

Advent Review, AND SABBATH HERALD.

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

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THE PRAYER OF YOUTH.

Our Father! wilt thou hear this prayer
Of sinful, erring youth?
We ask of thee thy watchful care,
And guidance to the truth.
O God! direct our wayward feet,
And lead us to the mercy seat.

We know that we have greatly sinned,
And well deserve thy wrath;
Yet, Father, spare; for thou art kind,
And much compassion hath
On those who trembling seek thy side;
For such as us the Saviour died.

We've tried to come, O Lord, for years;
But Satan's snares beset—
He whispered in our trusting ears,
"There's time, I'd go not yet."
We listened, Lord—turned from thy Word—
The "still small voice," no more was heard.

O Father, guide us to the brink
Of living fountains clear;
Where of the waters we may drink,
Believing—know no fear;
Then raise through faith our eyes above,
Rejoicing in a Saviour's love.

[Gen. Evan.]

ON KEEPING THE HEART. No. 8.

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

VII. The seventh season, which requires more than common diligence to keep the heart, is when we receive injuries and abuses from men. Such is the depravity and corruption of man, that one is become as a wolf or a tiger to another. And as men are naturally cruel and oppressive one to another, so the wicked conspire to abuse and wrong the people of God. "The wicked devoureth the man that is more righteous than he." Now when we are thus abused and wronged it is hard to keep the heart from revengeful motions; to make it meekly and quietly commit the cause to Him that judgeth righteously; to prevent the exercise of any sinful affection. The spirit that is in us lusteth to revenge but it must not be so. We have choice helps in the gospel to keep our hearts from sinful motions against our enemies, and to sweeten our embittered spirits. Do you ask how a christian may keep his heart from revengeful motions under the greatest injuries and abuses from men? I reply: When you find your heart begins to be inflamed by revengeful feelings, immediately reflect on the following things:

1. Urge upon your heart the severe prohibitions of revenge contained in the law of God. However gratifying to your corrupt propensities revenge may be, remember that it is forbidden. Hear the word

of God: "Say not, I will recompense evil." Say not, I will do to him as he hath done to me. "Recompense to no man evil for evil. Avenge not yourselves, but give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord." On the contrary, "If thine enemy hunger, feed him; if he thirst, give him drink." It was an argument urged by the Christians to prove their religion to be supernatural and pure, that it forbids revenge, which is so agreeable to nature; and it is to be wished that such an argument might not be laid aside. Awe your heart, then, with the authority of God in the Scriptures; and when carnal reason says, "My enemy deserves to be hated," let conscience reply, "But doth God deserve to be disobeyed?" "Thus and thus hath he done, and so hath wronged me;" "but what hath God done that I should wrong him? If my enemy dares boldly to break the peace, shall I be so wicked as to break the precept? If he fears not to wrong me, shall not I fear to wrong God?" Thus let the fear of God calm and restrain your feelings.

2. Set before your eyes the most eminent patterns of meekness and forgiveness, that you may feel the force of their example. This is the way to cut off the common pleas of flesh and blood for revenge: as thus, No man could bear such an affront; yes, others have borne as bad and worse ones. But I shall be reckoned a coward and a fool if I pass by this; no matter, so long as you follow the examples of the wisest and holiest of men. Never did any one suffer more or greater abuses from men than Jesus did, nor did any one ever endure insult and reproach and every kind of abuse in a more peaceful and forgiving manner; when he was reviled he reviled not again; when he suffered he threatened not; when his murderers crucified him, he prayed, *Father, forgive them*; and herein he hath set us an example, that we should follow his steps. Thus his apostles imitated him: "Being reviled, (say they,) we bless; being persecuted, we suffer it; being defamed, we entreat." I have often heard it reported of the holy Mr. Dod, that when a man, enraged at his close convicting doctrine, assaulted him, smote him on the face, and dashed out two of his teeth; that meek servant of Christ spit out the teeth and blood into his hand, and said, "See here, you have knocked out two of my teeth, and that without any just provocation; but on condition that I might do your soul good, I would give you leave to knock out all the rest." Here was exemplified the excellency of the christian spirit. Strive then for this spirit, which constitutes the true excellence of christians. Do what others cannot do, keep this spirit in exercise, and you will preserve peace in your own soul, and gain the victory over your enemies.

3. Consider the character of the person who has wronged you. He is either a good or a wicked man. If he is a good man there is light and tenderness in his conscience, which sooner or later will bring him to a sense of the evil of what he has done. If he is a good man, Christ has forgiven him greater injuries than he has done to you; and why should you not forgive him? Will Christ not upbraid him for any of his wrongs, but frankly forgive them all? and will you take him by the throat for some petty abuse which he has offered you?

But if a wicked man has injured or insulted you, truly you have more reason to exercise pity than revenge toward him. He is in a deluded and miserable state; a slave to sin and an enemy to righteousness. If he should ever repent, he will be ready to

make you reparation; if he continues impenitent, there is a day coming when he will be punished to the extent of his deserts. You need not study revenge; God will execute vengeance upon him.

4. Remember that by revenge you can only gratify a sinful passion, which by forgiveness you might conquer. Suppose that by revenge you might destroy one enemy; yet, by exercising the christian's temper you might conquer three—your own lust, Satan's temptation, and your enemy's heart. If by revenge you should overcome your enemy, the victory would be unhappy and inglorious; for in gaining it you would be overcome by your own corruption; but by exercising a meek and forgiving temper, you will always come off with honor and success. It must be a very disingenuous nature indeed upon which meekness and forgiveness will not operate; that must be a flinty heart which this fire will not melt. Thus David gained such a victory over Saul his persecutor, that "Saul lifted up his voice and wept, and he said to David, Thou art more righteous than I."

5. Seriously propose this question to your own heart: "Have I got any good by means of the wrongs and injuries which I have received? If they have done you no good turn your revenge upon yourself. You have reason to be filled with shame and sorrow that you should have a heart which can deduce no good from such troubles; that your temper should be so unlike that of Christ. The patience and meekness of other christians have turned all the injuries offered to them to a good account; their souls have been animated to praise God when they have been loaded with reproaches from the world. I thank my God, said Jerome, that I am worthy to be hated of the world. But if you have derived any benefit from the reproaches and wrongs which you have received, if they have put you upon examining your own heart, if they have made you more careful how you conduct, if they have convinced you of the value of a sanctified temper; will you not forgive them? will you not forgive one who has been instrumental of so much good to you? What though he meant it for evil? if through the divine blessing your happiness has been promoted by what he has done, why should you even have a hard thought of him?"

6. Consider by whom all your troubles are ordered. This will be of great use to keep the heart from revenge; this will quickly calm and sweeten your temper. When Shimei railed at David and cursed him, the spirit of that good man was not at all poisoned by revenge; for when Abishai offered him, if he pleased, the head of Shimei, the king said, "Let him curse, because the Lord hath said unto him, Curse David: who shall then say, Wherefore hast thou done so?" It may be that God uses him as his rod to chastise me, because by my sin I gave the enemies of God occasion to blaspheme; and shall I be angry with the instrument? how irrational were that! Thus Job was quieted; he did not rail and meditate revenge upon the Chaldeans and Sabeans, but regarded God as the one who ordered his troubles, and said, "The Lord hath taken away, blessed be the name of the Lord."

7. Consider how you are daily and hourly wronging God, and you will not be easily inflamed with revenge against those who have wronged you. You are constantly affronting God, yet he does not take vengeance on you, but bears with you and forgives; and will you rise up and avenge yourself on others? Reflect on this cutting rebuke; "O thou

wicked and slothful servant! I forgave thee all that debt because thou desiredst me; shouldst thou not have compassion on thy fellow-servant, even as I had pity on thee?" None should be so filled with forbearance and mercy to such as wrong them, as those who have experienced the riches of mercy themselves. The mercy of God to us should melt our hearts into mercy toward others. It is impossible that we should be cruel to others, except we forget how kind and compassionate God hath been to us. And if kindness cannot prevail in us, methinks fear should:—"If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

8. Let the consideration that the day of the Lord draweth nigh, restrain you from anticipating it by acts of revenge. Why are you so hasty? Is not the Lord at hand to avenge all his abused servants? "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth, &c. Be ye also patient, for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned. Behold the Judge standeth at the door." Vengeance belongeth unto God, and will you wrong yourself so much as to assume his work?—*Flavel*.

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THE SCRIPTURE AUTHORITY AND OBLIGATION OF THE SABBATH EXAMINED.

