

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, NOVEMBER 6, 1856.

No. 1.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.,

BY
J. P. KELLOGG, CYRENUS SMITH AND D. R. PALMER.
Publishing Committee:

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE, }
J. H. WAGGONER, E. F. COTTRELL, } Corresponding
and STEPHEN PERCOK. } Editors.

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.

From the Am. Messenger.

KISS THE ROD.

In sinful paths I went astray,
Content to wander from my God;
He followed me the livelong day,
Then sent the rod.

Still unsubdued, I trod once more
The paths which oft before I'd trod;
Unwilling still to give me o'er,
He sent the rod.

Now clouds of gloom o'erspread my sky;
In all I see an angry God;
I droop, and wish in vain to die,
T' escape the rod.

Severer grow the well-earned blows;
And now the flowery paths I trod
No balm afford to heal my woes,
But whet the rod.

Oh 'tis enough; I ask no more;
My smitten soul bows low to God,
And now my sorrows all are o'er,
I kiss the rod. [Elizabeth.
Cherokee Nation, Aug 23d, 1856.

ON KEEPING THE HEART. No. 4.

Keep thy heart with all diligence; for out of it are the issues
of life.—Proverbs iv, 23.

II. The second season in the life of a Christian, requiring more than common diligence to keep his heart, is the time of *adversity*. When Providence frowns upon you, and blasts your outward comforts, then look to your heart; keep it with all diligence from repining against God, or fainting under his hand; for troubles, though sanctified, are troubles still. 'Jonah' was a good man, and yet how fretful was his heart under affliction! Job was the mirror of patience, yet how was his heart discomposed by trouble! You will find it hard to get a composed spirit under great afflictions. O the hurries and tumults which they occasion even in the best hearts! Let me show you, then, how a Christian under great afflictions may keep his heart from repining or despousing, under the hand of God.

I will here offer several helps to keep the heart in this condition.

1. By these cross providences God is faithfully pursuing the great design of electing love upon the souls of his people, and orders all these afflictions as means sanctified to that end. Afflictions come not by casualty, but by counsel. By this counsel of God they are ordained as means of much spiritual good to saints. "By this shall the iniquity of Jacob be purged," &c. "But he for our profit," &c. They are God's workmen upon our hearts, to pull down the pride and carnal security of them; and being so, their nature is changed; they are turned into blessings and benefits. "It is good for me that I have been afflicted," says David. Surely then thou

hast no reason to quarrel with God, but rather to wonder that he should concern himself so much in thy good as to use any means for accomplishing it. Paul could bless God if by any means he might attain the resurrection of the dead. "My brethren," says James, "count it all joy when you fall into divers temptations." "My Father is about a design of love upon my soul, and do I well to be angry with him? All that he does is in pursuance of, and in reference to some eternal, glorious ends upon my soul. It is my ignorance of God's design that makes me quarrel with him." He says to thee in this case, as he did to Peter, "What I do, thou knowest not now, but thou shalt know hereafter."

2. Though God has reserved to himself a liberty of afflicting his people, yet he has tied up his own hands by promise never to take away his loving kindness from them. Can I contemplate this scripture with a repining, discontented spirit: "I will be his Father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of man, and with the stripes of the children of men: nevertheless my mercy shall not depart away from him." O my heart, my haughty heart! dost thou well to be discontent, when God has given thee the whole tree, with all the clusters of comfort growing on it, because he suffers the wind to blow down a few leaves? Christians have two kinds of goods, the goods of the throne and the goods of the footstool; immoveables and moveables. If God has secured those, never let my heart be troubled at the loss of these: indeed, if he had cut off his love, or discovered my soul, I had reason to be cast down; but this he hath not done, nor can he do it.

3. It is of great efficacy to keep the heart from sinking under afflictions, to call to mind that thine own Father has the ordering of them. Not a creature moves hand or tongue against thee but by his permission. Suppose the cup be bitter, yet it is the cup which thy Father hath given thee; and canst thou suspect poison to be in it? Foolish man, put home the case to thine own heart; canst thou give thy child that which would ruin him? No! thou wouldst as soon hurt thyself as him. "If thou then, being evil, knowest how to give good gifts to thy children," how much more does God! The very consideration of his nature as a God of love, pity, and tender mercies; or of his relation to thee as a father, husband, friend, may be security enough, if he has not spoken a word to quiet thee in this case; and yet you have his word too, by the prophet Jeremiah: "I will do you no hurt." You lie too near his heart for him to hurt you; nothing grieves him more than your groundless and unworthy suspicions of his designs. Would it not grieve a faithful, tender-hearted physician, when he had studied the case of his patient, and prepared the most excellent medicines to save his life, to hear him cry out, "O he has undone me! he has poisoned me!" because it pains him in the operation? O when will you be ingenuous?

4. God respects you as much in a low as in a high condition; and therefore it need not so much trouble you to be made low; nay, he manifests more of his love, grace and tenderness in the time of affliction than in the time of prosperity. As God did not at first choose you because you were high, he will not now forsake you because you are low. Men may look shy upon you, and alter their respects as your condition is altered; when providence has blasted your estate, your summer-friends may grow strange, fearing you may be troublesome to them; but will God do so? No, no: "I will never leave

thee nor forsake thee," says he. If adversity and poverty could bar you from access to God, it were indeed a deplorable condition: but, so far from this, you may go to him as freely as ever. "My God will hear me," says the church. Poor David, when stripped of all earthly comforts, could encourage himself in the Lord his God; and why cannot you? Suppose your husband or son had lost all at sea, and should come to you in rags; could you deny the relation, or refuse to entertain him? If you would not, much less will God. Why then are you so troubled? Though your condition be changed, your Father's love is not changed.

5. What if by the loss of outward comforts God preserves your soul from the ruining power of temptation? Surely then you have little cause to sink your heart by such sad thoughts. Do not earthly enjoyments make men shrink and warp in times of trial? For the love of these many have forsaken Christ in such an hour. The young ruler "went away sorrowful, for he had great possessions." If this is God's design, how ungrateful to murmur against him for it!

We see mariners in a storm can throw overboard the most valuable goods to preserve their lives. We know it is usual for soldiers in a besieged city to destroy the finest buildings without the walls in which the enemy may take shelter; and no one doubts that it is wisely done. Those who have mortified limbs willingly stretch them out to be cut off, and not only thank, but pay the surgeon. Must God be murmured against for casting over that which would sink you in a storm; for pulling down that which would assist your enemy in the siege of temptation; for cutting off what would endanger your everlasting life? O, inconsiderate, ungrateful man! are not these things for which thou grieveest, the very things that have ruined thousands of souls?

6. It would much support thy heart under adversity, to consider that God by such humbling providences may be accomplishing that for which you have long prayed and waited. And should you be troubled at that? Say, Christian, hast thou not many prayers depending before God upon such accounts as these: that he would keep thee from sin; discover to thee the emptiness of the creature; that he would mortify and kill thy lusts; that thy heart may never find rest in any enjoyment but Christ? By such humbling and impoverishing strokes God may be fulfilling thy desire. Wouldst thou be kept from sin? Lo, he hath hedged up thy way with thorns. Wouldst thou see the creature's vanity? Thy affliction is a fair glass to discover it; for the vanity of the creature is never so effectually and sensibly discovered, as in our own experience. Wouldst thou have thy corruptions mortified? This is the way to have the food and fuel removed that maintained them; for as prosperity begat and fed them, so adversity, when sanctified, is a means to kill them. Wouldst thou have thy heart rest no where but in the bosom of God? What better method could providence take to accomplish thy desire than pulling from under thy head that soft pillow of creature-delights on which you rested before? And yet you fret at this; peevish child, how dost thou try thy Father's patience! If he delay to answer thy prayers, thou art ready to say he regards thee not; if he does that which really answers the end of them, though not in the way which you expect, you murmur against him for that; as if, instead of answering, he were crossing all thy hopes and aims. Is this ingenuous? Is it not enough

that God is so gracious as to do what thou desirest: must thou be so impatient as to expect him to do it in the way which thou prescribest?

7. It may support thy heart, to consider that in these troubles God is performing that work in which thy soul would rejoice, if thou didst see the design of it. We are clouded with much ignorance, and are not able to discern how particular providences tend to the fulfillment of God's designs; and therefore, like Israel in the wilderness, are often murmuring, because providence leads us about in a howling desert, where we are exposed to difficulties; though then he led them, and is now leading us, *by the right way to a city of habitations*. If you could but see how God in his secret counsel has exactly laid the whole plan of your salvation, even to the smallest means and circumstances; could you but discern the admirable harmony of divine dispensations, their mutual relations, together with the general respect they all have to the last end; had you liberty to make your own choice, you would, of all conditions in the world, choose that in which you now are. Providence is like a curious piece of tapestry made of a thousand shreds, which, single, appear useless, but put together, they represent a beautiful history to the eye. As God does all things according to the counsel of his own will, of course this is ordained as the best method to effect your salvation. *Such an one has a proud heart, so many humbling providences I appoint for him; such an one has an earthly heart, so many impoverishing providences for him*. Did you but see this, I need say no more to support the most dejected heart.

