

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, DECEMBER 25, 1856.

No. 8.

THE REVIEW AND HERALD IS PUBLISHED WEEKLY AT BATTLE CREEK, MICH.,

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

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTRELL,
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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

PRAYER AND PRAISE.

"We praise thee, O God; we acknowledge thee to be the
"Lord"

The first-born rose of vernal prime
That opens its bosom rare,
In gentle sighs of fragrant breath
Doth make its moring prayer.

The summer-bird on raptured wing,
That cleaves the vaulted sky,
Doth to the great Creator pour
Its gushing minstrelsy.

Rich Autumn, with her fruitful hoard,
Her harvests ripening fair,
The golden heat, and loaded wain,
Doth praise the Giver's care:

Even Winter in its Sabbath rest
Adores the King of might,
And every snow-flake speaks of him
Who robes the earth in white.

Thou art his servant, O my soul,
By birth, by choice, by vow,
By bounties of each rolling year—
Prove thy allegiance now:

Yea, prove it as each passing day
Unfolds its pinions fleet,
By deeds of love, by thoughts of prayer,
By strains of worship sweet.

Make this brief a song of praise
Where'er thy lot may be;
And learn the language here below
Of heaven's eternity.

[H. L. S.]

ON KEEPING THE HEART. No. 10.

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

IX. THE *ninth* season wherein the greatest diligence and skill are necessary to keep the heart, is the hour of temptation, when Satan besets the christian's heart, and takes the unwary by surprise. To keep the heart at such times is not less a mercy than a duty. Few christians are so skillful in detecting the fallacies, and repelling the arguments by which the adversary incites them to sin, as to come off safe and whole in those encounters. Many eminent saints have smarted severely for their want of watchfulness and diligence at such times. How then may a christian keep his heart from yielding to temptation? There are several principal ways in which the adversary insinuates temptation, and urges compliance.

1. Satan suggests that here is pleasure to be enjoyed; the temptation is presented with a smiling aspect and an enticing voice: "What, are you so

dull and phlegmatic as not to feel the powerful charms of pleasure? Who can withhold himself from such delights?" Reader, you may be rescued from the danger of such temptations by repelling the proposal of pleasure. It is urged that the commission of sin will afford you pleasure. Suppose this were true, will the accusing and condemning rebukes of conscience and the flames of hell be pleasant too? Is there pleasure in the scourges of conscience? If so, why did Peter weep so bitterly? Why did David cry out of broken bones? You hear what is said of the pleasure of sin, and have you not read what David said of the effects of it? "Thine arrows stick fast in me, and thy hand presseth me sore; there is no soundness in my flesh because of thine anger, neither is there any rest in my bones because of my sin," &c. If you yield to temptation, you must feel such inward distress on account of it, or the miseries of hell. But why should the pretended pleasure of sin allure you, when you know that unspeakably more pleasure will arise from the mortification than can arise from the commission of sin. Will you prefer the gratification of some unhallowed passion, with the deadly poison which it will leave behind, to the sacred pleasure which arises from fearing and obeying God, complying with the dictates of conscience, and maintaining inward peace? Can sin afford any such delight as he feels who, by resisting temptation, has manifested the sincerity of his heart, and obtained evidence that he loves God, loves holiness, and hates sin?

2. The secrecy with which you may commit sin is made use of to induce compliance with temptation. The tempter insinuates that this indulgence will never disgrace you among men, for no one will know it. But recollect yourself. Does not God behold you? Is not the divine presence everywhere? What if you might hide your sin from the eyes of the world, you cannot hide it from God. No darkness nor shadow of death can screen you from his inspection. Besides, have you no reverence for yourself? Can you do that by yourself which you dare not have others observe? Is not your conscience as a thousand witnesses? Even a heathen could say, "When thou art tempted to commit sin, fear thyself without any other witness."

3. The prospect of worldly advantage often enforces temptation. It is suggested, "Why should you be so nice and scrupulous? Give yourself a little liberty, and you may better your condition: now is your time." This is a dangerous temptation, and must be promptly resisted. Yielding to such a temptation will do your soul more injury than any temporal acquisition can possibly do you good. And what would it profit you, if you should gain the whole world and lose your own soul? What can be compared with the value of your spiritual interests? or what can at all compensate for the smallest injury of them?

4. Perhaps the smallness of the sin is urged as a reason why you may commit it; thus, "It is but a little one, a small matter, a trifle; who would stand upon such niceties?" But is the majesty of heaven little too? If you commit this sin you will offend a great God. There is great wrath treasured up for those whom the world regard as little sinners. But the less the sin the less the inducement to commit it. Will you provoke God for a trifle? Will you destroy your peace, wound your conscience, and grieve the Spirit, all for nothing? What madness is this!

5. An argument to enforce temptation is sometimes drawn from the mercy of God and the hope of

pardon.—God is merciful, he will pass by this as an infirmity, he will not be severe to mark it. But stay: where do you find a promise of mercy to presumptuous sinners? Involuntary reprisals and lamented infirmities may be pardoned; "but the soul that doth aught presumptuously, the same reproacheth the Lord, and that soul shall be cut off from among his people." If God is a being of so much mercy, how can you affront him? How can you make so glorious an attribute as the divine mercy an occasion of sin? Will you wrong him because he is good? Rather let his goodness lead you to repentance, and keep you from transgression.

6. Sometimes Satan encourages to the commission of sin, from the examples of holy men. Thus and thus they sinned, and were restored; therefore you may commit this sin, and yet be a saint and be saved. Such suggestions must be instantly repelled. If good men have committed sins similar to that with which you are beset, did any good man ever sin upon such ground and from such encouragement as is here presented? Did God cause their examples to be recorded for your imitation or for your warning? Are they not set as beacons that you may avoid the rocks upon which they split? Are you willing to feel what they felt for sin? Dare you follow them in sin, and plunge yourself into such distress and danger as they incurred?—Reader, in these ways learn to keep your heart in the hour of temptation.—*Flavel.*

From the Bibliotheca Sacra and American Biblical Repository.

THE SCRIPTURE AUTHORITY AND OBLIGATION OF THE SABBATH EXAMINED.

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

(Continued.)

Our last paper was devoted to an examination of the views of Paley and Henstenberg on the question of a primeval Sabbath. This led to a consideration of the subject of septenary institutions, and some of the modes in which writers have attempted to account for these institutions, while they have denied that original appointment of a periodic time, (six days' labor followed by one of rest) which seems to us the only satisfactory explanation of the prevalent, if not absolutely universal, extension and establishment of this hebdomadal arrangement.

The topic of the primeval Sabbath, however, is by no means exhausted, as all must be aware who have made themselves at all acquainted with the literature of the question.

One method by which the force of any argument derived from the first pages of Genesis on behalf of a primitive Sabbath is sought to be weakened, if not annihilated, is, that the account given by the writer is to be considered simply in the light of a *political cosmogony*, and not at all as a *real and veritable history of the work and process of the creation*. This is the position maintained by Professor Powell of Oxford, as seen in his elaborate article on "Creation" in Kitto's Cyc. of Biblical Literature. He alleges that the principle of accommodation or adaptation to the "apprehensions, the prejudices, and the previous belief of the Jewish people," pervades the Scriptures of the Old Testament, and is to be found largely in the opening portion of the Bible. "In the present instance," he observes, "the adaptation to the people of Israel was manifestly of the greatest im-

portance, in order to secure their attention to points of vital moment in connection with the worship of the one true God, and their renunciation of idolatrous superstition. With this end, the first great truth with which they were to be impressed was the unity, omnipotence, and beneficence of the Creator." And then he represents these doctrines as taught by means of "a narrative proceeding step by step, in a minute detail, to assert in each individual instance the power and goodness they were thus led to recognize in every familiar detail of the natural world, and which could thus alone be effectually impressed on their minds." After stating what he conceived to have been a second great object of the author of the book of Genesis (the subversion of the worship of animals) in this, as he deems it, poetic and popular style of narration, he proceeds thus:

"These remarks refer yet more directly to what doubtless was the third and chief object in this representation of creation—the institution of the Sabbath. This remarkable observance, the peculiar badge of the chosen people to distinguish them from all other nations, was appointed them before the delivery of the rest of the law; and as the work of creation with reference to the different classes of beings was associated in their minds with each of the six days, so the seventh was identified, in the order of the narrative, with the entire completion of the work, the divine rest and cessation from it, and the solemn sanctification of it pronounced to consist in a precise abstinence from any kind of labor by themselves, their households, and even cattle. They were thus led to adhere to this duty by reflections connected with the highest truths impressed under the most awful sanctions; and the wisdom of the injunction, not less than the means thus taken to promote and secure its fulfillment, cannot but the more fully appear, the more we examine the character and genius of this singular people for whom it was ordained, and to whose peculiar condition it was in every way so remarkably adapted. The narrative, then, of six periods of creation, followed by a seventh similar period of rest and blessing was clearly designed by adaptation to their conceptions, to enforce upon the Israelites the institution of the Sabbath, and in whatever way its details may be interpreted, it clearly cannot be regarded as a *historical* statement of a *primeval* institution of a Sabbath—a supposition which is on other grounds sufficiently improbable, though often adopted."

