

Advent Review,

AND SABBATH HERALD.

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

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
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THE WARFARE.

Art thou wearied so soon in the warfare of life?
Dost thou faint in the struggle and shrink from the strife?
Wilt thou lay down thy weapons and yield in despair,
When the wreath of the victor is waiting so near?

O! arouse thee, my soul, from ignoble repose!
Come! bravely advance and confront thy proud foes;
Sigh not in thy freedom for bondage again,
Nor linger disheartened so long on the plain.

The battle is not to the mighty of earth,
Nor to those whom the word of the Lord summons forth—
Nor the race to the swift, nor the prize to the strong;
Then be "faint yet pursuing," thy watchword and song.

Hark! the sound of the trumpet—the signal of war;
Up! haste to the standard, which waves from afar!
Follow on, where the cross is uplifted, nor flee,
Lest the curse upon Meroz descend upon thee.

Be strong in the Lord and the power of his might,
Girding on the whole armor of God for the fight;
For we wrestle not only with evil within,
But with rulers of darkness who tempt us to sin.

Stand, therefore—thy loins encircled with truth;
Thy breastplate of righteousness, not thine own worth;
Thy feet let the gospel of peace then adorn,
And the hope of salvation a helmet be worn.

Above all, take the shield of unwavering faith,
To quench all the fiery darts in thy path;
Grasp the sword of the Spirit, with nerve-lifted hand,
And the wiles of the devil undaunted withstand.

Go, then, and the joy of the Lord be thy strength:
He will give thee both victory and honor at length;
But the good fight of faith must be fought ere 'tis won,
The reward of the work cometh when it is done.

ZIONA.

From the "Sabbath Recorder."

"IS THE SABBATH LAW OBLIGATORY NOW?"

ELD. N. V. HULL TO ELD. WM. H. ROGERS:

DEAR BROTHER—You have been pleased to address me three several inquiries upon the Sabbath Question in the *Recorder* of April 29th, and ask an answer through the same medium. Knowing my want of Biblical knowledge, and imperfect style of composition, had I not confidence in you as a sincere inquirer after truth rather than one seeking an advantage through the weakness of your respondent, I certainly should not venture a reply.

Your knowledge of the question is sufficient to suggest to you that in order to do anything like justice to it, I must occupy considerable space. Before proceeding to direct investigation and analysis, it may be proper to call your attention to a few plain and necessary truths.

Man is a moral and religious being, and for this element of his nature his Maker is bound to provide. Also as a creature of time, he must have time necessities, and for these necessities provision must be

made. Any system of religion, then, that does not fully meet these necessities, must be imperfect, and therefore not of God. Let me ask you then, dear brother, is the Sabbath a necessity of our moral and social state? In other words, do our highest necessities demand the provisions of the Sabbath? If you answer yes, then I ask, may we not expect to find this provision in the word of the Lord, not for those of one race or age, but for those of all races and ages upon whom the necessities lie?

With these thoughts let us proceed to your first question, "What are the arguments by which you are convinced that the Sabbath Law was obligatory upon and kept by any of the human family during the first 2500 years, i. e. from the beginning of the world till the giving of the manna."—(Ex. xvi.)

Argument 1.—"And on the seventh-day God ended his work which he had made and he rested the seventh day from all his works which he had made. And God blessed the seventh day and sanctified it because that in it he had rested from all his work which God created and made." (Gen. ii. 2, 3.) This passage is so introduced as to show that the "seventh-day" mentioned, immediately succeeded the "sixth day" in the previous chapter so that it was the seventh day in order from the first. This day then, was the last of a cycle of seven—the first week of time. Observe (1) God rested on this day. Did he rest himself because he needed rest? No. What else then than an example was it? If an example, to whom if not to man? If to man, then was it not to Adam? (2) God blessed the seventh day "because in it he had rested." It was blessed then because it was a day of rest. What other sense can be given to his "blessing it?" There was certainly no positive good conferred upon the day by his blessing it, for it was incapable of receiving any. Is there any other meaning then, to this, than that he blessed it as a day of rest? But as a day of rest to whom but to man? Who else? (3) But God did more than to rest on the seventh day and bless it—he sanctified it." According to Webster, the word sanctify has eight different meanings. The first and the general sense is to cleanse, to purify. But this certainly cannot be the meaning in this place for the reason that it is incapable of being "cleansed, purified." Nor will any other of the definitions given but the second suit the case any better. The second is "to separate, set apart or appoint to a holy, sacred or religious use," and as an instance of its use in this sense, quotes this very text. If then, this be its sense in this place, and as I have said it can have no other, what do we find? why that God besides resting on the seventh day and blessing it, he set it apart. But set it apart from what and to what?—for surely something like this is involved in the idea. I ask again how set apart? And to these questions, the pertinence of which you will not deny, can any other answer in reason be given than that it was set apart in its use from the secular character of the other days and so appropriated to a religious use? Mark, it is not merely a day of rest, but a day of religious rest, so that it referred to man not merely as an animal, but as a moral being. Please keep this in mind. If then God at this time separated the seventh day in its use from the other six and they were to be employed as days of labor, which none deny, how much short of a command is it for man to sanctify it as a day of rest?

But as the word sanctify possesses such weight in this controversy as employed in this text, a more

extended examination of it may be required. *Crudden* in his Concordance says: "Sanctify, when referred to God, signifies to separate and appoint any thing to an holy and religious use. God sanctified the seventh day. (Gen. ii. 3.) The first born were sanctified. (Ex. xiii. 6.) And thus the tabernacle, the temple, the priests, the altars, the sacrifices, etc., were sanctified under the law." *Wood*, in his Bible Dictionary says under the word sanctify: (1) To prepare or set apart persons or things to a holy use."—(Ex. xix 23.) God sanctifies the Sabbath by setting it apart for a holy and religious use.—(Gen. ii. 3.) The Jewish tabernacle, temple, vessels, priests and Levites were sanctified, when set apart to the service of God and ceremonially prepared for it by sprinkling of blood or oil, or by washing with water.—(Ex. xxx. 29; and xxviii. 41; Lev. viii. 12.) etc. The Encyclopedia of Religious Knowledge, article sanctification says, "sanctify often signifies to set apart."

I trust, dear brother, that the above is sufficient to justify in your mind the statement that the word "sanctify" in Gen. ii. 3, is to set apart. Should this be conceded, then has it not the force of a command? If not, what sense has it?

Argument 2.—In Ex. xvi. 23, as a part of the account of the giving of the manna Moses says: "This is that the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." Now the question arises where is this of which Moses says, "The Lord hath said." Is it not the text we have had under consideration in Gen. ii. 3? It has indeed been conjectured that God might have said this to Moses separately. But is there any necessity for this "conjecture?" All sound rules of interpretation forbid that we should enter the field of conjecture, unless compelled to do so by some overruling necessity arising out of the fact that the author has left nothing on record as a fair guide to his meaning. But no such necessity exists here, for the text in (Gen. ii. 3.) furnishes precisely the idea we want, and this is a most happy circumstance, as it affords an inspired exposition of Moses' words, Gen. ii. 3, i. e. it was the rest of the Sabbath unto the Lord. Now, if Moses so understood this, did he not see in it the force of a command? Indeed was it not for this very purpose he quoted it?

Argument 3.—In the commandment, (Ex. xx. 11.) the Sabbath is made a memorial of the creation in these words: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it." That the Sabbath is referred to as a memorial of creation, cannot be doubted. But why the Jews alone memorialize a work in which as creatures, they had no more interest than the heathen around them? If it be replied that they were called upon to celebrate the work of creation, because they were God's select people, I answer that their obligations could be no stronger than Adam's before the fall, or those who after the fall, made covenants with God by sacrifice as the token of a true faith in the coming Redeemer. If there were special reasons why the Jews should observe the Sabbath they were found in the fact that they were chosen of God to witness for him and his truth before the apostate and heathen world that surrounded them. The fact then that they were witnesses for him as the creator was the very ground and reason of his giving them this memorial—the only institution heaven appointed, given to any people of any age for this purpose. And here

let me throw in an inquiry. Suppose the various nations of the earth had remained true to their creator—would the necessity for calling out the Jews have existed? But does not the supposition of their continued faithfulness suppose the continued observance of the creation festival? And further, does not their abandonment of this festival suppose their abandonment of faith in him [God] as the creator? How then does the giving of the Sabbath to Jews as God's select people militate against the idea that all good men also in previous times celebrated the festival of creation?

But to return: there is one expression in this eleventh verse which needs further attention. It is said of the seventh day, God "hallowed" it, i. e., *he made it sacred*—appointed it to a sacred use. Not for himself, for the appointing act took place after he had rested on it and blessed it. For whose use then did he hallow it? Surely was it not for the use of man? (See Mark ii. 27.) "The Sabbath was made for man."

One thought further: if this word *hallowed* in Ex. xx. 11, is used with the same signification as "*sanctified*" (in Gen. ii. 3,) then have I not proved beyond a doubt that the seventh day was made a Sabbath day at creation?

Argument 4.—My fourth and last argument which I propose to offer upon this first question is drawn from the early division of time into *weeks* or periods of *seven days*, and the *sacredness* of the seventh day.