BY REV. W. M. O'HANLON, BURNLEY, LANCASHIRE.

(Continued.)

WE now advance to a consideration of the remaining part of this boasted argument of Paley, where he infers the non-existence of the Sabbath from the silence which, as he alleges, is maintained in respect to it—the absence "of even the obscurest allusion to it," from the mention made in Gen. ii, down to "the sojourning of the Jews in the wilderness."

Now, it did not require the sagacity of this acute writer to perceive that mere negative evidence is of little or no avail, in the face of that which is positive. If we have arrived at a just conclusion as to the import of the passage in the book of Genesis, and the somewhat extended record in the sixteenth chapter of Exodus, the total silence of the Scriptures on this point, during the interval, although it might cause surprise, should not be allowed to disturb our faith, if we profess to be guided in our deductions here, by those laws acknowledged, in the department of inquiry to which this question belongs. It goes far to neutralize all the force of any conclusion derived from such premises, to observe that, at times, the very silence of a document speaks volumes on behalf of the thing which is omitted; indicating, as it may do, the notoriety of it.

But had our author extended his investigations into the field of Old Testament story, as he was bound to do before he hazarded an argument upon such a basis, he would have discovered very remarkable parallels to the omission upon which he presumes so much. He would, for example, have found that there is absolutely not even a reference to the rite of circumcision (of which the Jewish people were so proud,) from the time of their entrance into the land of promise down to the days of Jeremiah—a period of at least eight hundred years—and that then it is referred to (Jer. iv, 4) simply in a figurative sense, in relation to the heart; while there is no account of the actual observance of the rite, or any further mention of it whatever, from the entrance into Canaan until we come to the record of the circumcision of John the Baptist, being a period of nearly fifteen hundred years and yet how minute, circumstantial, and extended is the history of these centuries, in comparison, with that of the earlier ages of the world. It has been generally admitted, that the institution of sacrifice was established immediately after the fall; and yet, during a period of fifteen hundred years, according to some computations, two thousand years according to others,—from Babel downwards to the flood,—we find no allusion to it. So, likewise, from the death of Moses to the death of David,

a space of four hundred and fifty or five hundred years, we have no mention of the Sabbath itself; which is the more remarkable when it is remembered with what solemnity it was enjoined, amid the glories of Sinai, and that it had become a special sign to the Jews of the relations into which they had been brought; and let it be added, that the records of this period are not wanting in circumstantial lineaments.

The student of sacred Scripture need hardly be reminded how very succinct and rapid, in general, are the notices both of the antediluvian and post-diluvian times onward to the exodus. Nor ought it to be imagined that it was the object of Moses, at the distance of so many ages, to supply a full and minute account of primitive institutions and customs. Whether he wrote from some existing records, under the guidance of inspiration, or whether his narrative is altogether and in every sense of the term an original, divine communication; it is clear that his design was, after the enunciation of the great fundamental principle of theism and the record of man's fall, to convey, by a few bold strokes and a few biographic sketches, the form and spirit of those primeval times, and to mark the footsteps of the chosen seed, until God had separated his people from the surrounding nations, and given them a "local habitation and a name" in the midst of the earth. Hence we find centuries upon centuries dispatched without more than the record of a line. A few pages carry us from the creation to the call of Abraham; and a few more, from that event until the enslavement of Egypt, when the ordinance of the Sabbath, in common with all other Divine ordinances, must have fallen, almost, if not altogether, into disuse. Certainly, as Paley remarks, we do not find "any permission recorded to dispense with the institution during the captivity of the Jews in Egypt, or on any other public emergency. This would, indeed, have been a strange and unparalleled procedure upon the part of Jehovah; and to suppose that the absence of it supports this writer's design, is to betray (to say the least) most remarkable inattention. God, in the government of his creatures, is not wont to repeal his statutes, or to grant formal dispensations, though he doubtless measures individual responsibility upon the scale of individual means and opportunities.

It is fully admitted that there is no direct mention of the Sabbath in these early memorials. But neither is there any allusion to any set time whatever, especially set apart for the more immediate worship of God, during all the extended period represented by these memorials. Yet we cannot suppose that the pious posterity of Seth before, and the pious posterity of Shem after the flood, lived without the observance of such seasons; or that religion could have been preserved in the world, in the absence of such fixed times for the study of the Divine character and claims, and the cultivation of the spirit and habits of devotion. The sum of human nature is the same in every age; and we may fairly argue back, from the admitted necessity of such regularly recurring services in our own day, to their necessity in the earlier patriarchal eras of the world's history.

But while there is no direct mention of the Sabbath, there are statements of such a character as are always deemed peculiarly valuable in the authentication of such facts as lie beyond the sphere of ordinary observation. Broad and palpable coincidences might be contrived and adjusted for the express purpose of investing a narrative really fictitious with an air of verisimilitude; but the indirect and incidental references to which we now point, are the more valuable because of the improbability of their having been made with any such design. And it might have been supposed that the author of the "Horne Pauline" would have given greater weight to this species of evidence; for certainly it would require only the due application of the principles which he employs in that incomparable work, to elicit much important confirmation of the existence of a primeval sabbatic ordinance.

Thus, in Gen. iv, 3, 4. Cain and Abel are represented as bringing their offerings to the same common altar; and this is said to have taken place "in

the process of time," or, as the Hebrew terms might be rendered with greater propriety, and in consonance with their usage elsewhere, [see Job vi, 11, xxviii, 3; Eccl. xii, 12; Gen. viii, 6; xli, 1; Hab. ii, 3; Dan. viii, 17; xii, 13,] "in the end of days;"—a mode of expression which seems to indicate here a fixed and definite period, when men were wont to recognize by some outward and visible means, their dependence upon God, and to render to him the homage which is his due. In like manner do we perceive still more specific references bearing upon this subject in the narrative of the flood, which is somewhat more extended and minute in its delineations. In Gen. vii, 4, it is written, "For yet seven days and I will cause it to rain upon the earth forty days and forty nights;" and it is added in the tenth verse, "And it came to pass after seven days, that the waters of the flood were upon the earth." Then in Gen. viii, 10, it is said, "He stayed yet other seven days, and again he sent forth the dove out of the ark;" and in the twelfth verse it is added, "And he stayed yet other seven days and sent forth the dove, which returned not again unto him any more." So also in the account of the burial of Jacob, Joseph and his brethren are described [Gen. l, 10] as mourning "with a great and very sore lamentation" for their father "seven days." And in Ex. vii, 25, we read that seven days were fulfilled after that the Lord had smitten the river."

This is the place to notice also the fact, that this septenary division of time becomes the basis of many Scriptural symbols in the writings both of Old and New Testaments. Those which belong to the ages subsequent to the journey of the Israelites into the wilderness, might be understood as drawing their significance from the events which then occurred, and cannot therefore be so confidently employed in this argument. But let the following passage be examined, and it will be seen that the number seven had become emblematical and sacred before the Mosaic period: Gen. iv, 15, 24; xxix, 18, 20, 27, 28; xxxiii, 3; xli, 2-7. We omit the language of Balaam and the act of Balak, [Num. xxiii, 1, 29,] lest it should be supposed these were derived from more recent transactions, though this it would be impossible to prove. And we omit Job i, 6; ii, 1, 13, since the age of the author of this book is a matter of doubt and controversy. Enough however has been adduced to demonstrate that some septenary arrangement existed from the beginning, being recognized both as a fact and as the foundation of a symbol, before the establishment of the Jewish economy or the promulgation of the Jewish code. Moreover it is impossible to read the portions of Scripture adverted to above, without perceiving the artless and undesigned character of the allusions; that incidental air and manner upon which Paley, in common with all who have examined the laws of evidence, have been accustomed to lay so much emphasis.

Now, how are we to understand the notices of this division of time, thus pervading the early narratives of the Bible? What meaning must we attach to a week? Where shall we discover its archetype and model? To us nothing seems more obvious than this, that finding its origin in the creative process, and the consecrated day by which the close of that process was signalized, the rest and sanctification of the Sabbath would form an essential and integral part of the very idea and practices of this measured, rotary period. Six days' work and one day's hallowed rest;—is not this the conception, the very ideal of the scriptural week? And if six days were to be given to labor after the divine pattern, surely the seventh would be assigned after the same exemplar to repose; and among the goodly seed it would not be wanting in its appropriate celebration and peculiar use. What, then, becomes of Paley's assertion, that there is not "even the obscurest allusion" to the rest of the seventh day in that section of the Scriptures which has thus passed under review? This cannot be maintained without impairing and dismembering the week, and viewing it in a light altogether different from that by and in which none we can learn its true history, trace its rise, or even comprehend its nature and import.

