

Advent Review,

AND SABBATH HERALD.

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

VOL. IX.

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 12, 1857.

No. 19.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.,

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

THE HARVEST, THE END OF THE WORLD. AN OLD HYMN.

The fields are all white, the harvest is near,
The angels all with their sharp sickles appear,
To reap down the wheat and gather it in barns,
While the wild plants of nature are left for to burn.

Come then, O my soul, meditate on that day,
When all things in nature shall cease and decay;
When the trumpet shall sound, the angels appear,
To reap down the earth both the wheat and the tare.

But hear the sad cry ascend to the sky,
Of those in distress that have no where to fly;
They'll call for the rocks and mountains to fall,
On their wretched souls for to hide them withal.

Then O wretched sinners, look up and espy
The glorious Redeemer in his march down the sky,
In a chariot of fire to the earth he is bound,
With a guard of bright angels attending him down.

Come hither, ye nations, your sentence receive,
No longer my Spirit shall strive and be grieved;
My sentence is right, my judgment is just,
Come hither ye blest, but depart all ye cursed.

O sinners, take warning and seek ye the Lord,
I have not been jesting, 'tis Jesus' own word,
That those who believe in glory shall stand,
While all unbelievers are sure to be damned.

Now farewell, I leave you to ponder your way,
May the Lord seal instruction from what I now say:
That our souls to God's throne may be poured out in
prayer,
That we may be prepared to meet Christ in the air.

No Law—No Transgression.

Those who keep the seventh day as the Sabbath of the Lord, are sometimes branded by those who keep the Sunday, the first day of the week, as sinners, because they labor upon the so-called Christian Sabbath, or Sunday. Is it a sin to work upon the Sunday? I think not. God has given us a law of ten precepts, and whosoever breaks any one of these precepts of which this law is composed, is a sinner, and is guilty before God. Says John, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John iii, 4. One of the precepts in the law of God says, "Remember the Sabbath day to keep it holy." By this we learn that one of the days of each successive week is to be kept holy as the Sabbath of the Lord, and if any one should work upon that day which God has honored and commanded to be kept holy, he would be a "transgressor of the law," and consequently a sinner.

Now which day of the week is it that God has commanded to be kept holy, which is to be observed as the Sabbath? Is it the first or seventh day of the week? Says the word of God, "Six days shalt thou labor and do all thy work; but the seventh

day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." The reason given why the seventh day is to be kept as the Sabbath is, "For in six days the Lord made heaven and earth, the sea all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath-day and hallowed it." Ex. xx, 9-11.

By this we learn that the seventh day, and not the first, is the Sabbath enforced by the decalogue; and in vain have we searched through the pages of inspiration for a command to keep Sunday; and we feel safe in saying that it cannot be found only in the traditionary legends of the Catholic church, "the mother of harlots," and her prostitute daughters. And Paul says in Rom. iv, 15, "For where no law is there is no transgression." And "sin is not imputed where there is no law." Hence if there cannot be found a law in the Bible that says that Sunday is the Sabbath, and that labor should not be done on that day, how is a man that works on Sunday a sinner for so-doing.

I know that nearly all christendom is keeping Sunday in place of the Sabbath, and some urge this in favor of Sunday-keeping. They say that they keep Sunday because the multitude do. Says the prophet, "Thou shalt not follow a multitude to do evil." Deut. xxxiii, 2. "My son, if sinners entice thee consent thou not. My son, walk not thou in the way with them, refrain thy foot from their path." Prov. i, 10, 15.

Again, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. xiv, 12. Sunday-keeping seems right to the multitude, (or at least they say so,) but "the end thereof are the ways of death;" for in keeping Sunday they break the Sabbath, and that is sin, and Paul says that "the wages of sin is death."

There is not a single promise in the Bible for those who keep Sunday; but many precious promises there are for those who keep the Sabbath. They will have "right to the tree of life and enter in through the gates into the city." Rev. xxii, 14. Let those who charge Sabbath-keepers as being sinners because they work upon Sunday, beware lest the guilt be found upon their own selves in keeping it to the neglect of the true Sabbath.

J. M. McLELLAN.

Hastings, Feb. 25th, 1857.

No Weekly Sabbath but the Seventh day, taught in the Bible.

Bro. I. N. Pike writes from Jamaica, Vt.: "I had no desire to meddle with the doctrine of Adventists, and cared but little about a Sabbath any way, until Bro. Bates lectured in this place, when I was led to think that possibly the mystery that had long hung over the day to be observed as a Sabbath, might be removed. I determined, more from curiosity than any particular regard to duty; to know what the Bible taught concerning these things. I therefore commenced and read it through by course, but found nothing to favor the keeping of the first day of the week, but was led to view it important to keep some day. So I turned back and read again, and so the third time not omitting the Apocrypha, after which I became satisfied, and resolved to keep the true Sabbath of the Lord. I have made that the day of rest for more than a year and a half, and feel to praise God that he has shown me the truth."

The Lord's Goodness.

Bro. SMITH: The Lord is still merciful; and when I consider his forbearance, as I reflect on my past life, the mercy and goodness, the faithfulness and care of my Redeemer is so conspicuous at every step of my journey, that I am surprised that I ever should have yielded to distrust or unbelief. Bless the Lord for such a Friend, such a Saviour! What perfection, what quality that is lovely, that is profitable for us, that is adapted to the wants of poor sinners. Do we not find in our Captain, "Yea, he is altogether lovely, the chiefest among ten thousand." May we all be led on to victory. L. D. AYRES.

Fulton Center, Ills., Feb. 18th, 1857.

How do You Read the Prophets?

It is well known that some Christians highly enjoy and draw rich instruction from the reading of the prophets, while to others this part of the Bible seems dry and uninteresting. Why is this?

We speak not now of writers on prophecy who claim to be skilled in foretelling the times and the seasons when predicted events shall transpire; nor of those who seek by a system of "spiritualizing" to discover hidden meanings which the words of inspiration do not convey; nor of those who have any favorite theory or peculiar scheme to support; but of Christians generally who come to the Bible in simplicity and sincerity to learn what God has said.

Certainly the prophetic books, mainly written in high wrought Hebrew poetry and revealing things to come, are in some respects more obscure than the simply historical parts of the Bible: yet the plain humble man, who places God on the throne of his heart; who regards every word he has revealed as precious; who keeps in view the fact that an unchanging God regards both sin and humble faith now, just as he did in the days of the prophets, and that by his prophets he has revealed his will for all periods of time—such a man will find the prophetic books a most interesting and instructive portion of the sacred oracles. Prayerful attention and a docile, childlike spirit insure success in exploring these mines of heavenly wisdom.

It should be observed that a prophecy may contain phrases or allusions not fully understood, and yet the main drift and aim be clear. This is doubtless true of thousands of passages. A divine richness and power seals the palpable instruction upon the heart, while yet there remain hidden treasures richly to reward further investigation.

There is also incalculable benefit in searching into the times and circumstances in which a prophecy was written, the occasion which called it forth; and in receiving every word as from God, worthy of God, and certainly in harmony with all else he has revealed.

Take for example, as one of a thousand illustrations equally pertinent, the different impressions which might be received from the words of Amos: "I was no prophet, neither was I a prophet's son; but I was a herdman and a gatherer of sycamore fruit." Amos vii, 14. The careless reader might think the prophet here made only a useless reference to himself. But look at the words in their connection.

Amos prophesied, as we are told in chap. i, 1, "in the days of Jeroboam the son of Joash king of Israel," that is, of Jeroboam the second, who reigned over the ten tribes 150 years after Jeroboam the son of Nebat. Through the whole of this period, not-

withstanding the most terrific divine warnings, the people were still worshipping the golden calves at Bethel, and were persisting in shameless and God-provoking idolatry. Amos is commissioned to proclaim from Jehovah this message: "The sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword." Jeroboam, and Amaziah his idolatrous priest, resist Amos, and tell him to shut up his mouth and leave the country: who was Amos, that he should be prophesying and disturbing "the king's chapel, and the king's court!"

"Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdsman, and a gatherer of sycamore fruit, [I was a plain man pursuing my own business like other men, with no intention of prophesying,] and the Lord [Jehovah] took me as I followed the flock, and the Lord said unto me, *Go, prophesy unto my people Israel.* "Now, therefore, hear thou the word of the Lord: Thou sayest, prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the Lord, Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line, [to its enemies,] and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of this land." As if he had said. This is what God commanded me to proclaim. He commanded me, and I obey; and every word God has thus hid me utter, he will fulfill in all its terror, however you may regard or disregard it.

The words first quoted, thus taken in their connection are as beautiful as they are full of import; and the message that follows them has in it a terrific majesty.