I begin, however, with a text which I do not claim as positive in its testimony, but only as having a strong leaning in that direction, (Gen. iv. 3): "And in process of time, (or end of days) that Cain brought of the fruit of the ground an offering unto the Lord." The points which I make upon this text, are: 1. The transaction referred to happened at the end or cutting off of days—some particular period of time. 2. It was a time of worship. It seems unnatural to suppose this to have been the change of the moon or any natural division of time, as these could scarcely have been called the "end" or "cutting off" of days.

There is more of violence or arbitrariness indicated by the words than attaches to a natural division. But the division of time into weeks is arbitrary, and also according to the theory advocated, the closing period is a sacred and religious one. The context also shows it to have been a season of public religious worship, in which the family of Adam participated. Upon the supposition that the Sabbath was instituted already, would not the most natural thought be that the end of days referred to was the seventh or closing day of the week? So it seems to me.

The early division of time into periods of seven days seems plainly indicated in Gen. vii. 10; viii. 10, 12, which please see.

But in Gen. xxix. 27, 28, taken with Judges xiv. 12, we have proof positive of the early division of time into *weeks* or periods of *seven days*. In the first mentioned instance which refers to the marriage of Jacob with Leah, daughter of Laban, it is said by Laban to Jacob, "fulfill her week," and in the latter we learn that the marriage festival continued "seven days." From this, then, we have the best authority for believing in the division of time into weeks of seven days. We think this strongly favors our interpretation of Gen. ii. 3.

Perhaps you will not object to the introduction in this connection of some historic statements corroborative of the above view. In the *Cyclopedia of Biblical Literature*, by Ritter, article "*Sabbath*," it is said, "it is powerfully urged by the believers in a primitive Sabbath, that we find from time immemorial the knowledge of a week of seven days among all nations—Egyptians, Arabians, Indians—in a word, all the nations of the East have in all ages, made use of this week of seven days for which it is difficult to account, without admitting that this knowledge was derived from the common ancestors of the human race."

The *Encyclopedia of Religious Knowledge* says: "WEEK, a period of seven days. Under the usual name of a week, *shabait* is mentioned as far back as the time of the deluge, (Gen. vii. 4, 10; viii. 10, 12; xxix. 27, 28.) It must therefore be considered

a very ancient division of time, especially as the various nations among whom it has been noticed, for instance, the Nigri in Africa, appear to have received it from the sons of Noah."

From the American Edition of the *London Encyclopedia*, I quote the following: "The Septenary division of time has been from the earliest ages, observed over all the Eastern world. The Israelites, Assyrians, Indians, Arabians, and Persians, have always made use of a week consisting of seven days. Many vain attempts have been made to account for this uniformity, but a practice so general and prevalent could never have taken place, had not the septenary distribution of time been instituted from the beginning and handed down by tradition?"

From the same source also, must the ancient heathen derive their notions of the sacredness of the seventh day. That they had such notions of it is evident from several passages of the Greek poets quoted by Aristobolus, a learned Jew, by Clement of Alexandria and Eusebius. The seventh, the *sacred day*—Hesiod. Afterwards came the seventh, the *sacred day*. Homer. Again on the *seventh day* all things were complete.

In the face of the above testimony, which is the most rational, dear brother, to believe in, the early institution of the Sabbath; or to disbelieve in it?

Answer to your other questions in a future paper.
N. V. HULL.

Alfred Centre, May 4, 1858.

FLAVEL'S TOUCHSTONE.

CHAPTER V.

Showing what trial is made of men's hearts by Adversity.

Section I. That ADVERSITY is adapted to try men's hearts none can doubt who have either studied the Scriptures or observed human experience. When the dross of corruption and the rust of hypocrisy had nearly eaten out the heart of religion among the Jews, God said, "I will melt them and try them;" accordingly they were cast into the furnace of affliction and tried.

Prosperity multiplies professors, but adversity brings them to such a test that the precious are separated from the vile. Job was tried by adversity, and although some dross was discovered, he came forth as gold. By adversity is brought out to view not only the hypocrisy and corruption of the wicked, but also the sincerity and holiness of the righteous; it manifests the faith and patience of the saints.

In discussing this topic it will be necessary to inquire what effects are common both to the sound and unsound, and what are peculiar to each, from the trial of adversity.

Section II. The following particulars relating to adversity may apply both to saints and sinners.

1. Both may entertain *fears* of adversity when they perceive its approach. While impending judgments cause sinners in Zion to tremble, and fill hypocrites with fearfulness; saints also, though for different reasons, may be agitated with concern and apprehension.

2. When the cup of affliction comes, the holy as well as the sinful may receive it with *reluctance*. The wicked will, indeed, ever loathe and resent it; and though accompanied by a thousand mitigations to the righteous, they also may shrink from it.

3. Troubles, disappointments, and pain may sometimes produce *impatience* in saints as well as in sinners. Flesh and blood can hardly endure anguish and privation with composure. But if in such circumstances grace is not always so powerful in God's people as to overcome the propensity to disquiet, it will restrain them from such indulgence as the wicked allow.

4. The ungodly as well as the godly may be *driven to their closets* and their knees by their adversity; the former perhaps for the first time, the latter with increased punctuality and engagedness.

I need not detail the different *motives* of saints and sinners when in similar conditions their external appearance and conduct is in some respects alike; I therefore pass on to those things which are peculiar to each.

Section III. Here, in the first place, let us consider the discoveries made by adversity of the hearts of *unsanctified men*.

1. An unsanctified man is not easily made to recognize and acknowledge the *hand of God* in the calamities and troubles which have befallen him. He is prone to refer them to some natural cause, or to suppress the idea of any producer of them, or to charge them to the malice or negligence of men. Thus the creature bounds his horizon; and he contrives to secure his conscience from alarm.

2. Unsanctified men are not apt in seasons of adversity to retire into their closets, to search their hearts, to ascertain what they have done, to repent of their wickedness, and submit themselves to God. Afflictions rarely lead them to self-examination; they do not choose to think that they have done anything to occasion their troubles.

3. A man destitute of real religion, if left to his own choice, would *prefer sin to affliction*, and really consider it less evil; he can contemplate the defilement of his soul with composure, rather than suffer the loss of his goods, his pleasures, or his present ease; and thus the unsoundness of his heart is discovered. The saints, on the contrary, will never, knowingly, consent to the commission of sin, if it might prevent ever so much personal suffering or loss.

4. Unregenerate men in adversity will turn from creature to creature in pursuit of comfort and relief, instead of leaving all creatures and repairing to God for support; and when all their creature-comforts fail they sink in despondency.

5. An unsanctified man never comes out of the furnace of affliction *purified*, humbled and made better than when he was cast into it; the fire does not consume his dross, but the more he is afflicted the worse he becomes. The reason is plain; afflictions themselves cannot purify men's souls, and those which come upon the wicked are not sanctified to them. Think of this, ye that have had numberless afflictions of one kind or other, but have derived no benefit from any of them!

Section IV. The reader may now be desirous to know what effects adversity has upon sincere humble *Christians*: but before I proceed, let it be observed that they realize these effects, not so much while the trial continues, as after it is past, when they have opportunity for calm reflection. The fruits of sanctified affliction are lasting, and they affect the Christian's whole temper and deportment: still some particular effects may be mentioned, which are produced in all upright hearts.

1. Every real Christian, in time of affliction and adversity, will make *God his refuge* and look to him for comfort and relief. "I found," saith David, "sorrow and trouble, then called I upon the name of the Lord."

2. The people of God particularly recognize his *providence* in all their adversities and troubles, whatever instruments may intervene. And this apprehension of the divine agency is fundamental to that communion with God which saints in affliction maintain, and to the holy submission and heavenly composure which they feel.

3. Christians are heartily disposed to *justify God* in the severest afflictions which come upon them, as well as in all his other dealings: the scripture proofs of this are so numerous that it would be superfluous to quote them. They may receive treatment from men which they are conscious they do not deserve; but if God should add condemnation to affliction, they would vindicate not only his character and government, but his dispensations to them.

4. Good men in adversity *examine themselves*, and endeavor to ascertain why they are afflicted; to find what they have done or neglected, on account of which God contendeth with them. Their prayer is "That which I see not teach thou me; show me if there is any evil way in me."

5. Every real Christian deliberately chooses to continue in adversity, rather than to be delivered from it by any *sinful means*. Christians are not insensible to pain, but rather than sin against God, they can cheerfully submit to privations and sufferings.

6. The people of God fail not to *bless him* for sanctified afflictions; esteeming the happy effects of them on their own minds more highly than deliverance from them. If their afflictions are weaned from this world, if their sinful propensities are mor-

tified, if they are advanced in the divine life, and made more meet for heaven by adversity they never think it too great or too long continued.

The Sunday Law of California.

AN ACT TO PROVIDE FOR THE BETTER OBSERVANCE OF THE SABBATH.