8. It would much conduce to the settlement of your heart, to consider that by fretting and discontent you do yourself more injury than all your afflictions could do. Your own discontent is that which arms your troubles with a sting; you make your burden heavy by struggling under it. Did you but lie quietly under the hand of God, your condition would be much more easy than it is. "Impatience in the sick occasions severity in the physician." This makes God afflict the more, as a father a stubborn child that receives not correction. Besides, it nifts the soul to pray over its troubles, or receive the sense of that good which God intends by them. Affliction is a pill, which, being wrapt up in patience and quiet submission, may be easily swallowed; but discontent chews the pill, and so embitters the soul. God throws away some comfort which he saw would hurt you, and you will throw away your peace after it; he shoots an arrow which sticks in your clothes, and was never intended to hurt, but only to drive you from sin, and you will thrust it deeper, to the piercing of your very heart, by despondency and discontent.

9. If thy heart (like that of Rachel) still refuses to be comforted, then do one thing more: compare the condition thou art now in, and with which thou art so much dissatisfied, with the condition in which others are, and in which thou deservest to be. * * * I have read (says an author) that when the Duke of Conde had voluntarily subjected himself to the inconveniences of poverty, he was one day observed and pitied by a lord of Italy, who from tenderness wished him to be more careful of his person. The good duke answered, "Sir, be not troubled, and think not that I suffer from want; for I send a harbinger before me, who makes ready my lodgings and takes care that I be royally entertained." The lord asked him who was his harbinger? He answered, "The knowledge of myself, and the consideration of what I deserve for my sins, which is eternal torment; when with this knowledge I arrive at my lodging, however unprovided I find it, methinks it is much better than I deserve. *Why doth the living man complain?*" Thus the heart may be kept from desponding or repining under adversity.—*Flavel*.

Churches.

BRO. SMITH:—Notwithstanding much has been said with regard to the Church and Church Order, much more perhaps might be said to edification and profit. It is claimed by many who profess to be Christ's disciples, that in order to constitute the true church, numbers and riches are necessary.

When we look at the subject in the light of di-

vine revelation with regard to the first point mentioned above, we find there are to be but 144,000 redeemed from among men when the Lord comes. It will take all the little churches that will be scattered up and down in this dark world to compose the 144,000, hence some of them must be small.

I will give a few examples. Says Paul, The churches of Asia salute you, Aquilla and Priscilla salute you much in the Lord, with the church that is in their house. 1 Cor. xvi, 19. We learn from this scripture that in any family where there are two or more members that profess the name of Christ and are in the Lord, that they constitute a church.

Again: Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. Col. iv, 15. We give one more inspired testimony on this point. Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. i, 1, 2. We are taught by this declaration that those who have a name to live and are dead, are not called to the privileges of God's house, but it is those that are sanctified, and that in every place call on the name of the Lord Jesus Christ.

In the days of the apostles the Lord added to the church daily such as should be saved. Acts ii, 47. But the question may be asked how God adds them. He does not send men to encompass sea and land to make and secure proselytes by recording their names upon any earthly records or church-books, but God writes them in the book of life. It appears that they are recorded there before the Judgment. Read Dan. xii, 1. And at that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered every one that shall be found written in the book. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb's book of life. Rev. xxi, 27.

The next point to which I allude is riches. There is a certain class of professed Christians at the present day who make riches, to a great degree, a test of fellowship. (The nominal churches.) We see it in their houses of worship, we see it in their dress, and see it in the coldness and indifference manifested towards poor Christians. But true Christians are not to be tested by wealth, any farther than it is applied to the promotion of God's truth.

Paul warns us against the love of the world; that we should set our affections on things above and not on things on the earth. Col. iii, 2. He has taught us also that the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. 1 Tim. vi, 10, 11. Christ says, Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Luke xxi, 34.

I rejoice that light is shining in these last days, and that church order is being restored. When Christ was taken up out of the church, he left it walking in all the ordinances of God's house blameless; and when he comes the second time, he will come to his own, and his own will receive him.

FRANCIS GOULD.

Randolph, Vt., Oct. 11th, 1856.

Gold Tried in the Fire. Rev. iii, 18.

THESE words were spoken by Jesus who sent his angel and signified it to the apostle John, who was in the isle of Patmos for the word of God and for the testimony of Jesus Christ. Rev. i, 9. This solemn and important counsel is given by the faithful and true Witness unto the Laodicean church which is the last state of the church on earth. This church

supposed that they were hot in the cause of truth, and said, I am rich and increased in goods and have need of nothing; and knew not that they were wretched, and miserable, and poor, and blind, and naked: a most dreadful situation for the church of God to be in!

The worldly state of the church shows conclusively to us that we have been falling into this lukewarm state for some time. We find in the *Review* of Jan. 18th, 1852, and copied in Supplement, page 26, the following language: "Many who profess to be looking for the speedy coming of Christ, are becoming conformed to this world, and seek more earnestly the applause of those around them, than the approbation of God. They are cold and formal like the nominal church, that they but a short time since separated from. The words addressed to the Laodicean church describe their present condition perfectly. See Rev. iii, 14-20. They are neither cold nor hot, but lukewarm; and unless they heed the counsel of the faithful and true Witness and zealously repent and obtain gold tried in the fire, and white raiment, and eye-salve, he will spue them out of his mouth."

We find also in Testimony No. 1, pp. 15, 16, given Nov. 1855: "We are co-workers with Christ, or co-workers with the enemy. We either gather with Christ, or scatter abroad. We are decided, whole-hearted Christians, or none at all. Says Christ, 'I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.'"

Dear brethren, doubtless we have been lukewarm for some time, and the love of the world, pride of life, selfishness and covetousness, have increased instead of decreasing. Many have put all on the altar of sacrifice, and it has been taken off, and increased instead of decreasing and being consumed. Fervent charity has not abounded as much as it ought, and brotherly love has not continued, and we have not been our brother's keeper in all cases. How thankful we should be to the faithful and true Witness that he has spoken to us again, and made known to us our dangerous and real situation; that unless we zealously reform he will cast us off forever, and others will have our places, and take our crowns. Rev. iii, 11.

But the faithful and true Witness does not leave us in this sinking situation, but comes with all the friendship and faithfulness of a true counsellor and admonishes us to buy of him gold tried in the fire, that we may be rich; and white raiment that we may be clothed, and that the shame of our nakedness do not appear; and to anoint our eyes with eye-salve, that we may see. As many as I love, says he, I reprove and correct; therefore be zealous and reform. (Camp's Trans.)

O brethren and sisters, may we earnestly take heed to the counsel to buy gold tried in the fire, that gold that will never canker, [Jas. v, 3,] that gold that the prophets and apostles and primitive Christians had, that will endure the fiery trial of our faith; and may we seek that white raiment (which is the righteousness of the saints, Rev. xix, 8) which far exceeds any of the fine raiment on earth. O that we might lay it to heart and greatly humble ourselves, and afflict our souls in this final day of atonement, and confess and forsake our sins, and open the door of our hearts and let the Saviour in; for his head is filled with dew, and his locks with drops of the night. Song. v, 2. O how he has wanted to come in and sup with us. What! has it come to this? Is the Saviour standing and knocking, waiting for professed believers in the Message of the Third Angel to open the door and let him in, that we may enjoy a rich feast with him?

Dear brethren and sisters, can we not see from the nature of the petition that the lovely Jesus is not in our hearts, though we have supposed he was? O let him in. Fathers and mothers, let him in. Husbands and wives, let him in. Young men and women, let him in. Children, let him in. Preachers, let him in. May the writer of this let him in.

If we let the Saviour in, and let him dwell there, he will give us grace to overcome, as he says in the message to the Laodicean church: 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.

This is a precious promise to us poor mortals. O may the blessed prospect of forever sitting with Jesus in his throne, and being made kings and priests in the golden City, and finally reigning on the earth made new, be soon realized by us.

D. HEWITT.

Battle Creek, Oct. 26th, 1856.

Rule Thyself.

"He that hath no rule over his own spirit is like a city that is broken down and without walls." Prov. xxv, 28.

Here God hath chosen an old dilapidated city, without walls or fortifications, to illustrate an individual that has no rule over himself. Such a city has nothing in which its inhabitants can trust. Its outworks are all demolished, its defenses are all in ruins, and such a city is in no condition to resist an enemy: it would fall an easy prey to every enemy that came against it; it would require no siege to take it; there would be nothing to lay siege to; there would be nothing for an enemy to do, but march through the city and receive the quiet submission of its inhabitants. So is a man that hath no rule over his own spirit. He has nothing in which he can trust when the enemy comes against him, but his own strength, which he will find in the hour of trial a broken reed, a thing of nought. A person thus trusting in his own self-sufficiency, will take no pains to fortify himself by making an alliance with Him who has promised to succor all who will apply to him for aid, that he might throw around him an impenetrable bulwark, that he might be able to stand against the wiles of the devil. Eph. vi, 11. This bulwark consists of the girdle of truth, the breastplate of righteousness, being shod with the gospel of peace, having the shield of faith, the helmet of salvation, and the sword of the Spirit which is the word of God. This bulwark is impenetrable; and he that is hedged in round about with this, Satan can never conquer. Although he may bring against him his strongest weapons, he can never move him, because he is planted on the rock, and the gates of hell cannot prevail against him. But he that hath no rule over himself, instead of allying himself to this true Friend, will pride himself on his own strength and think himself secure until that old serpent called the devil and Satan which deceiveth the whole world has made such rapid approaches that almost before he is aware he is led captive by him at his will.