We have thus examined at some length, and with some care, the views of this celebrated writer upon the question of a primeval Sabbath, and, if we do

not greatly mistake, their inconclusiveness becomes more evident the more closely they are investigated.

It is the opinion of Hengstenberg also, that the Sabbath was first ordained in the wilderness, and that it was essentially a Jewish rite. But we are wholly at a loss to perceive the soundness of the foundation on which he has built this opinion. There is far too much of the *a priori* style of reasoning pervading this attempt to explode the doctrine of a primeval Sabbath. He says:

"The rest to which, with adorable condescension, God invites us by his own example, presupposes work—hard, oppressive work—which tends to draw away from God. Rest is the remedy for the ills which are inseparable from this toil. If anything is clear the connection between the Sabbath and the fall undoubtedly is. The work which needs intermission, lest it should endanger the divine life, is not the cheerful and pleasant occupation of which we read in Gen. ii, 15, but the oppressive and degrading toil spoken of in the following chapter, work in the sweat of the brow upon the earth, which brings forth thorns and thistles." (See "The Lord's Day," by E. W. Hengstenberg, Doctor and Professor of Theology at Berlin.)

It is in this unwarrantable manner that this writer endeavors to set aside the idea of a paradisaical appointment of the Sabbath; and having done so, he then proceeds to make the language of Gen. ii, 3, speak of a future event, asserting that it "simply mentions the divine intention that the seventh day shall be sanctified." Now whatever indefiniteness there may be in the past tense of the Hebrew verb as to the precise time when the action terminated it will not be doubted by any one at all acquainted with the Hebrew language, that the converse power of *Vav* compels us to understand this passage as pointing to an act really and truly accomplished; nor are we at liberty thus to set aside well known and established grammatical laws, in accommodation to preconceived theories. With such arbitrary modes of procedure, we can have no sympathy.

At what exact period Moses penned the narrative of the creation, we cannot determine with any precision, but in all probability, it was after the giving of the law: so that the fourth commandment would have its place on the table of stone, and set forth the fact of God's resting on the seventh day and sanctifying it before this most extended account of the creative process found its place on the page of inspiration. This has not been sufficiently considered, even by some of the ablest advocates of a primeval Sabbath. And hence we find Dr. Wardlaw, in speaking of the terms of the fourth commandment, adding, "It is as clear as day, that in the terms of the reason annexed, there is a reference to the terms of the history;" and he proceeds in his essay on the Sabbath to argue apparently on the assumption that the narrative of the creation in its present authoritative, inspired form, had an existence prior to the promulgation of the decalogue. This certainly cannot be maintained; nor is it at all necessary to take such a position. It is sufficient for our purpose to affirm that, at whatever date Moses wrote, he wrote with the view that his words should be interpreted according to the laws that determine the import of historic Hebrew records. But, without the total abandonment of such laws, we cannot understand these words as describing the future, although it is of course the future form of the verb which is employed; with the prefix, however, already referred to, changing this, as the other portions of the narrative, into past time.

The only plausible mode in which the verbal criticism can be brought to favor this side of the question, is, that Moses, writing after the actual establishment of the Sabbath, as a Jewish ordinance, and having in his mind the reason assigned in the fourth commandment, might refer to the blessing and sanctification as having recently occurred, though grounded upon a transaction long anterior. Thus, as the Hebrew language had but one past tense, and this of necessity indefinite, the verse might be rendered,

*It is hardly necessary to refer the reader, in connection with so elementary a matter, to any authority. But for a statement of the power and use of the *Vav* with preterite and future, in historical records the learner may profitably consult Rodiger's edition of Gesenius' Hebrew Grammar.

"God has blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made."

The objection, however, to this mode of interpreting the passage, is strong. The sacred historian had just adverted, in the previous verse, to the fact of God's resting from all his work at the close of creation. Nothing, then, would seem more obvious and natural than that whatever human observance he had founded upon this, should exist from the beginning, instead of being introduced so many centuries afterwards; and besides, as thus incorporated with the story of creation, only that interpretation of the statement which recognized this historic and chronologic link of connection, could be deemed by the inspired writer, as likely to be one which would be permanently assigned to his words. Had he been writing merely for contemporaries, the supposition might have been allowed to have some weight; but in a document designed for the instruction of all future ages, it is not at all probable that he should have been permitted to adopt a style so calculated to mislead all but the few initiated into the special knowledge of the assumed Jewish origin of this sacred observance.

We have to observe also that there is little consistency in the views advocated by Hengstenberg. He considers that the Sabbath law had strict relation to, and was needed by, man in his fallen state; and yet, according to the doctrine he supports, it was not established for ages after the race had come into the circumstances which demanded this weekly respite from oppressive toil. In this aspect of the question, what reason could there exist for the appointment at the period of the departure from Egypt, which did not exist from the time when the penalty of man's fall began to operate? To the silence, or the alleged silence, of the sacred writer as to any sabbatic observance before the exodus, upon which Hengstenberg as well as Paley fixes, allusion has been made. Nothing need here be added, unless that the absence of any specific reference is more easily understood when we remember that the history was written at so late a period, and rather, as it would seem, as a general introduction to the details of the economy now established, than as a professed account of the various institutes and customs of the earlier patriarchal eras of the world.

In the analysis which this author has given us of the sixteenth chapter of Exodus, containing, as he believes, the first introduction of the Sabbath, we find not a little which appears arbitrary in interpretation. He assumes that the rulers could have felt no astonishment or perplexity at the double portion of manna on the sixth day, "if the Sabbath had been already known and observed." But is not their perplexity (their astonishment is nowhere either implied or expressed) sufficiently explained by the contrariety of the fact that they reported to the direction which their leader had so expressly given, and which made no exception whatever; and also by the universality of the event throughout the whole camp; which indicated, as we have ventured to suggest, a divine interposition in the circumstance? Nor do we think that much importance attaches to another point on which he founds his argument; namely, that "notwithstanding the instructions of Moses, some of the people went out on the Sabbath to gather, showing how difficult it was, at first to conform."

Certainly if disobedience and rebellion could be any proof of the novelty of precepts and laws, few of those given to the Israelites could be deemed old, at any stage of their national career, however founded, too, they might be, upon principles coeval with the race; and the difficulty of conformity was felt, and manifested throughout every period of their history. It was the complaint of God in the days of Ezekiel, that the people had despised his holy things, and profaned his Sabbaths. Chap. xxii, 8. So that to build upon such a foundation as this, is to jeopardize, in no ordinary degree, the soundness and stability of the superstructure; more especially when we recall what has been already noticed, that the Most High rebuked the daring impiety of these Sabbath-breakers in the wilderness, by exclaiming, "How long refuse ye to keep my commandments and my laws?"

On the whole, we are constrained to believe that had not this celebrated author been under the influence of a foregone conclusion, he would never have regarded the grounds he presents as sufficient to disprove the existence of a primeval Sabbath.

(To be Continued.)

DEMOCRACY OF THE BIBLE.—Christianity, avoiding anarchy on the one hand and despotism on the other, sets the race on a path of unlimited advancement. It pronounces all men equal. In express terms, the Christian revelation declares all nations of the earth to be of one blood; it pronounces all men equally the subjects of one King; it makes the value of the soul infinite, and shows no difference between the worth of that of a beggar and that of a prince.

Look into the stable at Bethlehem on the night when crowned sage and humbled shepherd knelt by the cradle of that babe who was their common king. Do you see in that spectacle the bond of an essential quality uniting all ranks, and making the regal purple and the peasant's russet, faint and temporary distinctions?

Well might Coleridge say, that the fairest flower he ever saw climbing around a poor man's window, was not so beautiful as the Bible he saw within. If all classes forsook the gospel, one might expect the poor, the hard-toiling, the despised to cling to it.

Whatever Christianity may have become in our churches and in our times, the great class of the workers can find in its aspects no excuse for abandoning itself, unless they can show that the churches have re-written the Bible; unless they can allege that it no longer exhibits the divine Founder of Christianity preaching to the poor, companying with publicans and sinners; unless they can show that it was the sanctioned usage of apostolic times, to honor the rich in the christian assemblage; unless, in one word, they can deny that the gospel holds forth to every man the prospects of being a king and a priest to God.—*Anon.*

A Bible Illustration.