Now let not us, or our readers, treat prophecy as Jeroboam did, either with rejection or neglect, as if it were of no consequence and did not concern us. What God speaks by his prophets he speaks to us, and to all men. He hates idolatry, licentiousness, and sin now, just as he did when Amos wrote, and he looks at the heart. If I make "gold my hope," or pleasure, or honor, or any thing that displaces God in my affections, I expose myself to a doom no less dreadful than that which fell on Jeroboam.

The Old Testament prophets reveal the *substance of the gospel* as really as the New Testament. It is in them that we read: "The whole head is sick, and the whole heart faint." "He was wounded for our transgressions, he was bruised for our iniquities." "Look unto me and be saved, all ye ends of the earth." "Ho, every one that thirsteth, come ye to the waters." As often as the prophets denounce wrath on the ungodly, so often do they proclaim mercy to all who turn to God and trust in him. Their pages are filled with the latter-day glory of the church, and the triumphs of the Redeemer's reign.

If we have not been enriched from their inexhaustible mines the fault is not in God, nor in the prophets who wrote as inspired by him; and if in this respect we have neglected our own mercies, let us resolve in the strength of God, that this sin of omission shall rest upon us no more, that we will approach the table God has here spread for us, that we may eat and live.—*Am. Messenger.*

Experience of Bro. Litchfield.

BRO. SMITH: I take my pen to address a few lines to you. Although an entire stranger personally, yet I trust not in the Spirit; for while I have the privilege of reading the paper, I find many of the precious truths contained in the word of the Lord by which we are begotten, prior to the new birth, sown in my heart, which I perceive from your pen is sown in yours. Therefore I would say in the language of Paul, that we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

I would say that I received with joy the first and second angels' messages as proclaimed by Bro. Miller and others in the judgment-hour cry; and the fall of Babylon, in its application to the Protestant sects, which I never have seen cause to doubt its

being the fulfillment of that portion of prophecy contained in Rev. xiv, 6-8. But to my sorrow, by not being as watchful, and as prayerful, and as humble as I should, that when the voice of the Lord was heard in the Third Angel's Message, I was not in a suitable condition to receive it. And if God had not been of greater mercy and of longer suffering than man, I should have been left to utter despair. But thanks, praise and glory be to that God who first forgave my sins, about one year ago he showed me that in order for the chain of this prophecy to be complete there must be another angel to follow before the Son of man should be seen on the white cloud. And when I saw the light on the Sanctuary and the position of our great High Priest since the ending of the 2300 days, and the perpetuity of God's law, that the fourth commandment was as much hindering as the other nine; and when I received the truth into my heart by faith, and practiced them in my life, I could somewhat say in the language of Peter, when he whom he had previously thought was to redeem Israel, but when he was put to death he lost that hope, but when he came up from the grave he could say, "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." So say I, as regards my Advent faith and hope.

I visited Springfield, Vt., a short time since, on my return from the New England Conference, held at Boston, and had one meeting in the place, at which quite a number were present, although the going and weather were very bad. Seven spoke in the meeting, all manifested an inclination to examine the subject of the Sabbath, but one, he a Methodist minister; but was rebuked by an infidel, who spoke out while the minister was talking, and said, "Had we not ought to keep the day which God says is the Sabbath." This stirred the dragon's ire somewhat, nevertheless truth triumphed.

I attended, in company with other brethren from this State, the conference at Boston, also a meeting at Lancaster, Mass., also the conference at Washington, N. H.

At all these meetings God's presence was sensibly manifest; also at Claremont, where it is evident that God has some jewels, although there are but one or two Sabbath-keepers in the place; yet there are others who are sighing and crying for the abominations done in the land, and are willing to hear on present truth. May God in mercy hedge up the way of blind guides, and send his present, saving truth to his people, is my prayer.

DANIEL LITCHFIELD.

South Troy, Vt.

The Trinity.

THE following articles are taken from the Discipline of the M. E. Church:

"Art. 1. There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness: the maker and preserver of all things, visible and invisible. And in unity of this Godhead, there are three persons of one substance, power, and eternity;—the Father, the Son, and the Holy Ghost."

Query. How many personal Gods of one substance does it take, including the person of Christ, to make one God without body or parts? Ans. Three.

"Art. 2. The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

Query. As the Godhead and manhood were joined together in one person before Christ was born, never to be divided, were they divided in the death of Christ on the cross?

"Art. 4. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and

glory, with the Father and the Son, very and eternal God."

Query. How can the Holy Ghost proceed from the Father and the Son, if it is both the Father and the Son of itself?

If it be said that the Spirit of the Father, and the Son, and the Holy Ghost is one Spirit, with this we all agree. But if it be said that the Father, and the Son, and the Holy Ghost are three persons in one person, making in all one God without body or parts, with an idea so inconsistent we cannot agree.

The oneness of Christ with the Father may be plainly seen by any one who will refer to John xvii, 22. "That they (that believe) may be one, even as we are one." Who could believe that Christ prayed that his disciples should be one disciple? Yet this would be no more inconsistent than the idea of some that Christ and his Father are one person.

In accordance with the doctrine that three very and eternal Gods are but one God, how may we reconcile Matt. iii, 16, 17. Jesus was baptized, Spirit of God descended like a dove, and the Father's voice heard from heaven, saying, This is my beloved Son, &c. The Father in heaven, the Son on earth, the Spirit of God descending from one to the other. Who could ever suppose for a moment that these three were one person without body or parts, unless it was by early training. See other texts which appear equally absurd, if such doctrine be true. Matt. xxviii, 18; Acts x, 38. "How God anointed Jesus with the Holy Ghost," &c. First person takes the third person and anoints the second person with a person being at the same time one with himself.

"That three are one, and one are three, Is an idea that puzzles me; By many a learned sage 'tis said That three are one in the Godhead.

"The Father then may be the Son, For both together make but one; The Son may likewise be the Father, Without the smallest change of either.

"Yea, and the blessed Spirit be The Father, Son and trinity; This is the creed of Christian folks, Who style themselves true orthodox, All which against plain common sense, We must believe or give offense."

J. B. F.

SELECTIONS.

NO BIBLE AT THE CAPITOL OF MISSOURI.—The St. Louis Democrat contains the following. The state of affairs at the Capitol of Missouri seems to be as singular and extraordinary as it is deplorable:

"The city papers would probably have published Governor Polk's inaugural address yesterday morning, but for the delay of ceremonies, the cause of which we have hesitation in making known to our readers.

"The cause reported is, that the inaugural ceremonies were delayed at least half an hour in hunting up a copy of the Holy Bible, upon which to administer the gubernatorial oath. It is further added that, after an unsuccessful search for some minutes, it was thought by many that the inaugural would have to be postponed until a copy of the book could be obtained from St. Louis; but this proposal met with the most determined and malignant opposition from Gov. Price. Happily, at this critical juncture, a Bible was handed in from the Penitentiary, and the oath was then duly administered."

A CHRISTIAN'S CHOICE.—I am frail, and the world is fading. If I place my affections on earthly enjoyments, either they may take wings like an eagle that flieth towards heaven, or my soul may take its way with the rich fool, and go to hell; but if I choose God for a portion, then mercy and goodness shall follow me whilst I live, and glory and eternity, shall crown me when I die. I will therefore now leave that which I shall soon lose, that so I may embrace that which I shall always enjoy.

THE DIFFERENCE BETWEEN GOOD AND BAD MEN, WITH RESPECT TO THIS LIFE.—I see the wicked have their heaven here, and their hell hereafter: and on the contrary, good men have their hell here, and

their heaven hereafter. Dives had his good things in this life, and Lazarus evil; there Lazarus is comforted, and Dives is tormented. I will not therefore envy the prosperity of the wicked, nor be offended at the affliction of the righteous, seeing the one is drawn in pomp to hell, while the other swims in tears to heaven.

SPIRITUAL JOY AND SORROW.—As there is a sad mirth, so there is a joyful mourning; look upon the voluptuous man; however laughter may appear in his face, yet sadness ever centres in his heart: his carnal delights are not only vain, but vexing. Whilst the banquet lasts, the sensualist sings, but when the reckoning comes, his spirits sink, his burning candle presently goes out in a snuff, his shining sun instantly sets in a watery cloud. Solomon gives us the sum of it thus: Even in laughter the heart is sorrowful, and the end of that mirth is heaviness.