Some, Satan takes through pride, others he allures through the lusts of the flesh; and some through the love of the world; and when these weapons fail him he will make self so sensitive, that it will be hurt at every trifle.

Thus you see that an individual that hath no rule over himself is indeed like a city without walls. Such a person is in a deplorable condition; for that same Devil that went up and down through the earth in Job's time, and that desired Peter that he might sift him as wheat, is now as a roaring lion walking about seeking whom he may devour. Submit yourselves therefore to God. Rule with diligence thyself. Draw nigh to God and he will draw nigh to you. Resist the devil and he will flee from you. The same Jesus that stood as Peter's Advocate and prayed that his faith fail not, is also our Advocate; and if we will but cast our care upon him, for he careth for us, he will surely help us and give us his Spirit to reign in and over us, that we may be able to withstand in the evil day, and having done all to stand . . . and be able to quench all the fiery darts of the wicked.

The perils of the last days are fast thickening around us. Satan is to work with all power and signs and lying wonders, just before Jesus comes. John [Rev. xii, 12] says, "Wo to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And Jesus in speaking of these very times of deception and peril, says that if it were possible they (the spirits of devils) shall deceive the very elect. Matt. xxiv, 24.

How necessary then it is, that we rule well our-

selves and have our wills completely subdued and brought into subjection to the will of God, and that the carnal mind, or the mind of the flesh, be exchanged for a spiritual one. Rom. viii, 4-7. An individual cannot rule his spirit in a scriptural sense until this is done; because the carnal mind is enmity with God; therefore a person that is in the possession of the carnal mind, will obey it in the lusts thereof; and I would say to all who have not made the exchange, Make it without delay; for to be carnally minded is death, but to be spiritually minded is life and peace. It is a glorious exchange, a great bargain, without price; it is a free gift through Jesus Christ our Lord, given to every one that will humbly submit to him; and all that will thus submit to him, will get to themselves great honor; for Solomon says that he that ruleth his spirit (is better and mightier) than he that taketh a city. Prov. xvi, 32.

The night is far spent, the day is at hand, let us therefore cast off the works of darkness and let us put on the armor of light; for now it is high time to awake out of sleep, and put on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof. Rom. xiii, 11, 12, 14.

J. M. McLELLAN.

Hastings, Mich., Sept. 30th, 1856.

Usury.

As the subject of usury has been on my mind for some time, I thought I would pen a few lines, hoping that it would lead others to investigate, that we might arrive at the truth; as I find it classed with the abomination that if a man did he should not live. We read in Ex. xxii, 25, If thou lend money to any of my people that is poor by thee thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. Again, in Lev. xxv, 35-37, And if thy brother be waxen poor and farther in decay than thee, then thou shalt relieve him, yea, though he be a stranger or sojourner, that he may live with thee. Take thou no usury of him or increase; but fear thy God that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

Deut. xxiii, 19, 20. Thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of anything that is lent upon usury. Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury.

Neh. v, 7-10. Then I consulted with myself and I rebuked the nobles and the rulers, and said unto them, Ye exact usury every one of his brother; and I set a great assembly against them; and I said unto them, We after our ability have redeemed our brethren the Jews which were sold unto the heathen and will ye even sell your brethren, or shall they be sold unto us? Then held they their peace and found nothing to answer. Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise and my brethren and my servants might exact of them money and corn. I pray you let us leave off this usury.

In Ps. xv, is a question asked: "Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill?" Verse 5. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved. The negative of this is, that if he does not do these things he cannot dwell in God's holy hill, but will be moved.

Solomon says, He that by usury and unjust gain increaseth his substance he shall gather it for him that will pity the poor. Prov. xxix, 8. And in Isa. xxiv, 2, we read, "And it shall be, as with the people so with the priest; as with the servant so with his master; as with the maid so with her mistress; as with the buyer so with the seller; as with the lender so with the borrower; as with the taker of usury so with the giver of usury to him." To know when this time is, read the next three verses.

Again, Jeremiah cries out in the bitterness of his soul and says, Wo is me! my mother, that thou hast born me a man of strife and a man of contention to the whole earth! I have neither lent on usury nor men have lent to me on usury; yet every one of

them doth curse me. Jer. xv, 10. And to make it still plainer, Ezekiel [chap. xviii, 8] says, He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments to deal truly; he is just, he shall surely live saith the Lord God. Verse 13. If he hath given forth upon usury and hath taken increase; shall he then live? He shall not live: he hath done all these abominations; he shall surely die. Read verse 17.

Now in the places where usury occurs I have not been able to find but one witness in favor of lending money to strangers upon usury. And if any feel to justify themselves from the words of this one witness, let them read what the Saviour says: that in the mouth of two or three witnesses every word shall be established. A word to the wise is sufficient.

CALVIN W. SMITH.

Bristol, Vt.

Tribulation.

"TILL from the straw, the flail, the corn doth beat,
Until the chaff be purged from the wheat,
Yea, till the mill the grains in pieces tear,
The richness of the flour will scarce appear,
So, till men's persons great afflictions touch,
If worth be found, their worth is not so much,
Because, like wheat in straw, they have not yet
That value which in thrashing they may get.
For till the bruising flails of God's corrections,
Have thrashed out of us our vain affections;
Till those corruptions which do misbecome us,
Are by Thy sacred Spirit winnowed from us;
Until from us the straw of worldly treasures,
Till all the dusty chaff of empty pleasures,
Yea, till His flail upon us He doth lay,
To thrash the husk of this our flesh away;
And leave the soul uncovered; nay, yet more,
Till God shall make our very spirit poor,
We shall not up to highest wealth aspire;
But then we shall; and th' it is my desire."

Do not think it strange, when troubles and persecutions come upon you. Rather receive them quietly and thankfully, as coming from a Father's hand. Yea, happy are ye if, in the exercise of faith, you can look above the earthly instrumentality, above the selfishness and malice of men, to Him who has permitted them for your good. Thus persecuted they the Saviour and the prophets.

"Be ye angry and sin not." The life of our Saviour, as well as the precepts of the apostles, clearly teaches us that there may be occasions on which we may have feelings of displeasure, and even of anger, without sin. Sin does not necessarily attach to anger, considered in its nature, but in its degree. Nevertheless, anger seldom exists in fact, without becoming in its measurement inordinate and excessive. Hence it is important to watch against it, lest we be led into transgression. Make it a rule, therefore, never to give any outward expression to angry feelings, (a course which will operate as a powerful check upon their excessive action,) until you have made them the subject of reflection and prayer. And thus you may hope to be kept.

MORE CRIME IN PHILADELPHIA.—The North American has the following which can scarcely be believed:

"From the terrible evidences of human depravity which develop themselves from day to day, we begin to think that our cities are rapidly descending to the level of Sodom and Gomorrah.

"Scarcely has one shock been given to the sensibilities of the community, before another follows to vie with it in atrocity. Sometimes these horrors are concentrated so that they crowd each other, and we are led to imagine that human actions are affected by the elements, or by

"Stars shot madly from their spheres."

THE PROGRESS OF SIN.—Men first wound their consciences, and then they scar them by repeated acts of sin; as you know that ice, which is, at first, so tremulous and feeble that it will not bear a pebble, yet, by a few days freezing, will bear a cart.—Bates.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. NOV. 6, 1856.

THERE IS A WORK FOR ALL.

"The time is short—the earth is wide,
And much has to be done;
The wondrous world and all its pride
Will vanish with the sun!
The moments fly on lightning's wings,
And life's uncertain, too:
We've none to waste on foolish things—
'There's work enough to do.'"

Who will subscribe to the beautiful sentiment of these lines? Who will resolve again that they have no time to waste on "foolish things," and that they will start anew in the service of their Master? The fact that we are reckoned as servants in the vineyard of the Lord, [Matt. xx.] should be enough to impress upon our minds that it is our *leading business* to be active in his service.

Brethren, one and all, are you aware of the responsibility that rests upon you? Remember that to whom much is given, of them will much be required; and how much truth, how much light, how many warnings, how many exhortations, how many invitations, how many admonitions, are embraced in the catalogue of your privileges. These may all be used so as to add luster to your crowns of glory, or they may be neglected so as to sink you down beneath an insupportable weight of woe. To you God has given these, and of you he requires that they be fruitful in your hands.

There is work for all. In Paul's beautiful illustration of the church, by the human body, there is no place assigned for idle members. All have a part to act, though not all the same. But there is an injunction which we all possess in common. It was given by the Saviour; and is expressed in these words: "*Let your light shine before men.*" We trust all are desirous of doing something to advance the cause; that it is the chief desire in the hearts of our brethren, to see the truth *spreading*. Then do not shut up the truth you possess, within your own hearts. Do not hide your light under a bushel. The influence of a harmonious system of truth, backed up by a godly example, is certainly contagious. If there is a spark of God's love in the hearts of your fellow-men around you, your holy example will excite it to a flame, and they may be won to the love of his precious but down-trodden cause.