The People of the State of California represented in Senate and Assembly, do enact as follows:

SECTION 1. No person or persons shall, on the Christian Sabbath, or Sunday, keep open any store, warehouse, mechanic shop, work shop, banking house, manufacturing establishment, or other business house, for business purposes; and no person or persons shall sell, or expose for sale, any goods, wares or merchandise on the Christian Sabbath or Sunday; and every person who shall violate any of the provisions of this section shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined in the sum of fifty dollars, together with the costs of prosecution; and the judgment shall also order that the defendant shall be imprisoned until the same shall be satisfied, which imprisonment shall not exceed one day for every two dollars of such fine and two dollars costs, or in that proportion.

SEC. 2. The provisions of Section 1 of this Act shall not apply to, or in any manner affect, the business of hotel keepers, inn keepers, tavern keepers, keepers of restaurants, boarding house keepers, keepers of livery stables; or the retail business of druggists, or dealers in medicines; or the sale of fresh meats, fish, or milk; or to the sale or disposal of any article or thing, or to any act or thing done in cases of necessity, or charity, on such Sabbath or Sunday; nor shall the provisions of said Section 1 apply to such manufacturing or other business establishments as necessarily require to be kept in continual operation to accomplish the business thereof.

SEC. 3. The provisions of this Act shall not be so construed as to conflict with or in any manner affect the provisions of an Act entitled "An Act to prohibit barbarous and noisy amusements on the Christian Sabbath, passed March sixteenth, one thousand eight hundred and fifty-five; provided that any person who shall sell or expose for sale milk, fish, or fresh meat after 10 o'clock A. M. shall be liable to all the penalties of Section 1 of this Act.

SEC. 4. This Act shall take effect on and after the first day of June A. D. one thousand eight hundred and fifty-eight.

Approved April 10th, 1858.

One of Mr. Wesley's Letters.

LYNN, November 7, 1771.

MY DEAR SISTER:—At length I have snatched an hour to repeat to you, in writing, the advices which I gave you before. 1. Keep that safe which God has given you: never let slip any blessing which you have received. Regard none who tell you, "you must lose it." No; you never need lose one degree of love. 2. You never will, provided you are a careful steward of the manifold gifts of God. To him that hath, that is, useth what he hath, it shall be given still, and that more abundantly. Therefore, 3. Use your every grace. Stir up the gift of God that is in you. Be zealous! Be active! Spare no one. Speak for God, wherever you are. But, meantime, 4. Be humble: let all that mind be in you which was in Christ Jesus. And be clothed with humility. Pray that you may always feel that you are nothing, less than nothing, and vanity. In this spirit speak and do every thing, giving all the glory to Him that lives and rules in your heart by faith.

Last night I was reading some advices of a French author, part of which may be of use to you. Only observe he is writing to one that had living faith, but was not perfected in love.

"How can I distinguish pride from temptation to pride? It is extremely difficult to distinguish these, and still more so to lay down rules for doing it. Our eyes cannot penetrate the ground of our hearts. Pride and vanity are natural to us; and, for that reason, nothing is more constantly at hand, nothing less observed, than their effects. The grand

rule is, to sound sincerely the ground of our hearts, when we are not in the hurry of temptation: for if, on inquiry, we find that it loves obscurity and silence; that it dreads applause and distinction; that it esteems the virtues of others, and excuses their faults with mildness; that it easily pardons injuries; that it fears contempt less and less; that it sees a falsehood and baseness in pride, and a true nobleness and greatness in humility; that it knows and reveres the inestimable riches of the cross, and the humiliations of Jesus Christ; that it fears the lustre of those virtues which are admired by men, and loves those that are more secret; that it draws more comfort even from its own defects, through the abasement which they occasion; and that it prefers any degree of compunction before all the light in the world—then you may trust that all the motions you feel tending to pride or vanity, whether they are sudden, or are thrust against you for some time, are not sin, but temptation. And then it may be the best to turn from and despise them, instead of giving them weight by fixing your attention upon them."—*Guide to Perfection.*

Sacred Meditations.

"And thou hast loved them, as thou hast loved me."

And does God, the holy one, love me? Me, once a rebel, covered over with guilt, and no spot bright? Can it be, he loves me? Yes, redeemed one, he loves thee. As he hath loved Jesus, so he loves the purchase of his blood. As a father over his lost son, as the bridegroom over the bride, so does thy God rejoice over and delight in thee. O, it is in my Father's love that I delight myself. All else but love is cold and formal, and meets not the demands of my being. It is love the soul of man was made for. Here is its home, its rest. To rest in my father's love, this is bliss beyond expression. Bliss allied to that of the celestial ones. My soul flutters to be free; to reach and touch an angel's harp, to give expression to the blessedness of love. O, ye blessed ones, going up and coming down, hear my request. Strike ye a louder note, and praise for me the God of love. Thou seest my harp, descending angel! It is feeble. Shattered are its strings, and broken. But it is attuned to love. Melody is in my soul.

And shall no stormy blast beat upon and quench this flame? Can it survive in the rude shocks, which perchance may beat upon it in this nether world? O, yes, yes. There is a calm, a solace in the storm. *My Father bids it blow.* There is no chance, no accident to me. A Father's hand governs each event. It is love that spreads out the dark, no less than the bright scenes of life. And love can cast a shade of beauty on the darkest hour. It is bright above the cloud.

"I go to prepare a place for you."

A home in heaven—is this thy portion, O my soul? A home with God, with Christ, with all the holy angels. A short, brief space of time, and then shall I be there, where all the air is love? Where nothing enters that defileth? Shall I look around and find no scoffer there? No lip of scorn; no jealous, no malignant eye? See not one face but what is beaming love? Will no unholy thought intrude into my breast? Shall I then be saved, forever saved from sin? Blessed thought! beyond expression, blessed! My soul longs, my spirit pants to see the God I love. My God! Thou art in my waking thoughts, my noon-day reverie, and my midnight dream. So close art thou unto my heart, thou seemest to be a portion of myself; or rather I am a part of thee. O, is it possible, that God can come so near; can so restore us to himself, and bring back again the blissful days of Eden to the soul? Yes, so it is. Infinite love can accomplish all that Infinite Love has devised. This is our God, and we will bless him; our father's God, and we will exalt him.

I have heard a soft and pleasing strain, sung by a voice I loved, and breathing words of love, and I have thought of Heaven's music. If that of earth be so sweet, what must the music of heaven be? Heard ye that seraph's song, who sits near by the throne? Saw ye the response in every glistening

eye? It fell on the ear as dew on the tender herb, awaking to new life and beauty each emotion of the soul. There was one heart, one feeling, "*Worthy is the Lamb!*" And shall I too swell the chorus of that song? Yes, I have loved it here on earth. It is to me the song of songs. It comes up from the depths of my soul, a melody akin to heaven's own music; awakened there by the same touch that gives beauty to the seraph's song. And shall I not re-echo it in heaven? Yes. My soul kindling with seraphic fire, will praise the Lamb, for he was slain for me.—*Guide to Perfection.*

Facts About the Bible.

The history of the English Bible includes a period of nine hundred years. The venerable Bede translated the Psalter and the Gospel into the Anglo-Saxon, by order of King Alfred. The price of a Bible in 1274, fairly written, with a Commentary, was from \$150 to \$250, though in 1840 two arches of the London Bridge were built for \$123.

Richard Rolls was one of the first to attempt a translation of the Bible into the English language, as it was spoken after the conquest. He wrote a paraphrase in verse on the book of Job, and a gloss upon the Psalter, but the whole Bible, by Wickliffe, appeared between 1380 and 1380.

A bill, in 1490, was brought into the House of Lords, to forbid the use of English Bibles, but it did not pass. A decree of Arundel, Archbishop of Canterbury, in 1403, forbade unauthorized persons to translate any text of the Holy Scriptures into English, as well as prohibited the reading of any translation, till approved of by the bishops, or a Council. Several persons were burned for reading the word of God.

In the reign of Henry the Fifth, a law was passed "That whoever should read the Scriptures, in their mother tongue, should forfeit land, cattle, body, life, and goods, from their heirs forever, and be condemned for heretics to God, enemies to the crown, and most arrant traitors to the land." And between 1461 and 1493, Faust, or Faustus, who undertook the sale of Bibles at Paris, where printing was then unknown, narrowly escaped punishment. He was taken for a magician, because he produced them so rapidly, and because one copy was so much like another.

The Latin Vulgate, printed at Mayence, in 1462, was the very first printed edition of the whole Bible in any language, bearing the date and place of its execution, and the name of the printer. The first printed edition of the Holy Scriptures in any modern language, was in German, in the year 1467. The New Testament, by Luther, revised by Melancthon, appeared in 1521. William Tyndale, in 1526, printed his English Testament at Antwerp; but those who sold it in England, were condemned by Sir Thomas More, the Lord Chancellor, to ride with their faces to the horses' tails, with papers on their heads, and to throw their books and themselves into the fire at Cheapside. Tyndale himself was strangled and burned. His dying prayer was, "Lord, open the King of England's eyes."