But now come to the penitential person: as his tears are the joy of angels, so they are the joy of his heart, and the solace of his soul: the sifter his tears, the sweeter his comforts; the deeper his sighs, the fuller his joy: the beams of consolation always shine into this house of mourning, so that his soul is in travail with a Barnabas, and his labors bring forth the fruits of peace: insomuch, that I may truly say, "To mourn for sin, is to weep for joy." These pure and pleasant streams of consolation, that flow and run in those crystal rivers of eternal pleasures, at God's right hand, come from a weeping spring. Why then is the mouth of wickedness opened against the way of holiness? As if grace were the Calvary to intomb joys; and impiety the very womb to bring forth felicity: but if experience may be heard, my soul hath felt both, and I find such damps of spirit in worldly pleasures, and refreshing of soul in the depth of godly sorrow, that I shall esteem one drop of such spiritual joy, better than an ocean of their carnal mirth.

Too Much for Him.

WHILE a parson was standing at his door smoking his pipe, in a country village, he was accosted by a poor laboring man. The parson told him he made it a rule not to encourage idleness; but if the man would get into his garden and root out the weeds, he would pay him for it. "That's all I wish," said the poor fellow. "Well, then, come along with me, and I'll show you what's to be done." When they were in, the Rev. gentleman agreed to give the man a shilling for his trouble: however, after the job was done, he thought that sixpence had been enough for the time the laborer had been employed. The poor man being half-starved and wishing to get himself some bread, finding the other would give him no more, agreed to take the sixpence on condition the Rev. gentleman would teach him the Lord's prayer, which he agreed to do, beginning, "Our Father"—"What," said the laborer, "both our fathers?" "Yes, yes; come, say after me!"—"Our Father"—when he again asked—"What, your Father and mine too?" "To be sure," replied the parson. "Well, then," said the laborer, "you must be a rogue to cheat your brother out of a sixpence."

RECIPE FOR MAKING FRIENDSHIP.—In Pliny's Natural History we find a very curious receipt for making Roman friendship, the principal ingredients of which were union of hearts, a flower that grew in several parts of the empire—sincerity, frankness, disinterestedness, pity, and tenderness, of each an equal quantity. These were all made up together, with two rich oils, which they called perpetual kind wishes, and serenity of temper, and the whole was strongly perfumed with the desire of pleasing, which gave it a most grateful smell, and was a sure restorative against vapors of all sorts. The cordial, thus prepared, was of so durable a nature, that no length of time could waste it; but what is more remarkable, says our author, it increased in its weight and value the longer you kept it.

CAN'T AFFORD IT.—"Come in, Joe, and let's take a drink."

"Thank ye, Thomas, can't afford it."

"Well, but I'll pay for it."

"O, I'm not speaking of the money."

"What then?"

"Loss of health and energy, moral principle, character, peace of mind, self-respect, and a sweet breath."

To every thing beneath the sun there is a last day. Let the sanguine, then, take warning, and the disheartened take courage; for to every joy and to every sorrow, to every hope and every fear, there will come a last day; and man ought so to live by foresight, that while he learns in every state to be content, he shall in each be prepared for another, whatever that other may be. When we see an acorn, we expect that it will produce an oak; when we plant a vine we calculate upon gathering grapes; but when we lay a plan for years to come, we may wish, and we can do no more, except pray, that it may be accomplished, for we know not what to-morrow may bring forth. All that we do know beforehand of anything is, that to every thing beneath the sun there comes a last day.—*Montgomery.*

The kingdom of heaven is like unto a merchant-man seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." Matt. xiii, 45, 46.

Blessed are they to whom the gospel has made known the unsearchable riches of Christ. He is that one pearl of great price, in comparison with whom all other goodly things that men desire are worthless. Without him we are poor and miserable, though we abound in all manner of worldly store; but if we have found him, and discovered the excellency of his name, we are in possession of a treasure that makes us rich indeed, and have reason to be content with our portion, though stripped of every earthly comfort; for the Father gives grace and glory, even eternal life, in his Son Jesus Christ; and he that hath the Son of God hath life. O, my soul, thou, like the merchant-man, hast been seeking goodly pearls, and eagerly looking here and there for happiness all thy days. Hast thou at length been enlightened to perceive where true joys are to be found? Then wilt thou be willing to sell all in order to win Christ, and be found in him; if there is any thing that thou art unwilling to part with for his sake, thou knowest not his value, thou are not worthy of him.

Long did my soul in Jesus' form
No comeliness or beauty see;
His sacred name, by others prized,
Was tasteless still, and dead to me.

Thanks to the Author of all grace,
That showed me wretched, naked, poor,
That sweetly led me to the Rock
Where all salvation stands secure.

Glad I forsook my righteous pride,
My moral, tarnished, sinful dress;
Exchanged my dress away for Christ,
And found the robe of righteousness.

THE righteous man has a strong tower that the sinner lacks. He is fit to battle with solitude and fearful darkness; an unseen light shines in upon his soul—an unseen hand sustains him. The darkness is no darkness to him, for the Sun of Righteousness is nigh. In the deep solitude he is not alone, for good angels whisper by his side. "Yea, though he walk through the valley of the shadow of death, yet shall he fear no evil, for God is with him; his rod and his staff they comfort him." The wicked have not this comfort: to them darkness and solitude must be too horrible. Satan, not God, is their companion. The ghosts of their past crimes rise and swell the present horror. Remorse and despair are added to the double gloom of solitude and darkness.

Church.

SOME go to church just for a walk,
Some go there to laugh and talk,
Some go there the time to spend,
Some go there to meet a friend,
Some go to learn the parson's name,
Some go there to wound his fame,
Some go there for speculation,
Some go there for observation,
Some go there to doze and nod,
But few go there to worship God.

GOOD is stronger than evil. A single really good man in an ill place is like a little yeast in a gallon of dough: it can leaven the mass.

The Idle Christian.

MANY a person thinks himself a pretty good Christian because he cannot, as he supposes, be charged with doing anything inconsistent with his profession. He is guilty of no immorality, and is attentive to the means of grace. These are good things, and all that can be said against them is, that they do not go far enough. The command is, to work in the Lord's vineyard; and this man does not work. In order to enable him to judge himself truly, let us see what is implied in not working as a Christian.

To be idle is to be—not like Christ. "Wist ye not that I must be about my Father's business?"

To be idle is to neglect to glorify God. "In this is my Father glorified, that ye bear much fruit."

To be idle is to be false to the church. She needs help; she is entitled to the service of all her sons. "Here am I; send me."

To be idle is to be cruel to dying souls—as cruel as one who would leave a wounded man to perish by the wayside wher he might save him. "He which converteth the sinner from the error of his way shall save a soul from death."

To be idle shows a lack of love. "For the love of Christ constraineth us, because we thus judge, that as one died for all, then were all dead."

To be spiritually idle is to be spiritually poor. "The hand of the diligent maketh rich."

To be idle is to hinder a blessing. "Bring all the tithes into the storehouse."

To be idle is to be weak. "But exercise thyself rather unto godliness."

Idleness hinders assurance. "Make your calling and election sure."

Idleness has no promise. "So run that ye may obtain." "Let no man take your crown."

Idleness brings a curse. "Curse ye Meroz; curse bitterly; because they came not up to the help of the Lord against the mighty."

The idle are liable to a disastrous end. "Cast ye the unprofitable servant into outer darkness."

Is it true then that the idle Christian *does* nothing inconsistent with his profession? Is not doing nothing almost as bad a thing as he can do?

"Any want of conformity to the law of God" is sin, as much as a transgression of it.

The Sabbath.

THE institution of the Sabbath-day, consecrated as that on which God ceased from all his works, surveyed them, and pronounced all very good, is so well calculated to cherish the spiritual and contemplative life, so beautifully suited to invite the spirit of devotion from the depth of the soul, to rejoice in the light of God's countenance periodically, that no other ordinance can be conceived, at once more congenial to all those thoughts and feelings by which self-improvement proceeds onward.

Volumes could not contain an account of all the advantages that result to the soul from the institution of the Sabbath. It was truly made for man. Even those who, instead of welcoming it, do all but curse the anticipation of the hallowed morn, are greatly benefited by it when it comes. It does good to all. It brings, as it were, the breath of God even to the nostrils of the most wicked. It is a sore trial to the worldling. He can scarcely defend himself against its influence but by cursing it. And many yield to its blessed influences, and are brought to God by it. And those who go the other way, if they confess all before they die, generally confess this—that the neglect and violation of the Sabbath, was the beginning of their strength in crime.

Counsels, Comforts, and Cautions.

BEWARE of talkative professors; they are generally dangerous characters: wise Christians are "swift to hear, slow to speak, slow to wrath."

Take every doctrine you hear to the word of God; receive nothing without trial: "Prove all things."

Private prayer is your chief preservative from sin, temptation, and error.

You are always welcome to call upon God: over the throne of grace is written, "Behold, now is the accepted time."

THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. MARCH 12, 1857.

THE TWO-HORNED BEAST.

Are the United States a Subject of Prophecy?

EVERY student of the Bible has probably noticed the fact that it is not until a nation is in some way connected with the people of God, that it is noted in prophecy. For instance, the Assyrian empire was founded by Nimrod; but it was not, according to some accounts, till more than fifteen hundred years after this event, when Nebuchadnezzar was seated on the throne, and God was using him to punish his rebellious people, and they had entered upon their term of seventy years' captivity, that the inspired announcement was heard in reference to this kingdom, "Thou art this head of gold." Dan. ii.

Babylon at this time held the scepter of universal empire. Three other kingdoms were announced to succeed it. These, being each in their turn universal, would each of course hold jurisdiction over God's people; hence their appearance in prophecy. With the history of these kingdoms, Persia, Greece and Rome, as they have successively arisen, all are more or less familiar. We here only wish to call attention to the fact, that we do not find them introduced into prophecy, till they have so far developed themselves, as to affect in some way the people of God. Long time, in some instances, were they preparing for that portion of their career which inspiration has seen fit to notice. For even while the first, the Assyrian, empire was rising to the zenith of its glory, far to the westward on the banks of the Tiber, Romulus was opening a city of refuge, an asylum for fugitives from justice, a retreat for all who might wish to shelter within its walls. There were assembling a company of rude and hardy people—the germs of a mighty nation. That city was called Rome; and there existed even then, in embryo, the fourth and last of earth's great universal empires. But prophecy takes no note of it till it has grown able to cope with the nations of the earth; when it is introduced into the drama, as a huge beast, dreadful and terrible.

If then, the righteous hold such a pre-eminent position on the page of prophecy; if the divine regard for them is such that the nations of the earth, the rise and fall of empires, are only to be accounted of as they are connected with them; it follows that no nation with which they have any special connection, will be passed over by the prophetic pencil. History has proved this to be so with reference to all past time; can we then suppose that our nation alone will be an exception to the rule? Of all the nations with which the Church of God has been in any prominent degree connected, will ours alone be passed unnoticed? This is by no means probable. To say then that the United States are not noticed in prophecy, is virtually saying that there are no people of God within its jurisdiction; but, aside from the facts in the case, it could not be supposed that a land like this would long be destitute of a true church, a company of genuine worshippers, whose laws have thus far been so favorable to their growth and development.

From these considerations we might confidently expect to find our government pointed out on the pages of prophecy: it remains that we examine those pages to see if we can find it there.

A wild beast is the symbol generally chosen to represent the governments of earth. Dan. vii; Rev. xiii. Do we find one which may fitly symbolize our own? In determining this we need not go far back. There is a symbol brought to view in the first part of Rev. xiii, in the application of which all Protestants are agreed. As we read from the first to the eleventh verse, we are happy to find ourselves in agreement with the majority of Bible readers, when we say that the power there brought to view is the

Papacy. There are at least ten specifications which prove this. 1. The beast rises from the sea—the sea denoting "peoples, multitudes, nations and tongues." 2. It has seven heads, denoting the seven forms of government which have existed in the Roman empire. 3. It has ten horns, showing it to be identical with the fourth beast of Dan. vii, which all know symbolizes Rome. 4. The horns have each a crown, showing that the governments which sprung from the Roman empire would be monarchical. 5. This beast has the characteristics of the three first beasts of Dan. vii; namely, a leopard's body, a bear's feet, and a lion's mouth, showing its existence to be after those beasts had passed away, and making it again identical with the fourth of the series there presented. 6. It has power to make war with, and overcome the saints, the same as the little horn of Dan. vii, 25. 7. It opens its mouth in blasphemy, which is also said of the little horn. 8. It was to continue forty and two months, 1260 days, (years.) Just this length of time the Papacy did continue from its establishment in 538, till 1798, when it was for a time suppressed by the French. 9. This beast has one of its heads wounded to death. Thus was the Papacy wounded in the event just alluded to, when Berthier, a general of Buonaparte, took prisoner the Pope then occupying St. Peter's chair, and carried him into exile, where he died. 10. The deadly wound was to be healed. This was accomplished in Buonaparte's restoring the Papacy, but not to its former power.

These items are sufficient to fix the application of this symbol. But by reading on in the chapter (Rev. xiii) from the 11th verse, we find another beast introduced. This beast is cotemporary with the one just spoken of; for it says [verse 12] that he exerciseth all the power of the first beast, *before* him: the word, *before*, not denoting that the first beast finished his existence before him in point of time, and passed away as he came up on the stage of action, but meaning before, that is, in the presence of, in the sight of; which is the literal meaning of the word *enopion*, from which it is rendered.

Having then ascertained that these two beasts of Rev. xiii, exist together, and bearing in mind that the first beast embraces the territory of all Europe, we are to notice, in considering this *other* beast, the following points: 1. Its location. 2. The manner of its rise. 3. The time of its rise. 4. Its age. 5. Its character. 6. The form of its government. 7. Its acts.

1. *Its location.* Rome was mistress of the world. The ten horns of the beast by which it was symbolized, [Dan. vii; Rev. xiii,] are explained in Dan. vii, 24, to be ten kings or kingdoms which should arise from it. These would of course occupy all the territory which Rome originally embraced. No government of any note has been formed in Europe which was not included in some one of the ten horns at the time of their rise. But it was not said that one of these horns should, by some strange metamorphosis, become another and distinct beast. Therefore we cannot look to the territory of any of the ten horns for the two-horned beast in question. In other words, we are excluded from the continent of Europe: it cannot be there. Being forced to look elsewhere, we take our way "westward" with the "march of empire," till we behold rising in this hemisphere, the colossal columns of our own commonwealth. And surely the degree of power and glory which this nation has already attained, and its growing influence upon the nations of the earth, would lead us to consider it in every way an appropriate subject of prophecy, unless something shall be found forbidding such an idea. But as it may be said that nothing definite is proved by these considerations, only that said beast cannot be located in Europe, we will pass on to show by other specifications that our own country is the power in question.

2. *The manner of its rise.* It will be noticed that most of the other wild beasts are said to come up by the striving of the four winds of heaven upon the

great sea. The sea denoting people, and wind commotion, we see at once that these governments owe their existence to political strife and revolution among the nations of the earth. The two-horned beast comes up in a manner very different from this. "I beheld," says John, "another beast coming up out of the earth." He comes up as a thrifty plant would grow up out of the earth, noiselessly and without commotion. There was no striving of the winds upon the great sea by which it was developed. A short struggle, to be sure, was necessary to the achievement of our independence; but it was not a war of aggression. Our forefathers simply took up arms for a time to defend those privileges which necessity had compelled them to assume. The later war of 1812 is of no note in prophecy as it caused scarcely a ripple upon the stream of our prosperity. In short, this nation has come up just as we should expect a nation would, which was represented as growing up out of the earth; and this is true of no other nation of modern origin but our own. *The Dublin Nation* has unconsciously borne a thrilling and pointed testimony to this fact, but we have not space to insert it here.

3. *The time of its rise.* Mark the expression by which it is introduced to us. John says he beheld this beast *coming up*. It was coming up when he beheld it. It was rising. It had not reached its full development, but was growing. But what is the chronology of this scene? *When* did John behold it coming up? Ans. It was when one of the heads of the first beast was wounded as it were to death, or went into captivity. This as we have seen was effected by Buonaparte in 1798. It is at this time that the two-horned beast is introduced in the prophecy, and said to be coming up. Is this true of these United States? Were they then coming up, and in their rapid career beginning to attract the attention of the nations of the earth? Most emphatically so. And no other nation on the globe can be pointed to as at that time coming up in a manner answering to the prophetic symbol. Some curious and instructive statistics might here be presented from a comparison of the census of 1792 with one of 1852. But on this point we forbear, as these things are already set forth in our publications.

4. *Its age.* The age of this beast may in a measure be learned from the preceding specification, but there are some other items which weigh upon this point. This beast is said to have two horns *like a lamb*. In this we have additional evidence of the youthful character of this power. A lamb with two horns just appearing, or any beast with horns in a similar condition, could not be used to symbolize a power that had been long in existence. We have seen that the Papacy was to continue its allotted time, 1260 years, from 533 to 1798. The close of this period must of course be marked by some change in its condition. We cannot till after this change according to the prophecy look for the two-horned beast. This synchronizing with the receiving the deadly wound or going into captivity, we are brought down at least to 1798 as the period in which this power should begin to flourish. But even at this late date it is represented as a youthful power. Was our government then in this condition? It was: being only twenty-two years from the Declaration of Independence. Point to another prominent nation on the globe at that time answering to the symbol in these respects. It cannot be done.