But there are other means which will go far towards accomplishing this object—we mean our books and papers. Those who cannot *write* a book, can perhaps *purchase* one; and those who hardly feel prepared to talk the truth to those around them, can perhaps place in their hands the publications in which the reasons of our faith are clearly presented. Thus may all share in this work, and make their individual influence felt in the spread of truth.

The present is a favorable time also for extending the circulation of the Review. We take it for granted that all who are themselves interested in this medium, are anxious that others should partake of its benefits also; and we hope to see its circulation much increased, ere the close of this volume. There are thousands of families where it should make its weekly visits, who know not as yet even of its existence. We think therefore that an urgent call exists for the circulation of books and papers. Let them be scattered broad-cast over the land. Be seeking, always and everywhere some new channels in which to circulate the truth. Resolve continually that by the help of the Lord, its borders shall be wider to-morrow than to-day; that something shall be done; that some blow shall be struck; that some messengers of truth shall be sent off on errands of mercy to benighted souls. Time flies and there are no moments to be lost. This work must not be left to preachers only. Every one may engage in it who feels an interest in his Master's cause, and the salvation of his friends.

Many efforts have been made in times past, which are commendable, and through God's blessing have resulted in good. There is room for many more. They must not be relaxed. If put forth with an eye single to his glory, God will own them still.

"Brothers! why rest ye in your toil sublime?
This is no time for idly holding back,
Resting content with that which ye have done,
With folded arms, saying, 'the strife is well,
Let us be impartial; let us note
How fast the combat thickens. We have sympathies
With Truth; but she must strive without our help,
For we would not be partial for the world.'"

"Brothers! this is sloth and cowardice.
Though truth can never perish on our earth,
Yet trampled under foot she long may be.
We know the Dawn will soon give place to Day,
And that the Summer soon will follow Spring;
But if ye strive not with your mind and arm,
Less beautiful will be the Summer's reign,
Less glorious the unfolding of that morn.
Onward! be the foremost in the field;
Truth's best champions are hard beset,
And need the utmost aid that ye can give;
And if ye sacrifice your all on earth,
And fall upon the hard-fought battle field,
What then? the Martyr's crown is with us still,
And still the Victor's Crown is seen on high."

DESTRUCTION IS COMING.

Nothing can give more force to the language of Scripture in which are recorded the signs of the last days, than the fact, that we can scarcely look abroad anywhere upon the wide world without beholding the fulfillment of those very signs going on before us. The living nations of the earth as well as the elements of nature, seem conspiring to work out a most striking fulfillment of what God caused to be written on the page of prophecy, eighteen hundred years ago. And the mighty printing-presses of this enlightened century are groaning day and night to inform us that events have now become veritable matters of history, which have long lain hidden in the womb of prophecy. Dr. Cumming, of England, thus speaks of these unconscious witnesses to the truth of revelation: "If I want to see prophecy rushing into performance; if I want to see the evidence of God's inscribing upon the world's tablets, what he has written upon the Bible's page, I take up one of the morning or daily newspapers, and I read there what is now going on—the fulfillment of prophecy." Again he says: "The writers in the Times, the Morning Herald, the Morning Post, the Daily News, sit down faithfully and very graphically to record what they see; and we in our studies compare what they have recorded with what God has written 1800 years before; and we find they are the unconscious amanuenses of the fulfillment of truth, voices sounding in the desert of the world, 'Thy word, O God, is truth.'"

The point to which we would call attention in these lines, is the cry of "Peace and safety" that is being heard in the land. It is written that there shall be upon the earth distress of nations with perplexity and that men's hearts shall fail for fear. But it is written again, that when they shall cry "*Peace and safety*, then sudden destruction cometh upon them." Will men cry, Peace and safety, when their hearts are failing them for fear? It would not be reasonable to suppose thus; and hence we conclude that there will be an occasional alleviation of the perplexity of the nations, and a restraining of their anger. This work is expressed by the angel which John saw ascending from the east, when he cries to those holding the four winds, saying, Hold, and hurt not the earth, till we have sealed the servants of our God. Rev. vii, 1-3. The phraseology also of 1 Thess. v. 3, may throw light on this point. We have at any rate we think sufficient ground for the conclusion that the last throes of this expiring world, will be accompanied by intervals of comparative peace and quiet—intervals long enough for Satan, ever busy in times of danger with deadening opiates, to accomplish a work, specious indeed, but fatal beyond remedy.

But is the cry of "Peace and safety" being heard? Listen. Says the *American Messenger*, "At the

late splendid coronation of Alexander II, as emperor of all the Russias, celebrated in the ancient city of Moscow—on which occasion England and France rivalled each other in doing honor to their so recently inveterate and formidable foe—the young emperor to consecrate the memory of the occasion, and of the nation's rest from its *gigantic struggles*, issued his 'manifesto of grace' in thirty-six separate articles, bestowing immense boons and privileges on the Russian people.

"We cannot but pause here to recognize the power of a wonder-working God. *Who, one year since, when the dreadful conflict of three mighty empires filled the world with terror, could have believed that what we now record was possible?* And cannot the same God of heaven and earth work equal blessings for our own country—*calm our existing agitations and fears, and fill our hearts with praise?*"

We have emphasized the above as we think the subject demands. But mark the tenor of the extract. A year ago the conflict of three mighty empires filled the world with *terror*; and who could then have believed that what we now record was possible: all has calmed down again; treaties of peace have been ratified; the belligerent armies have withdrawn from the field of war; and France and England vie with each other in doing honor to their recently inveterate foe; while it is claimed that immense advantages will result from the war to the cause of Christian religion in Turkey. Apparently all is right. The superficial observer sees now no cause of alarm; and "Peace!" and "Safety!" is the response that breaks from the deceived but hopeful multitudes. But prophecy has attached a fearful echo to this siren song: it is that then sudden destruction cometh upon them which they cannot escape; and thus the cry of peace becomes in the believer's ears, but the herald of death.

The writer in the *Messenger* admits that in regard to Europe, existing fears and agitations have been calmed, and hearts have been filled with praise. He then asks, Cannot the same God work equal blessings for our own country? God can indeed restrain the angry elements, not only in Europe, but also in our own land, if this be necessary to the fulfillment of his word. He can and will restrain the winds, so long as their blowing will endanger the progress of his cause and the safety of his people. But if men will seize upon these occasions to lull themselves into a carnal security, they do so at their own peril. Brethren, let us view these things in the light of revelation, and see to it that the words of Paul may apply to us: Ye brethren are not in darkness that that day should overtake you as a thief, 1 Thess. v. 4.

If the eye of any should rest upon these lines to whom we appear as one who mocks, we would remind him that Lot appeared in the same light to his profligate sons-in-law; but a greater destruction than that of Sodom, now overshadows the world.

But thoughts of peace and safety in regard to the condition of Europe are by no means well founded. Europe is "like the troubled sea when it cannot rest." A graphic description of its volcanic state, is given in the following which we extract from an article credited to the *London Christian Times*:

"If we are to credit the hints thrown out from time to time in the Journals that affect to be in the confidence of Government, Europe is on the eve of a new convulsion. The elements of discontent have long been in existence, from one end of the Italian Peninsula to the other, and they have at length arrived at a point which threatens immediate explosion. We have often dwelt upon the complication of evils, both of a political and religious character, which afflict the inhabitants of that unfortunate country, and we wish now, in a few words, to direct attention to the new and ominous phase into which they have at last entered.

"Austria and Piedmont have long been facing each other in a menacing attitude—each as it were with their hands on their swords. It is probable they

would have come to blows even now but for the late war and the gallant manner in which the little Italian State threw her weight into the fortunes of the Allies. There was then gallantry in the act. There was consummate policy also. Her army in the Crimea averted for the time the descent of the Austrian sword in Italy; but, now that the war is over, and Austria is relieved from the obligations to good behavior under which it bound her, she has cast about for pretexts to carry into effect her original policy of hostility to Sardinia in truly Austrian fashion—that is, with falsehood, insolence, and wrong. * * *

"While these things take place in the north of Italy, matters are little better in the south. The king of Naples, we are told, has taken fright at the insolent tone of his first reply to the remonstrance against his misgovernment, addressed to him by the Governments of Great Britain and France, and has already sent—so it is stated—a retraction and an apology; but as to the main ground of remonstrance he continues as obdurate as ever. He will give no redress, consent to no mitigation, open no prison-doors. He persists in maintaining his right to do what he will in his own kingdom, and refuses to hold himself accountable to any one for his acts. Now it was to be supposed that when France and England took the unusual step of remonstrating with a monarch on the misgovernment of his own territories, they did not mean to content themselves with mere remonstrance. A nation's words are acts, or they are worse than ridiculous. As it is probable that his subjects will not much longer tolerate such a hideous burlesque upon all settled government, they can only anticipate a revolution, at no great distance. * * *

"It is impossible to deny these are grave complications of affairs, and that they bode no good to the future peace of Europe. It is easy to begin a war in Italy, but it cannot be confined there. All the elements of dissatisfaction now existing over Europe—and they are many—will be brought within its reach, and will supply new fuel to its all-devouring flame. Compared with such a war as Italy would give rise to, the late conflict, with all its losses and all its suffering, would prove but as the few drops before the thunder-shower."

