

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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SO RUN THAT YE MAY OBTAIN.

I WILL not look behind me, nor
My face is Zionward:
The kingdom is before me, and
My Captain's voice I've heard.
Though father, mother, brother, friend,
Affection's powers may try
To win me back, I'll lend no ear,
No tear hedim my eye!

Onward my steps are taken, and
Still onward they shall press,
Though persecution I should meet,
Or famine and distress:
The love of God is mighty love,
And shall my soul sustain
Through tribulation, Satan's ire,
Fell want, or racking pain.

Oh, who would look behind him, who,
Upon this scene of gloom,
Of sickness, anguish, sin and death,
From off that world to come?
Where crowns that never fade away
Shall shine with glory bright;
And life eternal glad the soul,
And beauty spread delight!

I will not look behind me, nor
On those that with the name
Of Jesus on their lips, refuse
His advent to proclaim!
Who turn away from truth, and give
To fables willing ear;
When he by truth to judge them comes,
Can such his presence bear.

The Lord commands his people all
To watch, and wait, and pray;
Expect his coming, and to stand
Prepared for the day!
How can they stand prepared, who think
His coming far away;
And dread to hear of its approach,
And meditate delay.

Christian! the Lord hath led the way—
Apostles, martyrs, true
To him, have trod the heavenly path—
The path marked out for you!
Narrow the road, but sure the prize,
"Onward," your watchword be:
And onward, onward, onward press,
Until the victory.—Sol.

FLAVEL'S TOUCHSTONE.

CHAPTER III.

Showing that holiness, or saving grace, is exceedingly valuable, and greatly enriches its possessor.

Section I. We may easily satisfy ourselves from several considerations that the value of saving grace is not to be described or conceived.

1. If we consider it in respect to its cause, we shall find that it is a *peculiar work* or fruit of the divine Spirit; who on this account is called "the Spirit of grace," and "the Spirit of holiness." All the rules of morality, with all possible human diligence and effort, alone, can never produce one gra-

acious act, or one holy exercise. Such, indeed, is the incomparable worth of efficacious grace, that all other gifts of the Spirit are represented in Scripture to be comparatively worthless.

2. The nature of saving grace implies its unspeakable value. It is that by which the saints are made to resemble God in moral beauty and goodness; that which renders them objects of the divine complacency, and fits them to glorify and enjoy their Creator and Redeemer forever.

3. The influence and fruits of saving grace in the souls of saints, proclaim its unspeakable worth. It elevates and ennobles, adorns and beautifies the soul; it raises the affections to heaven, employs them upon divine objects, and transforms the heart into the image of God; it preserves the saints from known and allowed iniquity; it establishes them in faith and peace on the Rock of Ages; it is the root of all the fruit which they bring forth unto God—of every gracious word in their lips, and every gracious work in their hands; be the matter of their good thoughts, their heavenly discourses, and holy prayers never so excellent, grace is the root and source of them.

4. Its exceeding value will appear if we consider its properties. The most expressive epithets are employed to describe it. It is unfailling and immortal; it is as "a well of water, springing up unto everlasting life." You may outlive your friends, your estate, and whatever else you now possess, but if you have true holiness, it will endure as long as you exist.

5. Nor is its value less conspicuous in the design with which it is wrought in us by the Holy Spirit, to purify us from all iniquity, to free us from imperfection, and to render us meet for the heavenly inheritance, for the service and enjoyment of God above.

6. The means adopted to procure the dispensation of grace to men, and those employed in producing and preserving holiness in the saints, are conclusive evidence of its infinite worth. The incarnation, the sufferings, and the intercession of Jesus Christ, were necessary to prepare the way; the special agency of the Holy Spirit is necessary to produce the effect. The ordinances and institutions of the gospel were first appointed, and have been continued, in order that holiness might be produced and preserved in the hearts of saints; nay, the ordinary dispensations of Providence are designed in some way to subserve this purpose.

7. The peculiar regard vouchsafed by the Most High God to every degree, every exercise, and every fruit of holiness in his people, demonstrates its unspeakable importance and worth: he who made the jewel best know its value.

8. That holiness is most excellent and desirable, is shown by the hypocritical pretences made to it all over the professing world. If it did not confer some singular advantage, why should men pant for the reputation of possessing it? But so it is that the devil himself conceals many of his lures and hooks of temptation with a show of grace; knowing, as he does, that sin has nothing beautiful or winning in itself by which to entice, he dignifies it under a pretence of goodness. Let hypocrites and self-deceivers consider what they shall answer at last, when it is demanded, "If grace were evil, why did you so affect the reputation of it? if good, why did you content yourself with the empty name of it?"

9. In a word, the incomparable value of saving

grace is manifested by the esteem which all good men have for it. Holiness is the sum of their prayers, the scope of their endeavors, the substance of their joys, the relief of their afflictions and sufferings; it constitutes their riches and their glory.

Section II. Is saving grace thus valuable and precious? Beware, ye who possess it, lest your hearts should be elated with *spiritual pride*. You have need often to reflect on your former state of sin and condemnation, and on your present ill-desert and imperfection; to consider how and by whom you have been made to differ from them that perish; to ask what you have that you have not received; to feel your weakness, your dependence, and your obligations; and to remember that it is the nature of holiness to render men humble and lowly in heart and life.*

2. Is holiness more excellent than gold? Well then may the poorest Christian be content with the allotments of Providence. Ye who are destitute of this world's goods, but rich in faith, and heirs of the kingdom which God hath promised; ye who feel the rigors of temporal poverty, but who have treasures in heaven, think of your imperishable wealth, and neither thirst for an earthly portion nor murmur at temporary wants. Thousands, alas! who are penniless, and thousands who have worldly wealth, are without Christ and without hope.

3. If holiness is thus valuable, then those Christians who suffer it to decline, or who do not grow in grace, incur such loss as all this world's goods are not sufficient to repair.

4. If holiness is of such worth and importance, then the ordinances and institutions of religion, and all the means adapted to preserve and increase it, ought to be highly esteemed and diligently employed.

5. If saving grace be so excellent, it becomes saints to be peculiarly watchful and circumspect in times of degeneracy and temptation. We have read of Christians who resisted unto blood, striving against sin, who chose to part with their lives rather than relax in their piety: if we would endure unto the end, we must follow their example. We live in an age of deception and temptation. Many seeming Christians have fallen and lost all; and many real Christians have lost so much, that instead of again enjoying the comforts of piety in this world, they are likely to go to the grave repeating the lamentation of Job, "O that it were with me as in months past!"

6. Let me urge and entreat you to make it the great business of your life, the chief concern of every day, to grow in grace—to perfect holiness in the fear of God, and to do his will in all things. Cultivate every advantage of time and place; improve the society of God's people, and let your closet tes-

* "An infallible sign of spiritual pride is persons being apt to think highly of their humility. False experiences are commonly attended with a counterfeit humility; and it is the very nature of a counterfeit humility to be highly conceited of itself. False religious affections have generally a tendency, especially when raised to a great height, to make persons think that their humility is great, and accordingly to take much notice of their great attainments in this respect, and admire them. But eminently gracious affections (I scruple not to say it) are evermore of a contrary tendency, and have universally a contrary effect in those that have them. They indeed make them very sensible what reason there is that they should be deeply humbled, and cause them earnestly to thirst and long after it; but they make their present humility, or that which they have already attained to, appear small, and their remaining pride great, and exceedingly abominable."—Edwards on the Affections.

tify that your love of holiness is stronger than death.

CHAPTER IV.

That only is true holiness which will endure the tests appointed or permitted for its discovery.

Section I. It has pleased God to place all his people in this world in a state of trial; he first tries, then crowns them. James i, 2. No man can determine whether his graces are true or false until they are examined by something which, to them, shall be what fire is to gold. The Laodiceans imagined themselves to be rich in grace, but they proved to be wretchedly poor; wherefore Christ counsels them to buy of him gold tried in the fire—true holiness, which should endure the severest scrutiny.

The Scriptures plainly recognize a trial of men's opinions, as well as of their graces; but of the former I shall have occasion to say little. Doubtless men may endanger and obstruct their salvation by unscriptural sentiments; yet if they have holiness of heart, notwithstanding some false opinions, "they shall be saved, though it be as by fire;" but if they are devoid of holiness, the most correct speculation will avail them nothing; they must perish, and perish without remedy.

The trial of a man's graces, or religious affections, is all-important; as they are, so is his safety and happiness, and so his prospect for eternity.

