christ, as taught in the New Testament, we regard as very important to the church in these days of apostasy, disunion and peril. But few seem to be acquainted with the plain testimony on this point; or, at least, but few feel the force of such testimony, and act upon it.

Some labor under the mistaken idea that order in the church is an abridgment of their religious rights. They have broken away from the bondage of creeds, and human organizations, and rejoice in freedom; but overlook the order, and organization of the church set forth in the Word. They continually talk of, and rejoice in the freedom they have found, and can see nothing else; while the New Testament holds out, and enjoins on them the most rigid discipline. It requires of them submission and most perfect order. A mistaken view of this subject has led many astray, hence we see a thousand and one disorderly ranters, and vain disputers, who are an annoyance to religious meetings. They cry out against the sins and confusion of Babylon, and say many truthful things; but at the same time occupy a ten-fold worse position than those they oppose and accuse. Babylon signifies confusion. But in some of these who cry out so against Babylon there is confusion enough to distract the 144,000. This is, and has been our plea, Exchange human creeds for the Divine Word. Leave human organizations for that order ordained by Heaven. In this land of boasted civil and religious liberty, the idea of gospel freedom has run with many well nigh to madness. Everything outside of their little sphere is "Sectarian," when in fact they are the veriest sectarian bigots the world bears up. What a relief to the Remnant, when some such drew off not long since. But we fear this peaceful state of things may not long last, when another sheet of communication for the disorderly ones will be needed to develop the real feelings and views of some among us. But God's word is a perfect guide, and if received, will work a perfect cure of the evil of which we have freely spoken.

1 Cor. i, 4-10. "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye ALL SPEAK THE SAME THING, and that there be no divisions among you; but that ye be PERFECTLY

JOINED TOGETHER in the SAME MIND and in the SAME JUDGMENT."

1. Paul beseeches the brethren by the name of our Lord Jesus Christ—High authority!

2. That ye all speak the same thing, and that there be no divisions among you, but,

3. That ye be perfectly joined together in the same mind, and in the same judgment.

What a front such a church would present to the world! Such a church would be most powerful, and would be, in very deed, the light of the world. Many have entirely neglected to take heed to the many entreaties and exhortations of the New Testament, like the above from the great Apostle, and have taken another course like the following—

1. To beseech all in the name of Christian liberty, falsely so called, without regard for the views of their brethren.

2. To all speak their own opinions, though there be as many opinions, and divisions among them as there were persons, and,

3. To avoid being joined together in the same mind and the same judgment, lest they become sectarian.

We wish to hold up both sides of the picture, that rational people may judge for themselves, and be rooted and grounded in the truth of this subject.

Rom. xv, 5, 6. "Now the God of patience and consolation grant you to be LIKE-MINDED one toward another, according to Christ Jesus: that ye may with ONE MIND and ONE MOUTH glorify God, even the Father of our Lord Jesus Christ."

1. Reference is made to Christ Jesus, as the standard of union. Read his agonizing prayer recorded in John xvii. Here is a part of it. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone: but for them also which shall believe on me through thy word: that THEY ALL MAY BE ONE; AS THOU, FATHER, ART IN ME, AND I IN THEE, that they also may be one in us, that the world may believe that thou hast sent me."

2. It does not seem to be enough that the church all speak the same things, as a Methodist Presiding Elder once told a young preacher that he might believe Mormonism or Millerism, but must preach Methodism; but the church must be of one mind according to Christ Jesus. What a rebuke on the loose, unchristian sentiment, "Only be honest, and you may believe what you please." We will bless God that truth is a unit, and that the means ordained of God are ample to bring men and women into the one channel of divine truth, so that if they are not sanctified through the truth, it is their own fault.

Phil. ii, 1, 2. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be LIKE-MINDED, having the SAME LOVE, being of ONE ACCORD, of ONE MIND." Chap. iii, 16. "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." 1 Pet. iii, 8. "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." 2 Cor. xiii, 11-14. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet ye one another with an holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

We might repeat such testimony to great length; but if any will set this aside, they would treat more in the same way. Brethren, let us search for the truth diligently, on all points, especially on those of such great practical importance as the unity and gifts of the church.

J. W.

TO THE MESSENGERS.