HOW TO SPEAK.

At this time of strong delusions and general declension of piety we should "search the Scriptures" with all diligence, that all may know for themselves what is the will of God concerning us, and that we be not put to shame before the world by those who would turn us and others away from the truth. But there are many who have searched the word and are very ready to tell what is truth, who know not *how* to answer nor in *what manner* to speak according to the will of God.

Says Peter: "Be ready always to give an answer to every one that asketh you a reason of the hope that is in you *with meekness and fear.*" Margin, reverence. 1 Pet. iii, 15.

Says Paul: "Speaking the truth *in love.*" Eph. iv. 15.

If all should follow these divine directions, then would God be glorified where now his truth is reproached. Too many speak the truth in a boasting manner, and sometimes with a tone of defiance, as though the speaker would dare some one to meet him. "This wisdom cometh not from above." They that know the present truth should have compassion on the ignorant. "What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory?"

I have known a young man to attack one much older than himself, who had not considered the subject of the Sabbath, and because he could not successfully meet the argument, turn upon him with raillery, tell him he could not do it, &c., till the person so assailed became disgusted with such unbecoming conduct; and then, instead of being ashamed of his

course, he would go away and boast of what he had done! Poor youth; he knew not the stain he had brought upon the cause of Christ, or the almost irreparable injury he had done to his fellow-man.

In some places it is almost impossible to get a hearing because of the influence of certain individuals who are always ready to talk, but whose talk and whose lives are alike a reproach to the cause.

To speak the truth in love, we must love both the truth spoken, and the person or persons spoken to. Many have lessons of discretion to learn on this subject, and it is high time they were learning them. Let this be our rule, to be always willing to bear the reproach of the cause of Christ, and always careful that we do not bring a reproach upon it.

J. H. W.

THE NEW BIRTH.

[The following we extract from a pamphlet entitled, "The Plain Way, or Conviction, Conversion and the New Birth," published by J. Lenfest, Machiasport, Me.]

Do not the Scriptures teach that a man must be born again before he can see the kingdom of heaven?

They certainly do. The Saviour says, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John iii, 3.

Does not this new birth take place at conversion?

I think not. The Scriptures teach that it does not take place until the resurrection from the dead.

I have always understood that regeneration took place at conversion; but, if it is not so, I wish to know the truth in the case.

I am aware that yours is the popular idea of the new birth, but let us to the law and to the testimony. But what do you understand constitutes regeneration?

The common idea is that it is being changed from a state of sin to holiness; from the service of Satan to God.

Well, let us first find the meaning of the word, and then see how it is used in the Scriptures. The term regenerate is compound; i. e., composed of two words, re and generate. The term generate indicates the first birth. Re is a prefix, and, joined with generate, indicates a second birth. To be regenerated, then, one must, 1. Be born; 2. Die; and 3. Be raised from the dead. We find it used twice in the New Testament. The first instance is found in Matt. xix, 28, where the Saviour says to his disciples, "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Here you see that regeneration, and the sitting of the Son of man in the throne of his glory, are simultaneous events.

I have always read this passage with the understanding that his disciples followed him in the act of regeneration.

That they followed him in the act? Did Jesus undergo a "moral regeneration"—a birth from sin to holiness?

No, no; it cannot be so. Jesus never sinned; consequently had no need to be regenerated in that sense; but when does he sit in the throne of his glory?

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv, 31.

It must be, then, that regeneration takes place at that time; for at his second coming the resurrection takes place. But where is the other text where this word is used?

In the letter of Paul to Titus, in which, speaking of the love and kindness of God towards us, he says "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus iii, 5.

What is to be understood by the "washing of regeneration?"

Baptism, which is a sign of regeneration. As I showed you on a former occasion, we are "buried with Christ in baptism"—"planted in the likeness of his death." This shows that we are dead with Christ; and being "planted in the likeness of his death," "we shall be also in the likeness of his resurrection." Thus, baptism becomes a sign of regeneration.

What is meant by "the renewing of the Holy Ghost?"

It has reference to the Spirit which we receive after baptism, and on account of which our "mortal bodies" will be quickened at the last day. Compare Acts ii, 38, with Rom. viii, 11.

This is altogether a new idea to me, that men are "born again" by the resurrection from the dead. Has there ever been an instance of it?

Yes; Jesus Christ himself experienced such a birth. Hence he is called "the first-born from the dead" [Col. i, 18,] and "the first-begotten from the dead." Rev. i, 5.

This is plain, certainly; but are there any passages that as plainly teach that his people will be born in like manner?

I think that there are. The Saviour is called "the first-fruits of them that slept." 1 Cor. xv, 20. Under the Levitical law the people were required to bring the first-fruits of their increase and present them to the Lord—afterwards, the entire harvest was gathered in. So, in this case, Jesus Christ is the first-fruits of them that slept; at his second coming, the entire harvest—all of his true followers—will be gathered into the garner of God. Think you that the first-fruits and the harvest resembled each other?

Without doubt they did; but will Jesus Christ and his people resemble each other?—will they be of the same character?

Doubtless they will. The apostle says, "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. ii, 14. . . . "And as we have borne the image of the earthy, Adam, we shall also bear the image of the heavenly." Jesus Christ. 1 Cor. xv, 49.

How will this be brought about?

By the resurrection from the dead. Hence we look for the "Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii, 20, 21. We with Paul wait for the "adoption, to wit, the redemption of our body." Rom. viii, 23. . . . For "it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 John iii, 2.

Are there any other passages that teach that we are to be born again at the resurrection?

Yes; one very important text is found in Rom. viii, 29. Speaking of God, Paul says, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."

Does the Saviour call his followers brethren?

He does; he is "not ashamed to call them brethren." Heb. ii, 11. But what should you infer from the expression, "That he might be the first-born among many brethren?"

I must acknowledge that it looks reasonable that his followers will be born as he was—born from the dead, born by the resurrection; but are they not called the children of God now?

Yes; they are children by adoption, but not in the full sense of the word. The Saviour says of them who have a part in the first resurrection, "Neither can they die any more; for they are equal unto the angels; and are the children of God, being children of the resurrection." Luke xx, 36. Why do you suppose they are called "the children of the resurrection?"

It must be because they are brought into being the second time by the birth from the dead.

True; the first birth introduced them into natural life; the second, or birth from the dead, introduces them into life eternal. Now, they are the children of God by adoption; by the birth from the dead, they become so in the full sense of the word.

A PRAYER.

Lord, give me a spirit of prayer,
And wisdom to pray as I ought,
Endue me with patience to bear
Whatever may fall to my lot.

Lord, clothe me with patience and love,
And let me seem just what I am;
Descend, thou celestial dove,
And make me as mild as a lamb.

Lord help me to purge out the dross,
And cleanse me from all that is wrong.
That I may not shrink at the cross,
Which does to thy chosen belong.

Let praise and thanksgiving abound,
Which flow from my heart and my breath;
That I in the way may be found,
Which leads from the realms of death.

Let honesty, virtue and peace,
Be printed so deep in my heart,
That when earthly comforts shall cease,
My treasure shall never depart.

Let honesty, truth be my guide,
And may I be faithful and just;
With oneness in Jesus abide,
And share in the heavenly rest.

Make me to be simple and low,
And walk in humility's vale,
Where life, love and harmony flow,
And blessings that never will fail.

Thy presence, O God, I entreat,
My spirit completely resign;
Help me to be wise and discreet,
May love and submission be mine.

J. CURTIS.

Worcester Co., Mass.

A few thoughts on the Philadelphia and Laodicean Churches.

I noticed a piece in *Review* No. 23, Vol. VIII, under the title, "Watchman. What of the night?"

The subject referred to has been one of deep interest to me for some three months past. And did I know it to be the will of the Lord, I would be glad to write my firm convictions concerning what I believe to be truth on all points in regard to the Philadelphia and Laodicean states of the church. But at the present time I wish only to throw out a few ideas in relation to Rev. iii, 18-21.

I have for some time been led to believe that the message to the Laodiceans belongs to us; i. e., to those who believe in the Third Angel's Message, from many reasons which I consider to be good. I will mention two.

If the seven churches in Asia represent the seven states of the church, (which we have sufficient reasons for believing,) then the message to the angel of the church at Ephesus (which is the first) must refer to the primitive church; or to the first state of the church. The second message to the second state, the third message to the third state, and so on, till we come to the sixth state, which is the Philadelphia state, which, as I understand, we came to in 1844.

Now if I am right thus far, the seventh message, which is to the Laodicean, must refer to the seventh state of the church; for, mark, he is giving us a history of the church, or his people. The church, or God's people, are those who walk in the light of the present truth. At the present time it is those who are in the light of the Third Angel's Message. It cannot be the nominal churches; for they are cold, and became so by rejecting the former messages; and the same reason is sufficient to prove that it cannot be the nominal Adventists; for they as a body have rejected the Third Angel's Message.

2. The "white raiment," which I understand to be the "wedding garment," belongs to, and only to, those who believe in the Message. This I shall attempt to prove.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve that thou mayest see. As many I love I rebuke and chasten: be zealous therefore and repent. Behold I stand at the door and knock; if

any man hear my voice and open the door, I will come in to him and sup with him and he with me." This is the language of the True Witness to us.