This trial may be considered in two respects:

I. As it is to be performed by ourselves. "Examine yourselves whether ye be in the faith, prove your own selves;" scrutinize your hearts in the light of divine truth; ascertain and demonstrate whether your affections are holy.

2. As it is executed by Him "who searcheth the heart, and judgeth according to truth."

With a view to both these kinds of trial, but especially the former, I propose in this treatise,

I. To show what tries the genuineness of Christian graces as fire tries gold.

II. To exhibit the ends for which God appoints such trials of the holiness of his people in this world.

III. To prove that such only is true holiness as will bear these trials.

IV. To improve and apply the whole.

Section II. Before I enter into particulars, it seems needful to observe that the subject to which we are approaching is full of difficulties. Without much cautious discrimination and solicitude with regard to the various and dissimilar capacities and attainments and circumstances of different Christians, one could hope to do little else but confuse and mislead. Nor is less care necessary in the application of tests or signs; they should be well examined and approved before we try ourselves or others by them.*

Signs or tests of character are by some distinguished as exclusive, inclusive and positive. *Exclusive* marks serve to shut out bold pretenders, by showing them that they are utterly devoid of a saving work of grace. They are commonly taken from some indispensable ordinary duty, as praying or hearing; which men may indeed perform, and yet have no degree of holiness; but the neglect of which demonstrates the total absence of any work of grace.

Inclusive marks serve to discover the degree rather than the existence of holiness, and are intended for comfort rather than conviction. If we perceive them in ourselves, we shall find not only real but eminent piety; as they arise from the higher exercises of grace in confirmed and mature Christians.

Between these there are marks or evidences called *positive*, which are always found in those, and those only, who have been converted. In the ap-

* "It is strange how hardly men are brought to be contented with the rules and directions Christ has given them, but they must needs go by other rules of their own invention, that seem to them wiser and better. I know of no directions or counsels which Christ ever delivered more plainly than the rules he has given us to guide us in our judging of other's sincerity; viz., that we should judge of the tree chiefly by the fruit. But yet this will not do; other ways are found out which are imagined to be more distinguishing and certain. And woful have been the mischievous consequences of this arrogant setting up men's wisdom above the wisdom of Christ."—*Edwards on the Affections.*

plication of these, great care is requisite, since they relate as well to the feeblest as to the most advanced Christian. It is especially necessary to beware of representing the particular exercises and experience of those who are esteemed eminent in knowledge and grace, as a rule for those whose attainments are small. This practice is justly reprobated for its absurdity and injurious effects.

These things being premised, I will now proceed to show what things in particular try the temper and state of our souls, "What tries the genuineness of Christian graces as fire tries gold."

It is true that all the circumstances of our life, every event which has relation to us, may make some discovery of our hearts; but some limits must be prescribed to this treatise: I shall therefore show, in the following order, what trials are made of our graces by prosperity and adversity, by our inward corruptions, our active duties, and lastly by our sufferings on account of religion.

Section III. Prosperity, worldly success, outward enjoyments, riches, honors, try men's hearts and reveal their thoughts. Some may fancy the fire of prosperity to be designed rather for comfort than for trial; rather to refresh than to search us; but scarcely anything more clearly demonstrates the falseness or soundness of religion; it is to grace what fire is to gold. Particularly, it occasions an exhibition of the self-flattery and delusion of those who have had a name to live while dead; and of the unequivocal evidences of religion in real saints.

Among the proofs thus exhibited of dissimulation and deceit, are the following:

1. Prosperity occasions in some men a stupid forgetfulness of God and neglect of the duties of religion. They fall asleep in the lap of abundance, and dream not that there is a God to be served and a soul to be saved. Their carnal pleasures and enjoyments, and the care of their earthly affairs, leave no time for prayer, or for reflections concerning death and futurity. Like Herod, they are lifted up with conceits of their own greatness and importance; and like him, they mock the supremacy of Jehovah, or contemn his authority, instead of obeying his commands. They are so busied in serving and gratifying themselves, that usually they lose the faint appearance of piety which, in other circumstances, they might have exhibited.

2. Prosperity, meeting with one who is graceless, engrosses his thoughts and affections, and makes him wholly sensual. Earthly things have a tendency to transform men's hearts into their own similitude—to assimilate them to their nature; and upon those whose religion is mere pretence, they produce their full effect. Such in times of prosperity, when temptations are presented and the means of indulgence within reach, will abandon themselves to sensual gratifications, and show to the world the depravity of their hearts and dissoluteness of their character. It is true that prosperity may have a very unhappy influence on the minds of good men, but it can never produce in them such effects as have been mentioned; the allurements of forbidden objects and the enticements of sin will be counteracted by the principles, the habits, and feelings of genuine piety. Some indeed, confessedly destitute of true religion, and surrounded by all the facilities and incitements to sensuality which prosperity can confer, are yet, in their exterior deportment, strictly moderate and regular. Perhaps those men who in ordinary circumstances had made a false show of religion, are, when prosperity suddenly attends them, most likely to be carried by it down the stream of sensuality; but all who are affected in this way by prosperous circumstances, are evidently graceless.

3. Mere pretenders to religion, self-deceivers, and dissemblers, are apt, when prosperity surrounds them, not only to lose all concern for their own salvation, but to *harden themselves* against the judgments of God and the calamities and suffering which his people endure. Instances of this kind are but too common; and they designate characters which cannot be mistaken. Such are some of the ways in which prosperity operates upon those who have not true religion.

Section IV. I proceed to show the influence of prosperity on the people of God. That the saints sometimes fall into temptation, cannot be denied;

and doubtless the trial of prosperity often discovers in them the workings of sin; but its general influence upon God's children is such as to render their graces more conspicuous, and their uprightness more certain.

1. A real saint, when prosperity and abundance flow around him, will earnestly endeavor to suppress any workings of pride, and to *preserve humility* and lowliness in heart and life. I do not say that every child of God under prosperity will at all times feel and manifest the same degree of humility; but I am sure that there is that in every one of them, when thus tried, which will check and allay the risings of vanity and ambition.* God's people have seen, and still see, too much of their own hearts, too much of this world and too much of the divine excellence and loveliness of heavenly objects to be easily elated or long satisfied with worldly prosperity; they consider the temptations and dangers accompanying it, as well as the obligations and responsibility which it occasions, and feel the motives thus furnished to humility and self-abasement. They consider themselves as stewards of God, to whose care much has been committed, and from whom, therefore, much will be required.

2. Prosperity excites the *love* and *gratitude* of the saints to God, the author of their mercies: while it inflames the sinner's lusts, it fills the good man's heart with benevolent and grateful affections. Not that these outward things are the primary reasons or motives of his love to God; far from it: he loves him when he takes them away, as well as when he bestows them; but God sanctifies prosperity to his people, makes it conducive to their spiritual welfare and subservient to their usefulness in the world.

3. The smiles of Providence usually render holy men increasingly *watchful* against sin. Thus they reflect: "Hath God favored and prospered me? then I am under the greater obligation to obey and please him." They cannot sin because grace hath abounded, as they would not dare to sin that grace might abound.

4. A child of God will not be satisfied with all the prosperity and outward comforts in the world as *his portion*. When Providence became more than ordinarily bountiful of temporal things to Luther, he became anxious, and earnestly protested against being put off with them. A lukewarm self-deceiver will eagerly take earthly things for his chief good: if his selfish projects are not frustrated, if he can make sure of the world, he will easily forget God, and leave heaven and hell at hazard. But the Lord is ever the portion of the saints; they have chosen him for their eternal inheritance, and no earthly thing can occupy his place in their affections.

* "The comforts of the true saints increase awakening and caution, and a lively sense of how great a thing it is to appear before an infinitely holy, just and omniscient Judge."—*Edwards on the Affections.*

SELECTIONS.

The Perfect Christian.