Go sound ye the cry,
"The Saviour is nigh!"—
Invite all the guests to the feast;
Go plead with them, Come,
While yet there is room,
E'er mercy's last message has ceased.

This last warning call,
Proclaim unto all,
To nations both distant and near;
If truth they reject,
Or treat with neglect,
How will they in judgment appear?

In vain will they call
For mountains to fall,
And hide them from Him on the throne;
That great vengeance day
Is speeding its way,
As God through his prophets hath shown

Then bid sinners come
While yet there is room,
And all God's commandments obey;
That they may now be
From bondage set free,
And shielded in that coming day.

Come gird thee anew,
Thy journey pursue,
Bright angels are going before;
They will strengthen thee,
Where e'er thou may'st be
Until all thy labor is o'er.

Then haste ye away,
Nor longer delay,
Thy mission proceeds from on high;
A crown soon will be
Extended to thee
For lo! the Rewarder is nigh!

And when he shall come
To take his saints home,
Your warfare will then all be o'er;
Your work will be done
The victory won
Then trust ye in Him evermore.

D. J. FRISBIE.

Battle Creek, Mich.

Our Home.

HERE we have no continuing city, but we seek one to come. This has been the position of the people of God in all ages. They have ever been pilgrims and strangers on the earth, looking forward to a world to come, neither seeking nor expecting rest until they reach their journey's end. Even our blessed Lord when upon earth could say, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." And Paul, while speaking of the prophets and saints of former ages, says, "They wandered in deserts and in mountains and dens and caves of the earth; of whom the world was not worthy." They saw the promises afar off, and embraced them, and became pilgrims on the earth that they might receive a better, a heavenly home. From that time until the present, we find that the people of God have been a despised and persecuted people, having no portion here, but cheerfully foregoing all the pleasures of earth, and counting not even their lives dear unto themselves, for the sake of the promised inheritance, their final home. Home! O how sweet the sound to the way-worn pilgrim! How often has it cheered the tried, desponding Christian on his lonely journey! How has it strengthened the martyr to face the tyrant's frown, and how has it alleviated his sufferings under the most shameful torture and death! How has it buoyed up the child of God amid poverty and affliction, and how has it cheered his passage through the valley and the shadow of death! The home which we seek, is a glorious home. 'Tis not some little spot of earth upon which wealth and pride have lavished all their art to beautify and adorn; 'tis not some kingly palace with gilded domes and princely halls, where the rich and great of earth alone can enter; no! it is a city whose streets are of purest gold, and whose gates are of the most magnificent pearl, and where are "many mansions." Eye hath not seen nor ear heard, nor can the heart of man conceive of its glory. 'Tis the capitol of a land whose beauties have never been spoken, and whose glories, poets have in vain endeavored to portray.

No change shall mar the beauty of that land, no autumnal winds shall sweep over it, to blast its blooming flowers, no wintry snows to cover its perpetual verdure. No disease or death are there, "no weary wasting of the frame away;" there the parting hand is never taken, the bitter word, Adieu, is never spoken. No tears shall ever dim the eye, no sad and sorrowing hearts are there, no tired and weary limbs. No temptation or sin are there; but what is best of all, Jesus is there, "the joy and the light of the place." No need of the sun, for his glorious presence forever banishes the night. There he who died to redeem his people from death, shall reign their triumphant King. There we may bask forever in his smiles, and with immortal tongues forever sing his praise.

These are a few of the glories which adorn the Christian's home. Is it not worth striving for? If its glories so attracted those who saw it afar off, how should they attract us who view it nigh at hand? Already have we passed the last waymark, and we almost begin to see its splendid domes, its pearly gates, its glorious foundations. Already its brilliant lights begin to shine with greater lustre upon our pathway, already its celestial music breaks upon our ears, already do our hearts leap with joy at the glorious prospect, and we become so captivated with the beauties of our home, that the place of our pilgrimage seems dark and dreary. Dear brethren and sisters, not much longer shall we be homeless wanderers. Says Jesus, "I go to prepare a place for you, and will come again and receive you unto myself, that where I am there ye may be also." A little while, and he that shall come will come, and will not tarry. A little while, and we'll roam the fair fields of paradise restored, and forever enjoy the pleasures of home, our own sweet home! O how my heart longs for home!