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." I Cor. ix, 26.

In order to attain the greater agility and dexterity, it was usual for those who intended to box in the games, to exercise their arms with the gauntlet on, when they had no antagonist near them, in which a man would, of course beat the air. In the foot-race, the runners, of whatever number they were, ranged themselves in a line, after having drawn lots for their places. While they waited the signal to start, they practiced, by way of prelude, various motions to awaken their activity, to keep their limbs pliable, and in a right temper. They kept themselves breathing by small leaps, and making little excursions, which were a kind of trial of their speed and agility; in such exercises they might be said with great propriety to run uncertainly, toward no particular point, and with no direct or immediate view to the prize. But these allusions occur in the declaration of the apostle: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." He did not engage, in his Christian course, as one doubtful in himself whether, in pursuing the path of duty, he should have the honor of being crowned at last or not; as they are, who know that one only receives the prize; nor did he exercise himself unto godliness, like boxers or wrestlers, who some times fight in jest, or merely to prepare for the combat, or to display their strength and agility, while they had no resistance to encounter, no enemy to subdue, no reward to merit; but he pressed on, fully persuaded that, by the grace of God, he should obtain an incorruptible crown from the hands of his Redeemer.—*Paxton.*

PEW RENTS IN NEW YORK.—A writer from New York complains that there is hardly a church left in that city, which men of moderate means can attend; and that there are hundreds of families, genteel but not wealthy, who are without church or society, because they cannot afford to pay the pew rents. Those who put the expenses of public worship above the reach of the average of society, do society and religion a substantial and enduring wrong.—*Ex.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. DEC. 11, 1856.

ONE YEAR AGO.

ONE year ago the present arrangement on which our paper is published was commenced at this place. It then labored under various, and some of them heavy, embarrassments. It had become evident to Bro. White and others, that, as an organ of the church, the Review was not founded upon a proper basis. The move was made to establish it here, according to the plan upon which it is now issued; and should we consider this an experimental move, we can now say that the experiment has for one year been tried, and found successful. In view of this, as from the present stand-point, we take a retrospect of the past year, we cannot withhold an acknowledgement of our gratitude for the blessings that have attended us.

The Review may now be considered to be firmly established. The heavy bills which had then necessarily accumulated upon our hands, have nearly all melted away before the benevolence of our friends; and the present volume, through the promptness of very many in renewing their subscriptions, starts off with a degree of energy and vigor which will compare favorably with any previous period.

While it may be our lot, dear brethren and sisters, to serve you in the capacity of editor, we shall endeavor to do so cheerfully, maintaining an anxious solicitude for the good of the cause, and the salvation of souls; while at the same time, we can but crave your indulgence for our failings, which we are well aware are neither few nor small.

During the past year unfavorable circumstances have compelled us a few times to be a little irregular in the weekly issue of the paper; but such contingencies we trust will not exist in the future, to interrupt its regular publication.

Our "heart's desire" shall constantly be, that both the Review and the church, may exhibit from day to day, more strength, more vigor, and more spirituality, as we hasten on towards the close of this final work.

THE LAST WAY-MARKS.

WE are not treading upon fanciful or imaginary ground when we seek from the scriptures of truth, the evidences of the approaching end of the world. All along the stream of time, God has set up way-marks of the final consummation, to arrest the attention of the heedless, and to comfort and encourage the believing. If we pay no attention to these, if we heed not the warnings given, if we shut our eyes to the light of the Word, then may we justly be ranked with those who were condemned by our Lord because they knew not the time of their visitation. Luke xix, 44.

But it is not our design in these remarks to go into a lengthy exposition of the signs of the times, but only to call attention to the place we occupy in some of the important chains of prophecy that lead us to the end. We believe that we have reached the last link to be fulfilled this side of the close of probation, in the series of predictions which we will now specify.

1. In the development of the kingdom of Rome centers the last fulfillment in this world of three important prophecies of the book of Daniel.

1st. Rome is the last universal kingdom symbolized by the great image of Dan. ii. First, Rome in its consolidated form; second, Rome in its weak and divided state. "And whereas thou sawest the feet and the toes part of potter's clay and part of iron, the kingdom shall be divided." We are now passing down the swift current of time thirteen hundred and seventy-three years this side of that division; for it

was between the years 356 and 483 that it took place; and yet "in the days of these kings shall the God of heaven set up a kingdom." Whether many years can now elapse before the establishment of that kingdom which the saints shall possess, all can judge for themselves.

2d. Rome under the second symbol of a beast dreadful and terrible, [Dan. vii.] has fulfilled all its specifications. The ten horns have arisen; the little horn plucking up three of the others in its development has held its sway the allotted space of a time, times and dividing of time; the Papacy has multiplied its acts of arrogance, till the great outline which prophecy gave, is completely filled. What did Daniel see next? "I beheld till the beast was slain and his body destroyed and given to the burning flame:" an event to which Paul looked when he spoke of that "Wicked," whom the Lord should consume with the Spirit of his mouth, and destroy by the brightness of his coming. 1 Thess. ii, 8.

3d. Rome under the third symbol of a little horn waxing exceeding great, [Dan. vii.] in order to the complete fulfillment of the prophecy, is only waiting to be "broken without hand."

2. In the course of events revealed to us in the thirteenth of Revelation, it is no less evident that the closing scenes are at no great distance. The last events there marked out to transpire in time, are the rise and actions of the Two-horned Beast. Sustained in our view by evidences which cannot be set aside, that this is a symbol of our own country, we already see it developed before us. So completely have the United States in their rise and progress answered to the symbol of the Two-horned Beast, that an infidel might be tempted to believe as Porphyry said of the book of Daniel, that the prophecy was written after the events transpired. The Two-horned Beast, as a beast, is already come to full maturity. There yet remain a few acts to be performed by him, which he will not be slow to do when the saints come up to their high privilege; and his course is then finished. What did John next behold? A glorious scene: "I looked, and, lo, a Lamb stood on mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

3. Our relation to the future is shown us again in the messages of the three angels of Rev. xiv. The first angel goes forth with the everlasting gospel. Many of us were eye-witnesses of his work. The second follows him. We have witnessed this also. The third follows them with his fearful warnings against the worship of the beast and his image, his recognition of those who keep the commandments of God and the faith of Jesus, and the blessing for those who die in the Lord from henceforth. Is this message now sounding in our ears? In a plain series of prophetic events have we seen three great moves, obedient to the voice of prophecy, follow on after each other in their appointed order? This we cannot doubt. What then is the next event in the series? Mark it well. Three links in the chain are comprehended in the past and the present. But the prophecy does not leave us here. What next? "I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." None can fail to recognize the event which is brought to view under such a symbol as this; nor can we be at a loss therefore to know the event that most claims our attention, and demands for its approach a speedy preparation.

4. Again, the course of the church, down to her final triumph, is shown in Rev. ii and iii. The declarations of the Scriptures, and our actual condition as a people, are enough to set it home upon every mind that we are in the seventh and last state there brought to view. What is the very next scene beyond this? The overcomers sitting with Christ on his throne.

The warning of the Third angel, and the message

of the True Witness, the one to the world, and the other to the church, must strike every one as being peculiarly appropriate for the last to be given. In the final note of alarm which mercy sounds to a rebellious world, and a lukewarm church, we might expect to find terms employed, and scenes presented, terrible in proportion to the crisis of which they are designed to warn us. And it is even so. Point to a more fearful judgment, brought to view in the word of God, than that presented by the Third Angel. It cannot be done. And what severer threat could the Lord give his lukewarm people, than that he would spue them out of his mouth? Can a more utter and terrible rejection be conceived of? If the warning of the Third Message does not induce some to turn from the worship of the beast, and if the rebuke and counsel of the True Witness do not arouse some from a drowsy church, then may we despair of ever seeing a people prepared for the events before us.

Another consideration may be drawn from the Saviour's parable of the wheat and tares. Matt. xiii: "Let both grow together until the harvest; and in the time of harvest, I will say unto the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Is not the hindering of the tares fulfilling before us in the formation of almost numberless secret societies, and other combinations, bound together by oaths and pledges of every kind? Says the *British Messenger*, "Our day is amazingly prolific of unlooked-for combinations. . . . We have persons of nearly every form of unbelief banded together, under the colors of secularism, for the purpose of sapping the foundations of religion, and of diffusing throughout the working population of the country, the demoralizing and soul-destroying tenets of infidelity. And we have individuals of every creed and church, joining together to offer united and determined resistance to the progress of social evils and ecclesiastical intolerance, persecution and tyranny."