"Mark the perfect man, and behold the upright, for the end of that man is peace." This is the language of the Psalmist. It asserts the existence of a perfect man in this world. *Mark him!* By a perfect man, we understand a perfect Christian. By a perfect Christian, is meant one saved from all sin, and whose heart is filled with the love of God. Hence our Saviour says, [Matt. v, 48,] "Be ye therefore perfect, even as your Father which is in heaven is perfect." And also in James i, 16, "Be ye holy, for I am holy." God is perfect; a *pattern of perfection* to all his people. There can be no sin in his infinite nature—nothing but purity, goodness and love. So we are commanded to be free from sin, and to be filled with the Divine Spirit; and to show the truth of this the Apostle says, [Rom. viii, 2,] "And the law of the spirit of life in Christ Jesus, hath made us free from the law of sin and death." To be a perfect Christian, then, is nothing more than to be saved from all sin, and to love God with all the heart, soul, might and strength, and our neighbor as ourselves. Therefore to be a perfect Christian, does not mean that in every sense we must be as perfect as God, as angels, or as Ad-

am was before the fall. God is perfect in a sense in which no other being can be. Angels have a perfection peculiar to themselves. They are perfect angels. Adam had a perfection peculiar to his state as a sinful being. When he fell he not only became polluted by sin, but all the powers of his soul became greatly debilitated. From this state of debilitation he cannot be restored in this world. Therefore, when we speak of a perfect Christian, we do not mean one that is as perfect as God, as angels, or as Adam was in his state of innocency, but we simply mean one who is free from all sin—as free as God, angels, or Adam before his apostasy—one whose heart is filled with love to God and man.

Neither are we to suppose that a perfect Christian is free from all the evils and infirmities of life. These in a greater or less degree will follow him through this "vale of tears." He will always possess a body subject to disease and pain, and which must sooner or later go into the grave. He will always be liable to err in judgment, and this may lead to unintentional errors in practice. But these errors and infirmities are not sins. They are inseparable with man's fallen state; and unless they spring from disobedience to the will of God, may be considered innocent, and for which he is not held responsible. Therefore, since we claim not Adamic perfection for man in his present state, he may be subject to many of the evils and infirmities of life which are the necessary results of the fall, and from which God never designed to restore man fully in this world, and still be a perfect Christian; that is, saved from all sin and filled with the Divine Spirit. He who expects Adamic or angelic perfection, in every respect, from man in his present state, has widely mistaken the subject, and stands in great need of being instructed from the scriptures of truth. And he stands equally in need of being thus instructed, who supposes that because man cannot be saved from all the infirmities of his nature in this world, he must necessarily live in sin, and perpetually transgress the law of God. Such a sentiment is most preposterous; and it is unaccountably strange that it should ever be advanced and defended by professing Christians. This, however, may be accounted for, when we consider how strangely warped and blinded men will become by prejudice, or by strong attachment to long cherished opinions. But this chain of deception and absurdity is broken.—*Guide to Perfection.*

"Good is the Will of the Lord."

THERE is no sentiment of which the consecrated heart makes so great account, as a love for the divine will. In that will, the devout one delights himself whether its dispensations seem hard or easy to be borne by the natural feelings. When afflictions press sorely and heavily upon him, and he sees them accumulating daily, so that nature's heart is rent, and cries out, a spirit within whispers, "Good is the will of the Lord;" and he replies, "In thee, O Lord, is my trust!" But should one be disposed to cavil, and ask, "How can it be known that this is the Lord's will? You receive many afflictions by the hands of wicked men, and through the selfishness of the world, and the perversion of the laws of God." We are ready to reply, God has a will of permission as well as appointment. Without divine permission no man, nor evil spirit, could harm a hair of the head; for lo! the Almighty is a shield to those who rely on no other arm, but look steadfastly upward to Himself. And indeed, the steadfast eye discovers the truth that God does not permit any real harm to the faithful Christian. He only uses the evil designs of enemies, and the wicked perversion of physical, mental and moral laws, as instruments to accomplish his own purposes of good will to his child. Yet, this child must be careful himself, and not partake of the guilt of knowingly perverting any law of God, whether physical, mental or moral; else he must lose his confidence.

But we speak of the consecrated, the sanctified one. Certainly he will not, cannot, and retain acceptance with his Maker, knowingly or carelessly break even the most simple physical law; for these too are his Maker's laws. So, after having done as well as he knows, or has the means of knowing, he may rest in peace, being assured that nothing over

which he can have no control, shall be permitted to harm him, while he leans and rests himself upon the arm that encompasses the universe. I have often hesitated when about to speak of the prosperity and adversity of God's dear children; those that walk carefully before him, and love him with the whole heart; for, in a correct sense, I think, it may be said that all is prosperity to such. "All things work together for good," &c. There is no curse to those who walk with God, and "follow the Lamb"—those who can say, "as he was, so are we in this world;" living not to do our own will, but to glorify our Father. But the external circumstances with which these are surrounded differ at different times. Sometimes they are resting under the sun of prosperity, and then again, under the clouds of adversity, as we express it. They are equally at rest, in both these cases. I have witnessed the breathings of the heart in love with the divine will. I have seen that constant worshiper, low in the dust, brought there by affliction, such as is felt when the cold hand of death lays hold upon those tender living cords that bind together human hearts. Then I heard the exclamations, "I love thy will!" "Thy will be done!" "Do as thou wilt, O God!" Confusion and agitation afflicted not that breast. A distrust of all prospects of good, save what were given by the all-wise dispenser, induced a calm and serenity, such as human philosophy never had the power to secure. But it is not unimportant to look, and observe this faithful disciple in the less prominent and striking circumstances of life; for it may sometimes be found that those who give up their own will, when a heavy stroke comes upon them, will hold to it in ordinary dispensations. Not so in the case just mentioned.

The following are expressions and petitions in use every day and hour by this praying heart: "My Father, I know not what is for thy greatest glory and my own good;" "Thy will be done;" "I have no particulars to ask of thee; only thou appoint all my times for me, and point me to the way which pleaseth thee! Amen!" These are offered in reference to secular arrangements, or temporal blessings. For spiritual communications, the prayer bespeaks the same freedom from self-seeking. An example: "Give me just such exercises and emotions as shall best please thee, my Father!" "I only pray God make me holy, God fit me for my work!" "Help me to do, and say, just what shall honor thee, and save souls, how humble soever I myself must appear in the eyes of those who behold me!" "Give me thyself, or I die!" "Let me live in thee, or I cannot endure my existence!" But there is no crying after this or that particular thing, "that I may be more happy." There is no saying, Give me this, and this, restlessly exclaiming, "if it can be thy will;" seeming to say, if it can be made thy will. If any particulars are mentioned before the Lord, of which there is not a certainty of the divine pleasure, the prayer is, "if it be thy will." We know "if we ask anything according to his will, he heareth us;" and we shall have these things, if we continue to ask aright; and "good is the will of the Lord." All good then, is secured to those who forsake self, and cleave to God. Beholding and considering these things, my whole heart prompts that prayer of prayers, "Father, glorify thy name!" [Guide to Perfection.

"My Life has been a Failure."

So said a capitalist in this country worth his several millions, on being asked why he did not have a biography of his life written. What an answer, and what a sad truth, to be made and considered by one who has spent a whole life in amassing wealth! and now, with trembling limbs, stepping into the grave, the startling truth, quite too late it is to be feared, flashes across his mind, that his life has been a failure—its great object, and the only one worthy of attention, having been entirely overlooked and neglected! What more than such a thought need occupy a sane mind, to fill and keep it full of unutterable anguish? Life a failure? Probation squandered—ending!—the soul lost!

Reader, wherever you may be, poor or rich, did you ever ask yourself whether your life also has not been a failure?—whether you are living merely for this world! laying up the treasures which cannot

avail yourself in your time of greatest need? Will you go to the judgment with the awful truth sounding in your ears, that your life has been a failure? If you would not, mend that life—mend it to-day; to-morrow is not yours. Put off no longer a work so important, involving your all, and one which should have been done the first day of your accountability.—*Chris. Treas.*

Prayer and Breakfast.

FRESH supplies of spiritual food are needed daily for the soul, quite as urgently as supplies of food for the body. Manna will not keep from day to day, it must be gathered daily. The Christian who neglects prayer in the closet, or in the family, invites the tempter to get an advantage of him. Without prayer, he goes unarmed into the world, and is almost certain to yield to strong temptation. Peter fell asleep in the garden, when he should have been praying, and was frightened into apostasy by the words of a servant-girl. Nearly all backsliding and apostasy begins in neglect of prayer. The following incident from the *Central Christian Herald*, is worth reading and remembering:

We heard, a few days since, an anecdote which has probably never been in print, but which has more point than many that are widely circulated.

Some years ago, when the country around Cincinnati was newer than it now is, a pious farmer was very busy clearing his land. He had a number of hands employed, and was anxious to accomplish a large amount of work while the weather was favorable. He called them early, and went out with them before breakfast. When breakfast was ready, a horn was blown and they came in and ate, and returned again to their work. The farmer had been accustomed to have prayers every morning in his family. But to keep so many men from chopping and log-rolling while he read and prayed, was more than he could afford—so Satan suggested, and the good man yielded. His pious wife saw with grief that the family altar was neglected—that her husband, in his haste to get rich, was departing from God. She talked with him; she plead with him; but in vain. At last she determined to try another expedient.