S. M. SWAN.

Orwell, Ohio, Nov. 1857.

Sincerity no Guaranty for Truth.

BRO. SMITH: As it is quite common in these days to hear people make the assertion, or say much the same in substance, that it makes no difference what men believe, if they are only honest; (for say they, all denominations of Christians are aiming to arrive at one place, heaven;) I thought best to send you the following extract, which I took from Tract No. 534, published by the American Tract Society. It not only clearly illustrates the dangerous position which many take in reference to the most solemn and important subject to which the minds of mortal men can be directed, but also shows the folly of it.

J. A. WILCOX.

"But a short time since the entire community was startled with the news of a sudden and fearful shipwreck. The bark Elizabeth was returning, richly laden from a foreign port. Her voyage was almost finished, when as she neared our coast, a violent storm arose. In the darkness of midnight, as she is driven before the tempest, her officers mistake the light on Fire Island for the one on the highlands and steering as they suppose for the latter, but in reality for the former, the bark is soon dashed, an utter wreck upon the breakers, and part of the crew and all her passengers are swallowed up in the waves, swept as in a moment to eternity. It is of little moment how the mistake was made, whether from erroneous calculations, or presuming confidence, or careless neglect of chart and compass. The fact that it was made, is certain, and the awful result like all the realities of the past, is beyond the reach of prevention or remedy. All that remains for us, as we mourn the dreadful calamity is, that we endeavor to open our hearts to some of the many lessons it so solemnly teaches. It shows that the sincerity of our belief on any subject is no proof of its correctness. Here is not an uncommon error, especially in reference to religion.

"How often from thoughtless or skeptical persons do we hear the assertion, It is no matter what a man believes, if he is only sincere. But alas! this fatal shipwreck tells a different story. Doubtless the of-

ficers of that ill fated bark were sincere in their terrible mistake. They honestly believed the light toward which they were steering was the one which would guide them to their expected port in safety. But did the sincerity of their belief prove its correctness? Did it calm the raging of the winds and the waves, or break the violence of the terrific crash, or save from the jaws of death one of its appointed victims? And if sincerity of belief, of itself is no assurance of truth and safety in ordinary life, is it in matters of religion? If it is not a safeguard to the mariner on the deep, is it on the voyage to eternity?"

The Kingdom of God.

"AFTER this manner therefore pray ye, Thy kingdom come, thy will be done in earth, as it is in heaven." Matt. vi. 9, 10. Christ, the great central truth, points our minds beyond all types and shadows to the end of our hopes, which cannot be realized this side of the kingdom of God. This is the end of the hopes of the Christian. Catholicism, Mormonism, Mahomedanism, Universalism, Protestantism and Spiritualism all have some great fingerboard pointing to this kingdom; but when and how we obtain it is the bone of contention. There would be no difficulty if we would leave this question to the Bible, but when we step aside and lose sight of the truth that points out how and when we obtain it, we find ourselves lost in the mist of conjecture. Thus men in the light of the nineteenth century have claimed and still claim, that it is already set up. Can this be true? Let us see when it is to be set up. Daniel ii. 44. "In the days of these kings shall the God of heaven set up a kingdom." So Christ says, Matt. vi. 10. "Pray Thy kingdom come." It had not in Daniel's day, nor yet in Christ's day; for it was the deep inquiry of the apostles in their last meeting before his ascension, when the kingdom was to be restored. Acts i. 6. Now if the kingdom is set up, the saints are in possession of the kingdom, and the end of their hopes is realized. If the long desired kingdom has come, let us ask for its locality. Kingdom implies law, subjects and territory; and where do we find the law of God's kingdom obeyed? If we go to Africa, we find their barbarism as black as their skin. Turn to India and ask those deluded followers of the Juggernaut who reigns there. Turn to the Christian government of Great Britain, and see those lords and nobles rolling in luxury, while suffering Ireland cries for bread. Go into their lanes and highways, and see their suffering, while that which would save them from famine and starvation is bestowed on pampered hounds and horses of young noblemen and lazy priests, to gratify their lusts for sport. Who reigns in these kingdoms? Does Christ? or are they under the control of the god of this world? But let us come nearer home, and search the records of our own model government, this land of liberty, and hear the groans of four millions of human beings driven to their toil by the lash of tyrants. Look into the halls of our government, see them legislating on the system of slavery, acting upon the principle of "let us do evil that good may come." I ask, Is this from heaven? Truth answers, no; and we should turn from these dark pictures with disgust, and pray in the language of Christ, Thy kingdom come. Again, who can think that any kingdom could exist when seven tenths of its inhabitants lived in open hatred to its laws? How long could any kingdom stand under these circumstances? Yet this is a true picture of this world. Seven tenths of the inhabitants trample God's law under their feet. No wonder Job said, The earth is given into the hand of the wicked. Job ix. 24. Paul says also that men are governed by the prince of the power of the air. Eph. ii. 2.