And subsequently this writer says:

"As to the particular form in which the descriptive narrative is conveyed, we merely affirm that *it cannot be history—it may be poetry.*"

The italics in these quotations are in the article, and must be presumed to be the author's own.

Now, it is in this manner learned critics venture to deal with the sacred Scriptures, a mode in which the most hardy of them would be slow to treat any other ancient document. The reconciliation of the narrative in the commencement of Genesis with the conclusions and facts of modern science, has engaged many pens in recent times; and it may be freely conceded that none of the solutions proposed entirely obviate all the difficulties of the subject. But the labors of the Rev. Baden Powell are directed not to the *solution* of the difficulties in question, but to something far easier—their *evasion*. He finds it more expeditious and facile to cut the Gordian knot than to unloose it. Certainly, if we are to regard the opening chapter of the divine revelation as a mere poetic and fabulous representation, and not as a real narrative of events which actually occurred, there can be no difficulty in reconciling scripture and science; for, in fact, there is nothing to reconcile according to this supposition. But a far greater and more insuperable difficulty is thus created within the sphere of scripture itself. For, assuredly, if we may apply such a principle to the interpretation of this portion of the word of God, bearing as it does all the semblance of a veritable history, and entering into details in the way which might be expected in such a history, then there is no part of the sacred Volume, whether of the Old or New Testament, that can be shielded from a similar application and a like process. The Bible in whole, or in a great part at least, will or may be thus reduced to a series or concatenation of poetic legends, to be interpreted and understood according to any fashion which the prevailing philosophic system or organon of the age may seem to dictate or require.

It is no part of our present object to discuss the comparative merits of the several methods by which it has been attempted to harmonize the language of Genesis with the incontestable facts of science. But to treat it either as a myth, or as a poetic and fanciful

cosmogony, is to do violence to the most obvious principles of sound and legitimate interpretation. Whether the "days" refer to periods of indefinite duration, or the limited space of time usually so denominated; whether the magnificent series of geological revolutions, whose records are written upon the pillars and foundations of the earth, took place before "the beginning" indicated in this book, or whether we are to find room for them between the event announced in the first verse, understood as the creation of the material of the universe, and the events disclosed in the subsequent verses, understood as the ordering and arranging of the present condition of our planet, or a *portion* of it; or whether, again, their place and period are fixed within the "days" understood as lengthened eras in the history of the system—whatever view we adopt on these points, we are shut up by all the laws of a valid exegesis, to take the account as a narrative of real phenomena, clothed, it is true, in a poetic form, expressed in terms of lofty eloquence, and dealing largely, no doubt, in anthropomorphism, but nevertheless real and true. And this is our position, whatever hypothesis we may form as to the conditions under which the narrative was composed (whether from pre-existing materials or not,) and whatever opinion we may entertain as to its date. Let the Bible be explored by the lights of a sound and just, and inductive philosophy, and we may have no fear as to the results. Not a few of our modern sciences have seemed at the outset of their course to assume an antagonistic aspect to revelation; but in each and every instance, the issue of further investigation has only served to illustrate more clearly the divinity of the Bible. But in order to realize such an issue Nature and Scripture, (both revelations from God,) must each be studied according to its own distinctive laws, neither being allowed to invade the province of the other, or to supersede its rightful claims. This however by no means forbids the inquiry, so important to our times, Can the scriptural narrative of creation be so interpreted, as that, while no sacrifice is made of the principle now stated, its several parts shall seem to be in perfect unison with the conclusions which are necessitated by our inquiries in another field? It is perfectly possible that the current interpretation of certain portions of the Bible may be false; but as the word of God, it is utterly impossible that any portion *should be found incapable* of being reconciled with truth, in whatever department that truth presents itself.

Having said so much, however, we must not advance farther in this line of observation. We believe there must be a close and intelligible connection between the reason assigned in the fourth commandment for the observance of the seventh day, and the order and sequence of time mentioned in the beginning of Genesis. The "days" must mean the same thing in both places, if there is any validity or coherence in the language of the decalogue. It has been suggested by a recent writer, that the "day" of Genesis might be used for an indefinite period, and yet the term in the fourth commandment be employed to denote a natural day; and that still the language of the decalogue enforcing the observance of a seventh portion of our time for sacred uses *by a reference to a sevenfold division and order of the epochs of creation*, might be perfectly warrantable and just. But we confess our inability to take this view of the matter. It is the dedication of each revolving seventh day, and not merely of a seventh portion of existence, that is enjoined in the Sinaitic law, and the measure and interval of time are alike enforced by a consideration of the time of the creative process and the time of the Creator's rest; and this in such a manner that we cannot but regard the Divine as a model and exemplar of the human. The reasoning of Mr. Powell, (if such it may be called,) presents another instance of the way in which men of great ability impose upon their own understanding, when there is some favorite scheme of opinion to be supported. Who can for a moment seriously believe that the great fundamental truths of religion could be rendered more impressive, and clothed in more commanding forms, by having recourse to deceptive representations?—and deceptive they must be regarded, since they were presented in the guise of veritable history, and made the basis of actual and positive re-

ligious institutes. Does this not seem very much like doing evil that good may come? How these truths could be said to be, by this method, "impressed under the most awful sanctions," and the means thus taken to promote and secure the fulfillment of Sabbath observance be regarded as proof of "wisdom," we are entirely unable to discover. In our estimation, the whole would only exemplify the sinister expedient to which human policy resorts in its weakness, rather than the wisdom and righteousness that must ever characterize the legislation of God in his majesty and strength. Besides, if the "work of creation with reference to the different classes of beings was associated in the minds" of the Jews "with each of the six days," this could be only as the result of oral or written tradition, credited as fact and history, before the time of Moses, or at all events, before the composition of Genesis in its present form: and if this be admitted, there is no possible ground to doubt that "the seventh day was identified with the entire completion of the work, the divine rest and cessation from it," also, before the era when this inspired narrative was penned. The weakness of the reasoning exhibited in this part of the article, can be paralleled only by the reckless daring displayed in the closing assertion—"It cannot be history—it may poetry." If the first chapter of Genesis be poetry, then what of the second and following chapters? And where is the point of transition from fiction to fact, from the creations of fancy to the sober realities of truth? The writer of the book has certainly furnished no marks or *criteria*, by which this important and vital point can be determined: nor does it seem possible to us, except by the aid of an hypothesis which begs the whole question, to draw any line of distinction where the style of narration, or of apparent narration, is throughout so uniform, so straight forward, and so simple. In conclusion we must say, that assumptions should not be mistaken for arguments, or preconceived theories for the sound conclusions of a patient and extended process of induction. We are greatly in need of a more faithful application of the great Baconian principle in the sphere of theological, not less than that of ordinary and natural science. This would terminate many a controversy which has agitated the church; and while it would tend to dry up the sources of logomachy, it would open wide the fountains and well springs of truth.

It constitutes no part of our present object to endeavor to define the mode in which the Sabbath was at first observed. But regarding this primeval appointment as the foundation-stone of the whole structure of Divine legislation upon the subject, it is important to keep in view the three inscriptions, or emblematical devices, it contains.

It speaks of *rest*, of *blessing*, and of *sanctification*; God "rested from all work." The figure, no doubt, is anthropomorphic;* but there is a real solid fact beneath, and one full of meaning and suggestiveness. We might have supposed that the Omnipotent, by a single fiat, would have at once summoned into being the entire creation in its full magnificence and perfection, instead of extending the creative process over a series of days. How did He need repose who "fainteth not neither is weary," who "worketh hitherto," probably in the actual formation of new worlds and system, but certainly in what may be deemed equivalent, as regards power and majesty, in the sustenance and government of those which exist. But the whole work was thus lengthened out and thus closed and crowned, perhaps for other reasons at present inscrutable to us, but obviously for this special one, that we might have a Divine model and law of successive labor and repose. And this repose, it is manifest, was one associated with blessings adapted to the lofty nature and destinies of the new made creature. It would indeed be a style unworthy of inspiration, as well as a sad mockery of the high faculties and yearnings of the great and holy soul, fresh from its Maker's hand, and bearing upon it the Divine stamp and impress, to speak thus of blessing and setting a period, the benefits and privileges of which terminated and centered on the

*See Henstenberg on "The Genuineness of the Pentateuch," for an interesting, brief discussion of the principle of Anthropomorphism.

mere animal nature and condition of man. Doubtless the day was encircled by a spiritual halo and brightness, such as could be caught only from the light of the celestial throne falling upon it in fuller, richer radiance, than upon any other of the seven.