The next morning the farmer and his men went out as usual to their work. The sun began to climb up the sky, but no breakfast horn was heard. They grew hungry, and looked anxiously towards the house; they listened, but still the expected summons did not come. After waiting an hour or two beyond the usual time, they went to the house. No table was set, no coffee was boiling on the fire, no food was cooking over or before it. The good wife was knitting quietly, with the big Bible open on her lap.

"What does this mean?" cried her husband; "why is n't our breakfast ready?"

"I thought you were in such a hurry about your work that you would not have time to eat it."

"Have time to eat it! Do you think that we can live without eating?"

"You can live without eating as well as without praying. The spirit needs the bread of heaven as much as the body needs the bread of the earth."

"Well, well," said the farmer, "get us some breakfast, and we will have prayers again every morning; no matter how busy we are, or how many workmen I have."

She got the breakfast, and he kept his word. The lesson was a good one, and was never forgotten. Perhaps it saved that farmer from yielding to the spirit of worldliness until he made shipwreck of his soul. Certain it is that he was thenceforth a more faithful Christian than before.—*Sel.*

Detached Thoughts.

Whoso despiseth little things will never attain great things.

Many a man has rashness enough to do wrong, who has not courage to confess it.

To live to ourselves, to take pleasure in the misfortunes of others, to have no heart for devotion when in prosperity, and to regard our own goodness as extraordinary, are four unmistakable signs of a bad heart.

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, JUNE 10. 1858.

SYNOPSIS OF THE CONSENT TRUTH, No. 39.

(Concluded.)

THE LAST WARNING TO THE CHURCH.

The cleansing of the Sanctuary reveals to us a solemn and important work, the closing events of the plan of salvation. How important have been its events as it has progressed to the present time; but how transcendently important its final scenes! How anxiously have angels watched it from its commencement till now; but with what intense anxiety must they behold it as it draws to its final issue! With what interest must they regard the children of men to ascertain their state of preparation for the momentous and final crisis! It is about to be told how many the Saviour's blood has rescued from the jaws of death! It is about to be known how many have laid hold on the inestimable sacrifice made for rebellious and fallen man! The last transaction connected with the "offering for sin" will soon be finished. No wonder then that a special messenger is sent forth, as the final act commences, to warn mankind of their fearful condition. No wonder that as a new flash of light, in the onward development of truth, is thrown upon the world, the Third Angel's Message is heard enforcing upon the mind the commandments of God and the faith of Jesus, through obedience to which alone we are to gain an entrance through the gate into the everlasting city.

But not to the world alone is a special warning given. It must be apparent to every one from a contemplation of the Sanctuary work, that a period of deepest moment to the living church on earth would eventually come: a time when their cases would come up before the great tribunal of Heaven, and when they must be all prepared, though here in this mortal state, to find acceptance there, and stand without a mediator. It has already been remarked that as Christ shed his blood for the redemption of the transgressions that were under the first testament, as well for those under this, the cases of the dead would naturally first come up for decision, and the living last. As this momentous period approaches, shall the living be warned thereof? We think they are. What is this warning? A counsel to buy of the True Witness gold tried in the fire, white raiment and eye salve. Rev. iii, 14-22. And what if we do not heed this? I will spue thee out of my mouth, is his solemn asseveration.

The nature of this judgment we think is intimated in verse 5 of the above named chapter: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Peter speaks of a time of blotting out sins. Acts iii, 16. It is evident then that with all mankind the case will finally stand thus: either their sins will be blotted from the book of God's remembrance, or their names will be blotted from the book of life. The closing work of the Sanctuary is a work of cleansing from or blotting out sins; hence it is here also that the blotting from the book of life of all those names which are not found worthy, also takes place. How appropriate then, how timely, yea how merciful, the warning, as we approach the time when the cases of the living are to come up for decision, to be zealous and repent, to seek the gold, white raiment and eye salve, lest we be spued out of the mouth of the Lord, or in other words have our names blotted from the book of life.

Again, we read in the marriage of the king's son, [Matt. xxii,] that when the king came in to see the guests, he found there a man not having on a wedding garment. He was taken by the king's servants, bound hand and foot and cast into outer darkness. This parable has been already alluded to as signifying the marriage of the Lamb, which takes place at the close of his ministry as priest, and to which he went in, when he entered the Most Holy Place in the fall of 1844. How do the guests go in to the marriage? By

faith. And what is signified by the king's coming in to see the guests? We answer, the inspection of our individual cases, as they come up for examination before the great tribunal of the heavenly Sanctuary. It appears that some are found therein not having on a wedding garment. Some embrace the truth; but they receive it in theory only. It convinces the judgment, but they do not let it subdue the will. It affects the head, but they do not let it sanctify the affections. They lack holiness of heart; they do not reflect the image of Jesus; they lack a preparation to stand the decision of the judgment; they are without the wedding garment. How timely, then, as the period approaches when the king shall come in to see the guests, that the True Witness sends forth his counsel, to buy of him the white raiment that they may be clothed. What is this white raiment? The righteousness of saints; Rev. xix, 8; and what is this but the wedding garment of the guests in the parable of Matt. xxii? Thus is the church notified of the approach of the time when the king shall come in to see the guests; thus is she counseled to procure the wedding garment, in preparation for that event.

As the Third Angel's Message is the last warning to the world, so we believe the counsel to the Laodiceans to be the last to the church. If fully heeded, they will prepare a people to stand upon Mt. Zion with the Lamb; and if these will not rouse men to action in behalf of their eternal welfare, what threats of judgment, or promises of reward would be able to do this?

To those who have followed us through this series of twenty-eight articles, if any have had patience thus to do, we would briefly say, if the important events which we have shown to be already transpiring and about to transpire in Heaven and on earth; and if the great chains of truth which we have hastily traced, showing that they all centre upon this very generation;—if these things will not arrest the attention of the careless, awaken the sinner, and stimulate the church, what more could God do? It is not his purpose to use compulsion. He compels no man to be saint or sinner. But he employs motives. He denounces judgments on the one hand and promises blessings on the other; and every man is left to his own free choice. Death as a motive has aroused its thousands. Death to be sure is around us and in our midst; and it is well to be prepared for its nearest approach; but a more powerful motive, to lead men to prepare for eternal scenes, is now presented to the world; the end of all things, attested by the Scriptures of truth, and by the signs in the natural, moral, and political worlds, throws its all-absorbing shadow immediately across our pathway. Were we left to the natural course of our lives, we might look forward to twenty, forty or fifty years; and it is natural to the human heart to put off the unwelcome period of death as far as possible. But the coming end will not allow us so long a prospect. It presses on with a certainty from which there is no appeal. Louder than the claims of death, it calls upon us to prepare to meet our God.

But not only do we see the end approaching, but the position of our High Priest in the heavenly Sanctuary is opened before us. We see him performing the last act of his ministration for the sins of men. We see the plan of salvation drawing to its close. We see all things tending rapidly to the time when that fearful sentence shall go forth, "He that is righteous, let him be righteous still; and he that is filthy, let him be filthy still." What do we say? We see the judgment already passing upon the human race, decisions which shall be for eternity.

And what more need be said? There is no man who can look at these things in the light of God's word, and yet in his right mind expect, or plan for, long time to come in this present life. How much time have we, brethren, in view of these things, to devote to worldly plans and worldly prospects? How much inducement to lay up treasure here? How much room for covetousness and worldly-mindedness? How much time to add land to land, or house to house? How much time to give ourselves up to the

cares of this life, and yet be safe? Shall we not find a worthier object upon which to place our affections, in that inheritance of which Peter speaks, "incorruptible, undefiled, and that fadeth not away, reserved in heaven for us?"

We have not written these articles thinking to say anything that has not been said before, or to do it in a better manner, but only to endeavor to heed in a measure the injunction of Peter, "not to be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth." We commend the thoughts offered to the careful and serious attention of the reader, with our fervent desire that the Author of all truth may impress upon the heart its inestimable importance and value, and the necessity of speedily giving heed thereto.

A DISCOURSE

Written for the Seneca Indians, to be delivered through an Interpreter. No. 2.

BY R. F. COTTRELL.