Every item thus far examined we have found most strikingly carried out in the course of these United States. The remaining specifications we must defer to a future paper.

THE KINGDOM OF GOD.

I TRUST that all who have followed us through the investigation of the kingdom of God and the Age to Come, and desire to bow to the authority of God's word, will admit the following facts:

1. The principles of God's universal law forbid the idea of probation after the advent.

2. The facts and conditions of the gospel of Jesus Christ contradict it.

3. The plain declarations of the prophets show that none will be left of the plagues of God's wrath, and the great battle.

4. The kingdom is set up before the advent.

5. Christ does not subdue the nations during the 1000 years, but the Father does it before that time.

6. The image is smitten and broken to pieces at Christ's coming, and not 1000 years subsequent to it.

7. The saints are taken to Abraham's city, the Capital of Christ's kingdom, the inheritance "reserved in heaven," and not left on the earth between the two resurrections.

8. The saints judge the wicked dead, and not the nations in "this life." 1 Cor. vi, 2, 3.

9. When the dominion under the whole heaven is given to the saints it is not again possessed by other people.

10. The inheritance of the saints is the new, and not the old, earth.

11. There have been no special promises to the Jews since the abolition of the old, and the establishment of the new, covenant.

Did not other duties press upon me, I would offer some further proofs on some of the above points, but inasmuch as there has been sufficient evidence presented to show the fallacy of the Age to Come, I shall pass on to the consideration of the length of "the day of the Lord."

An effort has been made to sustain that theory by first affirming that the day of the Lord is identical with the 1000 years of Rev. xx, and then quoting Zech. xiv, 4, to show that Christ will be on the earth "in that day," or during the 1000 years; but the Scriptures clearly show that the day of the Lord is longer than 1000 years, commencing before, and terminating after the 1000 years of Rev. xx. Peter does not tell the length of that day, as has been asserted. 2 Pet. iii. In verses 8, 9, he refers solely to the faithfulness of God, and that his long-suffering withholds the execution of his judgments on the scoffers; yet this is no evidence of slackness, as his promise is as sure, though fulfilled one thousand years hence, as if fulfilled to-day. With man haste is necessary to the performance of his promises, as his life is but a hand-breadth; but not so with God who is from everlasting to everlasting.

The day of the Lord commences before the advent. It has been shown that the voice of God shakes heaven and earth before the Saviour comes; and Isa. xiii, 13, shows that they are shaken in that day; see verses 6, 9. The great battle is in that day. Eze. xiii, 5; Rev. xvi, 14. It is called the day of the Lord's anger, the day of his wrath, &c., and as in the seven last plagues is filled up the wrath of God, (Rev. xv, 1,) and the battle of that day occurs under the seventh plague, and the heavens and earth are shaken in that day previous to the advent, it appears that that day commences with the pouring out of the plagues, at the termination of "the day of salvation." And if we should admit that the saints reign on the earth during the 1000 years of Rev. xx, 4-6, the earth could not pass away or be melted till the close of that time, for the wicked are raised out of the present earth, and it is not melted till the judgment is executed upon the resurrected wicked. But the wicked are not raised till the thousand years are expired; and Peter says that the heavens and earth which are now, are reserved unto fire against the day of judgment and perdition of ungodly men; and that in the day of the Lord the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. Thus we find that the resurrection of the wicked, the execution of the judgment, and the passing away of the heavens and earth, all take place in the day of the Lord, and after the termination of the 1000 years. Therefore the day of the Lord and the 1000 years cannot be identical. We have no more right to infer that that day is just 1000 years long, from 2 Pet. iii, than we have to infer that "the day of salvation" is of that length; and we see that that "day" has already extended nearly two thousand years.

To those who have claimed that the REVIEW is sectarian, I would add a few words. It has already been stated that the subject of the Age to Come was excluded from the REVIEW, not only by the consent of, but in accordance with an agreement made with its associates. Since the opposing parties broke their covenant, we have been willing to have this subject thoroughly investigated in the paper. No article on the Age to Come, written by any of its advocates, has been excluded from its columns. Though some of them have forfeited our confidence, and proved themselves unworthy of the favor and esteem bestowed upon them, we have endeavored to examine their arguments without any reference to their standing personally. And if any of our brethren are still tried with us on this account, we would say that we have no idea of entering into an endless war of words on this or any other subject where it is possible to settle the whole question by an appeal to plain scriptures, and by applying the test of principles either acknowledged or so evident that they cannot be evaded. The most honest and learned may err in their application of certain prophecies, unless they test their applications by such plain facts and principles as are furnished in the word of God, that must have a controlling influence over all doctrines, and are the basis of all correct theology. Such principles we have endeavored to call attention to, and to show the relation this subject sustains to them. And if any wish to convince us of our error, if they think we are in error, they can have an opportunity by meeting these principles first, and if we are proved to be wrong in these we shall concede the whole ground, or go on to the further investigation of the particular texts claimed in support of the Age to Come. And here I would call particular attention to the article on 1 Cor. xv, 23-28, in REVIEW, No. 1, Vol. VIII, and those on the Law and the Gospel, in Nos. 5 and 6, Vol. VIII. There have been other points presented at different times by different writers in the REVIEW, fully disproving the Age to Come, yet I will only refer to these at present, as I consider that they cover the whole ground, and are of themselves sufficient to show the fallacy of that theory. On the subject of the promises to Israel we should of course expect to have them meet us on the foundation or ground-work of the whole subject, to wit, the two covenants, as we should be forced to deny any conclusion, however plausible in appearance, that contradicted the facts of scripture concerning the covenants.

Our friends need not think that we shall shrink from any controversy that it is needful to enter into for the defense of the truth. We are willing to have our writings reviewed, and if they be shown to be fallacious, we will gladly assist in spreading before our readers the light that makes manifest any errors in our faith. But again I would say, we court no controversy; we would not throw forth to the world a challenge in such terms as it has been extended to us at different times. We would remind all that the issue has been pressed upon us, and we have been held up to ridicule and scorn as though we feared to defend our faith. All such scoffs we were willing to bear, and would have continued to bear them in silence, but the precious cause of present truth was also reproached, and in some places was being crushed to the earth under the feet of those who dared to neglect present duty to engage in a work of strife and contention concerning things unprofitable, and that had a tendency to distract the church and divert their minds from the responsibilities of our present position. It has been admitted by them, as we have shown by their own words, that it is not *present truth*, and contains no test of character. And it has been seen that by their attention to it their minds have been diverted from the present truth, thus proving its tendency to be exactly what we have stated. And I would seriously ask, would it not be better to strive to escape the plagues that close up this age than to lose sight of present duty to inquire into the condi-

tion of the world in any future age? We would not by any means speak lightly of any thing which may be proved by the word of God; but even if the Age to Come was not liable to the serious objections we have presented against it, it would have a relative importance far beneath that of the *present truth*.

The warning to be given to the world at this time is found in Rev. xiv, 9-12; it is the Third Angel's Message, threatening with the seven last plagues, in which "is filled up the wrath of God," those who do not keep the Commandments of God and the Faith of Jesus. The Scriptures clearly show that these plagues are poured out when the intercession of the "one mediator between God and man" has ceased. This message has been nominally embraced by quite a number within the last few years; and, although the position occupied by them may well be considered far in advance of the great mass of professors of Christianity, it is so far behind the true Bible standard of holiness, that the Lord even now threatens to spue them out of his mouth. The "Commandments of God and the Faith of Jesus," present the true elements of Christian character; hence, it is not in keeping these that they will be spued out of his mouth, but it for *professing* to keep them while they do not; for saying they are rich and increased with goods, and have need of nothing, not knowing that they are wretched, and miserable, and poor, and blind, and naked. And as the Third Angel's Message has been acknowledged without the *faith* being kept, even so the admonition of Rev. iii, 14-19, has been confessed as applying to us without producing, to any great extent, a *zeal* which manifests itself in *good works*. So blinding is sin; so prone are we to accept a shadow for the substance, where it will gratify our selfish propensities. Knowing the time in which we live, is it not very dangerous to tamper with any thing calculated to divert our minds from the solemn responsibilities of the present? Do we not presume on our own strength to stand against the power of evil influences when we for a moment lose sight of present duty? Can we at any time shut our eyes against present truth, and court the influence of that which is not present truth, and consistently pray, "Lead us not into temptation?" It is mocking God to ask him to deliver us from evil, and then run, with open eyes, into the danger. If Satan will deceive if possible the very elect, how necessary that we are guarded on every point.