1st. I understand that we, in 1844 came into a different age of the world, called a "dispensation of the fullness of times." Eph. i, 10. "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."

The great lever that moved the world in 1844 was the two thousand three hundred days, which marked at least four events: 1st, Sixty-nine weeks unto Messiah the Prince. 2d, Midst of the week, or sixty-nine and a half, to the ceasing of the sacrifice and oblation, the virtue of which ceased at the crucifixion of Christ. 3d, Seventy weeks which were determined, or cut off, for the Jews. 4th, The two thousand and three hundred days, reaching to the cleansing of the Sanctuary.

Now when we read of the *fullness* of times, how can we say "The fullness of times," until we arrive at "the fullness of times?" And we certainly did not arrive at the fullness of times until 1844.

2d. The gospel dispensation is called a dispensation of grace. Eph. iii, 2. The object of this dispensation is to gather to a oneness. Eph. i, 10. In the former dispensation we were to buy "wine" and "milk;" now it is "gold," "white raiment," and "eye-salve." Formerly we were to knock and have it opened to us; but now *he* knocks and we open to him. Compare Isa. lv, 1; Matt. vii, 7, 8; with Rev. iii, 20; Luke xii, 36; Song Solomon v, 1-6. What sense would there be in buying eye-salve to see, if there was not something more to see?

While the true Witness calls on us to buy gold, white raiment and eye-salve, he says, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me."

Again, 1 Pet. i, 19. "We have a more sure word of prophecy whereunto ye do well to take heed as unto a light that shineth in a dark place, until the day dawn and the morning star arise in your hearts." (Macknight.) In Rev. xxii, 16, we are informed that Jesus is "the bright and morning Star." Him that overcometh has the promise of the morning Star. Rev. ii, 26-28.

Now I wish to throw out a few ideas about the white raiment, and I will close. Matt. xxii, 11-13. "And when the King came in to see the guests, he saw there a man which had not on a wedding garment, and said unto him, How camest thou in hither not having a wedding garment? And he was speechless. Then said the King to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth."

This individual doubtless represents a class of individuals which are found "in" a certain place not having on a wedding garment, and in consequence of not having on a wedding garment are cast out and destroyed.

This wedding garment I understand to be the white raiment. Compare verse 12. with Rev. iii, 17, 18; xix, 14; xii, 3, and we learn what it is. Now the question at once arises, In what place is he found?

In the parable of Matt. xxv, we read, "The Bridegroom cometh, go ye out to meet him!" Mark the cry, Go ye out to meet him. Now here is order: 1st, They go out to meet him, and do meet him; and, 2d, they go in to the marriage. This point I understand made a fulfillment by a movement of the church similar to this in 1844. But did the church in 1844 make a move which answered to the going in to the marriage? I think not. Most thought probation ended. Some thought Christ came, &c. So it was that some thought one thing and some another. No one knew.

But when light on the Third Angel's Message dawned and we saw the light in regard to the Sanctuary, &c., then could we understand Rev. iii, 7, 8; then could we understandingly go in, or in other words, go in to the Most Holy Place by faith?

Hence it is thus: 1st, The midnight cry carries us out to meet the Bridegroom; while in the second place the Third Angel's Message carries us in by explaining the way. This is as I understand it thus far.

A theory of the Third Angel's Message never, no never, will save us, without the wedding garment, which is the righteousness of the saints. We must perfect holiness in the fear of the Lord.

Probably there has been no time that a theory of the Message has been understood better than now. I mean among those who believe. But yet it is a well-known fact that there is a great, yes, very great, lukewarmness throughout the entire church. Pride, popularity, a worldly-mindedness, &c., &c., are in the ranks of the remnant. They are rich in theory, but know not that they are poor, miserable, blind and naked. Hence the language, Buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, and eye-salve that thou mayest see.

I firmly believe that the loud cry to the Message is right upon us, and the knocking of Christ at the door of our hearts is begetting in us a cry which will result in the loud cry of the Message.

There will be a portion of us who are "in" who will not have on the wedding garment. They will realize their position when it will be too late. They will then rise up to open the door to the Beloved, but he will have withdrawn himself. They will seek him but cannot find him. They will call, but he will give them no answer. Song v, 6. Then he will say to the servants, Bind them hand and foot and cast them out; there shall be weeping and gnashing of teeth. Mat. xxii, 13.

STEPHEN N. HASKELL.

Princeton, Mass.

COMMUNICATIONS.

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

From Sister Ayers.

BRO. SMITH: It is with hesitation that I take the liberty to address you, being a stranger not only to the brethren generally, but partially to your peculiar views.

About twenty-eight or thirty years since, there was a great excitement in the vicinity where I lived in consequence of the prophecies being proclaimed, that soon the Saviour would return; and that the end of all things was near. Though I was then only ten or twelve years old, the idea of seeing my Saviour so soon thrilled my soul with emotions of pleasure. Though the prophecy apparently failed at that time, the impression remained; and often in my wanderings, my favorite lines would give vent to my pent up aspirations:

"How long, dear Saviour, O how long
Shall that bright hour delay?
Fly swiftly round, ye wheels of time,
And bring the welcome day."

When Wm. Miller's book was published it was read with interest; though I doubt the propriety or ability of man to fix a definite time. Our Saviour did not think it necessary to tell his disciples, though they inquired; but admonished them again and again to watch: "Watch lest that day come upon you unawares." The prophecies are fast fulfilling, and I have sometimes fondly hoped that I should live to see that blessed day.

About the year 1836, the claims of heaven compelled me to forsake the traditions of men, and "Remember the Sabbath." My motto from a child has ever been to believe and obey whatever the Bible taught me, though the whole world should oppose. Being only desirous of truth, I have tried, unbiassed, to bring each new theory advanced, "To the law and to the testimony," adopting such as stood the test.

I have never heard any of your people preach; have not even an acquaintance with them; but I have taken the *Review and Herald* about six months; and it comes like a dear friend, to call my attention from cares and toil, to look forward to that rest that remains for the people of God.

We feel lonely, being separated from all Sabbath-keepers, or those who take the Bible for their guide. How grateful would be the message of love and truth to our hearts, could we have the privilege that some of our brethren and sisters have, of sitting to listen from week to week to the words of life. Why cannot some of our brethren come this way? How can the people believe, that of which they have heard, nought, save reproach and denunciation? Truly that prophecy seems to be fulfilling, which says, "That day shall not come except there come a falling away first and the man of sin be revealed," &c.

Brethren and sisters, let us be careful to maintain an intimacy with the Judge, that we may be found friends and not enemies in that great day of reckoning.

Yours in hope.
Canton, Ill., Oct. 28th, 1856.

L. M. T. AYERS.

NOTE.—There are various prophetic periods given in the Scriptures which can be clearly located. Events are clearly given which mark their commencement, and hence we can tell definitely where they terminate. Were this not so, they would be useless; but we cannot believe that any part of revelation is useless. Our mistake lay in supposing that those periods reached to the coming of Christ, whereas they only brought us to events which immediately precede his coming; and in view of this light we contend that no one, from any data given in the Bible, can tell the definite time of Christ's coming. We believe that we are now in the patient waiting; [Heb. x, 36.] and we have this blessed assurance to encourage us, that "yet a little while, and he that shall come will come and will not tarry." We trust that the "fond hopes" of our sister as well as our own, will shortly be realized in meeting our coming Deliverer, and "beholding the King in his beauty."—E.

From Sister Greene.

BRO. SMITH: It is with feelings of deep interest in the cause of God, and with a heart of thankfulness to him for his mercies, that I am permitted to address these few lines to you as a sister of like precious faith.

I have often been cheered and revived when I have read from the pages of the *Review* the testimony of my brethren and sisters in favor of the cause of truth. I wish to add my testimony in the same cause; for, though the enemy is trying to impede its progress, it is nevertheless destined to go forward and accomplish its work, even the glorification of the Lord's name.

It is one year this present month since I first had light on the Third Angel's Message. I rejoice that I received the truth; for it gives me light on the past, the present, and the future. And I expect that by keeping the Commandments of God and the Faith of Jesus I shall with all the children of God receive an abundant entrance into the eternal city.

O that every one of God's children would speak in the language of David when he said, "O how love I thy law. Thy testimonies have I taken as a heritage forever; for they are the rejoicing of my heart. I have inclined my heart to perform thy statutes always, even unto the end. Thou art my hiding place, my shield. O God, I hope in thy word."

Your sister in hope of eternal life.

Wilson, N. Y.

NANCY D. GREENE.

Extracts from Letters.

Chas. Davis writes from Woodstock, Oct 11th, 1856: "Myself and family have been very much afflicted the past year; yet the Lord in his mercy has sustained us and brought us thus far, for which we praise his holy name. He does not afflict willingly nor grieve the children of men; but for our profit, that we may learn to trust in him. The friends of the cause have been good to continue my paper so long. I do not feel that I am one of the worthy poor, I feel very unworthy of such favors; but

my prayer is, that the Lord will comfort and support you in your ardent zeal for the cause, and the good of souls.

"The cause is dear to me. The Lord is doing up his last work. The Third Angel's Message is the last Message of mercy to be given to fallen man. When this closes, he that is holy will be holy still, and he that is filthy will be filthy still."