This was the language of the *British Messenger* two years ago; and there certainly has been no decrease of such combinations since that time. Thus the wicked are being gathered into bundles to burn; and what comes next? "Gather the wheat into my barn." Matt. iii, 12.

From these few considerations alone, it is evident that we are passing the last way-marks on our journey heavenward, the last milestones this side the city; and what are our emotions, as we think upon these things? We can readily imagine how unwelcome the news of the Saviour's approach is to those who love him not. To those who are placing their affections on things on the earth; who are laying up treasure here, forgetful of the true riches; who are laying plans for enjoyment far in the future which they would be unwilling to have interrupted by the coming of the Lord;—to such we can readily imagine, it is unwelcome news. But it is not so to the believer. No genuine pilgrim was ever sorry to learn that he had almost reached his journey's end; no wandering exile was ever sorry to learn that he would soon return to his fatherland; no one, long separated from a beloved friend, was ever sorry to learn that he would meet him soon.

So it is with us. We can behold with joy the final way-marks of our journey. We can look up and lift up our heads, knowing that our redemption draweth nigh. The nearer we draw to the banks of deliverance, the more may we become lost to this world, having our affections on the world to come; the more may we forget the evils of the present, in anticipation of the joys of our future home.

Let these considerations renew our courage. Let us give no quarter to any scheme that would lead us to pause for a moment in the great preparation. The few moments that now intervene between us and the coming of the Just One, are fraught with eternal interest. Let not one run to waste, or, worse than that, be misspent. Says the Lord, "Have I not com-

manded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Josh. i, 9.

WHERE ARE WE?

To the mariner and traveler this is a question of the deepest interest. To those who are following down the track of prophecy, and believe that the present is the period of the Third Message, the question, Where are we? is of the most thrilling interest. Believing that prophecy has marked definitely the way, we must regard this inquiry as reasonable and indeed scriptural. We believe it to be the privilege of the church of God to inquire, "Watchman, what of the night?" and to make the inquiry, too, with the expectation of receiving an answer which will point out the time of night.

The great object of the book of Revelation seems to be to show the christian traveler his whereabouts on the highway of time. This is faithfully done by the many chains of prophecy in that book, which span the period of the fourth universal empire. Thus we have line upon line, line upon line, that the highway may be definitely marked, each link in these prophetic chains answering as a way-mark.

And, perhaps there is no chain of prophecy so richly fraught with interest and instruction, and which shows so definitely our present position and duty as the testimony to the seven churches. Six of those churches are in the past. Every brother and sister who was in the past great Advent movements, can clearly see the church of brotherly love, The Philadelphia church, in the past; therefore we now occupy the period of the Laodicean church. And what a perfect description of our present state is the testimony to the Laodiceans! Read it again with care and reflection.—

And unto the angel of the church of the Laodiceans write; These things saith the Amen; the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

Reader, go to the New Testament for the standard by which you may safely compare the work and condition of the present church. Look to Jesus as a perfect pattern, and to the apostolic church as being nearest right. Read the acts of the apostles if you would form correct ideas of the zeal and good works which become the christian church. And when you have done this, you will no longer hesitate to apply the dreadful description of the Laodiceans to the professed believers in the Third Message. But blessed be God, there is hope in our case if we yield obedience to the closing portion of the testimony, to the Laodiceans as follows:

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 as 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 will sup with him, and he with me. 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. He that hath an ear, let him hear what the Spirit saith unto the churches.

Here is language to the poor Laodiceans the most affectionate and touching. The Son of God counsels his erring people. He declares himself standing at the door knocking. He waits for us to open the door and let him in. He is represented as seeking an opportunity to do us good, though we have been so unfaithful, and in the end, seat us by his side on his throne, if we will overcome.

In this testimony to the Laodiceans is our condition described, and the most dreadful threatening given if we continue in a lukewarm state. This should stir us to action. It seems enough to arouse the most stupid. But, in addition to this, the testimony closes with the most affectionate entreaties from the Son of man. He holds out the greatest inducements to his erring children to overcome. O the boundless love of Christ! if we overcome he will exalt us to his dazzling throne, and

"Mid the endless years we then shall prove
The matchless depth of a saviour's love."

But that professed brother or sister who will not be stirred to action by the fearful warning in the testimony and whose heart is so unfeeling as not to be moved by the entreaties of the dear Saviour, and the glories which he holds out, must be already standing on the very brink of perdition. Says Christ, "I will spue thee out of my mouth."

That we are now in the period of the Laodicean church is generally believed by the readers of the Review. But few will reject this position. The light on the subject has come. True-hearted believers will see their real condition, and will buy "gold," "white raiment" and "eye-salve." It will cost them all they have. They will repent with zeal. They will open the door and let Jesus in. And they will hold communion with him. Then there will be power with the church of God. While those who do not act upon this testimony will be spued out of the Lord's mouth. We have come to the forks of the road: which will we take? We most solemnly believe that the time has come for the loud cry, or strong movement, of the Third Angel to take its rise. If not now, when will it?

Some have reasoned like this: that as persecution has ever been necessary to cut the church loose from the world, and to secure her purity, and to lead the church to be zealous of good works, we must wait till the oppressive hand of the two-horned beast moves the church out to give the Message in power. But be assured that the two-horned beast will be quiet while the church remains stupid and drunk with the spirit of the world. When the church cuts loose from the world, and moves out in works in harmony with its profession of faith, so that God can work in mighty power, then will the two-horned beast move in his acts of oppression.

What stirs the wrath of the dragon? Let the Revelator answer: "And the dragon was wroth with the woman, (the church,) and went to make war with the remnant of her seed, (the christians of the last generation,) which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17. It is keeping the Commandments of God, and possessing the testimony of Jesus Christ which stirs the dragon. Let the church sleep on, and the dragon will remain quiet. But let the church obey the testimony to the Laodiceans, open the door and let the Saviour in, then go forth with strength with the Commandments of God, and having in possession the testimony of Jesus Christ, (the spirit of prophecy, Rev. xix, 10) and you will see the work and war of the dragon.

We have ever believed that it would be light upon the fulfillment of prophecy, which applies to the present condition of the church, that would give the work a fresh impetus, and commence the great movement of the Message. And we now believe the way prepared for the work to commence. But what a scene of humility before God, and consecrating all to him, Commandment-keepers must pass through before Jesus will come in and sup with them and they with him, and they be prepared to participate in the closing work of the last Message of mercy.

The church in this vicinity receive the testimony to the Laodiceans, and, we think, will move out and act upon it. We have some most solemn and powerful praying seasons; and God is giving us strength

and health far beyond our expectations. Praise his holy name!

J. W.

Round Grove, Ills.

THIS MORNING.

THE experience of this morning has been most blessed and encouraging. We bowed with Bro. Everts and family at the altar of prayer with some depression of spirit. Infirmities and afflictions seemed to press heavily upon some of our praying circle. Others, by self-examination, and seeking to be zealous and repent of past lukewarmness, felt that there was but little hope in their case. But the Spirit of the Lord came down upon us like the gentle dew, or "rain upon the mown grass." How reviving to the fainting soul! We were made very free in the Lord, and to look forward with pleasing hope to that time when the people of God should hear the voice of Jesus now knocking for admission, and should open the door and let him in to sup with them, and they with him. Strong petitions were put up for the fainting flock scattered abroad, especially for those whom God has called to preach his Word. Many of these dear servants of God have well nigh fainted in the work as they have seen the church growing worldly, proud, covetous, and almost destitute of the Spirit and some have left the work to labor with their hands to support their families. "O God, put the testimony to the Laodiceans into the minds and hearts of these thy servants, and clothe them with strength that they may go forth and arouse the church now stupified with the spirit and cares of this life."

This morning's season closed with bright hopes that the Message of the Third Angel will soon rise with strength and go forth in mighty power, and fit a people to stand on Mt. Zion.

J. W.

Round Grove, Ills., Dec. 24, 1856.

"Nor thy Stranger that is within thy Gates."