BRETHREN AND FRIENDS: In our first discourse in this place, we spoke of the signs of Christ's second coming. My brother spoke of the signs in the heavens—in the sun, moon and stars. But these are not all. There are other signs which agree with these to prove the same. The Lord says, "I will show wonders in heaven above, and signs in the earth beneath." Acts ii, 19. Again, Jesus says, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity." Luke xxi, 25.

The signs in the heavens have been seen. After this come troubles and perplexity among the nations of earth. For a few years past, the nations have been perplexed. Their rulers have been in doubt what course to pursue. The nations are angry; and the next event in order is the pouring out of the wrath of God. This wrath will be poured out in the seven last plagues; for in them is filled up the wrath of God. Rev. xv, 1. In Rev. xi, 18, it is said, And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged. Thus we see that this angry state of the nations is foretold. This we see fulfilled; and the wrath of God will certainly follow. Have not the nations of Europe been angry for a few years past? And in our own country, have we not been threatened with war at home and abroad? Are we not upon the very eve of the time of trouble foretold by Daniel? He says, Michael shall stand up, and there shall be a time of trouble such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Michael, the great Prince, is Christ. He is the Son of the King of heaven. At the commencement of his reign he will dash the nations in pieces. But he will deliver every one that have their names in the Lamb's book of life. There will be trouble to the wicked, but joy and salvation to the saints of God!

But some will not believe that these things are coming. They tell us that there is peace now among the nations. This is just as Paul said it would be. Says he, When they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape. 1 Thess. v, 3. The present peace, then, is only the prelude to that swift destruction which is coming. No permanent peace is established. The nations are in an unsettled state still; and like a store of gunpowder they only need the smallest spark to set them all in a blaze again.

But there is another sign of Christ's second coming which I wish to notice. His coming is to be preached in the world; and this preaching is a sign of the end. Says Jesus, This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. This means something more than the preaching of salvation through Christ. The salvation of the gospel has been preached more than 1800 years. This is not the sign of the end. But this gospel of the kingdom, which

is a sign of the end, must be a special preaching about the coming of Christ, and the setting up of his kingdom, when he will reign with his saints a thousand years. This preaching will not convert all nations; but it will be a witness or sign to them. The great mass will not heed it, and to them the coming of Christ will be as a thief in the night, or as the flood upon the old world. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not, until the flood came and took them all away; so shall also the coming of the Son of man be.

Some dislike our preaching the second advent; but it must be preached or the Scriptures would not be fulfilled. The antediluvians were warned of the coming judgment of God, by the preaching of Noah. They did not believe and were destroyed. The people are now being warned of the day of wrath just before us, but they will not believe, and that day will overtake them as a thief. Noah and his family believed God, and were saved from the flood. So God's true children now will believe and be saved. Paul says, But ye, brethren, are not in darkness, that that day should overtake you as a thief. Paul's brethren then will know that the Lord is coming, and will be saved. But the unbelieving will not know, and will be lost. Let us believe God's word, and heed the signs, that we may be brethren of Paul!

Christ pronounces a blessing on those servants whom he finds at his coming preaching the truth. At that time the truth that he is coming will be the food in due season. He says, Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season. Blessed is that servant, whom his lord when he cometh shall find so doing. The food in *due season* must mean the truth that belongs especially to that time. And the truth at that time will be that the Lord is coming. Just before Christ comes the fact that he is coming will be the truth which belongs to that time. Blessed is that servant that shall be found at the Lord's coming preaching his coming. That this is the true meaning, is evident from what is said of the evil servant. He is represented as saying in his heart, My Lord delayeth his coming. The evil servant says the Lord is not soon coming; the faithful servant must teach that he is coming. Let us believe the truth, and not be like the evil servant.

But the preaching of the second coming of Christ is further prophesied of in Rev. xiv. The book of Revelation abounds in symbols. Thus the wicked governments of earth are represented by wild beasts. John sees in the first place a great red dragon. This as a symbol means Pagan Rome. He then sees a beast with seven heads and ten horns. This means Papal Rome. These governments persecuted the saints for many years. Next he sees a beast with two horns like a lamb, but he spake as a dragon. This we believe means the United States. This government is lamb-like in appearance, but dragon-like in action. In profession it is the land of liberty; but in action it is the land of slavery and oppression. Beasts are symbols of governments.

But in chapter xiv, another class of symbols is introduced. They are angels flying through the heavens with messages to the inhabitants of the earth. These we understand to signify messages preached to the world by the servants of God. They symbolize proclamations which are to prepare the people of God for the coming of Christ. Three messages are preached, and then the Son of man is seen coming upon a great white cloud. The gospel of the kingdom is preached in these three messages, and then the end comes. The sickle in the hand of the Son of man is a sign of the harvest. Said Jesus, The harvest is the end of the world. These three messages must be preached to the world before the coming of Jesus; for the Scriptures must be fulfilled. We believe two of them have been preached, and that we are now preaching the third.

The first angel preaches the everlasting gospel to

them that dwell upon the earth, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come. This is a proclamation of definite time for the session of Judgment. This we believe was fulfilled in 1844. Wm. Miller and many others preached a definite time for the judgment in the Fall of 1844. But perhaps you say, That preaching was a mistake, for the Lord did not come as they expected. Certainly, the Lord did not come, but who knows that the set time for the judgment did not then come? They had wrong views of the judgment, and perhaps you have. They supposed that Christ must first come, and then judge the world. But when he comes he raises the righteous all at once, and rewards them with immortality. All the saints have part in the first resurrection. But the wicked dead do not live again till a thousand years afterwards. From this we see that the cases of all must be decided for the first, or for the second resurrection, before Christ comes. And when he comes he executes judgment for the saints, by rewarding them with eternal life. Not considering these facts, they that preached the judgment hour in 1844 were disappointed. And we might expect they would be, for two other messages must be given after the judgment hour is preached, before the Son of man is seen on the white cloud.

The prophecies must be fulfilled. And those persons by whom God fulfills them are sometimes disappointed in their expectations. This was the case with the first disciples. When Jesus rode into Jerusalem, they spread their garments in the way, and cried, Hosannah to the King that cometh in the name of the Lord! They doubtless expected that Christ was then to take the kingdom, and reign upon the throne of his father David. Within a few days their Lord was crucified and their hope was gone. They were doubtless as much disappointed as those were that expected the second advent in 1844. The first disciples were disappointed. But did they not fulfill prophecy? They did. Hundreds of years before, the prophet Zechariah had said, Shout, O daughter of Jerusalem, behold thy King cometh unto thee; he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. The disciples did shout, in fulfillment of this prophecy. The Pharisees were disturbed with the noise, and said to Jesus, Master, rebuke thy disciples. Jesus replied, If these should hold their peace, the stones would immediately cry out. And why? Because the prophecy *must* be fulfilled. But they did not know what they were doing at the time. John says, These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

So we see that the people of God can fulfill his word, and yet be disappointed. But we have a clear explanation of the disappointment of 1844. The set time for the session of the judgment, is found in the book of Daniel. Chap. viii, 14. Unto 2300 days; then shall the Sanctuary be cleansed. The cleansing of the Sanctuary is the work of blotting out sins. It is a judgment work. This work must be done before Christ comes. It is the judgment of God's people. When this is done he will come and give his people their reward. But we cannot speak of this subject now; but would say that the right view of this subject explains the disappointment.

The judgment hour message has been given. People complain of our preaching definite time; but it was necessary for time to be preached. The Scriptures could not have been fulfilled without it. Let us believe it.

The second angel follows the first, saying Babylon is fallen, is fallen. We believe that this also has been fulfilled. Such a message did follow the first in the fall of 1844. Babylon means confusion; and we believe it is used to denote all the fallen sects of the last days, who have a form of godliness but deny the power thereof. When this message was fulfilled, those who believed in the Lord's soon coming, came out of the different churches to which they belonged, because their hopes were opposed and ridiculed by their

former brethren. But I cannot now spend time on this part of the subject. It has had its fulfillment.

And now the third message is to be given. And the third angel followed them, saying with a loud voice, If any man worship the beast or his image or receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.

The two-horned beast will enforce by law the worship of the beast and his image on pain of death; and declare that no man shall buy or sell unless they have the mark; but God warns us beforehand, that if we obey this earthly power in this, we shall drink of his wrath. This is the last message, and we are soon to make our final choice, I have not time to explain this message fully; and show what the worship and mark of the beast are. But I will tell you how you may escape the wrath of God. Be sure that you keep all his commandments, just as he has given them to us in the Bible. The third message closes in these words: Here is the patience of the saints. Here are they that keep the Commandments of God and the Faith of Jesus. Men are not keeping all the ten commandments as they are written in the word. This message is to bring all true Christians back to the commandments. And we believe it will be done. We believe those Christians who are alive when Christ comes, will keep the seventh day of the week, which is the Sabbath of the Lord our God, and not follow the Catholic Church by keeping the first day.