By information recently obtained directly from the West we learn that those who have laid aside the present truth for the Age to Come, have lost the spirit of prayer, and of course have neglected to exercise that watchfulness inculcated by our Saviour as necessary for the time in which we live. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man." Luke xxi, 36. See Matt. xxiv, 42-51; Luke xviii, 1-8.

The great harvest is fast ripening under the influence of the last test-truth—the Third Angel's Message. See Rev. xiv, 9-20; Joel iii, 9-16. Satan is working with power, and signs, and lying wonders. His instruments are boasting of their power to work miracles, [Matt. xxiv, 24; Rev. xiii, 13, 14; xvi, 13, 14,] and calling upon professed Christians to prove that the gospel has the power ascribed to it in the Scriptures, thus virtually saying, "Where is their God?" Thousands and tens of thousands have the form of godliness, but deny the power thereof. Where is the church—holy, blameless, zealous, overcoming, meek, contrite, hungering and thirsting after righteousness, poor in spirit, watching and praying, denying self, seeking only to do the Father's will—that Jesus can accept in the day of his coming? To whom can he say, "Well done, good and faithful servant?" O that the Lord would truly anoint our eyes that we might see. Surely, the church has been blind! Professing to be rich, with such poverty; such an utter destitution of the Christian graces. O that they would now heed the admonition to "be zealous and repent."

"Wake up, brother; wake up, sister;
Seek, O seek this holy state;
None but holy ones can enter
Through the pure celestial gate." J. H. W.

CLOSING THE LEDGER.*

Close up the Ledger, Time!
Slowly and sadly, but let it be;
Mournfully passeth by the year,
What are the records, for you and me,
Left by the falling fingers here?
What for passion, and what for love?
What for avarice and crime?
What for hope, and heaven above?
What of the Ledger, Time!

Close up the Ledger, Time!
Many a name, for good or ill,
Fills to the margin your blotted scroll—
Many a high and haughty will—
Many a low and humble soul;
Yet one page to each is given,
Marking the changing path we climb—
Holding the balance of hell or heaven;
What of the Ledger, Time!

Close up the Ledger, Time!
Say, are we creditors for aught?
Have we a store of noble deeds,
Springing from high and generous thought,
Such as our fallen brother needs?
Have we laid up for coming years,
Words to weave in a funeral rhyme,
Names that will call up grateful tears?
What of the Ledger, Time!

Close up the Ledger, Time!
Say what promises Hope has drawn;
Say what drafts stern Truth has paid;
Say what bankrupt hopes have gone,
In the grave with memory laid.
Say if the heart has kept its own,
Gathering beauty with lore and lime.
If it has turned to senseless stone;—
What of the Ledger, Time!

Close up the Ledger, Time!
Hark! the knell of the year goes by.
Have I run out my golden sand?
Where shall I be when the next shall die?
Where shall the soul within me stand?
Naught beyond may the Ledger tell—
Naught be known, but in guilt and crime—
Listen! I hear the new year's bell!
Shut up the Ledger, Time!

A Song for New Year's Eve

[H. M.]

Conference at Rouse's Point, N. Y.

BRO. SMITH: The conference at this place was one of deep interest to the (waiting ones. The faithful and true Witness who saith, "I know thy works," was with us, showing us that we were wretched, and miserable, and poor, and blind, and naked. Our efforts to be zealous and repent, were not in vain. There were some twenty-five or thirty of the brethren from the North, South, East and West, whose prayers and exhortations did us much good.

The word spoken by Brn. Sperry and Hutchins was quick and powerful. That we have been lukewarm we cannot deny. That we *must* arise and put on strength, that we *must* humble ourselves before God that he may exalt us, that we *must* have the gold, the white raiment, and eye-salve, that we *must* open the door, are feelings that are getting deep hold of us. The testimony to the last church is truly timely. It could not have been given till the last message was given, which would bring out the last church, and then that church must fall into a lukewarm state. Although it is a solemn time, I rejoice to know that we are yet on the track of prophecy. I am encouraged to believe that the blessed Bible will be our guide till the perfect day.

May there be no drawing back, but pressing onward. Yours hoping to overcome, and set down with the Saviour on his throne.

CHAS. O. TAYLOR.

Rouse's Point, N. Y., Feb. 25th, 1857.

The Gold.

BRO. SMITH: It appears to me that the gold which the faithful and true Witness counsels us to buy of him, is faith in the coming of the Just One. When we get a sufficiency of this faith, it will cause a speedy death to, and separation from this world; a death to sin and self. It will lead us to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God; to an entire consecration of all to God.

If this faith (in the coming of the Just One) is strong and abiding, we shall give diligence to make our calling and election sure. It will lead us to be followers of God as dear children, and to purify our souls by obeying the truth, and living by every word of God; showing our faith by our works, or by works make our faith perfect.

When this is done, in deed and in truth, we shall be in possession of the white raiment, and shall be clothed, or covered, and the shame of our nakedness will not appear.

To obtain this treasure we shall have to sell all that we have and buy it. It will take all to buy the field. O how fraught with interest is the present moment! The last counsel of the faithful and true Witness is being given to the just people. If they disregard it, they will be spued out of his mouth. If they heed the admonition, they will be zealous and repent, (reform,) and buy gold, &c. If the enemy can lull us to sleep now, he will make sure his prey. Until one is made sensible that he is wretched, and miserable, and poor, and blind, and naked, (and if not now, when? until too late;) he will not be likely to make any great effort to better his condition. But when one is made sensible of his perilous condition, and sees that he is wretched, and poor, and miserable, and blind, and naked, and that the last opportunity is proffered him that he possibly can have to ensure his calling and election, he will awake, and arouse, and put forth all his energies, and escape for life, from the calamity that threatens his destruction.

The counsel of the faithful and true Witness will be heeded by the called, and chosen, and faithful of the remnant, and they will be zealous and repent, &c. But I fear greatly that there are many that will not be apprized of their real condition, and fully awake, until the harvest is past, and Summer ended, and they find themselves without a wedding garment, with no opportunity to get one. Shall I be found among the saved or lost? My soul, this is a question of vital importance to thee. Spare thy people, O Lord!

The remnant in this region are striving to heed the call to the faithful and true Witness.

A. WOODRUFF.

Palermo, Oswego Co., N. Y., Feb. 24th, 1857.

Unlawful Marriages.

The following testimony respecting this matter should be carefully examined and weighed by all who may cherish any wish or desire to marry again, while they have a wife or husband living, lest they fall into a snare which may eventually prove their destruction.

"And he saith unto them, Whosoever shall put away his wife and marry another, committeth adultery against her. And if a woman put away her husband, and be married to another, she committeth adultery." Mark x, 11, 12.

"Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery." Luke xvi, 18.

The apostle Paul illustrates the above as follows:

"For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Rom. vii, 2, 3.

Again he shows what the Lord commands:

"And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." 1 Cor. vii, 10, 11, 39.

The Saviour's testimony on this subject, recorded

by Mark and Luke, varies a little from the same recorded by Matthew; viz.:

"But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Matt. v, 32.

Again, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another committeth adultery; and whoso marrieth her that is put away doth commit adultery." Chap. xix, 9.

But the apostle Paul's illustration of the whole subject to the Romans, and what he says the Lord commands in his letter to the Corinthians, shows very plainly that he viewed the text in Matt. the same as he did those in Mark and Luke.

All who have ignorantly entered into such unlawful covenants of marriage, and have thereby violated the commandments of God, according to the foregoing scripture testimony, will find relief by observing the following rules, viz.:

"And if any of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin which he hath sinned, come to his knowledge: then he shall he bring his offering, . . . and the priest shall make an atonement for his sin which he hath committed, and it shall be forgiven him." Lev. iv, 27, 28, and last clause of verse 35.

Under the gospel the offering is godly sorrow for sin. Says Paul, "Who was before a blasphemer, (violating the third commandment,) and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." 1 Tim. i, 13.

JOSEPH BATES.

Battle Creek, March 1st, 1857.

COMMUNICATIONS.

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

From Bro. Everts.

DEAR BROTHERS AND SISTERS: My heart is enlarged towards you. How exceedingly interesting is the little moment that we occupy. Have patriarchs and prophets, kings and wise men, desired to see these things that we see, and hear those things that we hear, and have died without it?

On every hand, things animate and inanimate, bespeak Messiah near. The long dark wintry night of toil and wo of the blithing curse, the painful wages of disobedience, is almost past; the voice of the turtle of peace, will soon be heard. But O when we think of that moment, that our next step takes hold of, my whole being cries out, Who will be able to stand?

The prophets of God describe the day before us as one of the most gloomy and terrific, that mortals ever beheld. Joel says, "The field is wasted, the land mourneth; for the corn is wasted; the new wine is dried up, the oil languisheth. Be ashamed, O ye husbandmen, howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished." Joel i, 11, 12.