Doubtless it was a day in which heaven seemed to bend down more sweetly, and to embrace more lovingly, the new made world with its garden of delights, because on this day man, freed from even the slightest earthly cares, and ceasing from "his own works as God did from his," was wholly absorbed in the more elevated engagements and the more rapturous pleasures of immediate, uninterrupted communion with his Father, God.

As yet the creation had not been doomed to groan beneath the burden of human transgression, and to long for deliverance from the "vanity" to which it has since become "subject." As yet, it found a voice and interpreter in man, still unfallen, and with a soul attuned to perfect harmony with its every tone and utterance. He, the high-priest of Nature, offered up her morning and evening incense, fresh and untainted, to the God of all.

"These are thy glorious works, Parent of good,
Almighty! Thine this universal frame.
Thus wondrous fair: thyself how wondrous then!
Unspeakable, who sit'st above these heavens,
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and power divine."

But it was in the serene, unclouded heights and depths of his own being, in the brighter and more divine forms of existence within, in the glorious intuitions and visions of his own soul, that he found the chief incentives of his noblest and purest sacrifice of thanksgiving and adoration. And what had the external creation, with all its revelations been to him, but for this richer apocalypse within? A blank, an enigma. In his own breast he found the key that unlocked all its varied treasures—the cipher which explained all the hieroglyphs that God had hung up on sun and star, and written all over earth and sky. It was thus he read and understood Nature, then not as now an opaque body (because the eye of man is covered with an earthly film,) but a luminous and transparent thing, through which God shone forth in visible splendor, and guided, as in primal Epiphany, the worshiper of earth to his own shrine and dwelling place.

But it was on the day "chosen of God and precious," that Nature would seem to wear her brightest aspects, and fulfill her loftiest ministries; that the thoughts and faculties of man would find their freest and fullest scope heavenward; that Jehovah himself would grant the most impressive signals of his presence, and communicate the highest lessons of his wisdom; and that the primeval pair, kneeling at the altar of Eden, would experience the deepest, divinest thrill, as by the electric touch of God, fulfilling his gracious promise to sanctify and bless this day.

Man fell "like Lucifer, son of the morning." The star sinks downward from its sphere. But it is not left to perish in utter darkness. There is a mysterious hope thrown upon the pathway of humanity. There still rests upon it the lustre and beauty of the Sabbath. This became to man, in his altered circumstances, the memorial of the past, the solace of the present, and the bright harbinger of the future. On it, the curse of toil was removed and Paradise was already half regained.

Distant gleams of a purer Eden would shoot through the gloom and fall upon his spirit. Its gates, on this day, seemed to open and invite his approach, and no cherubic sword waved its stern rebuke and no prohibition there. Then, too, he beheld another fairer and richer "tree of life, in the midst of the paradise of God;" and, standing at the entrance, the repenting and returning soul called the Sabbath a delight; and, believing, it would there enter into rest.

(To be Continued)

A GLORIOUS THING.—As John Foster approached the close of life, and felt his strength gradually stealing away, he remarked on his increasing weakness, and added, "But I can pray, and that is a glorious thing." Truly a glorious thing; more glorious than atheist or pantheist can ever pretend to. To

look up to an omnipotent Father, to speak to him, love him; to stretch up as a babe from the cradle, that he may lift his child in his everlasting arms to the resting-place of his own bosom—this is the portion of the dying Christian. He was overheard thus speaking with himself: "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ." The eye of the terror-crowned was upon him, and thus he defied him.

Syria and the Holy Land.

[BRO. SMITH: If you think the following extract from a lecture on the condition of Syria and the Holy Land, would benefit or interest your readers, I would be happy to see it in the columns of the *Review and Herald*. I copy it from the *Type of the Times*, Vol. IX, No. 22, published at Cincinnati, O.—E. M. L. CONY.]

We are indebted to Henry Oldright of Halifax, Nova Scotia, for a printed copy of his phonographic report of a course of lectures delivered in his city by Gregory M. Wartabet, Esq., a native of Syria, on the condition of his country. The following will interest the reader:

The subject of this evening's lecture is one of deep interest to every one who calls himself a Christian. Look at the Crusaders. Were they pious men? No, some were murderers and some were thieves; yet mark the emotion they felt on beholding Jerusalem, that tear which rolled down their furrowed cheeks. I love to see a tear on a man's face. On the face of woman the tear of sympathy is lovely and interesting; but much the more so on the face of man, as it shows a greater depth of feeling. That tear called forth by the mere sight of Jerusalem spoke ten-fold more for the Crusaders in my opinion, than their greatest conquests. Now, what is there in Syria to bring all this great audience together? There is no very great difference between Syria as a country, and Nova Scotia. There are rivers there just like those here, hills, trees, &c. The inhabitants are not very different from yourselves. I am a native of Syria, and I have hands, feet, eyes, &c., very much like your own. But you love to hear of Syria, because it is the scene of Christianity, the land of the Bible, to which Israel came with Joshua at their head.

Christ was born there—Christianity was born there. There you will see the inn in which Christ was born. The inns in Syria are in the form of a quadrangle, and are several stories in height. You enter by an arch-way, and a circular staircase inside conducts you through the building to its summit. The lower tier of rooms is used for stables, and the upper tiers for rooms for guests. During fairs I have seen those stables used as rooms for poor people. Mary was put into one of those stables, and there in one of them in a manger was Christ born.

Now let us compare this very advanced age with Syria. Go and view the mighty ruins of Balbec, which lies between Lebanon, and Anti-Lebanon. That town was built by Solomon, and is so wonderful that your architects are struck dumb with astonishment on viewing it. Its buildings are wonderful for their conception. Some of the stones in those buildings are sixty-four feet long, (one in particular, sixty-nine feet,) twelve feet high and seventeen feet wide. They were all cut out of a quarry half a mile distant, and all polished before they were put into the buildings. They are fitted so closely to one another that you cannot find the seam between them. It seems as if the city could not have been the work of man. Gaze for a while on its columns ninety feet in height, with the entablature surmounting them. What do you think of it? You cannot think any longer. A person asked me what I thought of that mighty cataract Niagara. I told him that when I saw it I did not think at all, I could do nothing but gaze! So it is with the beholder of these magnificent ruins. And why is it that Syria's architecture is unequalled? It is said by a mouth that cannot lie, that there never has been and never should be any one like unto Solomon. The great queen of Sheba said the half of Solomon's wisdom and prosperity had not been told her, and this anglo-saxon age is not equal to Solomon's, although

it is three thousand years in advance of it. Syria's architecture is unrivaled yet—Solomon is unequalled—and God's truth remains true.

But Syria was not only great in architecture, but also in the arts and sciences. The Sidonians were celebrated for painting on glass, an art which has been lost to the world. The Tyrians also were distinguished for the beautiful dye called Tyrian purple, which has been hitherto inimitable. Syria was also distinguished for the knowledge of astronomy and navigation. This country was known to them. The wise men of the present know a great deal and assume a great deal more. I can prove to you from the Bible that this country was known in Solomon's time, and that its inhabitants were of the same race as our Bedouins or Ishmaelites. You talk of the wealth of the present age. Do you know what Balbec cost? There is not a king, or a dozen of kings, on the earth at present, who could build it. A whole quarry, (and in some instances three or four,) was exhausted for every stone there. The persons who were quarrying the stones would go to a neighboring hill, cut it down some thirty or forty feet, until they came to a rock. They would probably find it cracked, and therefore unfit for their purpose. They would then go to another hill, and another, and perhaps after cutting down some four or five hills, they would find a rock which was sound. Then they would have to cut, shape, form, and at last, carry the rock. Now what do you suppose would be the cost of one stone? What the cost of the whole building? What the cost of the entablature? If this city built by Solomon on the confines of the Holy Land, in honor of an Egyptian queen, cost so much, what do you suppose must have been the cost of the temple at Jerusalem? of Solomon's own house? of the whole of Jerusalem? Think also of the other cities which Solomon built—of Bal-Hamon, Bal-hanon, &c. Think of Solomon's private expenditures, for he had a thousand wives. Think of all this, and you may have some idea of the riches of Solomon: Come with me to Jerusalem. Jerusalem being surrounded by high hills, cannot be seen until you are close upon it. It is forty miles distant from the sea, and as you leave the shore early in the morning, you generally reach the city a little before sunset. Your first idea of that crowning city is, where is the first, the second, the third wall? Where is the tower of Antonia? Where is Zion? Where is mount Moriah? You search for even fallen ruins, but can find none. The scene is one which really brings your heart down. I have often gazed with pleasure upon the ivy-covered ruins of England: I love that dear, little, affectionate, fond ivy. It seems to say to the ruin, "Never mind, I will be your friend throughout; though all forsake you yet will I cling to you."