THOSE who would keep the Sabbath correctly, must be governed in its observance by the Sabbath law. That requires not only that we should rest, the son, and the daughter, but also, the stranger that is within thy gates. God's law requires that all who remain in our dwellings should join us in observing the rest of the holy Sabbath. We may endeavor to keep the Sabbath, yet if our children are left to break it, the sin will fall on us. So with visitors or boarders. If we suffer them to remain with us, and violate the rest of the Sabbath, the sin will fall upon our heads; for the Commandment says, "nor thy stranger that is within thy gates." The fact that some of our brethren will suffer visitors to remain with them and violate the Sabbath, while others suffer not only their small children, but those that are grown up, to trample on the Fourth Commandment before their eyes, has led us to make these remarks. Parents should do all in their power to win their grown up children to keep the Sabbath; but if they will not yield to the entreaties of love and mercy, and are too large and too old to be compelled to obedience, they are certainly too large and too old to remain at home. For those who take Sabbath-breaking boarders there seems not a shade of excuse. Such cannot rest on the Sabbath-day according to the Commandment.

J. W.

A black cloud makes the traveler mend his pace, and mind his home; whereas a fair day and a pleasant way waste his time, and that stealth away his affections in the prospect of the country. However others may think of it, yet I take it as a mercy that now and then some clouds come between me and my sun, and many times some troubles do conceal my comforts; for I perceive if I should find too much friendship in my inn, in my pilgrimage, I should soon forget my Father's house, and my heritage.—Lucas.

GOD IS NO RESPECTER OF PERSONS.

Who shall judge a man from nature?
Who shall know him by his dress?
Paupers may be fit for princes;
Princes fit for something less.
Crumpled shirt and dirty jacket
May beclothe the golden ore
Of the deepest thought and feeling—
Satin vest could do no more.

There are springs of purest crystal
Ever welling out of store;
There are purple beds and golden
Hidden, crushed, and overgrown.
God, who counts by souls, not dresses,
Loves and prospers you and me,
While he values thrones the highest
But as pebbles on the sea.

Man upraised above his fellows
Oft forgets his fellows then;
Masters, rulers—lords remember
That your truest hands are men,
Men of labor, men of feeling,
Men of thought and men of fame,
Claiming equal rights to sunshine
In a man's ennobling name.

There are foam-embroidered oceans,
There are little weed-clad rills,
There are feeble inch high saplings
There are cedars on the hills;
God, who counts by souls, not stations,
Loves and prospers you and me,
For to him all vain distinctions
Are as pebbles on the sea.

Toiling hands alone are builders
Of a nation's wealth and fame,
Titled laziness is pensioned,
Fed and fattened on the same,
By the sweat of other foreheads,
Living only to rejoice.
While the poor man's outraged freedom
Vainly lifted up its voice.

Truth and justice are eternal,
Born with loveliness and light;
Secret wrongs shall never prosper
While there is a sun by day.
God, whose world-heard voice is singing
Boundless love to you and me
Sinks oppression, with its titles,
As the pebbles in the sea.

The Father's Return.

Ours is a happy family! God in his goodness takes pleasure in blessing us abundantly. Yet, as there is nothing perfect or complete in this world, our picture has its shadows, our enjoyments of heart have their thorns. In earthly scenes, we are often separated from "the good Father," whose society would be very precious to us. O, is there anything more painful than absence? and, indeed, is there anything sweeter than the return? What joy that of our traveler causes us! We are preparing for it in advance; and when the day wished for arrives, all our thoughts aim toward that object. The agitation of our little people increases hour by hour; the pendulum is accused of being slow; and our eyes, fixed on the signal of the ship, are searching to discover the flag so long expected. As soon as it appears all our voices are united to ask to hasten the moment of our re-union, in going before the friend so much desired. Neither the fatigue, nor the heat, nor the length of the route, can discourage the children. We fear nothing, say they; *que nous importe!* We will see our father. Soon they surround him with their affections, and their joy is complete.

Dear brethren, if we are Christ's, we possess the best, the most excellent of Friends—a celestial Friend. He is love: after he had given us all things, he gave himself unto us. Yes, it is with all our hearts that we ought to love him. And do we love him really so?

Separated from him for a short time, do we long for his return? Are thoughts of his coming our sweetest thoughts? Does it above all things rejoice our hearts? Are we preparing for it without ceasing? The coming of our Lord is admitted, it is true, by the Christians of our days; but are there many among them who, having their eyes fixed towards heaven where dwells our Saviour, are in the joyous expectation which the child feels who knows that his father is drawing near?

Dear brethren, are we of that number? Do we support with joy the heat of the day, the fatigue and the thorns of the path, because it leads us to our Lord? Has the last and solemn message, which precedes our re-union, lost for us its sting and its terrors? Can we, in all these things, repeat the cry of triumph. We fear nothing; what's that to us! We will see our Father, and our Lord.

O Lord, forgive! and prepare us thyself for the coming of our Saviour Jesus Christ, who will fill with an eternal joy the hearts of his faithful children! Amen.
A. C. BOURDEAUX.
West Enosburgh, Vt.

A Serious Mistake.

THERE is one mistake common to many, and particularly so to the young. They cheat themselves with vain fancies, that when they are older they shall be better; that when they are men they shall find it easier to think of religion: that it is time enough yet. That "yet," dear young friends, has ruined many precious souls! To-morrow is the sluggard's motto: it is taught him by Satan. To-day is the Christian's watchword: it is taught him by God; even God who is not willing that any should perish, but that all should come to repentance here, and to glory and immortality hereafter.
A. C. B.
West Enosburgh, Vt.

"To those Unable to Pay, Free."

SINCE I have been blessed with the ability to read, that is the best motto I have seen in reference to the circulation of religious periodicals; the nearest approximation to the benevolence of the Author of our Holy Christianity. Get all you can, and keep all you get, is the motto of the world; and how far are the ranks of Christianity behind them? Their periodicals answer this question. The most steady and prominent articles in them are advance pay, dues to delinquents, with stirring appeals to their friends to send on the subscribers, and above all the *dollars*. No matter how holy or useful persons may be, if they are poor and unable to pay for their paper they must do without. No matter how much they love the Redeemer's cause, nor how much they labor for it, their tempest-tossed, tried souls, are not to be rejoiced with the good tidings of salvation. And why? Because they are poor; their heavenly Father has not seen fit to make them financial stewards.

One of the fundamental principles of Christianity is, that the followers of the Lord Jesus Christ are not the exclusive owners of the property and talents they have in charge, but are stewards for Him who bestowed them, that they might be used in his service. Who believes this? "Not every one that says, Lord, Lord." Many professedly consecrate their property and talents to the Lord; but few, very few, *practically*. But there are a few, and may God bless that few, increase their number, and make their joys forever new.

The inconsistency of professors of Christianity in the use of their property, is a great hindrance to the advancement of the Redeemer's cause; and I do say that if my faith in the religion of Christ depended upon the conduct of many of its professors I should be an infidel.

There is but one way to transport property to heaven; there is but one way to prevent property sinking us lower than the grave; there is but one way in which we can give an account of our stewardship with joy and not with grief; and that is to use it in the service of the Lord. So said Jesus Christ, but who acts as though he believed it?

There is but one way to make our profession tell on an ungodly world; there is but one way to prove our religion heaven-born, there is but one way to prove that we believe it; and that is to let actions unite with professions in the use of our time, talents and property in the service of the Lord. So says Christ. * * *

May the Lord hasten the time when Christianity shall be seen acting out its principles and triumphing over all its foes.

Your truly,
Decatur, Ills.

JOHN MADDOCK.

A Confession of Faults.

BRO. SMITH:—I wish to make a confession to the brethren through the *Review*, as it is not possible for me to reach them in any other way, and as I see that I have erred and grieved some.

I confess that I have not been humble enough before the Lord, and that while in Northern New York, at Plattsburg, Champlain and Buck's Bridge, my course did not edify the brethren. I am sure now, if I had walked right, they would not have been tried with me. I confess that my course was wrong, and to the grievance of the Church. My conversation was not seasoned with the grace of God. Reflection thereon brings sorrow. I want to be right, and make strait my paths before the Lord, the church, and the world. I ask the forgiveness of all the brethren that have been grieved by me, and of the Church of God as far as I am known; and I pray that I may be kept by the power of God unto salvation, ready to be revealed in the last time.

From your unworthy —

J. R. TOWLE.

West Canaan, N. H.

COMMUNICATIONS.

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

From Bro. Gurney.

BRO. SMITH:—I am still striving to do the will of God. I have for a long time been led to believe that the Laodicean state is upon us whether we were willing to believe it or not. Reviewing the many attempts to rise in power and strength before God, gives striking evidence that we have not understood our state.