Again I ask, in whose hands rests the government of this world? Who rules? Let truth answer, let statistics tell. This earth is in the hands of Satan, and the great mass of its inhabitants are led captive by him at his will. But the day hasteth greatly when these kingdoms shall fall, when Jesus Christ shall put down all rule and all authority, and when

all shall bow to the mandate of the King of kings. Let watchmen who are proclaiming peace and safety from the pulpits of the land, tremble for fear, and for the things that are coming on the earth.

Burr Oak, Mich.

R. ROCKWOOD.

LETTERS.

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

From Bro. Chapel.

BRO. SMITH: I take this opportunity to let you know how we are prospering in the cause of the Lord. I feel truly grateful to the Lord for his loving kindness in giving us the truth and light in regard to our present position, and I think that the majority of the church here are trying to arise from their lukewarmness, by being zealous and repenting of all past wrongs, and endeavoring to buy the gold and white raiment, and to get their eyes anointed that they may see.

When I look back upon my past life, and see how far from the Lord I have been, I wonder that the Lord could bear with me and give me another warning and chance to get right, and into the work of the Lord, by the message of the faithful and true Witness. O the long suffering of God to his erring creatures! I believe the last notes of warning are now being given, to prepare a church to stand in the time of trouble, and all that heed the message of the true Witness will be prepared to stand, and will with all the true Israel of God enter the gates into the city. Can it be possible that any will be so unwise as to let the warning pass and not be zealous and repent, and finally be left to perish, and be destroyed by the seven last plagues? I feel a great desire to have my whole soul in the work of the Lord, and to be wholly consecrated to him. I want the truth to have a sanctifying influence on my life, and in whatsoever I do, have an eye single to the glory of God. The apostle James gives us some good instruction, which I think is applicable to the present time. He says, "submit yourselves therefore to God, resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you. Cleanse your hands ye sinners; and purify your hearts, ye double-minded. Be afflicted and mourn and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." James iv, 7-11. This testimony agrees with Joel ii, 12, 13. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your hearts, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

Yours in hope of eternal life. L. R. CHAPEL.
Palermo, N. Y., Nov. 22nd, 1857.

From Sister Lawton.

DEAR BRETHREN AND SISTERS: I have felt of late that the time was near when God would pour out the fullness of his Spirit upon his people. I have seen also that there is a great work to be performed in our hearts. We must be pure in heart. Every Christian grace must be perfected, or we are unprepared to receive the gifts. Unless we are entirely consecrated to God, and are in his hands as clay in the hands of the potter, we should be exalted, and they would prove a curse instead of a blessing to us. Dear brethren and sisters, are we contending earnestly for the faith once delivered to the saints? Are we putting forth every effort in our power to get out of this lukewarm state, and to get that holiness without which none shall see the Lord? Do we realize that it will take all to buy the gold? Have we examined our hearts to see if all is on the altar, if there is not a wedge of gold, or a Babylonish garment hidden away in our hearts? God will not save us until all is given up. Our hindrances will vary; some will have besetments that others will not; but if we lie passive in the hands of God, and desire above all things else

to be pure and right, God will show us our faults and give grace to overcome. I fear there is not that self-denial in the church that there should be. There is too much gratifying the carnal appetites. We think too much of our ease; we are not willing enough to crucify the flesh with the affections and lusts. I fear we do not humble ourselves by fasting and prayer. We are living in a time when Satan is putting forth his most powerful efforts to hinder and destroy all he can, and will we let him destroy us when all heaven is engaged to save us? God forbid. We must fight if we would reign. Let us bestir ourselves, and take no rest until we get the victory over this lukewarm state, and the abiding witness that the blessed Saviour has come into our hearts, and we can say of a truth, he sups with us, and we feast on his precious love. Glory to God for the gift of his Son.