But in looking upon Jerusalem you can see no ruins, not even a sprig of ivy to cheer you. It is a small town encumbered with hovels. As you gaze, sadly upon it, the infidel says to you, "Surely, sir, this is not Jerusalem." But yes, it is Jerusalem; for there is mount Olivet where our Saviour retired to pray, there is the brook Cedron, there is the pool of Siloam, there is mount Zion, mount Moriah. It is Jerusalem; but O how changed!

When we see a rich man reduced to poverty, we feel sorry for him; and that is generally the feeling one has on viewing a decayed city. But that is not the feeling which you will have on seeing Jerusalem. The idea that fills your mind is, that Jehovah has passed over the country. An awful feeling creeps over you. When I first saw Jerusalem, I felt as if I stood before a dead body; in fact I cannot tell you what I felt, or how I felt. Even the infidel experiences the same feeling. Is this Jerusalem, where Christ lived and died? where he was mocked, scourged and crucified? Is this the birth-place of Christianity? You pause and think. You feel as if you were following some dear friend to the grave.

Let me now speak to you of the Church of the holy sepulchre at Jerusalem. This church is built over mount Calvary, where our Saviour was crucified, and over what is said to be his sepulchre. It was about the dome of this church that the late war commenced. It became dilapidated, and France and Russia quarrelled about which of them should repair it. It is still unrepaired. * * *

(To be Continued)

THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. DEC. 25, 1886.

OUR RULE OF LIFE.

A DISCOURSE BY E. MILLER, JR., REVIEWED.

"What must I do to be saved?" is a question of importance to every one in whose heart there still lives a desire for eternal life. In God's will which he has revealed to men, the anxious inquirer may reasonably expect to find his question answered, and the way which he is to pursue plainly pointed out before him. But while we open the sacred volume to search therein for our rule of duty, in view of the many inventions which men have sought out, and the false glosses which commentators have thrown over the inspired records, we must bear continually in mind the admonition of the Saviour, "Take heed that no man deceive you."

We read in the Bible of a day of Judgment; and not only so, but it is expressly declared that every man shall be judged according to his deeds. Matt. xvi, 27; Rom. ii, 6; Rev. xx, 12, 13. From this we conclude at once that God has some standard by which these deeds are determined to be good or bad; that he has some rule by which we develop moral character. This must be so; for no man can develop any character whatever, unless there is some rule of right with which to compare his life; and to no actions can there be attached the quality of good or bad, unless there be something by which those actions can be shown to be right or wrong. This can be done in no other way than by comparing them with law; for law, according to a definition universally acknowledged, is "A rule of action." It must be evident to all, therefore, that the foundation of God's government is law, and that through his law, he requires obedience at our hands.

To this conclusion the scriptures bear direct testimony. Says Paul, "By the law is the knowledge of sin." Rom. iii, 20. And again: "Where no law is there is no transgression," and "sin is not imputed where there is no law." Chap. iv, 15; v, 13. As we are moral agents, required to develop a holy character, the law by which we develop that character must be a moral and holy law. Moral law is defined by Webster: "A law which prescribes to men their religious and social duties, in other words, their duties to God and to each other. The moral law is summarily contained in the decalogue, or ten commandments, written by the finger of God on two tables of stone, and delivered to Moses on mount Sinai. Ex. xx."

In view of the scriptures above quoted, we may know that in whatever age of the world, we find sin, wickedness and transgression, recognized, there was a binding law there by which this sin and wickedness were made manifest. And it is a fact, as any one may see by reading, that the Bible does recognize and denounce sin, from the transgression of Adam, downward. It is certain therefore, that during all that time, God had a law to which he held mankind amenable.

Our readers may here be led to inquire why we thus go back to prove the existence of a law from the beginning; for certainly, they may add with some surprise, it cannot be that Eld. Miller claims that God, during any period of this world's existence, had no law for its government? We reply, He does! and this has led us to these remarks.

We notice first, because it dates farthest back, his hold and sweeping assertion, that till the time of Moses there was "no general law." For proof of this he appeals to a passage which we beg leave to affirm proves exactly reverse; namely, Rom. v, 13. "For until the law sin was in the world, but sin is not imputed when there is no law." The Apostle's argument here we conceive to be this: 1. Sin was in the world until the law; (the giving of the law in its written form on Mt. Sinai); but, 2. There is no sin unless there is law, therefore; 3. The law was in force from Adam to Moses. On the other hand Eld. M. assumes that there was no law from Adam to Moses; but as no sin can be imputed when there is no law, he is driven to the conclusion that from Adam to Moses no sin was imputed.

His position is briefly this: That all the law God had till Moses were some personal requirements; as, for instance, to Noah to build an ark, to Abraham to offer up his son, to Moses to lead Israel from Egypt, &c.; that as there was no general law, no sin was imputed; that some

actions are of themselves good or bad; that mankind were at liberty to form just such characters as they pleased; that those who went down into the grave, not being good having transgressed no law, will for ever remain there; for, exclaimed the speaker, "if they are to be raised, pray tell me by what law they are to be judged!"

We should have been loth, in our charity, to attribute such views as these to any rational being, had we not heard them from the speaker's own lips. The ground taken is actually this: That God created a race of beings, and forgot to give them a law, and thus placed them entirely beyond his reach or control; that they were at liberty to go on just as they pleased, and God could not call them to account, because he had no law for them to obey; that he could not punish them, however flagitious their acts might be, because they committed no sin against him; for sin is not imputed where there is no law. Thus God is audaciously represented as a weak and impotent being, who either could not, or did not, exercise any control over his subjects; and thus his character and government are directly libeled.

We have noticed and proved from scripture that no character can be developed, and no actions shown to be good or bad, without some standard of right; the idea therefore that some acts are of themselves good or bad, independent of all law, is manifestly absurd. But while M. claims that the wicked of the first ages, will never be raised, there being no law by which to judge them, he contends that the good will have a resurrection to eternal life. We then inquire, by what law they are shown to be good and worthy of eternal life; and it must be evident to any one, that whatever shows one class to be good, and worthy of life, will show the other class to be personal transgressors and demand their resurrection and punishment.

But further: We are plainly taught that as in Adam all die, so in Christ shall all be made alive. 1 Cor. xv, 22. Now when a person is made alive from the natural death which he dies in Adam, all must see that he will remain alive unless there is some law which he has transgressed, which still has a claim upon him. If then God had no law to be transgressed before the time of Moses, when the individuals who then lived, are made alive, will they not remain so? Certainly, if there is no law which has any claims upon them. Thus Eld. M., in spite of all his assertions to the contrary, becomes a downright Universalist till the time of Moses.

We will mention one point more. If there was no law before Moses, the people of those times incurred no guilt by their actions. They could not be wicked; for there was nothing for them to transgress to make them so. We ask then by what right God brought a flood of waters to destroy the world? We read that God saw that the wickedness of man was great in the earth. Gen. vi, 5. How did he see this? Was it because there was no law, and therefore no sin could be imputed? And if they are not to be raised because there would be no law to judge them by after they are raised, pray tell us by what law they were then judged guilty and destroyed by water. According to M.'s theory they were not wicked; for no sin could be imputed to them. But God saw that they were wicked, and destroyed them accordingly; and hence, Eld. Miller's whole theory on this point, very justly meets the same fate as those Godless antediluvians, and perishes beneath the flood.

The discourse now under review claimed that the expression, "the commandments of God," embraces all the requirements which God has ever given to any individuals in any age, and violently denounced as uncalled for, and unscriptural, any distinction between moral and ceremonial laws. But that God has a series of requirements which are called by way of eminence, The Commandments, and that there are moral laws growing out of our relations to God and one another, which God calls his law in plain distinction from those laws which regulate particular ceremonies under a particular dispensation must, we think, be evident to every candid Bible student.

Says Justin Edwards, D. D.,

"Under the Jewish dispensation were incorporated two kinds of laws. One was founded on obligations growing out of the nature of men, and their relations to God, and one another; obligations binding before they were written, and which will continue to be binding upon all who shall know them, to the end of time. Such are the laws which were written by the finger of God on the tables of stone, and are called *moral laws*. The other kind, called *ceremonial laws*, related to various out-

ward observances, which were not obligatory till they were commanded, and then were binding only on the Jews till the death of Christ.