Go.—"I hope," says Mr. McKnill, of St. Petersburg, in a letter, "the subject of devoting ourselves and our children to God and to his service will be more thought of, and more acted upon, than it has been hitherto. I am more and more convinced, that if St. Paul had ever preached from, 'Go ye into all the world and preach the gospel,' he would have laid great stress on the word 'go.' On your peril do not substitute another word for 'go.' Preach, is a good word. Direct, is a good word. Collect, is a good word. Give, is a good word. They are all important in their places, and cannot be dispensed with. The Lord bless and prosper those who are so engaged; but still lay stress on the word 'go;' for 'how shall they hear without a preacher? And how shall they preach except they be sent?' Six hundred millions of the human race are perishing; and there are perhaps thirty among all the Christians in Britain, who are at this moment preparing to 'go.' Alas! my hand shakes, and my heart trembles. 'Is this thy kindness to thy friend?'"

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, JUNE 17, 1858.

BY THEIR FRUITS.

It is interesting as well as profitable to trace the practical outworkings of any theological system. The doctrine of the conscious state of the dead, and the immediate ascension of the righteous to heaven, is a heresy that bore a conspicuous part in the great apostasy that resulted in the development of the "Mother of harlots." What were its immediate results, at about the commencement of the fifth century, may be learned from the following extract which we introduce from Gibbon. It may be urged that the worship of saints and relics is not a necessary result of a belief in the consciousness of the dead; as many hold that belief, who will not join the Papist in the invocation of saints. But while we admit this, let us ask, If the scriptural sentiment of the sleep of the dead had never been obscured and lost sight of, and if mankind had ever believed, as the Bible teaches, that when a man dies he knows not anything, till he is restored to life again, where would have been the practice under consideration? It could not have existed. If there had been no such foundation, such a superstructure never could have arisen: if there had existed no such root, we never should have beheld an ungainly tree, springing therefrom. In this doctrine therefore it has its root and foundation; and we may be assured that a good tree doth not bring forth evil fruit, nor a fountain send forth sweet water and bitter.

From "Gibbon's Decline and Fall," chap. xxviii, secs. iii & iv, we take the following:

"The innumerable miracles, of which the tombs of the martyrs were the perpetual theater, revealed to the pious believer the actual state and constitution of the invisible world; and his religious speculations appeared to be founded on the firm basis of fact and experience. Whatever might be the condition of vulgar souls, in the long interval between the dissolution and the resurrection of their bodies, it was evident that the superior spirits of the saints and martyrs did not consume that portion of their existence in silent and inglorious sleep. It was evident (without presuming to determine the place of their habitation, or the nature of their felicity) that they enjoyed the lively and active consciousness of their happiness, their virtue, and their powers; and that they had already secured the possession of their eternal reward. The enlargement of their intellectual faculties surpassed the measure of the human imagination; since it was proved by *experience*, that they were capable of hearing and understanding the various petitions of their numerous votaries; who, in the same moment of time, but in the most distant parts of the world, invoked the name and assistance of Stephen or of Martin. The confidence of their petitioners was founded on the persuasion, that the saints, who reigned with Christ, cast an eye of pity upon earth; that they were warmly interested in the prosperity of the Catholic Church; and that the individuals, who imitated the example of their faith and piety, were the peculiar and favorite objects of their most tender regard. Sometimes, indeed, their friendship might be influenced by considerations of a less exalted kind: they viewed, with partial affection, the places which had been consecrated by their birth, their residence, their death, their burial, or the possession of their relics. The meaner passions of pride, avarice, and revenge, may be deemed unworthy of a celestial breast; yet the saints themselves condescended to testify their grateful approbation of the liberality of their votaries; and the sharpest bolts of punishment were hurled against those impious wretches, who violated their magnificent shrines, or disbelieved their supernatural power. Atrocious indeed must have been the guilt, and strange would have been the scepticism of those men if they had obstinately resisted the proofs of a divine agency, which the elements, the

whole range of the animal creation, and even the subtle and invisible operations of the human mind, were compelled to obey. The immediate, and almost instantaneous effects that were supposed to follow the prayer, or the offence, satisfied the Christians of the ample measure of favor and authority which the saints enjoyed in the presence of the Supreme God; and it seemed almost superfluous to inquire whether they were continually obliged to intercede before the throne of grace; or whether they might not be permitted to exercise, according to the dictates of their benevolence and justice, the delegated powers of their subordinate ministry. The imagination, which had been raised by a painful effort to the contemplation and worship of the Universal cause, eagerly embraced such inferior objects of adoration as were more proportioned to its gross conceptions and imperfect faculties. The sublime and simple theology of the primitive Christians was gradually corrupted; and the MONARCHY of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology, which tended to restore the reign of polytheism.

"As the objects of religion were gradually reduced to the standard of the imagination, the rites and ceremonies were introduced that seemed most powerfully to affect the senses of the vulgar. If, in the beginning of the fifth century, Tertullian, or Lactantius, had been suddenly raised from the dead, to assist at the festival of some popular saint, or martyr, they would have gazed with astonishment, and indignation, on the profane spectacle, which had succeeded to the pure and spiritual worship of a Christian congregation. As soon as the doors of the church were thrown open, they must have been offended by the smoke of incense, the perfume of flowers, and the glare of lamps, and tapers, which diffused, at noon-day, a gaudy, superfluous, and, in their opinion, a sacrilegious light. If they approached the balustrade of the altar, they made their way through the prostrate crowd, consisting, for the most part, of strangers and pilgrims, who resorted to the city on the vigil of the feast; and who already felt the strong intoxication of fanaticism, and perhaps of wine. Their devout kisses were imprinted on the walls and pavement of the sacred edifice; and their fervent prayers were directed, whatever might be the language of their church, to the bones, the blood, or the ashes of the saint, which were usually concealed, by a linen or silken veil, from the eyes of the vulgar. The Christians frequented the tombs of the martyrs, in the hope of obtaining, from their powerful intercession, every sort of spiritual, but more especially of temporal, blessings. They implored the preservation of their health, or the cure of their infirmities; the fruitfulness of their barren wives, or the safety and happiness of their children. Whenever they undertook any distant or dangerous journey, they requested that the holy martyrs would be their guides and protectors on the road; and if they returned without having experienced any misfortune, they again hastened to the tombs of the martyrs, to celebrate, with grateful thanksgivings, their obligations to the memory and relics of those heavenly patrons. The walls were hung round with symbols of the favors which they had received; eyes, and hands, and feet, of gold and silver: and edifying pictures, which could not long escape the abuse of indiscreet or idolatrous devotion, represented the image, the attributes, and the miracles of the tutelar saint. The same uniform original spirit of superstition might suggest, in the most distant ages and countries, the same methods of deceiving the credulity, and of affecting the senses of mankind: but it must ingenuously be confessed, that the ministers of the Catholic church imitated the profane model, which they were impatient to destroy. The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of Paganism, if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved, in less than a century, the final conquest of the Roman empire: but the victors themselves were insensibly subdued by the arts of their vanquished rivals."

In this we have revealed to us also another prime cause of the decline and corruption of the church: it was the persuasion of those "respectable bishops" that the "ignorant rustics would more cheerfully renounce the superstitions of Paganism if they found some resemblance, some compensation, in the bosom of christianity." Conformity to the customs of those around, for the sake of gaining their favor, or of making proselytes, ever has been and ever will be while practiced, the bane of the church. So it appears that in the early ages of the church, the converting principle was not all on the side of christianity. Christianity and Paganism met face to face; they made mutual concessions; and the Papacy was the result. It was during this interchange of institutions and sentiments that the "festival of the sun," took its station in the church.

So at the present day. The nominal churches talk of converting the world, and appear to know not that the world has converted them. Instead of raising the world to the standard of the teachings and precepts of the gospel, they have gradually lowered the standard to a level with the world, until we have arrived to the strange pass, that almost the surest way to prosperity and success in worldly schemes, and worldly business, is through the portals of the church.

Let us, brethren, derive tangible instruction from these facts. Let us raise the standard so high that those who conform to it will be saved, though by doing this we should gain but few, rather than bring it so low that though all the world should flock around it, they would all be lost. Let us strive for pure, simple, apostolic religion.

AN INSIDE VIEW OF NOMINAL ADVENTISM.

SOME have supposed that we were censorious and illiberal in our remarks on the condition of those professed Advent believers who reject the present truth. The following view was presented by Dr. N. Field, and published in the *Expositor*, after the "North Western Christian Conference" held in Kingsbury, Ind., last August. Among the preachers in attendance were Joseph Marsh, E. Miller jr., Y. Higgins, J. Howell, J. C. Bywater, and L. H. Chase, in all fifteen. Dr. F. says:

"I regret to say that I was not very favorably impressed with the aspect of affairs. With a few exceptions, I found the preachers in a bad humor with each other. The disorganizing spirit was conspicuously prominent on that occasion. As usual, every man liveth to himself, and is a church to himself. The spirit of Christ was evidently below zero. Moderation, kindness and courtesy were at a heavy discount. Meekness and charity characteristic of the true Christian were subordinate to self-esteem and intolerance. With people who are looking for the Lord every day we expect to find every christian grace, and we ought to find them."