Jeremiah describes the kingdoms and nations of earth, and the whole world drunken with the wine cup of God's fury: "Behold evil shall go forth from nation to nation, and a great whirlwind from the coasts of the earth. And the slain of the Lord shall be from one end of the earth, even to the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be delivered out of it." Jer. xxx, 7; xxv, 32, 33.

Yes, thank the Lord, all that wrestle like Jacob, and say, I will not let thee go except the Lord bless, shall be delivered out of it.

My dear brethren, I daily think of you, scattered as you are, and think, Do you almost give up? Do you cry out, Can I ever go through? Who is sufficient for these things?

My dear brethren, my dear sisters, faint not now,

thy reward will quickly be given. "The Lord careth for thee." The Lord has set his hand again the second time to recover the remnant of his people." "Jacob's face shall not now wax pale." Trust in the Lord, for in him is everlasting strength.

O let us be zealous and repent. O may our blessed Lord help us to make a new effort; the last effort; a whole and an entire consecration. The work if put forth in faith in the Lord, will ensure certain victory.

The solemn hour of judgment is come. The great work of our great High Priest in the heavenly Sanctuary, that the Lord pitched, not man, of blotting out the sins of all that "sigh and cry for the abomination that is done in the land," has come.

Call to mind your help. Peter says, "You are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. i, 5. Then trust in the Lord; for "if the Lord be for us who can be against us?" "He is a very present help in trouble." Remember how near the Lord was to Elisha when the wicked host of chariots and horses and enemy compassed the city about where he was. How despair seized his servant, and when he cried out, "Alas, my master! how shall we do?" "Elisha answered, Fear not; they that be with us are more than they that be with them."

"Elisha prayed; and the Lord opened the young man's eyes, and he saw; and behold the mountain was full of horses and chariots of fire round about Elisha." 2 Kings vi, 15, 17. "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in Sinai in the holy mount."

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Only with thine eyes that thou behold and see the reward of the wicked. There shall no evil befall thee, neither shall any plague come nigh thy dwelling; because thou hast made the Lord, which is my refuge, even the most High, thy habitation. Ps. lxxviii, 17; lix, 8-10; Heb. i, 14. "In the days of famine the upright shall be satisfied; bread shall be given him; his water shall be sure." As I look over the exceeding great and precious promises of the Lord, and the willingness, yea, the anxiety, of the Lord to bestow upon his needy children, and the adaptedness of them to our every want, I call on my whole being to hope in God.

I try to think on these things; I try to claim these promises through the worthy name of Jesus; I try to heed the faithful and true Witness, to put forth zeal in turning to the Lord, and give all that I may buy the gold tried in the fire, and white raiment and eye-salve.

I praise the Lord that I have enjoyed some of the most sweet, heavenly seasons, and have seen more of the presence of the Lord, since the thrilling, humbling, and most solemn message to the Laodicean church has stirred the remnant, that I have witnessed since 1844. I have no doubt but the Lord is fitting up the remnant for the last solemn work for the world. How solemn! The end is come! A moment and all is over. Our entreaties, our dear friends will soon hear no more. Lord, help us to be in earnest. I will believe the Lord will be entreated to do those things for us.

Joel says, And it shall come to pass that whosoever shall call upon the name of the Lord shall be delivered; for in mount Zion, and in Jerusalem, shall be deliverance, as the Lord has said, and in the REMNANT whom the Lord shall call.

E. EVERTS.

Round Grove, Ills., Feb. 16th, 1857

From Sister Belnap.

BRO. SMITH: With feelings of deep interest for the truth of our Lord, I add my feeble testimony. It is now about four years since I commenced to keep the Sabbath of the Lord our God. And although I have not been as faithful as I ought, yet I feel a strong desire at this time to commence anew to labor in the Lord's vineyard; and my prayer is, that I may live so that others may be led to give their hearts to God. We exert a strong influence over those around us, either to do good or evil; therefore it becometh us to exert a right influence to promote the cause of Christ.

Paul in his epistle to the Corinthians, [chap. i, 10,] says that ye may approve things that are excellent, that ye may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God.

Although we are alone in this place, we mean to show by our daily walk and conversation, regardless of opposition from those who profess to love God, that we are keeping all of God's Commandments and have the Faith of Jesus. I believe that there are a few honest souls here who begin to see the errors of the church, and are searching God's word for the truth. O that our conversation to such may be in love and meekness, that the Lord may begin to work in this place to the salvation of precious souls.

We have been censured as trying to cover up the doctrine of eternal punishment, and leave the Bible for the belief of men, by one who professes to be a minister of the gospel. He said we should be led on until God would cut us off from his people to destroy us with the unbelievers; but these things only help to establish us in the truth. Christ tells us that if we live godly in Christ Jesus we shall suffer persecution; and I am willing to suffer it with Christ, if I may reign with him. I mean to try to be an overcomer, that I may be able to enter in through the gates into the city.

Pray for us, that we may shun the temptations around us, that we may be found walking in all the ordinances of God blameless, until the coming of Christ.

Your unworthy sister.

LYDIA J. BELNAP.

Crete, Will Co., Ills.

From Sister Byington.

DEAR BRETHREN AND SISTERS: When I have read your interesting epistles from time to time, my heart has been melted to tenderness and my eyes to tears: I have felt that I have some part and lot with you.

When I embraced the present truth, about five years ago, I was very ignorant of the ways of the Lord. And though I had been a member of the Methodist church above twenty years; and have ever felt, from the first of my trying to be a Christian, that secret prayer, prayer in the social meeting, plainness of dress, &c., were indispensable to the enjoyment of religion, yet the present truth discovers to me that my heart was not fully subdued by grace; that pride has often had a place in my heart. I look with deep regret upon the past wrongs of my life, while I see that I have come so far short of ruling my own spirit.

It has been, and still is, my inquiry, What shall I do more fully to overcome all my besetting sins? I praise God for the light that now shines upon my poor heart; for the counsel of the true Witness, that if we obey his counsel, our hearts will be cleansed from the last stain that sin has made. I realize the danger of not walking in the light while we have it. Those who do their whole duty will be brought into the furnace of affliction which will separate us from all our dross.

O may I heed the sure word of prophecy, that the day of the Lord do not come upon me unawares.

C. BYINGTON.

Madrid Depot, N. Y., Feb. 26th, 1857.

From Bro. Lindsey.

BRO. SMITH: I wish to add my testimony in favor of the doctrines advocated in the *Review*, especially the testimony to the Laodicean church. O what a sad condition we were in! wretched, and miserable, and poor, and blind, and naked, and knew it not. O how good the Lord is to his children, not to leave them in such a state. He says, Behold, I stand at the door and knock. If any man hear my voice, and will open the door, I will come in to him, and sup with him and he with me. To him that overcometh, &c.

The language implies that some will overcome. How? By being zealous and repenting. Repentance

signifies change of purpose. We must repent and be zealous about it. And what else? Buy houses and farms? This is what Sabbath-keepers have been doing for a few years past, and have lost the Spirit of the Lord out of their hearts and become lukewarm. But the true Witness says, Buy gold tried in the fire, and white raiment that thou mayest be clothed, and anoint thine eyes with eye-salve that thou mayest see. As many as I love I rebuke and chasten. I am thankful that we can hear the voice of the good Shepherd once more.

I have been trying to open the door of my heart and let Jesus in. I feel like consecrating myself anew to the service of the Lord.

The little church in this place are trying to rise. The labors of Bro. Loughborough have been blest of the Lord. Several have embraced the truth of late. We feel like going forward.

It is cheering to hear through the *Review* from the dear brethren and sisters scattered abroad. I hope to hear from others, especially some in Canada East. I expect the refreshing will soon come, and the saints be prepared to pass through the time of trouble.

Your unworthy brother striving to overcome.

JOHN LINDSEY.

Round Grove, Ills., Feb. 16th, 1857.

Extracts from Letters.

Sister Mary Borden writes from Townsend, Ohio: "It is a year, I think, since Bro. Dorcas first came here talking the Advent doctrine. I had been brought up to keep the Bible Sabbath, but for nineteen years, (except one,) had been separated from Sabbath and Sanctuary privileges, and was keeping the Lord's Sabbath as Sunday-keepers keep a man-made Sabbath, around us. I had never read or heard any thing on Adventism, except by hearsay, and of course I was prejudiced against it. When Bro. D. came here, I received him as a Sabbath-keeper, and not from any love to Adventism. He sent me books to read, which I read because I felt it my duty, and not because they interested me much. He was anxious that I should investigate the subject. I soon became interested, and now I cannot tell you how much I love Advent meetings, and Advent brethren and sisters. They have become very dear to me, but I feel as if I was too cold, or lukewarm, to be loved by them. But I feel an earnest desire to arise. I cannot see my way before me as clearly as I wish to, but I do most earnestly desire to repent and reform myself ere too late. I am glad the Lord's people are rising, and becoming what they profess to be, a peculiar people zealous of good works, and I pray that I may be one among them. I do not want a good theory merely, but I want the Spirit and power of the Lord to rest upon me, that I may know his will and obey it."