The love of Christ is beyond expression. If we have it perfected in our hearts, it will set every wheel in motion. Will you delay, dear brethren and sisters? My heart goes out after you. We are all one family. I feel the same interest in your welfare as in my own, although it is an individual work, and each must strive for himself.

One year nearly, since the message to the Laodiceans was given. I feel that if there is not a coming up soon where God can use us in some way to carry forward his work, that while cases are being decided, many will be spued out of his mouth. O church of God, awake out of your slumber! Do not say, A little more sleep, a little more slumber, but make haste, arouse, shake off this lethargy, lest you sleep on until it is too late. The blessed Saviour stands knocking; rise and let him in.

As I afflict my soul, by denying myself, light and joy increases; and I am expecting a perfect victory through faith in the merits of Jesus.

Yours striving to overcome.

CORNELIA LAWTON.

Winfield, N. Y.

From Sister Bean.

DEAR BRETHREN AND SISTERS: My heart is made to rejoice from week to week while reading communications from you through the *Review*. Although most are strangers to me in the flesh, yet I love you, and trust I enjoy the same blessed hope of soon seeing Jesus. With you, dear brethren and sisters, I am striving to keep all the Commandments of God, and the Testimony of Jesus, and I often rejoice with joy unspeakable and full of glory. I feel that my treasure is in heaven, and my record is on high. It will be one year next June since I with my husband commenced keeping the commandments of God. I rejoice with my whole heart, while I often mourn that above six years of my life was lost. It is all a blank, because I did not walk in the light, as it was shown me by the Spirit of God; but Oh, the goodness, the long-suffering of God to me, his most unworthy creature, in bringing my poor soul out of prison, in answer to the prayers of the dear saints. Praise the Lord forever, for what he in mercy has done for me. I want to say to sister Butler, I was glad to hear from you through the *Review*. I can say with you, I want to meet the saints of all ages, prophets, apostles and martyrs. We have in gone by days, often met and rejoice together; soon if faithful, we shall, with all the saints, rise to meet Jesus in the flaming skies.

Not a Sabbath keeper in this place; but I expect, I hope and trust we shall have our children here to go with us. I think they are searching for truth, and are willing to receive the light and walk in it, as fast as they see it.

Yours seeking for glory, immortality and eternal life. M. BEAN.

Swanton, Vt., Nov. 23d, 1857.

From Sister Robinson.

BRO. SMITH: I wish to say that I feel grateful to you and others connected with the publishing department for sending me the paper. I love the truths it advocates, and I think all my interest and

sympathy is with God's remnant people, who are trying to keep all his commandments, and are purifying themselves by obeying the whole truth. I want to be a co-worker with them, and with the Third Angel, and with Jesus, who is now finishing his work in the heavenly Sanctuary. I want the victory over every wrong word and action, over pride, selfishness and the love of this world, that I may share in the latter rain which I think is soon to be poured out upon God's people.

Last Sixth-day and Sabbath, brother and sister Wheeler met with us. We had an interesting time. On Sixth-day two were baptized. Sabbath forenoon, Bro. Wheeler spoke from these words, Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. 2 Pet. iii, 14. It was meat in due season.

A. H. ROBINSON.

Sandy Creek, N. Y., Nov. 11th, 1857.

Extracts from Letters.

Bro. D. Chase writes from Fairhaven, Mass. Nov. 17th, 1857. "We are made to rejoice greatly by the good news we have through the *Review*, of the prosperity of the cause of truth. The little company here are striving to overcome. The interest in our meetings has been rising gradually for a number of months, and I hope we all shall soon pay the price and obtain the gold, white raiment and eye-salve. O how small all earthly things appear, when we get our eyes anointed with eye-salve. It is then we can turn the telescope towards the inheritance in the earth made new, with its entire perfection in everything. Well may the poet say:

"I long to be there, and the thought that 'tis near,
Makes me almost impatient for Christ to appear,
And fit up that dwelling of glories so rare,
The earth robed in beauty, I long to be there."