"There were also two kinds of Sabbaths, or days of rest. One was a day of *weekly* rest; and the command to keep it holy was placed by the Lawgiver in the midst of the *moral laws*. It was called by way of eminence, 'THE SABBATH.' The command to keep the other Sabbaths was placed by the Lawgiver among the *ceremonial laws*, because it was *like* them, as the command to keep the weekly Sabbath was *like* the laws with which it was associated. One class were fundamental, permanent *moral laws*; the other class were local, temporary *ceremonial laws*. One had their origin in the nature and relations of man; the other in the peculiar circumstances in which, for a time, a peculiar people were placed. One would be binding in all ages, upon all who should know them; and the other would be binding only upon the Jews till the death of the Messiah."

Pres. Edwards has here set the subject forth in its true light. God has ever had a moral law for the government of the world. It has existed from the beginning. It holds a rank high above all those minor distinctions which have had their origin in later times. The different circumstances in which men have been placed, the peculiarities of different dispensations, are but under-currents of events affecting not in the least that rule of morality by which we regulate our conduct towards our Maker. We behold it in all ages casting the same divine lustre over the world, making manifest the deeds of men whether good or evil, and claiming in all time from all people an equal obedience to its just requirements. When God made a peculiar people, under Moses, the guardians of revealed religion, he signified in an especial manner the pre-eminence of his moral law, by writing it with his own finger in two tables of stone. To make no distinction between this and the laws which regulated the Jewish ceremonies, to blend it with those distinctive regulations which were to expire by their own limitation, and say that it ceased with them, is to introduce the wildest confusion into the teachings of Scripture, and take long strides towards the darkness of infidelity.

The language in which the Bible recognizes this distinction is found in such passages as the following: "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them *right judgments*, and true laws, and *good statutes* and *commandments*." Neh. ix, 13. "Because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols; wherefore I gave them *also* statutes that were not good and judgments whereby they should not live." Eze. xx, 24, 25. Nehemiah says that God gave them good statutes. Among these was included the Sabbath; for it was because they had despised his statutes and polluted his Sabbaths, that God says by Ezekiel, that he gave them *also* statutes that were not good. What the good statutes were none can fail to see: they were what God spoke with his own voice. Neh. ix, 13. Says Moses, These words (the ten commandments) the Lord spake unto all your assembly . . . and he added no more; and he wrote them in two tables of stone. Deut. v, 22. It is as clear also what those statutes were which were not good: they were the ceremonial laws given by the hand of Moses, which stood only in carnal ordinances imposed on them till the times of reformation. Heb. ix, 10. This Peter also calls a yoke which neither they nor their fathers were able to bear. Acts xv, 5, 10. Is there then no distinction recognized between the moral and ceremonial? Does inspiration call the same statutes in one place good, and in another place not good; saying at one time that they should live by them, and at another, that they should not live by them? If there is no distinction of laws, this is so; and if this is so, the Bible contradicts itself, and infidelity has triumphed.

Again: Says David, "The law of the Lord is perfect converting the soul." Ps. xix, 7. But Paul says "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." Heb. vii, 18. Can any one suppose that the same law is here spoken of? Would inspiration denominate a law in one place perfect, and in another weak and unprofitable? That which is weak and unprofitable, is not certainly perfect. It must be evident therefore that David speaks of the moral law, and Paul the ceremonial. But Paul in other places speaks of the same perfect law which David dwells upon. For instance, "What shall we say

then? Is the law sin? God forbid. Nay I had not known sin but by the law; for I had not known lust except the law had said "Thou shalt not covet." What law says this? The moral law, the ten commandments. Therefore he continues, "Wherefore the law is holy, and the commandment holy and just and good." Rom. vii, 7, 12.

We read in the Psalms again: "All his commandments are sure. They stand fast forever and ever." Ps. cxi. But Paul speaks of a law of commandments contained in ordinances, imposed on them until the time of reformation, which Christ then abolished. Eph. ii, 15; Col. ii, 14; Heb. ix, 10. Eld. Miller here tries to make a point on the use of the term forever. As the term is applied to some ordinances which were to last only till the death of Christ, [See Lev. vi, 18; xvi, 34, &c.,] he asserts that it signifies no longer duration when applied to the ten commandments. But he knows better than to give this word the same limitation in every instance. A rule for its signification when applied to objects, is given us by Dr. Clarke, as follows: that it signifies only as long as a thing considering the surrounding circumstances, can exist. When applied therefore to the moral law, which is in its very nature, unchangeable and eternal, it cannot be limited; but when applied to the ceremonial law, it can only signify that time during which it was to exist. Doubtless Eld. M. is pleased to use word in this very sense when he is discussing the life-and-death theme. For him to use it therefore when applied to the law as he will not when applied to other things, betrays a great want of fairness in the investigation of this question.

M. says that none were to keep the commandments but Israel; that they were given to them alone. But we read that when the Lord would bring Israel to Canaan, he instructed them not to do after the abominations of the nations which he would drive out before them. Lev. xviii, 3. One of these abominations was profaning the name of the Lord. Verse 21. This was a violation of the third commandment; but if those nations living in the land of Canaan before the law was given to Israel, were ignorant of the principle of that commandment, this was not in them an abomination; and how then shall God be justified in taking vengeance on them as he did; So with other points. see Lev. xx, 23; Deut. ix, 4, 5; xviii, 12.

Thus at whatever point we look, we find evidences springing up on every hand, that God's perfect law has existed from the beginning, and that he has held all men in all past time, amenable to its requirements. How vain and frivolous then is the idea that this can be affected by mundane events! How ignoble the attempt to make men believe that it is dependent for existence on a particular dispensation, and that it perishes with that dispensation! As though the one Lawgiver [Jas. iv, 12] had different rules in different ages of the world by each of which mankind were required to develop a perfect moral character; and as though he would have different standards by which to judge the world at the last day! (Concluded next week.)

Letter from Bro. Waggoner.

DEAR BRO. SMITH: I see by *Review* that I was so careless as to omit the date of my letter by which you was led to suppose that I had been holding meetings in Addison. The business note was dated at Addison. The baptisms referred to took place at Union District. I held five meetings in Lodi township, north of Saline. Prejudice had preceded the truth, so that the number attending was not large; but the interest was good, and increased to the close. My time was limited, yet I trust good was effected, and hope that some may obey the truth, at least as far as they have acknowledged it.

On the evening of the third inst., I preached in a school-house some four or five miles north west from Moscow, where there had been no preaching on the present truth. It was very unpleasant weather, but a few came out and listened with interest.

Last Sabbath and First day I spent with the church in Hillsdale. This was a pleasant, and I trust a profitable, season. Three meetings were held at the usual place of worship, and three at the court-house. The brethren are considering the subject of

building a house to meet in, which they very much need. I have no doubt it will soon be done.

It is cheering to witness the fulfillment of the Saviour's promise, that the Spirit of truth shall guide his people into the truth, and bring his words to their remembrance. When they humble themselves before him he will lead them; but if they become proud he will reject them. I found that the minds of the church were directed to the long-neglected duty inculcated in John xiii, 1-17; and when they met to break bread, and the "testimony of Jesus" was presented, almost the entire body received it. Truly I can say, as many then said, it was good to be there. I hope that the "little flock" will never try to get above their Master, but ever find the happiness of doing what they learn of him. Time is short; the end is near; the time of trouble approaches. If we would stand in the battle and he hid in the day of the Lord's anger, we must seek meekness, and lose sight of worldly considerations, and take Jesus for our only pattern, and the word for our only guide.

I am now prepared to enter new fields to raise the cry of warning to a slumbering people. Calls are coming from almost every direction. O that the church would raise one united cry to the Lord of the harvest, that he would send forth more laborers into his harvest.

It is evident to my mind that the last warning to the world in the Third Angel's Message, and the last admonition to the church in the letter to the Laodiceans, are now being given. Those who do not speedily arise and move on in harmony with these truths will be left behind. The conclusion is unavoidable. We are living in a solemn, an awful time. The world is running on to speedy destruction. In order to realize this we must step aside from the thoughtless crowd, and look at these things in the light of God's word. How very necessary it is now to separate ourselves from the world, and rest entirely upon the word. Here is our armor, by which we shall be enabled to stand when the hosts of the enemy are gathering round. There is no room for doubt in the issue if we are only faithful. Through faith we may obtain the victory. Soon shall we stand on the mount Zion; soon will the joys of paradise be ours; soon will our tongues break forth and join in the song of angels round the throne.

"O glorious hour! O blest abode!
I shall be near and like my God."

Surely our present trials and afflictions are light and momentary compared with the eternal weight of glory. The promise is sure: "Seek and ye shall find."

In hope. J. H. W.
Round Lake, Len. Co., Mich., Dec. 12th, 1856.

Letters from Bro. Cottrell.

We have received several interesting letters from Bro. Cottrell from which the following will be of interest. Under date of Nov. 26, he writes as follows:

BRO. SMITH: I wish to say, for the encouragement of the children of God, that the church in this place are enjoying some tokens of Divine favor. For months past it has seemed that the Lord's heritage, in this place, was given up to reproach, and the heathen have had occasion to say, Where is their God.