Some seven years ago while examining the consecutive order of the seven states of the church, [Rev. ii, and iii,] I came to the conclusion that the same consecutive order must be observed to the end, but finding no one to sympathize with such a view, I let the subject rest for time to develop. More recently I have been mourning over my own lukewarmness and that of my brethren; and the inquiry has come up in my mind, How shall I extricate myself from such a state? Well, thank the Lord, there is a way to do it. The Lord says, *Be zealous and repent*. How good the Lord is in every time of danger to raise a warning voice, that we may flee from the wrath to come. If we prove true witnesses for our Lord in these last days we shall discern *this time*; and by zealously taking heed, we shall escape the things that are coming on the earth, and stand before the Son of man. This is the time of trial. Let patience have her perfect work, that ye may be entire, wanting nothing. Here is the patience of the saints: here are those who keep the Commandments of God and the Faith of Jesus. May God help us to examine ourselves and see that we are witnessing truly and zealously for the truth of God: having our life hid with Christ in God, that when he who is our life shall appear, we may appear with him in glory.

H. S. GURNEY.

Jackson, Mich., Dec. 1st, 1856.

From Bro. Hostler.

BRO. SMITH:—I desire to express my gratitude to God, that myself and companion were ever led to see the truth belonging to the last days, although it has subjected us to ridicule and to be despised and persecuted by those who call themselves Christians, who are still rejecting the truth and saying, Where is the promise of his coming.

I would say to the dear brethren and sisters, that these are things we must expect. Read 1 Pet. iv, 12. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Also verses 13, 14. Luke vi, 22. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you and cast out your name as evil, for the Son of man's sake." Read verse 23. Let us rejoice and take courage; for great will be our reward, if we endure faithful to the end.

We feel that we are strangers and pilgrims on the

earth. We are trying to keep up our weekly meeting on the Sabbath at Lincklaen, and some of the dear brethren and sisters are trying to live. We, with them, are grateful for the weekly visit of the *Review and Herald*, and for the precious truths it comes laden with; and we feel greatly encouraged by the letters from the dear brethren and sisters in different parts of the land.

Dear brethren in the Office, be encouraged to toil on; for your labor will not be in vain in the Lord, for in due time you will reap if you faint not.

Yours striving to keep the Commandments of God and the Faith of Jesus. BENJAMIN HOSTLER.
Pitcher, N. Y.

From Sister Moses.

BRO. SMITH:—Though a stranger to you, I write to let you know that I am a lover of the truths that your paper advocates. It is about two months since I commenced keeping the Sabbath of the fourth commandment. I was awakened to the subject first by reading your paper, last Spring, loaned me by an uncle of mine, who keeps the Sabbath. I thought we had proof for Sunday-keeping in the Bible, but I found by searching the Scriptures that we had none, not even a passage that would sustain the keeping of the first day for the Sabbath. I saw that the Sabbath of the fourth commandment was as binding on us now as it ever was on man, and that it is not a Jewish Sabbath, but was given to the children of God for a perpetual covenant, for a sign between him and his people for ever. I was convinced at that time, but I resisted and tried to think that if we kept one day right, God would accept of it; but I could not rest. I thought, Perhaps they are right, and then I am undone. I was anxious to hear the word preached and judge for myself.

An opportunity of this kind I at length had. I was then fully convinced that I must keep all the Commandments and have the Faith of Jesus, or drink the wine of the wrath of God without mixture. I saw that in order to keep all the Commandments the seventh day must be kept as the Sabbath; otherwise I should be breaking the fourth. I am now trying to keep them all; but I stand alone, in our family, and have many trials to encounter; but I know that it is through much tribulation that we enter the kingdom.

There are nine in this place that keep the Sabbath. We have meetings every Sabbath at some of the brethren's. Bro. Daniels has been with us most of the time. We have interesting meetings. The Lord visits us with his holy Spirit as we assemble together. Brethren and sisters pray for us, that we may prove faithful and hold out to the end.

Your sister waiting for immortality at the appearing of Jesus. S. A. MOSES.
Norfolk, Ct.

From Sister Richmond.

BRO. SMITH:—It rejoices my heart to hear of the progress of the cause of truth in the West. Truly God is gathering in his jewels. Although there are but few comparatively here in the East that now seem to heed the warning voice, still the Lord is at work for his people. The purifying process is going on. God's people are to be purified from all dross, purged as silver and gold, and made white, and then will come the trial. They are yet to see that it is through much tribulation that they are to enter the kingdom. Every thing is to be shaken that can be. Those only will be able to stand whose feet are firmly planted upon the truth of God's word.

Although we are permitted to live near the closing up of the scenes of this earth, with the word of God in our hands which plainly declares that the coming of the Just One is at the door; and the signs of his coming fast fulfilling, and most of them in the past; the nations angry, the mighty men [Joel iii, 9] awake, preparing for war;—notwithstanding all this, the Church of God which professes to believe all this truth, is in a lukewarm state. No wonder the Psalmist so many times exclaims that his mercy endureth forever; for were it not so, we should long before this have been cut off. But instead of this, he still

pleads with us to repent and buy gold tried in the fire, white raiment and eye-salve, that we may see.

Mercy still lingers: as many as I love I rebuke and chasten. O ye afflicted and tried ones, take courage! The Lord still loves you and calls upon you to be zealous and repent. O heed his voice. Open the door of your hearts and let the King of glory in.

I mean to heed the counsel of the faithful and true Witness, to buy gold tried in the fire, white raiment and eye-salve, that I may see all the truth; and may increasing light continue to shine upon our pathway. I desire ever to be found among those who are following in the humble path of truth, however crossing it may be. I would not be among those who profess to believe in the Third Angel's Message and still continue in a lukewarm state. I should much rather never have known the way of life. What excuse can such give to the great Judge of all the earth? They must and will remain speechless. I desire so to live that I may at last have a humble place among the remnant who keep the Commandments of God and the Faith of Jesus.

Your unworthy sister.

L. J. RICHMOND.

Ashfield, Mass., Nov. 19th, 1856.

From Sister Lockwood.

BRO. SMITH:—I have been greatly edified by reading the *Review*. While I am reading the cheering epistles from those of like precious faith, my soul flows out to God in gratitude for ever having thrown the *Review* in my hands. From a dear aged father, I received many Nos. of the *Review* and as his soul yearned for the eternal welfare of his child he pressed the subject. I read all the papers which he gave me and some publications treating on the Sabbath, and was readily convinced of the truth. From that time I commenced advocating the truth to my friends whenever a convenient opportunity presented itself but did not practice it myself until more than a year afterwards, when, as I trust, God for Christ's sake forgave my sins. O I felt doubly condemned for having transgressed God's holy law so long after I received the light. Since that time I have been trying to gain the victory over every besetment and at last be an overcomer. Dark clouds have sometimes overspread my sky, and it seemed that the Tempter was ready to drive me to distraction amid the opposition of those around me; but I have never for a moment thought of turning back; and I feel more determined now than ever to so live that I may have right to the tree of life and enter in through the gates into the city. My companion and self who are alone keeping the Sabbath believe if we are faithful a little longer that we shall sing the song of the redeemed on mount Zion.

MARIA E. LOCKWOOD.

Hartland, Mich.

Extracts from Letters.

SISTER G. Cobb writes from DeKalb, N. Y.:—"I can sympathise with those that are lonely pilgrims, feeling myself many times cast down in heart and in spirit, but in all afflictions God's grace is sufficient.

He has brought me to the light of his word, and has given me an ear to hear and a heart to feel. I would set my affections on things above and not on the earth. We that are looking for our Lord from heaven should be dead to the world and alive to God.

As Christ is not of the world, neither should his children be; then when Christ who is our life shall appear we also shall appear with him in glory."

Bro. H. D. Cory writes from Sanford, Mich., Nov. 28th, 1856:—"I have an ardent desire for the progress of the cause of present truth, and would gladly aid more liberally in the spread of the same, but a long succession of adverse scenes, of sickness, deaths, and the loss of property by fire and otherwise has hitherto served to prevent it. But I have the consolation to read in the good book, 'whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.' Heb. xii, 6. Again, 'Behold, happy is the man whom God correcteth: therefore despise not thou

the chastening of the Almighty. For he maketh sore and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.' Job v, 17, 19. I pray that these things may be sanctified to my good; that they may 'yield in me the peaceable fruit of righteousness.' Then can I say with David, 'before I was afflicted I went astray: but now have I kept thy word.' Ps. cxix, 67."