After speaking of the personal difficulties, the "bickerings, evil speakings," and enmity existing between the ministers, he says:

"It is evident that the standard of piety is too low. We are rich in theory, but bankrupt in practice. We need practical religion. We are too much addicted to dogmatizing, too disorganizing, too intolerant. We get mad with each other about nothing, fly off in a tangent, and live in a state of repulsion. There are too many hobbies, and too many riding them to death at the expense of the harmony and prosperity of our churches. To doubt or reject a crude and undigested notion, gives offence to some enthusiast, and not unfrequently splits the church. We must permit all sorts of things to be forced upon us as articles of faith, or be damned. Our churches must be converted into debating societies for the sake of free discussion. Liberty must be preserved at the expense of decorum and good order. No matter what a brother preaches or writes, we must be silent under pain of provoking his displeasure.

"Thus we drift along, looking for the coming of the Lord! I think it fortunate for some that he delays his coming. We must have time to reform, to settle difficulties and make peace. We need missionaries for the conversion of Adventists to practical godliness, to purity of life, to charity, and to brotherly kindness. Before we can expect to convict sinners we must convert ourselves."

Again he says, "But instead of the ornament of a

meek and quiet spirit, variance, emulation, envy, strife, and divers other works of the flesh seemed to out a prominent figure. Old grudges and chronic heart-burnings existed, incurable by any remedy known to the gospel." This last sentence is decidedly erroneous. Those who stand in the grace of the gospel walk "with all lowliness and meekness, with long-suffering, forbearing one another in love: endeavoring to keep the unity of the Spirit in the bond of peace." And to such are promised the gifts and influence of the Spirit "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. But those who deny the gifts and influence of the Holy Spirit cannot expect to enjoy its benefits or bear its fruits. And he must be blinded as to the nature and power of the gospel, who says that the gospel knows no remedy for these things, when in truth those in whom such works are manifested reject and deny the gospel means of unity in faith and Spirit. As darkness necessarily exists where light is absent, so "the works of the flesh" will be manifest where "the fruit of the Spirit" is not.

We hope our brethren and sisters will look at the above picture, and contrast with it the conference season just passed, where love, joy, peace, and sweet union prevailed; and we think they will be ready to join us in thanking God that he has not left us without a witness of the faithfulness of his promise "in the last days." And we also hope the church will gladly receive the correction of the Spirit, and cherish the gifts conferred till we shall "come behind in no gift," but "grow up into him in all things, which is the head, even Christ." J. H. W.

SUFFERING WITH JESUS.

"If we suffer, we shall also reign with him: if we deny him, he also will deny us." 2 Tim. ii, 12.

Who would not choose to suffer with him who has suffered so much for us? His matchless love, it would seem, is sufficient to make us willing to suffer in his cause. And yet, in his superabounding grace, he has annexed a promise—the promise of reigning with him. He has set a joy before us; and shall we not, like him, endure the cross and despise the shame? He, though tempted, afflicted and tried, overcame, and is set down at the right hand of the throne of the Majesty in the heavens, where there are pleasures forevermore, and he promises, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Jesus suffered before entering into his glory. The Captain of our salvation was made perfect through suffering; and shall not we be willing to follow in his footsteps? Shall we inquire how little we may suffer, and still be glorified with Jesus? Shall we not rather crave to suffer much with him, that when his glory is revealed we may be glad with exceeding joy?

If we deny him, he also will deny us. Though we may have suffered with him, yet if we grow weary in well doing, think we have suffered enough and too much, draw back and deny him, all the past will avail us nothing—if we deny him, he also will deny us.

We may profess to know God, profess to suffer with Jesus, and yet in works deny him. We may talk suffering, and not suffer. We may profess faith in the soon coming of Jesus, we may say we do not love the world, we may profess to trample the pride of life under our feet, we may profess to have all on the altar of the Lord, and say to put our trust in him—and yet, in works, deny all this. We may have resolved to give all to God, to trample the world and its pride under our feet, to labor and suffer in his cause, and yet relapse, and, in works, deny all this. We may attempt to live upon our experience in the past—what we have done and suffered in the cause of Christ—and fancy that we ought to receive more than a penny, in consideration of our having borne the burden and heat of the day, and yet lay down our oar, take back our sacrifices, and, in works, deny all,

and be denied of Jesus before his Father in heaven.

With what steadfastness and perseverance ought we to labor on, and toil and suffer in the cause of the blessed Jesus. These are perilous times. The thought rushes upon me, I may be left to turn back and deny Jesus. I hope it will not be so. I hope to be willing to suffer with Jesus till our sufferings shall be succeeded by the glory which is to follow. Beloved, let us suffer with Jesus till he shall take us to himself to reign with him. Let us ever remember,

"There is suffering ere the glory,
There's a cross before the crown."

R. F. C.

"EXHORT ONE ANOTHER."

"Be ye therefore ready, also." Ready for what? For the day of trouble, for the breaking through of houses, for the thickening up of the perilous times of the last days, for the vengeance of our God, the seven last plagues, poured out unmixed upon all, indiscriminately, upon whom is found "the mark of the beast," which will consist in the deliberate (in the forehead) or, indifferent, (in the hand,) keeping of the Papal Sunday in the place or stead of the Sabbath of the Lord our God.

We must be ready also to resist the spirit of the present age; for we are living in the days of the working of the daughters of the mystery of iniquity. The time has come. We live to see the eventful period, that the American churches are married to the American government. They seek each other's aid, and promote each other's civil and religious interests! They are, in fact, one, fallen and degenerate as is our great commonwealth, civilly, and religiously considered.

The second house of Israel is now taking her last opiates, and will soon be in a condition for Satan to practice upon her his last great deception. See Isaiah viii; 2 Thess. ii.

As in the case of Judas, when wicked men and seducers have become incurably bad, God will send them strong delusions; so that they will go forward with their work speedily, to their own damnation. The false revivals, which have been shown of God, are becoming more and more prevalent. And it is remarkable, that where these excitements exist, where the Third Angel's Message has been heard, there is a manifest disposition with those engaged in them, to offset their work against ours, and regard their apparent prosperity as an argument positive against this message being of God. The injunction of inspiration is, "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience." They are vain words that would set aside, or make light of any of God's commandments, or of any one of the divine ordinances of the church of Christ; therefore, my brethren, let none of us be drawn aside from the plain, narrow path of present truth and duty, by the boisterous or quiet religious excitements around us, let us remember the word of the Lord by Jeremiah, [chap. xv, 19, 20.] "Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth; let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brazen wall, and they shall fight against thee, but they shall not prevail against thee, for I am with thee to save thee, and to deliver thee, saith the Lord." By reading verse 16 of this chapter, it appears evident that the above has a particular application this side of 1844. The eating of the little book, and disappointment of that time, is a world-wide matter. Christ is no more divided now than in the days of Paul; neither were any of the Advent leaders crucified for us; our salvation comes "through sanctification of the Spirit and belief of the truth." 2 Thess. ii, 13. And having found the narrow path by which God will lead his people in this dark night of error, out of the great city of Babylon, we need not stagger, though the whole world should be convulsed with fanaticism; there is sufficient light shining from the

prophecies to make duty plain. We must be ready also, for the Lord's coming. O, that will be a great and glorious event for those that are ready.

The chapter from which our text is taken [Luke xii] abounds with pointed instructions and illustrations, by which we shall certainly be required to govern our conduct, if we are ready to open to our Lord immediately when he shall return from the wedding, whither he went in 1844, and from which he will soon return.

Are we ready? Have we been converted to God? Have we believed the gospel? Have we sought for the remission of our sins, in obedience to the divine command—hence baptized, every one of us, for the remission of sins? Acts ii, 38.

If so, does a well ordered life and chaste conversation, coupled with a sweet, kind, tender spirit, give daily evidence that our "first works" have been thoroughly performed? Do we confess Christ in word and deed? Do we seek first of all "the kingdom of God and his righteousness?" If so, having abundance of this world's goods, more than a competency, have we "sold that we have" and made, and are we making, an enlightened christian disposition of them, in the promotion of the present truth? It will require the act, not the dead, lifeless will, merely. James is clear on this point. James ii, 14-20. Our course of conduct at this point has a strong bearing either one way or the other. If we are vacillating, and double-minded, and are in great fear lest our Lord should tarry long, and on this account hold on to our superabundant property, we are in great danger of being overtaken as a thief.

The Lord being my helper, I intend to avoid this difficulty, and in good season arrange all my matters according to the light that shines for us Americans in Rev. xiii, 16, 17, to enable us to make our way as easy as the Lord intends it should be, for "sufficient unto the day is the evil thereof."

JESSE DORCAS.

Fremont, Ohio.

The Neglected Book.

Of Christ we sometimes sing,

"No other friend we treat so ill."

Is not the sentiment applicable to the Bible? What book is half so much slighted?

Familiar indeed are the lines,

"How precious is the book divine
By inspiration given!"

but to sing this, and to live it, are two things quite different. Alas! how few, by searching it daily, show that they esteem it as a "precious" book!

It is my deep and painful conviction, that the Bible was never so much neglected as now. The activity and stir of this age go to account for it. So does the multiplication of other books. The irregular habits of most Christians, in respect to all religious duties, aggravate the evil.