In view of these things, we have tried to humble ourselves, and with fasting and prayer seek to God for aid. We feared that some with whom we had taken counsel, and had gone to the house of God in company, had gone so far astray, that they never would return to the Shepherd and Overseer of their souls. But blessed be the Lord! the prospect brightens. Last evening we had a church meeting, and the sweet Spirit of the Lord was with us. It was not a meeting where every one was disposed to vindicate his own righteousness; but all seemed willing to take their share of blame, and freely to confess their faults one to another, and pray one for another that we

may be healed. To God be all the praise! and may we be thoroughly healed, and may we be enabled so to live in the future, that we may wipe away the reproach that has been brought upon the precious cause of truth.

The Lord has rebuked us; it is a token of his love. "As many as I love I rebuke and chasten," says Christ to the Laodicean church, "be zealous therefore and repent." We acknowledge the justice of the rebuke, and hope that the chastening may be so improved, that it may yield to us the peaceable fruits of righteousness. R. F. C.

Mill Grove, Nov. 26.

Again, he writes Dec. 12th: Earthly possessions are valued too highly by the professed people of God. There is too little of the spirit of self denial, and but few are willing to suffer for the sake of saving others.

Some think that a great deal of money has been expended in publishing and in preaching, and all to so little effect, that they feel like being more careful in the use of means. Money is freely expended for self-indulgence. Houses are built at considerable expense, and in a manner that would indicate that they were intended for durability, and are painted either for vain show, or to preserve the wood from rotting. The excuse for making these improvements upon real estate is, that they intend to sell before the Lord comes; not that they expect to possess them long. Then I understand the object to be to cheat some poor worldly who is ignorant of the truth, by selling him property at a high price, when, in fact, it is of little or no value. And what will be done with the money? Will they carry it with them when they are caught up to meet the Lord in the air? The fact is, Satan furnishes this sort of arguments for pride and self-indulgence. This state of things ought not, and will not exist much longer with God's people. It is time that we acted consistently with our faith, and if we expect to do anything for the salvation of men, it is time we were doing it. R. F. C.

Again under date Dec. 15th he writes: "I learn by a letter from Bro. Lyman of Pennsylvania, that Eld. Crapsey and companion of Tioga county in that state have come out and taken a decided stand in favor of the Sabbath. He attended our tent meeting at Westfield in Aug. last, and was the one alluded to in our report of that meeting, who, when asked what he intended to do about the Sabbath, replied that "something must be done." I hope the Lord will use him in spreading the Message.

I have just returned from a visit to Barre and Orangeport. Spent a Sabbath in each place. Bro. and sister Lindsay of Olcott were at the Orangeport meeting, also Bro. and sister Smith of Barre. These scattered brethren have set apart the second Sabbath in each month for meeting together in one place to break bread. We had a refreshing season. The testimony to the Laodicean church was considered, and all seemed willing to receive the rebuke of the True Witness, and be zealous and repent. I believe that the time is come for the Message to rise, and the people of the Lord, who have, for years, enjoyed the light of present truth, must be zealous in the cause or be left behind. We must prepare for the refreshing or not receive it. The cause must have our whole heart, and we must live in a manner that will clearly testify our faith.

I think that living faith is the gold tried in the fire. And that kind of faith always has works. These works are the righteous acts of saints—the fine linen clean and white. And when we possess faith that works, the Lord will give us his Holy Spirit and we shall see. Thus shall we have "an unction from the Holy One," which will cause us to "know all things."

My prayer is that the Lord will speed on the work. R. F. C.

"MY GRACE IS SUFFICIENT FOR THEE."

To these sweet words, lone Christian, list,
When doubts and fears disturb thy mind;
When faith scarce penetrates the mist
List to these words—a balm here find.
When by temptation sorely tried,
When hope has well nigh ceased to be,
This promise bids thy fears subside,
"Sufficient is my grace for thee."

When weary with the cares of life,
When sad and lonely thou dost feel,
When "weary of this world's rude strife,"
When earth hath not a balm to heal,
Then, in these words of Christ confide,
To them for aid and comfort flee,
This promise, sure doth firm abide,
"Sufficient is my grace for thee."

When death hath from thy bosom torn
Long cherished friends and loved ones dear,
Them to the tomb in triumph borne,
And for them falls the briny tear,
Think then how Christ was crucified,
Extended on the rugged tree,
Think of the words of Him who died,
"Sufficient is my grace for thee."

When friends once dear treat thee with scorn,
When kindred hearts in need forsake,
When bosom sins cause thee to mourn—
Afflictions sore thou dost partake,
Remember, who in Christ abide,
In sorest need, to him may flee,
And in this promise safe confide,
"Sufficient is my grace for thee."

Clarkson, N. Y.

E. O. LAMSON.

The Testimony of Three Witnesses.

It is said that "in the mouth of two or three witnesses, shall every word be established." Therefore, let us re-examine the witnesses.

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. xxxi, 12, 13. Let us next listen to the prayer of the "faithful and True Witness." "Sanctify them through thy truth: thy word is truth." Jno. xvii, 17.

Next let us introduce David, the sweet singer of Israel: "thy righteousness is an everlasting righteousness, and thy law is the truth." "Thou art near, O Lord; and all thy commandments are truth." Ps. cxix, 142, 151. Therefore, according to this testimony, that memorable prayer of the great Teacher of Israel, will be fulfilled in those who keep all the commandments. "If thou wilt enter into life, keep the commandments."

Let us next listen to John, that disciple whom Jesus loved. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments." 1 Jno. v, 2, 3. Thus, we learn from these faithful testimonies; that the same glorious truth, which had the power to sanctify Israel, four thousand years ago, has the same sanctifying influence, on those who are willing to receive it *even now*.

This is not a tithe of the testimony that might be presented, establishing the perpetuity of the "Royal Law" but we humbly trust it is sufficient to establish those who love truth on a sure foundation. Let no one, who may read this, suppose for a moment, that we base our hopes of salvation, on observing the letter of the law, only; for we are to obey it in "letter and in spirit too."

Nor is this all: For now commandeth God, "all men every where to repent," and to "believe on his Son, Jesus Christ," to "be baptized," and to attend to all the requirements of the Gospel Covenant. Having the law written and engraven on our hearts and in our minds, [Jer. xxxi, 31,] we can with confidence join the holy prophet, in saying, "the path of the just, is as the shining light, that shineth more and more unto the perfect day." With confidence too, we can say with the Revelator: "here is the patience of the saints; here are they that keep the commandments of God, and the Faith of Jesus."

Trusting that we have chosen the Spirit of truth for our guiding star, we hope to be safely led thereby, into all truth, and to the haven of eternal rest.

P. MILLER, jr.

Laona, N. Y.

COMMUNICATIONS.

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

From Bro. Russell.

BRO. SMITH:—I am striving to keep all the Commandments of God and the Faith of Jesus; but I feel that there is much for me to overcome to be like the Pattern. I want to heed the counsel of the True Witness, and buy of him gold tried in the fire that I may have true riches where moth nor rust will not corrupt, nor thieves break through and steal.

O is it possible that any of the remnant will let the Saviour stand at the door and knock, and will not hear his voice and let him in? Let us be zealous therefore and repent, and open the door of our hearts that he may come in and sup with us and we with him. Then, and not till then will we have our eyes anointed that we can see. Then let us be overcomers that we may sit down with our Saviour in his throne, as he also has set us the pattern and overcome and set down with his Father on his throne.

We have our meetings on the Sabbath, and Wednesday and Sabbath evenings. The Lord is with us. Last Sabbath one sister commenced for the first time to keep the Sabbath. Another that has been seeking the Saviour, seems to be getting into liberty; and some others are inquiring the way to the Saviour. Pray for us at Otsego. May the Lord sustain you and all connected with the Office, that it may be truly as your motto is, "Holiness to the Lord."

Yours in hope of eternal life at Christ's appearing.
LESTER RUSSELL.

Otsego, Mich., Dec. 14th, 1856.

From Bro. Stiles.

BRO. SMITH:—I have for some time neglected to write to you, hoping that I should be able to send the pay for the paper, but I cannot at present; and was it not for the refusal to stop the paper that I have seen in the *Review*, (for lack of means to pay,) I should have made the request before now, although it would have been a great disappointment to me not to have the paper; for the precious truths it contains and the communications from the brethren and sisters of like precious faith have often cheered my drooping spirits; and then have I taken fresh courage and renewed my covenant with God, and strove more earnestly to overcome and to watch over my heart and keep it.