There is no command in the Bible for keeping Sunday. This is a commandment of men. The beast requires us to keep the first day, and so will his image. The beast is Papal Rome. The image will soon be made by Protestant United States. And we must soon choose whether we will obey God, or these wicked powers of earth.

May God help us to keep his commandments, and not the commandments of the beast, that we may be safe in the day of his wrath. That we may stand when the wicked powers of earth, which have made void his law, shall be dashed in pieces. Amen.

The Saint and the Sinner.

If Christ should say to the wicked as to the righteous, on the last day, "I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink," &c., they would not ask, "when saw we thee hungry?" &c. They would think themselves worthy of the commendation; for they always contended that they had good hearts and loved Christ. Just so it is now. His enemies most confidently and strenuously assert that they do love him, while his friends are very suspicious of themselves, often doubt whether they do love him, and always slow to declare it, and when they do, it is always with regret that they love him so little.

Christians wonder why they should be saved. Sinners wonder why they should not be saved. The sinner asks, "What have I done?" The Christian, "What have I not done?" The sinner says he does the best he can. The Christian knows he does not. Who was it that said, "Behold I am vile!" Was it Saul, Judas, or Jeroboam? No. It was Job, "a perfect and upright man, one that feared God and eschewed evil."

The habits of an evangelically righteous man are holy; his sins are but occasional acts, contrary to his fixed habits; whereas, with the unregenerate, it is just the reverse. He may do good actions, but his habits are sinful. The Christian acts out of character when he sins, the other acts in character. With the former, sin is a digression; with the latter, it is the main stay. The one walks in the ways of obedience, though he is guilty of occasional aberrations; the other walks in the ways of disobedience habitually. Devotion is with the Christian a habit, though he is sometimes indecent; so is trust in God, though he sometimes distrusts him; so is the strictest sobriety and the severest rectitude, though he may occasionally be betrayed into acts that are opposed to these virtues.

It must be acknowledged, that if the sinners are not out of their senses, the saints are. There is madness somewhere. If Festus was not beside himself, Paul certainly was. The one party or the other is dreaming. Who is it? Paul or Festus?—*Nevins.*

Little sins.

Allow little sins, suffer them to stay for a moment in our souls, and little they will not remain; open the door of our souls ever so little to any sin, and the sin will soon be master of the house and all that is therein. Our enemy begins warily, that he may succeed thoroughly. He begins with tempting to trifling sins, that we may be the less frightened when he proposes great. He spots our baptismal robe before he dyes it. He first casts a little dust into our eyes, that we may see indistinctly and confusedly, before he puts out our eyes and blinds us quite. The hardening, and blinding, and deafening of a soul is not quickly done. No man at once snaps asunder all reverence for his Redeemer's will. Ask the most profligate and vicious of mankind, whose consciences seem seared with a hot iron, and they will tell you there was a time when even they, so bold in vice, felt a mother's gentlest and tenderest rebuke, were uneasy at a little fault, blushed at the least untruth, keenly felt a little act of disobedience, some slight transgression. Alas, when a great sinner looks back at his former self, at his first beginnings in sin, his feelings when he erred, he can scarcely believe that he ever had such a tender and sensitive conscience.

Who then can speak lightly of little sins, if from such have grown all the monstrous iniquities that have been acted in the world, all the bold rebellions against God, all the reckless crucifixions of Christ afresh, all the daring deeds of hardened men? We know not how far we may be drawn away from the blessed rule of Christ, if we once allow little sins to have their way and note them not, and we may at last put our hands to such evil acts, almost without remorse or shame, as we now shudder even to think of and to hear about.

If we would be saved, through the mercies of our Lord Jesus Christ, we must resist by His grace the least of little sins; we must look with awe and dread at the slightest form of sin; we must set our minds against the least dallying with sin, against crossing the border, if it be but a hair's breadth; we must check the first thoughts, the faintest imaginations of an evil hue; we must stop them at the door and push them back; we must be at pains to turn the current of our thoughts when we find them inclined to run in an evil channel. As with all our watchfulness, all our prayers, all our wrestlings with the powers of darkness, all our endeavors to keep pure hearts, we are often overtaken with a fault, and our souls often discolored by acts of disobedience and infirmities, what shall we be if we watch but little, and let offenses creep in, and take no account of little matters, and are not armed at all points, and only care to keep out and restrain the greater floods of wickedness?

The true way to serve God is to be severe against the least offense in ourselves, to keep a strict watch, to raise before our eyes the high standard of Gospel holiness, to study closely the most holy example of our blessed Lord, to have awful notions of sin in all its degrees and kinds, to avoid all appearance of evil, all that leans and looks that way, to solve all doubts and cases of conscience by taking the stricter side, by not venturing to sail too close to the shore, but keeping as it were, quite out at sea, by not going up to the very boundary of what is allowed, by not stretching the tether to the farthest point, but by keeping within the inner range and circle of permitted things so as to be even over-cautious and quite within the mark. The heart is deceitful beyond measure; indulge an impure thought but once, and it will come again, and stay longer, and be harder to shake off, and have others standing behind it ready to come in after it; and many indulgences of an impure thought, when the occasion offers, will envelope themselves into an impure act. Those of us who have gone the farthest

into an unholy course, and who now feel the mastery of some favorite sin, must confess the evil all began with weak concession to some few busy troubling thoughts, that pressed themselves into our souls and were not checked at first.

It would indeed be a great matter as regards any advancement in the spiritual life, any deeper and more living knowledge of God our Saviour, if we would henceforth think more of temptations to what are called little sins, if we would count them as Satan's spies, sent out to find a way and make a passage for their master's host. What can be little that has to do with our salvation and perdition? What part of human life, on which hang such great results, and which seems on the whole to be made up of little things, a sort of tessellated pavement of little acts, can be called unimportant or of small concern? The greater actions of life, which sweep us forward with greater strides either on the broad or the narrow way, are after all the children of our lesser acts, the result of the habitual frame of mind, as it has been developing itself in the smaller and more ordinary events of common-place life. It is but occasionally that we are called to do great things. Every-day life, from hour to hour, is composed of minute particles; and in the common routine of our various callings and positions our souls are shaped.

Be then ever on your guard; walk circumspectly; carefully take every step. It is not by great efforts, every now and then, but continued efforts, that we learn to obey. Everything we do has its influence on the general character of our lives; and though we may not see our growth from day to day, we are growing one way or another, advancing in God's favor or in the ways of evil. And while I bid you be watchful in all things, so I bid you always to pray, that by continued and sustained acts of faith from hour to hour, by continually lifting up the soul to the mercy seat, continual supplication to the Father through the merit of his dear Son our Saviour, you may have continual supplies of spiritual strength; and thus, however weak, unstable, or powerless yourselves, you may become strong and steadfast, loving and true-hearted, by the abundant assistance of the Holy Spirit.—*Bishop Armstrong.*

An Extract.

Selected for REVIEW.

The vicious affections, like noxious weeds, sprout up and increase of themselves but too naturally; while the graces of the christian temper, exotics in the soil of the human heart, like the more tender productions of the vegetable world, though the light and breath of heaven must quicken them, require on our part constant and assiduous care. But so far from their being earnestly sought for, or watchfully reared, with unremitted prayers for that divine grace, without which all our labors must be ineffectual, they are suffered to droop and die almost without an effort to preserve them.

Way being thus made for the unobstructed growth of other tempers, the qualities of which are very different, and often directly opposite, these naturally overspread and quietly possess the mind.

True christians are walking "by faith and not by sight." This state of mind contributes, if the expression may be allowed, to rectify the illusion of vision, to bring forward into nearer view those eternal things which, from their remoteness, are apt to be either wholly overlooked, or to appear but faintly in the utmost bounds of the horizon, and to remove backward, and reduce to their true comparative dimensions, the objects of the present life, which are apt to fill the human eye, assuming a false magnitude from their vicinity.

The true christian knows from experience that the former are apt to fade from the sight, and the latter again to swell on it. He makes it therefore his continual care to preserve those just and enlightened views which, through divine mercy, he has obtained. Not that he will retire from that station in the world which Providence seems to have appointed him to fill; he will be active in the business of life, and en-

joy its comforts with moderation and thankfulness, but he will not give up his whole soul to them, they will be habitually subordinate in his estimation to objects of more importance.