"Let us meditate much on the words of Jesus, who said, 'Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest to your souls.' I want to be meek and lowly, yea very lowly, under a deep sense of past follies, pride and error. O may I humbly walk in the narrow way to life, that I may be hid in the day of his anger."

Bro. E. Merrill writes from Kalamazoo, Mich. Nov. 22d, 1857. "I feel that we are living in a time when Christ sits as a refiner and purifier of his people, and if we are ever purified and made ready to enter through the gates of the city of God it must be now, before he leaves the Sanctuary. I feel the need of this purifying, when I look back for fifteen years and see how much wrong there has been in my life, and how much I have to do before I can abide his coming.

"It is a faithful saying, for if we be dead with him we shall also live with him. We may think we are dead to the world when we are not, for the heart is deceitful. The young man in the Scripture thought that he was in the strait and narrow way till the Saviour showed him his idol. Let us see that we are really dead to the world and alive to God."

A GOOD THOUGHT.—Having in my youth notions of severe piety, says a celebrated Persian writer, I used to rise in the night to watch, and pray, and read the Koran. One night while I was engaged in these exercises, my father who was a man of practical virtue, awoke while I was reading.

"Behold," said I to him, "thy other children are lost in irreligious slumber, while I alone awake to praise God."

"Son of my soul," he answered "it is better to sleep than to wake to mark the faults of thy brethren."—Sel.

SATAN hath one property which no other master hath, how cruel soever: to plague and torment those most, and to give them the worst wages, who have done him the most continual and faithful service.

Be an importunate beggar at the throne of grace.

THE REVIEW AND HERALD

BATTLE CREEK, MICH. DEC. 10, 1857.

The Youth's Instructor.

THE receipts of the INSTRUCTOR, for the first four years fell much short of expenditures. The last year its subscription list increased one third, and receipts have been equal to expenditures. I have endeavored to stand by this little teacher in all its poverty and weakness, until it has gained friends and help to sustain itself, and now I wish to add it to the publishing department as the property of the church. I presume none will lose any interest in this precious sheet because of the change. They should not. While I shall expect a more general interest in the little paper in consequence of its being the property of the church.

I rejoice to see this day, when I have no personal interest in the Review Office. In common with my brethren, I have a deep interest in the prosperity of our Office of publication, and shall labor as ardently as ever to promote its general good. With many thanks, dear brethren and sisters for your timely aid, I now commit the INSTRUCTOR, which I trust has blessed your children, to the care of our Publishing Committee, who now hold in charge all the property of the Office. And may the numbers of its readers, supporters and contributors greatly increase.

The terms of the INSTRUCTOR for the next year will be as follows—Single copy 36 cents. Those who order it for their friends, 25 cents. From five to ten copies addressed to one person, 25 cents each. From ten to twenty-five copies addressed to one person, 20 cents each. From twenty-five to one hundred copies addressed to one person, 15 cents each.

There are two reasons for reducing the price where a quantity is sent to one person. First, much time is saved in sending a package to one person, instead of writing the names on each paper. And second, we wish to induce persons to take large quantities to distribute. After filling the list of regular subscribers, the type being set, we can print a few surplus hundreds for those who wish a quantity, cheap.

JAMES WHITE.

Good Example.

BRO. D. R. PALMER writes to this Office, Nov. 26th. "I have enclosed \$100.00 and sent by express. Received the Review last evening, and saw your request, and was ready for the good work. . . . By the doings of the Conference I see that I was chosen one of seven to receive donations for the good of preachers and the cause generally. Have \$25.00 on hand. If I had time I would write more."

This reads well, and we hope to hear similar news from fifteen or twenty more, who will follow this good example. We want to go right along republishing books just as though the times were easy, which we cannot do without help of this kind.

J. W.

Liberty! Freedom!

MUCH is said and written in favor of freedom, and many conflicting opinions are held in regard to the best mode of governing free states. Many loud boasts are made of our free country; but I will venture to assert that real liberty and true freedom is unknown to the world. Satan holds the world in bondage.