The Laodicean state of the church has for some months occupied my mind; and I am satisfied that the testimony and application in the *Review*, is correct. O that God would, by his holy Spirit, seal this instruction to the hearts of his dear children throughout the length and breadth of the land, that that zeal and holiness of heart which the dear Redeemer desires his followers to be possessed of and exhibit, might blaze forth, that the precious truths of God's word might be set home to the hearts of the honest more forcibly, and they all be brought into the unity of the faith. O that God would show me all my secret faults and cleanse my heart from every thing that is contrary to his holy will, and bring my will into subjection to his, that I may finally be one of the redeemed that shall dwell in his presence.

St. Johns, Mich.

O. B. STILES.

Extracts from Letters.

SISTER H. SMILEY writes from Unity, Me.:—"I often think, What could we do who are situated far from those of like precious faith, if it was not for the light and food we get through the paper. My prayer is that God will abundantly bless you in your labors of love, and that the *Review* may ever be a medium through which God can speak to the scattered ones."

Sister F. Freeman writes from Arena, Wis.: "We have not seen any of the traveling brethren since I

wrote you before. We feel like the lost sheep. Can not some of the shepherds leave the ninety and nine and search up the scattered ones. There are no meetings that we can attend on the Sabbath, and when reading where meetings are held, we long to be with the little company. We have long felt this Laodicean feeling of lukewarmness and would ask the prayers of the brethren and sisters, that we may be more zealous, more devoted, in that profession where-with we have been called."

Bro. A. B. Morton writes from Wilmington, Will Co., Ills.: "I rejoice that I am permitted to live in these last days when we can see the signs of the near coming of the Saviour thickening around us on every side. We have many trials to encounter here, being alone in the faith; but notwithstanding all our trials and troubles we are encouraged to press on and bear the cross, knowing that it is those that endure unto the end that shall wear the crown. Brethren, it is my heart's desire and prayer to God that you may be led by the Spirit of God into all truth."

Bro. B. Hostler writes from Pitcher, N. Y.: "We would inquire if we are forsaken. Have our dear brethren who are carrying the message left us entirely? We have not been visited since last Winter. We would cordially invite some dear Bro. or brethren who care for us to visit us."

Bro. L. Drake, writes from Caughdenoy N. Y.: "The Church in this place are trying to obey the counsel of the True witness and buy gold tried in the fire that we may be rich, and white raiment that we may be clothed, and anoint our eyes with eyesalve that we may see."

Bro. P. Robinson, writes from Catlin Center, N. Y.: "We are trying to live by every word of God. Though few in number, we meet twice in the week to worship him, and we feel thankful for the measure of his Spirit we enjoy."

Bro. N. Davis, writes from Sullivan, Ind.: "We wish some of the preaching brethren to make it in their way to call on us, and labor with us as some of our friends wish to know more of the faith which we set forth."

Bro. I. C. Vaughn, writes from Hillsdale, Mich.: "The cause here is in a prosperous condition. Truth will prevail over all opposition."

Bro. J. F. Eastman writes from Rockville R. I.: "We are still striving for that rest that remains for the people of God. I believe that we are nearing the great day of God's wrath, and I want to be sanctified through the truth. We have meetings here on the Sabbath and Third-day evening. I think there is an increase of interest in our meetings of late. Our band numbers seven in this place; and our aim is to serve the Lord faithfully, and meet all the saints on mount Zion."

Sister N. Guider writes from Currysville, Ind.: "I have many trials to encounter, but I trust the Lord will deliver me according to his promise, out of them all. I sincerely desire the prayers of the church, for I feel I am the weakest of all the children of God. If I am worthy of being called one among them. If some of the ministering brethren were here to preach the present truth, I believe many honest souls would come out and embrace the truth."

Bro. M. Edson writes from Ashfield, Mass.: "It rejoices my heart to read the cheering communications from the brethren and sisters scattered abroad. I thank the Lord that he has raised up some in these last days to publish a paper that is not filled up with the fables of the present day, but is laden with the present truth."

"Dear brethren and sisters, as we are commanded in the word of the Lord to exhort one another daily,

and so much the more as we see the day approaching, although we cannot see each other face to face, yet we can, through the *Review*, write our joys and determinations in trying to serve the Lord. I praise the Lord that I am counted worthy to be numbered among the little remnant that are striving to keep the Commandments of God and the Faith of Jesus. Let us strive for holiness of heart; for Jesus says, Be ye holy as I am holy. How holy and pure we must be to stand in the great day which is just before us. Sometimes when I look at the straightness of the way, I fear that I shall come short of an entrance into the kingdom, but I do mean to overcome and at last be found among that pure company that will stand on mount Zion."

Sister Achsa Brown writes from Norfolk, Ct.:—"We are strengthened and encouraged when we read the communications from the brethren and sisters that are scattered abroad who are holding on to the truth, and are keeping the Commandments of God and the Faith of Jesus; and not only that, but by the light we receive through this medium from the holy Scriptures. We esteem it a great blessing. It contains meat in due season for our hungry souls."

"It is but a short time since we embraced the Sabbath; and we feel firm in the faith. We think all are doing right to begin to keep the blessed day; only let them persevere. Surely it is the Lord that has led us thus far, and caused us to receive the light of the present truth. Bro. Daniels explained so clearly the law of God and the Sabbath, that we thought that a person, though a fool, need not err therein. We can now see a vast difference between the law of Moses and the law of God. We can now understand the Apostle's argument. The word truly is a light to our feet and a lamp to our path."

"We stood alone as in a wilderness, bewildered and faint. We knew not which way to turn. We considered the church wrong with which we were connected, and concluded that we would take the Bible for our guide, and live as near to it as we could; for we could not see that the Lord was with them; and their preaching seemed to us like dry husks. When Bro. D. came and preached to us, and showed us the position of our High Priest, and the holy Commandments, the Lord gave us light, and strength to take hold of the present truth. We rejoice that God's Commandments shine out from his holy temple into the minds of honest seekers after truth. There is great light in these truths, by which many of the dark places in the Bible are made plain, so that we can now understand them. Our hearts flow out in gratitude to God for the light of prophecy which shines around our pathway, scattering away all the gloom, and enabling us to discern the signs of the Lord's soon coming. We are willing to confess ourselves pilgrims and strangers here, and we hope that we shall be enabled by grace, so to live that we may enter through the gates into the city."

Bro. H. H. Wilcox writes from Loraine, N. Y.:—"I should like to say through the *Review* that I am thankful that faithful brethren through whom the Lord could work have apprised us of our lukewarm state. I saw that this was our condition, when it was first advocated through the *Review*; but notwithstanding I saw that we were mistaken in giving this to the nominal Adventists, yet I was too willing to give it to my brethren and sisters, as though others were more needy than myself; but in this I was sadly mistaken. I am thankful that whilst I was in this deplorable condition, Brn. Rhodes and Goodwin came, and through their labors I was led to see that I was the man addressed and counseled to buy gold. I see that I have borne but little fruit; but I am resolved to arise and start anew. It is not enough merely to hear the voice, but we must open the door of our hearts, and the promise is, I will come in to him and will sup with him and he with me."

Bro. C. C. Collins writes from Watson: "I think I can truly say, I delight in the law of God after the inward man. The Sabbath of the Lord is a delight

to me. I am striving to live up to the light which seems to grow brighter, and shine with more clearness on the pathway of those who are striving to enter in at the straight gate. I am firm in the belief that the perilous times that the Apostle spoke of [2 Tim. ii.] are upon us; for we find those represented in that chapter all around us. O let us prove faithful, for yet a little while, and he that shall come will come, and will not tarry."

SELECTIONS.

Reformers.

* * * *

Was not Jesus and his disciples, the Waldenses and Albigenes, in the valleys of Piedmont, Luther and Melancthon, in Germany, Zuingle, in Switzerland; Cranmer, Ridley, and Latimer, in England, all esteemed as skeptics and free-thinkers in their day, and were they not? Were not all these heterodox in their opinions?

Was not Hunter, in physiology; Thompson, Priessnitz, and Hahnemann, in medicine; Gall, Spurzheim, and Combe, in metaphysics and ethics, and the leaders of every religious sect in its commencement, skeptics as to former belief? Had not their minds outgrown popular ideas, and were they wrong, in the true dignity of their manhood, for asserting and maintaining what they esteemed as truth, though voted heretical by the popular will, and persecuted by the church and priesthood?

Have not these heretical reformers been the true benefactors of their race?

Was not every true reformer in advance of, and persecuted by, his age?

Has not truth, ye proud ones, ever been born in a manger?

Did not Caiaphas sit in Moses' seat while Christ went wandering over the plains of Galilee, "without where to lay his head?"

Has not truth been presented in every age, and are not her lovely and benign features still seen among us, seeking to benefit her persecutors, for ever blessing, and continually crying amidst her cruel persecutors, "Father, forgive them, for they know not what they do?"

Is it wrong to love her? Is it a crime to respect what is respectable, esteem what is estimable, admire what is admirable, and love that which is so lovely?