But be the causes what they may, the fact cannot be denied. The dust settles on the covers of the Holy Book; and it is kept as a parlor ornament, forsooth; or to give a kind of respectability, and orderly and religious appearance to the house. In how few instances is it kept to be read and studied? What sad records would appear, if facts as to the number of hours spent in reading and studying the Bible, each week, by most Christians, were ascertained.—*Sel.*

MR. ADAMS AND THE BIBLE.—In a letter to his son in 1811, John Quincy Adams says, "I have for many years made it a practice to read through the Bible once a year. My custom is to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue."

The fountain of salvation is always open: you may take of its waters freely.

JESUS IS COMING.

Jesus is coming, saints rejoice,
Lift your heads, O do not fear—
For soon you'll hear his welcome voice;
Soon shall he dried the falling tear.

Jesus is coming, O how sweet!
The welcome message strikes the ear,
If faithful, soon we all shall meet
The Saviour to our heart so dear.

Jesus is coming—can it be
The one that gave his life away,
And hung and bled upon the tree,
That we through him might find the way?

Yes, he is coming to receive
Us to himself that we may be
Forever with him, there to live
In bliss to all eternity.

SARAH F. SHARPE.

Green Spring, O., May 9th, 1858.

LETTERS.

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

From Bro. Adams.

FRANCE REVIVING THE SLAVE TRADE.

BRO. SMITH: A thought which has lately been impressed on my mind, seems to me worthy of being canvassed and reflected upon, from its significance at this time. It is this: That the Ex-president of the Liberian Republic, having lately visited France, to receive, (according to a former promise of the emperor,) the war Frigate, it has been refused to him on the alleged ground that the Republic's government has hindered the outworkings, in Africa, of the French government in inducing native Africans to leave their country, and place themselves as voluntary servants (apprentices is the legal term for their servitude,) in the French plantations. The Liberians have done so because, says their publication, "it (the French system,) is nothing else than masked slavery." And the French emperor, finding his masked plan not working successfully, has authorized the French squadron, on the coast of Africa, to co-operate with his agents, who are now engaged in receiving from the regular slave dealers in Africa, their captive prisoners, and to have them conveyed to the French settlements as field workers, etc., for fourteen years' service to enrich the white man.

Thus we see by this act of the eldest son of the church of Rome—and I trust, (as the revived Napoleonic Dynasty,) the last great horn of the fourth beast kingdom, has, in fact and in deed, restored and filled up the "bill of lading," in the list of Rev. xviii, 12-14. See last item—"slaves and souls of men."

And the British are substantially doing the same thing with their coolies from China. While both these governments have, the former for fifty or sixty years, professed to suppress the slave trade, they are thus now actually fulfilling the words of Revelation, at the time in the world's chronology, when their great city shall fall to rise no more.

Yours faithfully.

B. M. ADAMS.

Philadelphia, Pa., May, 1858.

From Bro. Martin.

BRO. SMITH: I would say to the praise of God that I am yet numbered with the living. I do desire to thank my heavenly Father that I have a hope to-day that I am one of his children, although I feel unworthy. I still believe that we have the truth, I also believe that "My Bible leads to glory."

I am still pleased with the *Review*. It is all the preaching we have. I have not heard a sermon since the meeting at Washington last Fall. I have been much pleased with the plain dealing of Brn. White, Waggoner and Clark. That is what I like. The Lord help them and others to be faithful.

I greatly fear that some of the brethren have their affections too much on the things of this world. May the Lord help them to cut loose from it, and help forward the cause of God, and remember that covetousness is idolatry. May he give us all a spirit of faithfulness, and preserve us blameless unto his coming.

LEWIS MARTIN.

Bennington, N. H., June 1st, 1858.

From Sister Lane.

BRO. SMITH: I am still striving to be a Christian by keeping the Commandments of God and the Faith of Jesus my Redeemer. It is six months since I commenced keeping the Sabbath of the Lord. The Third Angel's Message found me in a lukewarm state, and also with many besetments. With the grace of God assisting I will strive to overcome them. There are two sisters here besides myself who are striving, watching and waiting for the coming of our blessed Lord. There are also many honest ones, and those that are near and dear to us. They would believe, could they realize the third and last message, and would make haste and delay not to keep all God's commandments.

Brethren and sisters, pray for me that I may prove faithful, and at last meet you in the kingdom.

Your unworthy sister.

SARAH LANE.

Convis, Mich.

From Sister Hudson.

BRO. SMITH: I have been much edified by reading Scott's Notes on passages that refer to Covenants, and Grace, and Law, and I have thought perhaps some of the readers of the *Review* might be so also.

Christ is indeed the chief corner-stone in the spiritual building, but Christ is not a minister of sin, and sin is the transgression of the law. The holy heart exclaims, How love I thy law. It is my meditation all the day. I esteem it more than my necessary food. But the commandment to the unholy is a stimulus to commit sin. The natural heart feels that stolen waters are sweet. It is wonderful, it is perfectly astonishing that watchmen upon the walls of Zion should be heard to say that the moral law contained in the ten commandments is done away. I can esteem such sayings only as sacrifice upon their drags, and incense burnt to their nets. It cannot be that they are intellectually ignorant of the relations of the two covenants, while in the natural course of their reading, they are acquainted with such works as Scott's Comments on the Bible. Or to say nothing of human writings, if they had studied the Bible with humble, teachable dispositions, they would themselves speak the sentiment that Jesus utters when he says, He that hath my commandments and keepeth them, he it is that loveth me. Jno. xiv, 21. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. Jno. xiv, 24. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." Jno. viii, 47. Hereby we do know that we know him if we keep his commandments. He that saith I know him and keepeth not his commandments is a liar and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected. He that saith he abideth in him, ought himself so to walk even as he walked. We know that we have passed from death unto life because we love the brethren. By this we know that we love the children of God when we love God and keep his commandments. For this is the love of God that we keep his commandments, and his commandments are not grievous. And he that keepeth his commandments dwelleth in him and he in him. There is besides, the innumerable testimony through the whole Bible of the excellency of the law, statutes, commandments of God. Yes, they are perfection; and if perfect, not to be changed.

ALMIRA C. HUDSON.

Ganges, Mich., May 16th, 1858.

The following are the Notes of Scott above referred to:

On Rom. iii, 19, 20.

"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law, there shall no flesh be justified in his sight, for by the law is the knowledge of sin."

The *straitness* of that perfect rule detects and makes known the *crookedness* of men's dispositions and actions; and it must therefore convict the transgressor as guilty, instead of pronouncing not guilty, or a righteous person. Every attentive reader must observe that the Apostle uses the word, law, in various meanings, which is rather to be considered a defect of human language, than the result of ambiguity in his style. But the context generally shows how the word is to be understood; and common sense united with a teachable spirit will usually determine this far better than critical learning, which is too often employed to perplex what is plain, rather than to clear up what is obscure. The nature of the argument requires us to suppose, that the Apostle means the sacred Scriptures in general when he says, "Whatsoever the law saith," for the quotations are not from the law of Moses, and it is evident the Old Testament was thus spoken of. When he spoke of the Jews, as under the law, he evidently meant the whole legal dispensation, by which they were distinguished from the Gentiles. But when he says, "By the law is the knowledge of sin," he must be understood of the moral law especially, the extent, spirituality, and excellency of which shows what things are sinful, and how evil sin is: whereas the ceremonial rather gave the knowledge of salvation, by prefiguring the shedding of that atoning blood, and the communication of that sanctifying grace by which sin is taken away. Indeed, this subject seems capable of an easy solution. If there be any law, which a man has perfectly kept, he may doubtless be justified by it: and surely no man can be justified by a law which condemns him for breaking it! But there is no law of God which any man has kept, therefore no law by the deeds of which a man can be justified. The Gentile broke the law of his reason and conscience; the Jew broke the moral law; and even the attempt to justify himself by observing the ceremonial law, contradicted the very nature and intent of it. And as to that "new law" which requires sincere obedience, as the condition of justification those who dream of it should show when it was promulgated, where it may be found, what it requires, whom it can condemn, or whom it can justify. When this is done, it may be worth while to prove that it makes void the law and the gospel; that it introduces a new, vague and unintelligible rule of duty, which every one may interpret according to his own inclinations; that it introduces hoarding, and unites together pharisaical pride and antinomian licentiousness. Yet this vague, unscriptural notion, which is replete with such complicated absurdities, so well suits men's natural indolence of thought in matters of religion; serves so conveniently to reconcile a quiet conscience with a worldly life, and so coincides with their enmity against both the holiness of the law, and the humiliating doctrine of the gospel; that perhaps it deceives more souls than all other false systems of religion put together in this superficial, dissipated age.

"By law, which is the publishing of the rule with a penalty, we are not delivered from the power of sin, nor can it help men to righteousness, but by law we come experimentally to know sin, in the power and force of it; since we find it prevails upon us, notwithstanding the punishment of death is annexed to it."

Locke.