OBITUARY.

DIED in Decatur, Ills., Sept. 10th, 1856, John Cornelius, son of John and Elizabeth Maddock, aged 3 years.

BIBLE.

PRECIOUS Book—of books the best,
Dearest gift of God but one;
That surpasses all the rest;
Gift of God's beloved Son.

Blessed Spirit! heavenly Dove!
Thee I'd slight not, thee I love;
By thy power, and thine alone,
The value of these gifts I've known.

The Voices of Nature:

Our Saviour has made such free use of all created things to illustrate spiritual truth, that we are warranted to consider everything as a parable; so that by all the things seen, we are instructed concerning the things unseen. Father and mother, brother and sister, husband and wife, parents and children, the sun, wind, water, rain, hail, storm, tempest, earthquake, birds, lilies, food, raiment, shepherds, sheep, goats, trees, rocks, mountains—in short, everything with which we come in contact, by "a still small voice," suggests to us heavenly and divine things. "Whoso is wise, and will observe those things, even they shall understand the loving-kindness of the Lord."

Is it not characteristic of a Christian growing in grace, advancing in sanctification, when he more and more habitually, by the every-day things of life, is reminded of the heavenly; when from every event and every object, he extracts a sweet more delicious than the honey from the dead carcass of the lion? As he walks the streets, does his eye rest upon the mansions of the rich; he instantly is reminded of the house not made with hands, eternal in the heavens. Does he look upon a great city expanding, and becoming more and more the depository of the products of the world, he is reminded of that city which lieth four square, its length, breadth, and height equal, which God hath prepared for them that love him, and into which the wealth of the universe shall flow. Do the clouds let down their treasures; he thinks of the great rain when the Spirit shall be poured out like floods upon the earth. Does the thunder startle him; he says: "The voice of the Lord is upon the waters, the God of glory thundereth, his voice breaketh the cedars of Lebanon and shaketh the wilderness." These are but parts of his ways—the mere whisperings of his voice; "but the full thunder of his power who can understand?" Does the lightning flash; he thinks that, as the lightning which shineth from one part of heaven to the other, so shall the coming of the Son of Man be. Does he enter his home, weary with his day's labor, and loving voices greet him; he thinks of the end of life, and the home above, and the welcome which there awaits him, where they rest from their labor, and their works do follow them.—N. Y. Obs.

EXCELLENT THOUGHT.—John Mason, a courtier, who flourished in the reigns of Henry VIII, Edward VI, Queen Mary, and Queen Elizabeth, said on his death-bed, to those about him: "I have lived to see four sovereigns, and have been privy counsellor to each of them. I have seen the most remarkable things in foreign parts, and have been present at most State transactions for thirty years together, and I have learned this, after so many years' experience, that seriousness is the greatest wisdom, temperance the best physic, and a good conscience the best estate. All things else forsake me besides my God, my duty, and my prayers."

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, DEC. 11, 1886.

Paying for the Poor.

BRO. JOHN BYINGTON writes from Buck's Bridge, N. Y.: "I hope the thought will be constantly in the *Review* that it is inconsistent to pay for the paper for those that use tobacco."

Certainly. We had not supposed that any church having the poor in their midst, whose wants they feel it duty to look after, would take it upon themselves to furnish those individuals with tobacco. This certainly is not distributing unto every man according as he has need. Acts iv, 35. With the poor who are in bondage to the weed, the case stands thus: they want their tobacco, they also want the paper; and from their own means they cannot meet the expense of both. Now it matters not to them in what department of their wants the church aids them; for if the church buys their tobacco for them, they will then have means to pay for the paper themselves; or, if the church pays for their paper, they will have means of their own to buy their tobacco. Therefore in whatever light we look at it, it is evident that if the church aids any persons who are indulging, at the same time, in an expensive and injurious habit, it upholds them in that habit; and this, of course, no church will feel free to do.

We may add further that the Publishing Committee will not feel it their duty if they know the facts in the case, to consider any as belonging to the poor or free list, who are sacrificing their means and health by the use of a noxious plant to satisfy the demands of an imperious and unnatural appetite.

To Correspondents.

F. Wheeler:—Give yourself no misgivings on the points you mention. We prize good articles too highly to mind them. Let us hear from you often.

P. Miller, Jr.:—The articles in the *Crisis* on the Sabbath, have not possessed sufficient interest for us, to induce us as yet to give them all a perusal. As far as we have examined, we have seen nothing new brought out, and have considered that no new light would be thrown on the subject by a review. But if they are thought of sufficient importance to merit a review, perhaps it would be well for some one to reply to them through the *Crisis*; as doubtless nearly all our readers are already thoroughly posted on the question. The position generally taken by the writers you refer to, we believe is that the Sabbath was not known previous to the time of Moses; but all the arguments they have yet adduced to sustain that point, must vanish before the articles we are now giving in the *Review*, from the "Biblical Repository," like cobwebs before an avalanche.

Why Don't They Write?

We have often asked ourself the question, Why don't the brethren who used to write, and others who can, write for the *Review*. Why will they let the *Review* go out weekly with so much selected matter, when if each would contribute something, the paper might be filled with original matter, which would add greatly to its interest.

We say the *Review* should be principally original matter. Many, and a variety of gifts make a social meeting interesting; so with a religious paper. And it should be borne in mind that the reading of the *Review* is all the meetings that many of our scattered brethren have for months, and even years. With what interest are the communications perused by all, especially the scattered ones. How proper, then, to have a number of the *Review* pages filled with testimonies from many, which would be like a good conference meeting.

Now brethren, sit down and write a letter, more or less, for the *Review*. Some hardly think of contributing any thing, unless they write enough for a small book upon the prophecies, or a long studied argument upon the Sabbath. These are good in their place. But short, stirring epistles are most wanted, at this time. Why are our preachers so silent? Come, brethren, the time has come to speak out freely as to our sad condition, present duty, and future prospects, as set before us in the testimony to the Laodiceans. Let the scattered people of God hear from you, and how the cause prospers where you labor.

Too much is left for the Editor to do. All the business of the Office rests on him—the reading of all letters preparing a portion of them for the printers, keeping accounts, filling orders for books, reading proof-sheet, directing the papers, &c., &c. It is a wonder that he finds any time to write. And if he does find an hour's time in the day, what can be expected from the pen of one

whose mind and spirits are depressed with a great multitude and variety of anxious cares. Those brethren who travel have time for reflection, time to mature their thoughts, so have those who follow the plough, or stand at the mechanic's bench; but an Editor's work is all mental. And if he finds a leisure hour to write, he has no time for reflection. Perhaps the printer stands by his elbow waiting for editorial, and he must hasten to scribble his first thought. It is all hurry, hurry, with the Editor. He has no time to rest, or to be cheered and refreshed by visiting Christian friends, and looking out upon new scenery; but he must be shut up to his task, and grow pale, and hurry on towards the grave. One who served you five years, but just escaped the grave, with his life, and now, (having taken leave of the editorial post,) is fast recovering his health and former freedom of spirits. He can feel for our present Editor, as he knows his cares, his confinement, his sacrifices, while shut up to his duties fifteen hours of the twenty-four.

Nothing is better calculated to cheer the heart of our Editor when pressed for time to write, than to receive good, rich, articles and communications from his brethren abroad. Some of our Corresponding Editors have well done; but where are Bro. Pierce and Andrews? The inquiry goes round in the church, "Why Don't THEY Write?" J. W.

Business Items.

A. N. Curtis:—In Bro. White's absence we credit you for INSTRUCTOR on books according to your last letter.

Mary M. Leach:—You will find your money receipted in No. 23, Vol. VIII.

E. L. Barr:—R. Beckwith's paper is marked on our book as paid by donation, and consequently at half price Vol. VII had already been paid for. The one dollar therefore, sent by D. Phillips, would reach to Vol. X. How shall we apply the dollar you now send?

A. M. Curtis:—Received. All right.

A. B. Morton:—We forward the money to Bro. Waggoner, as you direct.

H. Tyler:—We do not yet find your name on the book. Does the paper go in your name? We have no name of Tyler either at Vernon or West Northfield. There is a Merrill Tyler at Walsfield, and Mary Tyler at Warren. Do you claim affinity to either of these?

E. Harris:—The INSTRUCTOR has been regularly sent ever since ordered. We now send again with some back Nos. Your money is all receipted in No. 24, Vol. VIII.

Books Sent.

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