Politicians make a noise; States and statesmen grasp the shadow; and while they struggle for the substance, it eludes their grasp. Satan laughs at their folly, while he listens to the clanking of their chains, which he has forged. He gloats over his success. Burdened consciences, broken hearts, contemners of God's law, criminals of prison dye, or fashionable sharpers, whitewashed professors, and all the variety of sinful humanity, are his victims. They talk of freedom; but ah! well does the arch-fiend know how strong the fetters which bind them to his car. Oh the folly, the madness of poor man!

It is joyful to know that there are a few exceptions. Yes we are sure that some are free in the best sense of the word. The Christian who walks with God, who takes up his cross daily, who conforms his life to God's holy law, who worships him in Spirit and in truth, he and he alone is truly a free man.

While his body is here, his freed spirit soars to heaven, and while he visibly converses with men, his soul is communing with God. While his bodily powers are wearing away in labors, and trials, his mind is being trained to meet the exigencies of that hour, when the voice of God shall wake the dead, and call the living saints to meet him in the air. With such aspirations and

hopes, and such faith, the Christian soars far above the cares and temptations which enslave and intoxicate the world at large.

On the other hand the lukewarm or cold professor, who becomes proud and careless, is a very oppressed man. Conscience worries him, memory haunts him, demons torment him. The wicked are no solace to his chafed heart. Life is a load of care, and death a hell to him.

But let him rise in his Saviour's might, and gird to him his spiritual armor, with the shield of faith, and the sword of the Spirit, and like a true soldier fight manfully, how soon do spectres flee, and evil men and spirits withdraw.

Onward, he exclaims, to the prize. His mind once dark and troubled, is now peaceful and serene. A chastened, holy zeal, an intrepid boldness animates his soul; his being is lost in God, his thoughts, words and actions are alike subdued by the bright light shining upon him from the glorious risen Saviour. No unholy influence can draw him from the mount, where he sees, by faith his adorable Saviour transfigured before his enraptured vision.

To him earthly thrones and dominions, crowns and diadems, are level with the dungeon and hovel; he sees with angel's vision, and longs for full communion with God; but with Christ he prays, "Not my will, but thine be done." At the call of duty he comes anew to the conflict, invigorated and inspirited, he draws fresh courage and new strength from the exhaustless fountain, he drinks the cool draught of the river of life by faith.

Thus refreshed and strengthened, he sees difficulties vanish, clouds scatter, enemies flee, mountains are removed, and to him the promise is sure, "one shall chase a thousand."

With the eye of faith he sees how awful the chasm which separates the wicked from a holy God, what fathomless depths! what woe and sorrow! Oh folly! Oh madness! to tempt the terrible God. By faith he grasps the ladder Jesus has cast from heaven to earth, so strong that none but God can remove it. On it, Enoch and Elijah outrode the storms of earth. On it, the prophets and apostles sent up their prayers, and by its means, full assurance of a blessed resurrection, has been transmitted to millions of persecuted saints, tossed upon life's troubled sea; martyrs at the stake, on the wheel, in the dungeon, or amphitheatre, torn by wild beasts, or wilder and more brutal men; these mangled, distressed ones, have by faith borne all with patience, and often with pleasure and holy joy.

Oh faith, truly thou art the gift of God, nothing less could work such wonders as thou hast wrought.

Oh thou fail man, whoever thou art, cast off thy vanity. Abase thy pride. Lose thyself in God. Prove this faith. Be strong, and thus obtain true freedom and real liberty.

J. CLARKE.

SINCE the publication of Testimony to the Church, No. 4, other testimony for the Church relative to the present and future, of great interest has been given, which we print on eight pages and add to the book, making in all forty-four pages. About two hundred were made up and sent out. These who received the book of thirty-six pages, can have the other eight, by sending for it.

J. W.

Receipts.

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

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Business Items.

N. N. Lunt. We give you credit in this No. for the dollar omitted, through mistake, last June.

We have received a letter from Compton, C. E. bearing date Nov. 27th, containing \$3. but having no signature. One dollar we receipt to O. Frizzle, according to direction, but know not to whom to credit the remainder. Will the writer give us his name.

S. B. McLaughlin. We send the paper as you request.

S. W. Rhodes. You did not give us the P. O. address of A. E. Colson, but we send the paper to him to Onida, Ohio. Is this right?

S. Haselton. We continue your paper free.

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