"The knowledge of sin being chiefly by the moral law, shows that the Apostle includes that, as well as the ceremonial law, from justification; and evident it is, that the antithesis runs all along, not between moral and ceremonial works; but between works in general, and faith."—Whitby.

Whatever Pharisees, Sadducees, or infidels may object; whatever Antinomians or Enthusiasts may plead or profess; the doctrine of faith establishes the law in its real honor, and lays the true foundation for all holy obedience, and this doctrine alone establishes the law."—Scott's *Practical Observations on Rom iii, 21-31*.

On Rom. vi, 12.

As the believer is dead to sin, how shall he live

any longer in the practice of it? That view of the glory of God, of the holiness and excellency of the law, and his own guilt and danger, which, as the effect of regeneration, convinced him that he needed the salvation of Christ, and made it precious to his heart, led him also to repent, and to abhor all sin. This change, begun in convictions, always humbling, and often alarming, was more completely effected by further discoveries of the mercies, and experience of the comforts of redemption, so that love and gratitude to the divine Saviour, and other evangelical principles, concur with hatred of sin, to mortify his affections, its pleasures and interests, and to cause him to separate from iniquity, as a dead man ceases from the actions of life.

From D. W. & E. Emerson.

BRO. SMITH: It is now about three months since we received the Third Angel's Message, and commenced to keep the Sabbath of the Lord in preference to the commandments of men; and we feel to praise God that our eyes have been opened to the present truth. We can truly say that our path has not been all sunshine since we embraced the truth, for the enemies to the truth have gone so far as to threaten to starve us out, as they termed it. I am a poor mechanic, and therefore dependent on them for labor, but they have found it hard to fight against God. I know that he has been with us, and we have been able to rise above these trials and abuse.

There is one Sabbath-keeper here besides ourselves. We have the *Review* through the kindness of Bro. Cunningham, and feel that we cannot do without it, and the precious, cheering truths it advocates. It is the only preaching we have.

Yours striving for the kingdom.

D. W. & E. EMERSON.

Malta, Ill., June 7th, 1858.

Sister M. L. Priest writes from Lancaster, Mass., May 27th, 1858: "I am glad that there is a rest that remains to the scattered flock. Yes, I am glad that though we are pilgrims and strangers here, 'We are homeward bound;' and though trials and temptations are our portion here, yet there are joys awaiting the faithful ones. I desire to be one that can share in those joys.

"While I realize that we are now in the perils of the last days, that the time has come when the very elect would be deceived were it possible, I feel that our only safety is in girding on the whole gospel armor. Never have I felt the need of anointing my eyes with eye-salve so that I might see as I have the past two weeks. It seems to me that without it we shall be in danger of calling light darkness and darkness light. Truly it is a straight and narrow way through to the kingdom; but while we have the promise that the Word shall be a light to our path, it is possible for us to go through. I really want to go through with the remnant. Eternal life is worth striving for; it is worth living a self-denying, cross-bearing life here on earth to obtain, and I mean by the grace of God assisting me, to double my diligence, and make it my first and great object to obtain it. I am glad we have a High Priest who is touched with the feeling of our infirmities, who has been tempted in all points like as we are; and he has promised that we shall not be tempted above that we are able to bear, &c. O how precious are the promises to us through Christ. I have of late felt such earnestness of desire, such a hungering and thirsting after righteousness, that I have felt very much encouraged.

"The past Spring has been a hard, trying time for me, having been in very poor health, and such a depending state of mind, that for a season I was almost in despair; but my long-suffering, kind heavenly Father has heard and answered prayer in my behalf, and I am in a measure released from the cruel grasp of the enemy, both body and mind, for which I thank and praise his holy name. I feel the need of digging deep, and building upon the rock; for I fully believe the storm is very near, and I want to be able

to stand, and endure to the end, and be saved. The sifting, spuing-out time will surely come. I am glad we can endure and be saved."

The Soldier's Wife.

A soldier's wife, with her three children, was passing through Essex, on her way to Chelmsford; it was a fine summer's evening, when she saw a young man standing at a farm-yard gate. She asked him if his master would allow her and her children to sleep in his barn? He said he thought he would; he went and asked, and the farmer gave his consent, and told the young man to unite two trusses of straw for them to sleep on. The woman asked him where she could get a little water. He went to fetch her some, and brought her a small can of milk, for which she was very thankful. She then took some bread from her bundle, but before she began to eat, she asked God to bless what she and her children were about to partake of, though it was only dry bread and milk. The youth felt interested, and sitting down on the lift of the barn door, watched them eat their meal.

After finishing their humble repast, the soldier's wife took from her parcel a New Testament, and said to the young man, "We are going to have reading and prayer before retiring to rest, to thank God for the mercies of the past day; if you will join us, I shall be pleased." He did so, and after reading the first ten verses of the 19th chapter of Luke, she prayed earnestly for the blessing of the Lord to rest upon the farmer, his family, his servants, and the young man, for the kindness she had received from them.

The simplicity of the prayer struck him, and her words sunk deep into the heart of the young man. He could not sleep. He rose early in the morning, and went to the barn, to ask the soldier's wife the way of salvation; but she was gone.

He told one of the servant girls what had passed, and she related it to her young mistress, who was pleased to repeat the simple tale to the rest of the family. It led the whole of them to reflect; they looked for the verses read by the soldier's wife the previous night, sent for the young man to have the tale confirmed, who wept as he told the simple story, and closed by saying "Salvation has come to my heart if it has not to this house, for I feel as I never did before. The farmer, his family, and the young man, became constant hearers of the gospel, and there was evidently a great change in the whole of them.

"God moves in a mysterious way,
His wonders to perform."

Reader, do you ask a blessing on your meals? There are many soldiers and soldiers' wives who do not. Reader, do you? Can you receive God's temporal mercies without thanksgiving? Can you enjoy your food without asking God's blessing? How can you expect it to nourish your bodies, to increase your strength, or fit you for your daily duties, without God's blessing? If you have hitherto neglected this important duty, neglect it no longer, but determine never to partake of another meal until you have sought God's blessing upon it.

Reader, do you have family prayer? If you do not, let the poor soldier's wife reprove you. She would not lie down with her children on the hay in the barn until she had praised God for the mercies of the day, sought his protection through the night, and endeavored to bring down a blessing on the kind-hearted man who had allowed her to lodge in his barn. It is to be feared that family prayer is very much neglected by professing Christians, especially where there is only a mistress at the head of the household, or when visitors are present. But the soldier's wife invited the young man, who was a stranger to her, to remain while she read God's word and offered up her evening prayers, and it proved to be a messenger of mercy to his soul. If you do not have family prayer, make up your mind to begin at once. Set up the family altar to-night, and let nothing prevent your leading your household to God at a throne of grace.

Reader, are you kind to the homeless and homeless? Caution should be exercised, but kindness should rule our conduct. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Neither the farmer nor the young man ever regretted their kindness to the soldier's wife, nor will they, for thus saith the Lord—"whoever shall give to drink unto one of these little ones a cup of cold water only, he shall in no wise lose his reward."

Once more, are you upon the lookout for opportunities of usefulness? If so, they will daily occur, and when you least expect, you may be made the greatest blessing. Sow the seed, and leave it. Bear your testimony, and go on your way. God will own

it. The soldier's wife never heard the result of her prayer in the barn; but she may yet, for the day shall declare it. Aim to honor Jesus always and everywhere. Scatter the good seed as you pass along. Do good to all for Christ's sake. Be kind to his poor disciples.

HEBREW GENEALOGIES IN THE BIBLE.—Genesis ch. 5.—The Rev. Dr. Cumming says, curiously, that "it is a remarkable fact that the names which are given in this chapter of memoirs and epitaphs, when literally translated from the Hebrew, contain a prophecy of the gospel of Christ, each one conveying a great and blessed truth.

"Adam is the first name, which means, 'man in the image of God;' Seth, 'substituted by;' Enos, 'frail man;' Cainan, 'lamenting;' Mahalaleel, 'the blessed God;' Jared, 'shall come down;' Enoch, 'teaching;' Methuselah, 'his death shall send;' Lamech, 'to the humble;' Noah, 'rest,' or 'consolation.'

"It is thus that if you take the whole of the names, and simply in the order in which they are recorded, you have this truth stated by them:

"To man, once made in the image of God, now substituted by man frail and full of sorrow, the blessed God himself shall come down to the earth teaching, and his death shall send to the humble consolation."

"This is just an epitome of Christianity."

THE PRICE OF SUCCESS.—Effort is the price of success in every department of human action, from the attainment of rudimentary knowledge, to the salvation of the soul, every step in our progress is made by undaunted toil. The boy who drones over his book a slave to listless laziness, thereby secures a place for himself at the foot of society. The Christian who like Bunyan's Timorous and Mistrust, flees at the voice of lions, is undone. The man that shrinks from difficulty in his business or profession who refuses to climb because the rocks are sharp, and the way steep, must make up his mind to slide back, and to lie in the shadows below, while others use him as a stepping stone for their own rising. For this, such is the constitution of society, there is no help. The poet wrote truly who said:

"Thou must either soar or stoop,
Fall or triumph, stand or droop.
Thou must either serve or govern;
Must, be a slave or must be sovereign;
Must in fine, be block or wedge,
Must be anvil or be sledge."