Bro. R. Miles writes from Plainfield, Ills., Oct. 1856: "I long to be where I can join hands with all the blood-washed throng. O brethren, be faithful. I believe the battle is soon coming between the 'two kingdoms' I have made up my mind that the brethren have the truth concerning the state of the church. O, Lord, arouse us from stupidity. I was glad to hear again the inquiry, Watchman, what of the night? Truly we want to know what of the night; also of the morning.

"I would be glad to have some one come this way and preach to us here in a large harvest-field, where laborers are few."

Sister S. Shaw writes from Brookfield, Vt., "Surrounded as I am by a wicked world, and worldly-minded professors, and friends that hate the truth, how prone I am to step aside to do that I should not; but I mean to be an overcomer, and stand on the mount Zion. The privilege of meeting with one of like precious faith rejoices my heart. Such has been my privilege the last week; and my heart feels strengthened in the truth of the Bible. I feel like pressing my way through. Jesus says, If they have persecuted me they will also persecute you."

Bro. Samuel Everett writes from Iowa City, Iowa: "We have several Sabbath-keepers in Iowa, but they are few and far between as yet. When we first came to this State, we did not know of any others but our family. But the emigration to the West is bringing some. We need them all over the State to reprove Sunday-keepers and Sunday-breakers, and to hold up the light of present truth.

"We want a single young brother to live with us at present, who loves the Sabbath of the Lord, and would like to live in the West. Such a one can write us on reading this. We would be glad to receive a communication from him. May the Lord strengthen you to perform your arduous labor of love."

Bro. Jos. Dudley writes from Canaan, Me.: "I can say with all my heart the *Review* is to me a welcome visitor, and I believe it is so to every lover of truth, although Satan, and wicked men, and seducers, are bent on its overthrow. Although Satan has come down with such mighty power, yet we have the blessed promise that they that trust in the Lord shall be as mount Zion which cannot be moved, but abideth forever. While we can feel that blessed assurance in our hearts that the Lord is for us, we have nothing to fear.

"I rejoice that even in these last days of peril and danger, the Lord is brightening up the prospect before us, and is confirming my hopes, increasing my faith, and enlarging my desires for holiness of heart. And while I now write, my heart flows out to God in praise that I ever heard the glorious sound of the Third Angel's Message, and the prayer of my heart is, that all the dear saints may commence anew to bind their life-preserver about them, (the Commandments of God and the Faith of Jesus,) with cords that cannot be sundered by Satan's fiery darts, that when the wrath of God shall burst upon an ungodly world, we may feel safe from fear of evil, having the Lord for our sun and shield. Although a thousand may fall at our side, and ten thousand at our right hand, yet it shall not come nigh us. Only with our eyes shall we behold the reward of the wicked.

"The ardent desire of my heart is, that the saints of God may as one arise and put on strength. For my heart's desire and prayer to God for Israel is, that

they might be saved. And having so many promises left for our encouragement, let us strive to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

Bro. H. M. Kenyon writes from Monterey, Mich., Oct. 27th, 1856: "I am still trying to keep the Commandments of God and the Faith of Jesus. I praise God that I ever had a mind to serve him. I feel to rejoice many times in the blessed hope of the soon coming of Christ. O shall I be one of that number which shall stand on mount Zion, and sing the song of Moses and the Lamb? I fully believe we are the Laodicean church, and I am determined to repent by God's grace assisting me. I feel like consecrating myself to God a living sacrifice. I want all upon the altar that I may do all his will."

Sr. P. A. Dorsey writes from Bath, N. Y., "My paper is a welcome and not a neglected visitor. Were it not for that and my Bible, I know not where I should go in my lonely moments. O the blessed hope and the precious promises! I want to endure hardness as a good soldier of Jesus Christ, having my face set as a flint towards Zion."

Bro. E. Gridley writes from Ulysses, Potter Co., Pa.: "In prospect of a soon coming Saviour let us hold fast to the promises of God, obey his commandments, and bear persecutions with patience. I feel that we have much need of patience in these last days of peril."

Sister Lydia A. Clay writes from Lincoln, Vt., "I thank God that my eyes were ever opened to see the light on the Third Angel's Message and the Commandments of God, that have been so long trampled under foot. I thank the Lord for what he is doing for his children in these last days; for we are truly living in perilous times—a time when we need on the whole armor of God. I am striving to keep the Commandments of God that I may have a right to the tree of life, and enter in through the gates into the City."

Bro. & Sr. Cyrus and Lois Wheelock write from McHenry, Ills., Oct. 26th, 1856: "Your paper which was sent us by the interposition of kind and generous friends soon after we had removed to this place from the East, has been cordially received by us, and we trust, read with true respect to the Bible truths which it contains; but as our means are limited at the present, we shall be obliged to request you to accept one dollar and to discontinue the paper until our means will enable us to comply with its terms. We enclose one dollar and our sincere thanks, trusting that you together with all our christian friends, will be more abundantly rewarded at the resurrection of the just."

[Bro. & Sr. Wheelock will pardon us for not complying with their "request," but continuing to send their paper free, until circumstances will allow them to aid in the cause according to their desire.—En.]

OBITUARY.

It becomes my painful lot to announce the death of my dear companion. After a long and painful sickness from the 11th of August last, she fell asleep on the 25th inst. Her disease was the same which she has had for years, a bilious habit. For her I mourn not as those without hope; for in her last hours she said all was light, all was peaceful. She fell asleep in Jesus I doubt not, and her full faith was that her coming Jesus will soon exclaim, Ye that sleep in the dust, awake! with my dead body arise!

Brother Hart preached on the occasion from Job xix, 25, to the comfort and instruction of the congregation.

ELON EVERTS.

Round Grove, Ills., Oct. 29th, 1856.

THE REVIEW AND HERALD

BATTLE CREEK, FIFTH-DAY, NOV. 6, 1856

Evangelizing the World.

THE General Agent of the American Tract Society thus writes:

"How great our privilege, how high our responsibility, beloved brethren, in having in our hands one of the mightiest agencies for good with which God has blessed the church and the world. More than two thousand different evangelical works in eleven languages, selected by thirty years' labor of the Society—the choicest productions of many of the most able and holy men of different denominations—the very cream of the gospel—free from controversy and sectarianism, adapted to all ages and classes, accompanied by 500,000 monthly numbers of the *American Messenger* and *Child's Paper*, all filled with thoughts that breathe, and words that burn—one hundred and eighty millions copies, exclusive of periodicals already sent forth on messages of love, and about 30,000 copies a day now being issued by twenty steam presses. These publications are scattered over our land and world, by many local auxiliary societies; by our five or six hundred colporteurs carrying the bread of life to our unevangelized masses; by nearly ten thousand voluntary colporteurs or monthly distributors in our cities and large towns, purifying those great centers and fountains of influence; by the pastors and members of our churches, by the missionaries on our frontiers, and by hundreds of missionaries and native converts in foreign and heathen lands. What friend of the Redeemer can fail to thank God and take courage when he sees such a mighty and holy agency encompassing and blessing the world?"

These are indeed powerful agencies, and, under ordinary circumstances, capable of producing infinite good. But the inquiry that spontaneously arises as we look abroad upon the world is, Where are their results? for it presents to us nothing but the mournful spectacle of growing worse and worse, and that continually. In view of the gigantic efforts, the good design, of which no one can question, put forth to arrest this decay of morality, how shall we account for this state of things? If there are already "ten thousand voluntary colporteurs in our cities and large towns," endeavoring to purify "these great centers and fountains of influence," why are they not purified? Why are they rather, according to the testimony quoted in another column, *rapidly descending to the level of Sodom and Gomorrah*? Do these queries admit of solution? They do; but only on the ground that the solemn voice of prophecy is now fulfilling, which says that in the last days perilous times shall come, and evil men and seducers shall wax worse and worse.

Now when any agency for good is brought to bear upon a community, and fails to arrest its downward course, it argues there, a bad state of morals and religion; and the more powerful the agency at work, if it produces no results for the better, the worse does it speak for the condition of that community. This principle holding good the world over, what shall we conclude when we behold the most enlightened portions of our globe, our own country not excepted, in spite of all the light of science and the gospel, fast sinking in every principle of morality, virtue and true religion?

He who foresaw the end from the beginning, has told us that goodness and virtue should gradually cease to find an abode in the hearts of men; that wickedness and vice in most hideous forms, should increase and flourish, till his little flock, scattered and few, would cry day and night for deliverance; and the exclamation was wrung even from our Saviour's lips, "When the Son of man cometh shall he find faith on the earth?" These declarations are drawing to their fulfillment. No agencies that man can employ, however powerful, can stem the tide that is setting in towards destruction. Truly broad is the way that leads to death, and many there be that go in thereat. All that we can expect is, that by earnest efforts in declaring the plain truth as it is, a few may be saved.

Letter from Bro. Holt.

BRO. SMITH: Permit me to add my testimony with those who believe the precious and sublime truths of holy Writ, which are peculiar to this generation. I hail with joy the weekly visits of the *Review*, which bears a bold testimony for those portions of truth. It is cheering to read the spirited epistles, and the humble confessions of some who have erred from the right path.