The awful truth has sunk deep into his mind, "the things which are seen are temporal, but the things which are not seen are eternal," and in the tumult and bustle of life, he is sobered by the still small voice which whispers to him, "The fashion of this world passes away." This circumstance alone must, it is obvious, constitute a vast difference between the habitual temper of his mind, and that of the generality of nominal christians, who are almost entirely taken up with the concerns of the present world. They know indeed that they are mortal but they do not feel it. The truth rests in their understanding and cannot gain admission into their hearts.

This speculative persuasion is altogether different from that strong practical impression of the infinite importance of eternal things, which, attended with a proportionate sense of the shortness and uncertainty of all below, while it prompts to activity from a conviction that "the night cometh when no man can work," produces a certain firmness of texture, which hardens us against the buffetings of fortune, and prevents our being very deeply penetrated by the cares and interests, the good and evil of this transitory state. Thus this just impression of the relative value of temporal and eternal things maintains in the soul a dignified composure through all the vicissitudes of life. It quickens our diligence, yet moderates our ardor; urges us to just pursuits, yet checks any undue solicitude about the success of them, and thereby enables us in the language of scripture, "to use this world as not abusing it," rendering us at once beneficial to others and comfortable to ourselves.—*Wilberforce's Practical View.*

LETTERS.

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

From Bro. Graham.

BRO. SMITH: I would be glad to help the Office in this time of need, but my present circumstances forbid. I have realized of late that the great burden and weight of the cause does not rest entirely upon the preachers and editors. True, there is a great responsibility resting upon them, but what can they accomplish unless they are sustained by the means, and their efforts backed up by the Spirit of God, in answer to "the effectual fervent prayers" of a living church? And what would become of the souls brought into the truth through their instrumentality were there not nursing fathers and mothers in Israel, to take them by the hand and help them along to the kingdom?

O brethren and sisters, a great responsibility rests upon us. When shall we realize it? When shall we arise and show by our lives that we love God with all our hearts, and our dying fellow-men as ourselves? Souls are perishing, and their salvation in a measure depends upon our efforts. The storm of God's wrath is about to fall, and we can help them to secure a shelter. The last message of mercy is being given to the world, and the means of spreading it are in our possession. Shall we engage more faithfully in this glorious work? Shall we show to all around us, by a well ordered life and godly conversation, that we believe the truths we profess? May God enable us to be zealous and repent. The little church in this place is rising; and I believe that ere long God's honest children will go free.

W. H. GRAHAM.

Kensington, Ct., May 12th, 1858.

From Bro. Sanborn.

BRO. SMITH: As I have been disappointed in not attending the Conference at Battle Creek, I write a few lines, thinking it may be encouraging to the remnant to hear that the Third Angel's Message is on the rise in this part of the field. I have recently been holding meetings in Winabago Co., Ills., and six received the truth. Others are inquiring the way to

mount Zion. O that the Lord may give them the desired information.

Last Sabbath I met with the church at Spring Grove, and after a free time in speaking to them we repaired to the water, where seven were buried in the likeness of Christ's death, and raised to walk in a new life. O that they may be overcomers Dear brethren, I for one do think it is high time to draw nearer to God, and live more devoted to him.

ISAAC SANBORN.

Jefferson, Wis., May 25th, 1858.

From Sister Brackett.

BRO. SMITH: I feel truly thankful for the *Review* and the truths it advocates, also for the communications from the saints. I have felt it duty to throw in my testimony for some time, though the weakest of the weak. I have professed to be a follower of the meek and lowly Jesus for more than thirty years. One year last March, for the first time I heard the subject of the Lord's Sabbath brought out by Brn. Frisbie and Cornell. I fell in love with the truths they advanced. I saw that it was Bible, and yet I was tempted in many ways. The conflict was a hard one. I feel truly to thank the Lord that truth prevailed. I feel that heaven will be cheap enough by giving up all. The Lord has led me out in a way I knew not. I feel that I am but a babe in Christ; I am obliged to begin and learn all anew. The Bible appears like a new book. I need much wisdom. My daily prayer is that I may walk while the light is with me. There are but three of us that keep the Lord's Sabbath, but we meet occasionally. There are enough to claim the promise. We feel anxious to see our families walking in the truths of the Third Angel's Message. I have great need of patience and watchfulness and prayer, that the Holy Spirit may direct and lead me into all truth. I do feel like starting anew, since I came back from the conference. I want to go with the remnant to mount Zion.

Yours in hope of eternal life.

MARY BRACKETT.

Convis, Mich., May 29th, 1858.

From Sister Shaw.

BRO. SMITH: I can say with the Psalmist, O that men would praise the Lord for his goodness, and for his wonderful works to the children of men. I feel to rejoice and praise the Lord for all his goodness to me. "Draw near, all ye that fear the Lord, and I will tell you what he hath done for my soul." I have wandered in the wilderness in a solitary way, but the Lord has led me in a way that I knew not. He has gotten the victory in my case, over disease and death; to his name be all the glory.

My health has been very poor for a number of years. The last Winter and Spring I have been very sick; my lungs, heart, stomach and liver were all badly diseased, the nervous system was almost prostrated, and the whole system deranged. I suffered most intensely, far more than I can describe, and continued to grow worse every day until the first Sixth-day of last month, when I found that death was on my track and determined to have his prey; but I was not ready nor willing to go. I told my family there was no human arm that could save me, none but God himself could save in that hour. I called my father, and told him if he had any faith in God, he must pray immediately for him to spare my life a little longer; but I found I must take hold of the cable of faith which seemed to hang down before me. I did so, and cried to the Lord in my trouble, and he heard and delivered me from death, which would doubtless have been my lot in less than one hour, if the Lord had not interposed immediately and saved me. Our prayers, though feeble, were answered. Praise the Lord! My request was granted, my life was spared; but we had to exercise faith perseveringly, for distress and pain would come very often; but when we asked the Lord he would drive it all away.

I promised the Lord if he would raise me up I would do everything that I could to honor him; nothing should be too hard. I was perfectly satisfied

that none but God could cure, or do me any good, so I refused to have any other physician. My husband also promised he would not oppose me in serving the Lord. I sent for Bro. Bates, he being an elder, as I believed that the Lord would hear and answer if we followed his book of directions. Bro. Bates and his wife came and followed the directions in James v, 15, and the Lord fulfilled his promises. Praise the Lord, O my soul! In his name I got up, dressed, and walked out into another room. My heart stopped its painful exertions, and I have since continued to gain strength, and expect still more from his bountiful hand. The change has been very great. I cannot find words to express all I wish to. I lived without eating food for twenty-four days before I was raised up, and six days after, before I had appetite for food. I took a little water occasionally to wet my mouth. It is a miracle to show all that are diseased that will come to him, how able and willing he is to help. O, ye afflicted, come to the great Physician, and ask, believe and receive that your joy may be full.

It is very plain to be seen already, though we had the promise of not being opposed in serving the Lord, that my path will be hedged up and filled with trials, principally because I must keep God's holy Sabbath; but I am determined to walk just where the Lord calls me, for by an eye of faith, I, like Elisha, see he that is for me is more than they that be against me. So I will praise the Lord, for he is a good friend in every time of need. I will not work on his holy Sabbath, the blessed day which he has sanctified and made holy.

I am thankful that I have been led to see and understand the time we are living in, and the truth that is meant for this age of the world. I want to have a part in that inheritance where holiness shall dwell. May the Lord grant it to all that may read this. You all may share a part if you will do his will.

Yours striving to overcome.

MARY P. SHAW.

Fairhaven, Mass., May 30th, 1858.

From Bro. Robinson.

BRO. SMITH: I have thought the inquiry might at times arise in your mind, what is the church in Jefferson Co. doing? What fruit are they bearing? I would say, I think there is a rising in the church. Some are making an effort to heed the counsel of the faithful and true Witness. Still I am satisfied that we are not moving fast enough, as a whole, would we keep in the light of the Third Angel.

While I read the embarrassing state of things at the Office it makes me feel bad, and I am satisfied that when we fully heed the counsel of the faithful and true Witness, you will hear from us in such a way as will make your heart glad. The calls through the paper will not pass by unheeded. I long to see the time when the remnant will not make so many excuses, and find so many ways for their means aside from the cause of present truth. It has seemed to me for some time that there should be an earnest pleading for the Lord to open the way before us, and accept our means to use it for his glory.