To shake off an indolent spirit, or stir one's self to exertion, to reach constantly upward, to struggle for a firm foothold on the most slippery places, to wrestle manfully even when principalities and powers are our foes, or any evils however frowning, are conditions we must either fulfill, or sink to littleness, to uselessness—perhaps to ruin. Therefore, with a brave heart, and unconquerable spirit, every man should address himself to the work of the day, striving with pure views, and religious trust, for an increase of his talents, and for a victory, which will enable him to stand unabashed in the last day. He who thus strives, need fear no failure. His triumph, though delayed for a time, shall come at the last.—*Zion's Herald.*

Prayer.

Amalek's defeat, Joshua's victory. Hezekiah's recovery. Solomon's wisdom, Peter's deliverance out of prison, the Apostle's triumphs in the downfall of idolatry and the setting up of churches, were all experienced in answer to prayer. All earthly glory perished, but prayer is "for a memorial before God" It is a "record on high," that will never be forgotten. For a time Jesus seemed to refuse the request of the poor woman of Canaan, but she persevered and gained her suit. Zion's watchmen should never bo'd their peace. "Ye that make mention of the Lord keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth."

"Yet forty days and Nineveh shall be destroyed," was a dreadful alarm, but Nineveh fasted and prayed. "And God repented of the evil that he had said that he would do unto them, and did it not." Oh that we had such praying spirits as Noah, Daniel and Job. The first was saved when the world was drowned, the second by prayer recovered the King's dream by revelation, and the last by interceding for his three friends saved them from the judgments of God. Oh for such believing prayer, before which mountains depart Surely we may exclaim with Calvin, "O the Almightiness of the power of prayer."—*John Bates.*

Whatever talent you may possess, the Divine Master says, "Occupy till I come."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. JUNE 17, 1868.

To Correspondents.

J. BOSRWICK. Whether or not Christ did partake of the emblems in his institution of the Lord's Supper, we have positive assurance that he was baptized; not indeed for the same purpose that sinners perform that ordinance; for he was without sin. It must have been for our example.

G. T. COLLINS. We think the first seven verses of Matt. xxii, refer to the Jews. A special message was sent to them in the days of the first advent, as the seventy weeks were drawing to their close, which is called the king's invitation to the dinner he had prepared. Verse 4. Paul and Barnabas told them that it was necessary that the word of God should first be preached to them. Acts xiii, 46. But they put it away from them. They scoffed at the invitation. They rejected and crucified the Messiah. And the threat pronounced against them in Matt. xxii, 7, God shortly after fulfilled: He destroyed those murderers and burned up their city. If this application be correct, the second embassy of verses 9 and 10, must embrace all those special gospel invitations which are to prepare a people for the wedding, (the marriage of the Lamb) at the present day. We believe this work to be brought to view in the parable of Luke xiv, 16-24, where we read that a certain man made a great supper and bade many. And at a point of time, here called "supper-time," there are three invitations sent forth. These we think synchronize with the three angels' messages of Rev. xiv. Two of them have been given; and the third and last, is now winning its way through the "highways and hedges."

WM. PEABODY. The saints will not of course be taken from the earth till the Saviour appears; and under the sixth plague he says, Behold I come as a thief. Rev. xvi, 15. Therefore he does not come up to that point of time, and we have no evidence that he comes till the plagues are fulfilled; consequently the saints will be on earth while they are poured out. As regards Rev. viii, 1, it is evident that the seventh seal follows in immediate connection with the sixth; and the sixth seal closes with the coming of the great day of wrath, and the prayer of the mighty men of the earth to be hid from the presence of him that sitteth on the throne. The cause of the silence in heaven for the space of half an hour, we are not here prepared to state, unless it be by an extremely literal interpretation of Matt. xxv, 31, which says that the Son of man shall come in his glory, and all the holy angels with him. We cannot conceive what else at that momentous period would leave heaven silent. Half an hour, prophetic time, is seven days and a half.

Power Press.

WHILE the subject of obtaining a Power Press was before the General Conference business meeting, April 12th, 1857, Easton Wilbur, of Hillsdale Co., arose and stated that he would give one hundred dollars for the enterprise, if some one would advance the money, and he would give his note on ten per cent interest. We then stated that we would advance the money, without interest. April 13th, Mr. Wilbur came into the Office and wrote a negotiable note on ten per cent interest, and handed to us. With this note we paid a debt of one hundred dollars, and in the list of pledges published in the REVIEW we marked Easton Wilbur Paid. It was paid, however, only by the note, on which we have not received a penny. Since that time Mr. Wilbur has turned away from the truth, and has said many bitter things against Sabbath-keepers. He has stated that they had got one hundred dollars from him, and they would get no more. Yet he refuses to pay the note, and offers, as one reason among many of the kind, the fact of his pledge being marked Paid, in the REVIEW.

We wish here to say that we have never had the least desire to collect the note of Mr. Wilbur, unless he wished to pay it; and we think that we express the views of all the friends of the cause.

And we wish here to state that we have obtained the note against Mr. Wilbur, and hold it subject to his order.

JAMES WHITE.

There is due on Power Press \$204.50, which we very much need at the present time. You who have been waiting for somebody else to pay this up, come right along with your fives, tens, and twenty-fives, and close this matter up immediately.

J. W.

Note from Bro. Dorcas.

BRO. SMITH: We wish to say to the brethren and sisters that Bro. Loughborough has arrived in this State. We wish to say that we feel in this appointment that God has greatly favored us. And now, my brethren and sisters, he assured that God will see to his own work that it is not left to needless and just reproach. O that the Lord would give us a spirit of free-will sacrifice. A reference to one of our strong texts for the perpetuity of the weekly Sabbath, will show us that other duties that abide all dispensations are as clearly enjoined as the observance of the Lord's Rest-day.

See Leviticus xxiii, 38. "Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free-will offerings, which ye give unto the Lord."

I feel free to say, from letters received from different brethren, that there has never been so strong an impulse in Ohio for pressing the present work of the Third Angel's Message strait forward, as at present. My brethren, I have of late passed through divers temptations, but now I count it all joy.

Yours patiently waiting for Christ.

JESSE DORCAS.

Fremont, Ohio.

HOW TO MANAGE TEMPTATION.—Some years since, three Indians in the neighborhood of Green Bay became converted to temperance, although previously surpassingly fond of the brain thief. Three white men formed the charitable resolution of trying to draw them back. Placing a canteen of whiskey in their path, they hid themselves in the bushes to observe the effect. The first Indian recognised his old acquaintance with an "Ugh," and making a high step, passed on. The second laughed, saying, "Me know you." The third one drew his tomahawk and dashed it in pieces, saying; "Ugh, you conquer me, now I conquer you."

GOD IS NEAR.

LEAVE all to God, trust to his love,
Forsaken one, and still thy fears;
For He, the Highest, knows thy pain,
Sees thy suffering and thy tears.
Thou shalt not wait his help in vain;
Leave all to God who reigns above

Know God is near in sorrow's hour,
Though thou think him far away,
Though his mercy long have slept,
He will come and not delay,
When his child enough hath wept;
For God is near in saving power.

BENEVOLENCE.—Said one, who has long gone to his rest, "I will give my conveniences to relieve others' necessities, and my necessities to relieve others' extremities. Go and do likewise.

Business Items.

- J. W. Raymond:—We have not yet decided.
E. Goodwin:—It was received.
M. West:—Jos. Button's paper was stopped by mistake in place of J. Button's of So. Elmhurst.
H. W. Lawrence:—We have none of Hudson's work.
H. Edson:—We mark S. Snow's paper free.
C. C. Collins:—B. Collins' paper was stopped at xi, 22.
D. W. Emerson:—The P. O. address of Anson Byington is Nicholville, St. Law. Co., N. Y. The letter was received.
E. A. Hastings:—It came safely.

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.

FOR REVIEW AND HERALD.

Mrs D Stiles 2,00, xiii, 15. S Gove 1,00, xii, 4. F Whitney 1,00, xiii, 1. O Moore 2,00, xiii, 1. L Price 1,00, xiii, 1. S Eastman 1,00, xiii, 1. E Goodwin 1,00, xiii, 1. R Gosline 1,00, xiii, 1. Sr Rogers 1,00, xiii, 1. C Andrews 2,00, xiv, 1. L Haskell 1,00, xii, 1. M West (1,00 each for J C West, C H West and H Peck,) 3,00, each to xiv, 1. M West, (for M M O) 1,00, xv, 1. E P Below 1,00, xiii, 1. C Butler 1,00, xiv, 1. H Edson 1,00, xii, 1. A Putnam 1,00, xiii, 1. E Lincoln 1,00, xii, 15. C C Collins 2,00, xiv, 1. C C Collins (0,62, each for B Collins and C P Nichols) 1,25, each to xii, 6. L Gray 1,00, xi, 1. I S Chaffee 1,00, xiii, 5. S Jayne (for Mrs J Sweeny) 1,00, xii, 5. S Jayne (for E S Deaker) 1,00, xiv, 1.

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