Dear brethren, I sympathize with those who are searching for the whole truth, and not only to know the

argument, but the power and sanctifying influence upon the heart. The latter I think is much wanting at present. We may have a knowledge of the present truth, and outwardly keep the Commandments of God and the Faith of Jesus, and think we are "rich, and increased with goods, and have need of nothing;" when, in fact, we are "wretched, and miserable, and poor, and blind, and naked."

Without the Spirit of truth burning in our heart, and shut up like fire in our bones, and burdened to be delivered, and holding the last Message of mercy in an indifferent manner, are we not lukewarm? I think I hear a response from many of my brethren, Yes, I have felt a lack in our preaching meetings, in our social and prayer meetings, in the family circle, and in our private conversation. O, there is not that fervent love for the brethren that once was, and my mind is occupied in the things of this world more than it was a few years ago. I would that the whole church were sensible of this fact. Shall we continue to go the way that all reformers have gone before us? Shall we let the love of the world, and the lust of the eye deceive us, and we lose the kingdom at last? God forbid, beloved brethren.

Let us heed the counsel of the true Witness. Buy gold tried in the fire, white raiment that we may be clothed, and anoint our eyes that we may see. You talk as though we were Laodiceans, and this counsel of the true Witness was addressed to us! Yes, I do believe that we who are in the Third Message with the Commandments of God and the Faith of Jesus, are the church this language is addressed to; and we cannot be too soon in applying for tried gold and white raiment, and eye-salve that we may see.

Let me entreat you as a brother to arise and come away from thy lukewarmness, and have faith that has been tried in the furnace, and quenched the violence of fire. God hath chosen you, poor, rich in faith, and heirs of the kingdom. White raiment, the righteousness of the saints. Eye-salve, a baptism of the Holy Spirit which will help us to see clearly the past, present and future. Let us go to the Lord in good earnest for these things; for he standeth at the door and knocks, and if we open to him immediately he will come in to us, and sup with us, and we with him.

The signs in the natural, moral and political world, all, tell us the day of trouble is near. The Third Message evinces to us that probationary time will soon end, and the chariot wheels of Him whose right it is to rule will soon appear.

"O let us be ready to hail the glad day."

G. W. HOLT.

Milan, O., Oct. 26th, 1856.

Conference.

Providence permitting there will be a general meeting of Sabbath-keepers in Monterey, Allegan Co., Mich., Commencing Friday, Nov. 14th, at 1 o'clock, P. M., and to hold over Sabbath and First-day.

The wants of the cause in Allegan Co. will be considered at this meeting. Bro. Joseph Bates is especially requested to attend.

In behalf of the church.

M. E. CORNELL.

To Friends in the West.

Bro. and Sr. White design spending several weeks in the West, and wish to be addressed at Round Grove, Whiteside Co., Ills.

Letters.

Mrs. S. Holmes, J. T. Ongly, J. W. Raymond, P. A. Dorsey, L. D. Parker, L. A. Langworthy, I. Trow, E. R. Seaman, B. A. & J. Philips.

Receipts.

Added 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 be given.

FOR REVIEW AND HERALD.			
L. Marsh,	\$2.00	ix, 1	D. E. Elmer, \$1.00, x, 1
H. Hilliard,	1.00	ix, 1	A. Loveland, 1.00, x, 1
A. H. Hilliard,	1.00	ix, 1	J. F. Case, 2.00, x, 22
C. Wheelock,	1.00	ix, 1	L. A. Clay, 2.00, x, 1
Wm. Gilmore,	1.00	ix, 3	J. Edgerton, 1.00, x, 1
E. Gridley,	2.00	x, 1	R. Coggeshall, 2.00, x, 1
S. Chase,	1.00	x, 1	S. Dunton, 2.00, xi, 1
E. S. Moltly,	1.00	ix, 1	H. M. Kenyon, 1.00, x, 14
H. Anderson,	2.00	ix, 1	J. E. Titus, 1.00, x, 1
E. Richmond,	1.00	xi, 1	J. Butchart, 2.00, xi, 10
E. B. Newton,	2.00	x, 1	A. Tuttle, 1.00, ix, 1
D. C. Babcock,	1.00	x, 1	J. P. Lewis, 1.00, ix, 1
L. M. Freeto,	1.00	x, 1	M. Slayton, 1.00, x, 1
C. Osborne,	1.00	x, 1	A. Lanphear, 0.50, viii, 14
P. Chaffee,	2.00	x, 1	J. G. Snyder, 2.00, x, 1
M. W. Steere,	1.00	x, 1	L. Steere, 1.00, xi, 1
E. Cobb,	1.00	x, 1	A. Byington, 1.00, x, 1
Wm. Camp,	2.00	x, 1	

TO PAY ARREAR ON VOL. VIII.—M. G. Kellogg \$1.

OFFICE RELIEF.—E. Cobb \$1.

REVIEW TO THE POOR.—A friend of truth \$5. D. C. Elmer, M. Philips, each \$1. C. G. Cramer \$1.50.

Business.

H. S. Gurney:—What are we to understand in regard to the money for Wm. Gifford? that it was ever sent to this Office? If so, when?

Mrs. L. D. Ayres:—We will continue your paper, and leave it with you to pay whatever and whenever your circumstances may allow.

H. Tyler:—Vernon, What State?

J. Snyder, Locke, N.Y., stops his paper owing \$2.

Books for Sale at this Office.

THE price set to each publication includes both the price of the book, and the postage, when sent by Mail.

HYMNS for those who keep the Commandments of God and the Faith of Jesus. This Hymn Book is designed to promote not only public worship, but also social and family devotions. It is a selection of Hymns expressing the faith and hope of the Church as set forth in the Scriptures of truth, free from the popular errors of the age. The Book contains 352 Pages, 430 Hymns and 76 pieces of Music. Price, 60 cents.—In Morocco, 65 cents.

Bible Tracts Bound in Two Volumes. These Volumes are of about 400 pages each, and embrace nearly all of our published Tracts. We are happy to offer to our friends the main grounds of our faith in a style so acceptable.—Price, 50 cents each.

Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.—184 pages. Price 15 cents.

The Sanctuary and Twenty-three Hundred Days, by "J. N. A." This work presents a clear exposition of Daniel viii and ix, shows what the Sanctuary is, and the nature of its cleansing. Price 12½ cents.

The Three Angels of Rev. xix, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. This work maintains the fulfillment of Prophecy in the past Advent movement, and is of great importance in these times of apostasy and peril.—148 pages.—Price 12½ cents.

Review of Crozier. This work is a faithful review of the No-Sabbath doctrine as set forth in the *Advent Harbinger* by O. R. L. Crozier. It should be placed in the hands of those who are exposed to that heresy.—Price 6 cents.

The Bible Class. This work contains 52 Lessons on the Law of God and the Faith of Jesus, with questions. It is peculiarly adapted to the wants of those of every age who are unacquainted with our views of these subjects, especially the young.—Bound 25 cents. Paper covers, 18 cents.

The Four Universal Monarchies of the Prophecy of Daniel, and the Kingdom of God, to which is added a condensed view of the 2300 days and the Sanctuary.—Price 8 cents.

The Sabbath. Containing valuable articles on 2 Cor. iii; Col. ii, 14-17. Who is our Lawgiver? The two tills of Matt. v, 18, Consistency, &c.—Price 5 cents.

The Law of God. In this excellent work the testimony of both Testaments relative to the law of God—its knowledge from Creation, its nature and perpetuity—is presented.—Price 12½ cents.

The Truth Found. A Short Argument for the Sabbath, by J. H. W. This is the best condensed work on the Sabbath extant. Price 6 cents.

Sabbath and Advent Miscellany. This work is composed of seven small tracts on the Sabbath, Second Advent, &c., and presents a choice variety for those who commence to seek for Bible truth. Price 10 cents.

The Bible Sabbath, or a careful selection from the publications of the American Sabbath Tract Society, including their History of the Sabbath. Price 10 cts.

The Atonement. This work opens a wide field of Bible truth, and will be found a valuable assistant in the study of the great theme on which it treats.—196 pp.—18 cents.

Man not Immortal: the only Shield against the Seductions of Modern Spiritualism. Without the great truth that man is not immortal, and that the dead know not anything, none are prepared to stand against wicked spirits in high places. We commend this work on the immortality question, as an able discussion of the subject.—148 pp.—12½ cents.

Last Work of the True Church.—Price 7 cents.

Perpetuity of the Royal Law.—Price 5 cents.

An Examination of the Scripture Testimony concerning Man's present condition, and his future Reward or Punishment. By this work is shown the unconscious state of the dead, and the final destiny of the wicked. In this work we consider all objections to the mortality of man and the death of the wicked fairly and fully met. Price 18 cents.

Why Don't you Keep the Sabbath? Extracts from Catholic works.—Price 5 cents.

Signs of the Times. This work presents the historical facts concerning the signs in the Sun, Moon and Stars, points out other signs of the soon coming of Christ, and contains an exposure of Spirit Manifestations.—Price 12½ cents.

A condensed edition of 32 pp., 5 cents.

History of the Sabbath.—Price 5 cents.

Address URIAH SMITH, Battle Creek, Mich.