I want to express my gratitude to you and all connected with the Office, for sending me the paper. I love its weekly visits, and think I know how to prize it. I can remember you in my prayers. The cause of present truth lies near my heart, and I am struggling for victory, to share in the blessings that shall be given to those that finally overcome.

A. H. ROBINSON.

Sandy Creek, N. Y., May, 1858.

From Bro. Newton.

BRO. SMITH: Since the meetings held here by Brn Hart and Sperry, two have received the truth and say they want to keep all of God's Commandments and strive for the Faith of Jesus. I hope that God will give them grace to continue faithful till Jesus comes. We are a poor, despised company by the world. Some call us crazy, and mesmerized into this doctrine of the Sabbath. I tell them I want to take God at his

word, and do his will, for I find no promise only unto such. I believe if I do the will of God I shall keep all of his commandments; for I read that all of his commandments are righteousness, and they stand fast forever and ever.

The more I look into the subject of the Sabbath, the stronger I feel.

Brethren, pray for me, that I may live so that the Lord will guide me by his Spirit through all the difficulties to come. I want grace that I may be able to stand fast in the faith and hope. I believe that we shall soon be delivered. Now is the time for us to get strength to stand when the hour of temptation comes.

SETH NEWTON.

Crane's Grove, Ills., May 17th, 1858.

From Bro. Upson.

BRO. SMITH: My interest is still with those that keep the Commandments of God and have the Faith of Jesus. The church here in Catlin are giving heed to the faithful and true Witness, and are striving to get the gold, and eye-salve, and white raiment. May the Lord help us to open the door of our hearts to the Saviour.

Glory and eternal life are just before us, and within our reach, if we overcome our lukewarmness and get a living faith, a faith that works by love and purifies the heart, and makes us meet to partake of the inheritance of the saints in light. The promise is to him that overcometh to sit down with Christ in his throne, even as he has overcome and is set down with his Father in his throne.

Your unworthy brother.

DAVID UPSON.

Catlin, N. Y., May 22d, 1858.

Extracts from Letters.

Bro. Dexter Daniels writes from New Boston, Mass.: "As there are a few in this vicinity who have embraced the Third Angel's Message, perhaps it is my duty to say to you that our sympathies are with the *Review*, and the doctrines that it teaches. There is but one, however, in this town, besides myself and wife, that keeps the Sabbath; but there is much said about the Sabbath. The ministers have something to do to quiet the people upon the subject. Quite a number of the church members acknowledge that there is nothing in the New Testament to sustain Sunday-keeping. The Baptist deacon acknowledged that they had no Scripture to sustain them in the practice. But, said he, what can I do? I cannot change the custom. I told him that I could not change the custom; but I could change myself. He thought that would be hard. So there is yet but one that belongs to this town besides myself and family that keep the Sabbath.

First-day afternoon five were baptized. The Lord was with us of a truth. I expect soon that God will be glorified in his saints when the wicked will bow at their feet and know that God has loved them. It appears to me that the time of refreshing is not far distant. Praise the Lord!

I am trying in my feeble way to do what I can in this place and vicinity to spread the light; but as I have felt somewhat bound for a year past I have not been out as much as I should. I feel determined to arise and shake off all the shackles and go out free in the name of the Lord and do what the Lord would have me.

The little church at Norfolk and Canaan would be glad to see Bro. and Sr. Hutchins again. Should they, or any other messengers come East, will they make it in their way to visit them. I look forward with joy to that day when the dear saints will meet to part no more; where there will be true love for one another; where there will be no oppression resting on the saints. I want to be among the saints of the Most High when they shall take the kingdom."

Bro. S. D. Covey writes from Wright, Mich., May 31st, 1858: "We have some dark times here, and then the light shines forth again brighter than before. We had a good meeting last Sabbath. Notwithstanding the rain, the house was well filled. We have Sabbath keepers added to our number, almost every week. May the Lord send some of his messengers this way, is the prayer of my heart."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. JUNE 10, 1858.

THE Michigan Tent Committee wish us to say that more means has been expended in past Tent operations than has been received. And that, as the Tent is already moving in the field, it will be necessary for the friends of the cause in this State to send in their free-will offerings as soon as possible. Direct to Uriah Smith, Battle Creek, Michigan. J. W.

Almost Home.

How cheering and soul-inspiring is the reflection to the lonely pilgrim as he bends his footsteps towards Mt. Zion, that his journey is almost completed, that he is almost home.

"Not far from home! O blessed thought!
The traveler's lonely heart to cheer;
Which oft a healing balm has brought,
And dried the mourner's tear."

But a conflict, a trying struggle with the powers of darkness must be endured before we reach our happy home. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17. Now is the time for us to suffer with Christ. But soon if faithful we shall reign with him. "If we suffer, we shall also reign with him: if we deny him, he also will deny us."

In view of the fiery trial to which the remnant are exposed, the Apostle drops the following comforting words: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." 1 Pet. iv, 12-14.

But we shall fall in the battle, and fail to reach the kingdom, except we have on the whole armor. It is our privilege to be strong in the Lord. And through watchfulness, faithfulness and obedience to the word of the Lord, we may be.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." Eph. vi, 10-13.

Now our redemption draweth nigh. The adorable Redeemer is near, "EVEN AT THE DOORS." The sleeping saints will awake to life and immortality soon, and with the righteous living, be caught up to meet the Lord in the air. O, blessed thought! O, glorious moment! The end of sickness, pain and death, to this happy throng!

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words." 1 Thess. iv, 14-18.

O, brethren and sisters, do you comfort one another with this blessed hope? Do you exhort one another, and so much the more as you see the day approaching? Is your conversation in heaven? Is your treasure there? Is your heart there? Or is the love of this poor fading world crippling your energies, and eating up your affections for the truth, and for heaven?

Awake! arouse! Bestir yourselves, I beseech you, and give to this world one overwhelming testimony, ere the sound of mercy dies away, that heaven is worth giving all for.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v, 16. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." 1 Pet. ii, 15.

"Heir of the kingdom, O, why dost thou slumber;
Why art thou sleeping so near thy blest home?"

Wake thee, arouse thee, and gird on thine armor,
Speed, for the moments are hurrying on."

A. S. HURCHINS.

Battle Creek, Mich., June 6th, 1858.

Note from Bro. Buck.

I have just returned from that portion of this county, where I have given fourteen discourses. A few have embraced some of the truth, and many others are looking and trying to get around the truth by some means. The most of the professors of religion having had the Sunday boat slipped out from under them, have jumped on to the no-Sabbath plank, and are laboring hard to "be of no esteem in the reign of heaven." But amidst the confusion of tongues in Babylon, the truth looks good. I have often heard it said that consistency is a jewel; but I think an honest man or woman is a jewel now-a-days.

Yours for present salvation. H. G. BUCK.
St. Lawrence Co., N. Y.

On being ill Used.

SURELY I forget myself, and the place of my abode, else I should not take it in bad part to be ill used in such a world as this. Would I have at once the smiles of heaven and the caresses of the earth? It is very fair that I get through the enemy's country with life, though now and then I suffer loss. I must not be surprised that I suffer, though innocent, for none were ever so innocent as our blessed Lord, yet none suffered more than did the Prince of Innocence. "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household." Why am I astonished at any usage which my Lord not only met with himself, but assured all his disciples that they should experience. How is it that I have fallen into this fond delusion, dreaming that nothing should hurt me, while I was endeavoring to walk uprightly with him before whom are all my ways, and forgetting that often the saints have suffered for following after that which is good?—Solitude Sweetened.

TENT MEETING.

PROVIDENCE permitting, there will be a course of lectures given in the Tent at Oxford, Oakland Co., Mich., commencing Friday evening, June 11th, and continuing as long as duty may require. M. E. CORNELL.
R. J. LAWRENCE.

Bro. Jos. Bates commenced a course of lectures in Richland, Kalamazoo Co., the 8th inst.

Business Items.

The P. O. address of Joseph Bates is Battle Creek, Mich.

J. Graham:—Your present remittance for the Instructor pays to the middle of Vol. vii.

W. L. Saxby:—We send the paper as you order to F. W. Andrews, but the other name we cannot make out. Please give it again.

S. D. Covey:—The Review has been sent to E. H. Root for some months past.

I. Larkins:—Having none of the "Signs," we send other books in its place. We have not the work for which you inquire.

Will some one give us the P. O. address of Editha H. Kellogg and Leroy Hall.

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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