Bro. J. Byington writes from Madrid Depot, St. Law. Co. N. Y.: "The church here are trying to rise. Many have given themselves to much prayer and fasting. I think we are gaining some victory."

Bro. P. S. Thurston writes from Marquette, Wis., Feb. 22d, 1857: "I prize the *Review and Herald* much for the truths it advocates, and the cheering communications from brethren and sisters. How often, when my mind has been weary and faint, have I received strength and encouragement in reading your valuable paper. I feel a longing desire in my heart to be a partaker of the saints' inheritance. I want to go to glory and dwell with angels, hear their rapturous songs, and sing with them."

Sister Alpha Yorty writes from Brandon, Wis., Feb. 15th, 1857: "I am situated alone, as regards any of our faith and practice. The paper being all the teacher I have, is a welcome visitor. I take great satisfaction in reading the testimonies of the brethren and sisters. Cannot some of the preaching brethren come this way and present the truth to a dying people? It seems as though the time had come when people would lend a listening ear, and apply their hearts unto truth and wisdom."

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, MAR. 12, 1857.

Report of Conferences.

THE New England Conference convened at Bro. Paul Folsom's, in Summerville, Jan. 12th, 1857, and organized.

The importance of having a Book depository in each State where there is none, was duly considered; and voted to raise by subscription what is practicable for a Book fund to be distributed in the several States, in proportion to the sums raised in each State.

Voted that Bro. Paul Folsom be general agent of this Book fund. Note.—Will the several churches forward their donations for Book fund to Bro. Folsom as early as possible, so that the Books will be in readiness when wanted.

Voted that the Tent be put in operation as early in the season as is proper, if the Lord will.

Voted that S. Howland of Topsham, A. Barnes of Canaan, and Wm. Bryant of Jay, be Tent Committee for the State of Maine.

Voted that A. Kimball of Hampton, A. Belden of Kensington, and J. Y. Wilcox of Middletown, be Tent Committee for the State of Connecticut.

Voted that O. Nichols of Dorchester, S. N. Haskell of Princetown, and D. Johnson of Springfield, be Tent Committee for the State of Massachusetts.

The brethren can forward their free-will offerings for the support of the Tent operations the ensuing season, to any of the above Committees respectively.

At the Irasburgh Conference in Vt., Feb. 15th, 1857, there was a Book fund raised to the amount of fifty dollars; also a Tent Committee of five appointed, consisting of the following names: Jesse Barrows, A. R. Morse, Hiram Bingham, C. R. Austin, and S. Pierce. The brethren in Vt. can transmit their free-will offerings for the support of the Tent operations the coming season to any of the above Committees.

The above meetings, together with the Conference at Washington, N. H., were meetings of deep interest to all present. There seemed to be a turning to the Lord, with fasting and with weeping and with mourning. A rending of the heart and not of the garment, was manifest from the deep and hearty confessions of faults there made. A becoming zeal in the work of repentance in view of our lukewarm state, our poverty, nakedness, wretchedness, and blindness, seemed to be very general, if not universal.

The overwhelming conviction seemed to rest upon the minds there generally, that judgment is about beginning "at the house of God" among the living saints.

What earnestness, yea, what clearing of ourselves, yea what fear, yea what vehement desire, yea what zeal, this conviction wrought in us, to obtain the gold tried in the fire, the white raiment to hide our nakedness, and the eye-salve that we may see!

May the Lord speed the work, till all the church, children and all, shall, when the King comes in to see the guests, have on the wedding garment.

S. PIERCE, Chairman.
E. L. BARR, Secretary.

Communication from Bro. Hutchins.

BRO. SMITH: I have just returned home after an absence of nine weeks. In this time I enjoyed many precious seasons with the dear brethren and sisters in Vt., N. H., Mass. and N. Y. My heart was greatly cheered and comforted in meeting with those of like precious faith, whom I had met with before, and also in forming happy acquaintances with others pressing forward to mount Zion.

The happy change which is taking place in all the churches where I have been for months, inspires my heart with new zeal and courage.

The first Sabbath and First-day after leaving home was spent at Johnson. The good work of confession of faults, with a strong resolution to reform, was still going on. Since then we learn from Bro. Stone that the same good work continues.

The two following Sabbaths we spent in the west part of the State, with Bro. Sperry. The Lord helped us much in our meetings. Wrongs were confessed and sweet union restored among those whom the enemy had labored hard to destroy.

From here Bro. S. and myself proceeded on to Jamaica, where we held meetings four evenings and two days. We were convinced that our labor here was not in vain. Though, as in all other places in labor for the church, since the counsel to the Laodiceans reached us, the coun-

sel was heeded, "Be zealous therefore and repent," before any signal victory was gained. But then we could rejoice together, while the Holy Spirit was poured upon us copiously. O praise the Lord for his mercy, compassion and love for his children! May the little church in J. be enabled to stand fast in the liberty wherewith they have been made free, is my prayer.

Our next meetings were in Boston and Charlestown. In these meetings there was a deep searching of our own hearts. We felt in some measure the force of the injunction, "Examine yourselves, whether ye be in the faith; prove your own selves." By so-doing we were enabled, at least partially, to see and feel our own poverty, destitution and blindness. And we felt that if we were prepared to stand when the Son of man cometh, we must buy the gold tried in the fire, the white raiment, and have the eye-salve, quickly.

From here we passed on to Lancaster, where we held meetings most of the time for four days and evenings. A recent letter from there proves that the many family confessions made in these meetings, resulted in forming a deep, sweet, and we trust abiding, union. The children of Bro. John C. Day and E. R. Seaman were interested much for their souls' salvation while we were here. The Lord bless and gather the children with the parents, is our fervent prayer.

We left here (seven of us from Vt.) with our teams and worked hard three days, urging our passage through the drifting snows to Washington, N. H. The weather was extremely cold, and the traveling bad; but with the truth burning in our hearts, and sustained by the soul-cheering hope of soon meeting the Just One, we felt well able to breast the chilling blasts of the wintry winds.

The meeting at Washington was a good one; though the inclemency of the weather was such that but few were present from abroad. The church there receive the counsel to the Laodiceans, and are striving to fight the good fight of faith, and lay hold on eternal life.

From W. we passed on to Unity. Spent a little time with Bro. Stephen Smith, who waded twelve miles through the snow on foot to confess his past wrongs and connect himself again with the remnant; here we also met your mother, who is strong in the faith of the Third Message, and was trying to persuade others to faithfulness. We then proceeded to Claremont where we held one evening meeting. Great freedom was enjoyed in presenting the evidences that we are living under the sounding of the last Message of mercy. A number were present who stood out firm in the faith of the Advent in 1844. Their inquiring heart for truth was touched, and the silent tears flowed freely. They greatly desired us to come again and further present the truth.

The meetings at Rouse's Point, and also at this place, were held agreeably to appointments. In these meetings, while fasting and praying for the out-pouring of the Holy Spirit, our prayers were heard and answered, and we were all blessed by his presence. We felt that we are in the judgment, and that it is more becoming for us to rend our hearts than our garments.

In some measure we felt the force of the injunction, "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord. Gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet." Joel.

I firmly believe we have reached a point of time when we must fast much. "Alas for that day! For the day of the Lord is at hand, and as a destruction from the Almighty shall it come." The "little flock" alone will be secure in that awful day, which "hasteth greatly."

"Loud let the troubled ocean roar,
In sacred peace our souls abide,
While every nation, every shore,
Trembles and dreads the swelling tide."
A. S. HUTCHINS.

Barton Landing, Vt., Feb. 18th, 1857.

P. S. I have but just spoken of our Conference in this, as we expect a more full report to be given soon.

A. S. H.

Conference at Battle Creek.

THE Battle Creek Church have chosen a committee to call a General Conference to be held about the middle of April. Particular notice will be given next week.

NEW SPIRITUALIST PAPER.—We learn from the *Spiritual Telegraph* that a new paper devoted entirely to Spiritualism is now published in Spanish at Caracacas, in Venezuela. South America, entitled "The Spiritualist," and "dedicated to the investigation of Spiritual Manifestations, with the object of enlightening Unbelievers, and of unfolding in the human mind the glorious destiny of man."

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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