Is not the life of Jesus typical of the history of truth in every age?

Is not truth continually persecuted, reviled, spit upon, killed, yet lives forever?

Will mankind ever become earnest seekers after truth, instead of zealous advocates of favorite preconceived and stereotyped opinions?

Will men ever cease to take for granted that their opinions are correct?

Who will advocate truth independent of prejudice?

* * * *

[Chris. Spiritualist.]

The Rage for Election.

"I WANT a paper that has long stories in it," said a young lady, and she added, "I don't want a paper for anything else." Poor girl! much to be pitied, and a pitiful appearance she will make through life, at the present rate. She wants nothing serious, no acquaintance with the history of her times, nothing intellectual, nothing but newspaper novels! Empty heads they must be that can find room every week, for some ten columns of a sham story. Yet these are the heads for which the weekly press toils and groans, throwing off by the ten thousands its sheets of shallow, insipid and disgusting fiction; and for this, an amount of money is paid, which a good, sound literature utterly fails to command. Yes, Christian fathers and mothers buy this vile trash for their sons and daughters, and so minister to their ignorance and destitution of all taste and fitness for life's duties. Doubtless, the periodical press does more than any other one instrumentality, to decide the opinions, habits of thought, and general character of the age. A family will very soon begin to show a sympathy with its

weekly paper, and parent and child will soon begin assimilating to it in sentiment and feeling; and as families are, so is the community at large. Blind and stupid, therefore, yea, worse, are those parents who tolerate in their houses a class of papers which are good for nothing, made up of the writings of silly, ignorant scribblers, who would be "at the foot" in a town school, much more in a school of good morals. Such are the teachers of half the present generation.—*Albany Spectator*.

BEGIN WITH GOD—BE SURE YOU DO IT.—Make his service the first thing always, especially in the morning. Never, never to bustle about in worldly matters, till you bow the knee imploringly, with strong, very strong importunity. Besiege a mercyscat for protection. Buckle on the whole armor, especially the shield of faith. It is exceedingly dangerous for a man to enter a battle-field unarmed, defenceless. This world is a battle-field, an enemy's country, darts are flying thick and fast on every side.

Begin with God, seek first his aid and his righteousness, his salvation. Bow the knee in humble, fervent supplications, as you rise from your couch. Ask God to bless you, keep you, sanctify you, hold up your going that your footsteps slip not; and be sure not to forget to bless Zion.

Furthermore, when the hour comes, gather your family, your little ones and great ones, servants and all. Open the big book, the blessed book; read, sing, pray. See, too, that all things are done right, decently and in order. Get your soul alive in the fire, full of love, and you will be able, by faith, continually to ward off the fiery darts of Satan all the day, and praise God at setting sun.

"Have not time?" Brother, what do you mean? "Have not time?" Whose is time? Whose? Is time yours, or God's, which? What have you that you can call your own, any thing? Exactly nothing. Your time, your talents, your property, your all, are God's purchased with blood!

Talk about time, you can no more dispense with reading God's word, secret and family prayers, than you can do without food. Better a thousand times defer your meals, your breakfast, dinner and supper, than neglect God.—*Golden Rule*.

"I understand," said John Sunday, the converted Indian chief, to a congregation which he was called to address at Plymouth, England, in the year 1837, "that many of you are disappointed because I have not brought my Indian dress with me. Perhaps if I had it on you would be afraid of me. Do you wish to know how I dressed when I was a pagan Indian? I will tell you. My face was covered with red paint. I stuck feathers in my hair. I wore a blanket and leggins. I had silver ornaments on my breast, a rifle on my shoulder, a tomahawk and scalping-knife in my belt. That was my dress then. Do you wish to know why I wear it no longer? You will find the cause in 2 Cor. v, 17. 'Therefore if any man be in Christ, he is a new creature: old things have passed away: behold, all things are new.' When I became a Christian, feathers and paint 'passed away.' I gave my silver ornaments to the mission cause. Scalping-knife 'done away.' That, my tomahawk, (holding up a copy of the ten commandments, in the Ojibwa language.) Blanket 'done away.' 'Behold,' he exclaimed in a manner in which simplicity and dignity of character were combined, 'behold, all things are become new!'"

If man could see

The perils and diseases that he eludes
Each day he walks a mile, which catch at him,
Which fall behind and graze him as he passes,
Then would he know that life's a single pilgrim,
Fighting unarmed amidst a thousand soldiers.

Some accommodation to the infirmities of mankind some prudent instances of condescension to their invincible prejudices, are necessary in ecclesiastical as well as in civil institutions; but they must be of such a nature, as not to inspire ideas, or encourage prejudices, incompatible with just sentiments of the great object of religious worship, and of the fundamental truths which God has imparted by reason and revelation to the human race.—*Moshiem*.

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, DEC. 25, 1856.

Notice.

To the brethren interested in the New York Tent, I would say that, at the Tent Meeting at Barre, N. Y., in Sept. last, we commenced a subscription to the Tent Fund for the ensuing year. Those who wish to aid in this matter can send in their pledges, due on the first of June, and the first of Sept. next. Some may doubt the propriety of pledging, and think that the laborers with the Tent should go out trusting in the Lord, but the plan pursued last year gives all an opportunity of trusting in him. My address is Mill Grove, Erie Co., N. Y.

R. F. COTTELL.

Explanation.

My notice of meetings at Three Rivers was so indefinite, (being written in haste,) that there is a chance to infer that the exercise of the Spiritual lecturer was in the public congregation. Having some fears that I had moved wrong in accepting the offer of a hall dedicated to Spiritualism, and that he would be influenced and break up the meeting, I went to his store privately and gave him the Bible testimony in regard to Satan's last work, and seeing that he was perfectly under Satan's control, I was clear to take up my appointment, as stated in REVIEW last week.

M. E. CORNELL.

Bro. J. Dorcas writes from Fremont, Ohio: "I send you the \$10 which I proposed, as one of twenty, towards cancelling the Office debt; but I see no taking hold of this matter by the Brn. Say to them that if they do not, I will make arrangements to take all that stock."

ACTS NOT WORDS.—A New England clergyman, enforcing on his congregation the necessity of practical godliness, and contrasting the early Christians with those of the present generation, very properly remarked, "We have too many resolutions, and too little action. 'The Acts of the Apostles,' is the title of one of the Books of the New Testament; their Resolutions have not reached us."

Right Kind of Preaching.

It was a beautiful criticism made by Longinus upon the effect of the speaking of Cicero and Demosthenes. He said the people would go from one of Cicero's orations, exclaiming, "What a beautiful speaker! What a rich, fine voice! What an eloquent man Cicero is!" They talked of Cicero; but when they left Demosthenes, they said, "Let us fight Philip!" Losing sight of the speaker, they were all absorbed in the subject; they thought not of Demosthenes, but of their country. So, dear brethren, let us endeavor to send away from our ministrations the Christian, with his mouth full of the praise—not of "our preacher," but of God; and the sinner not descending upon the beautiful figures and well turned periods of the discourse, but inquiring with the brokenness of a penitent, "What shall I do to be saved?"—*Set.*

Religious Belief.

I ENVY no quality of mind or intellect in others, be it genius, power, wit, or fancy; but, if I could choose what would be most delightful, and I believe most useful, to me, I should prefer a firm religious belief to every other blessing. For it makes life a discipline of goodness; creates new hopes when all earthly hopes vanish; and throws over the decay, the destruction, of existence, the most gorgeous of all lights; awakens life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of fortune, and shame the ladder of ascent to paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions of palms and amarants, the garden of the blest, the security of everlasting joys, where the sensualist and the skeptic view only gloom, decay, annihilation, and despair.—*Sir Humphrey Davy.*

It is easy to exclude the noon-tide light by closing the eyes; and it is easy to resist the clearest truth, by hardening the heart against it.—*Keith.*

SOLID devotions resemble the rivers which run under the earth, they steal from the eyes of the world to seek the eyes of God; and it often happens, that those of

whom we speak least on earth, are best known in Heaven.—*Cassius.*

APPOINTMENTS.

THERE will be a general Conference held at Boston, Mass., for the mutual benefit of the church and cause in the New England States, commencing Sabbath, Jan. 10th, 1857, and continuing until all business of importance, conducive to the prosperity of the cause, brought before the Conference, shall be disposed of.

A general invitation is extended to the brethren from abroad who feel interested in the advancement of the cause. We hope the churches generally will be represented by those who shall come to help us by their counsel.

The object of this convocation is not to eat and drink nor to see and be seen; but by fasting and prayer and an investigation of truth, devise such means as shall be conducive to the present and ultimate interest of the remnant.

If our bread and water are made sure on the occasion, and that less frequent than usual, we will be satisfied.

The Conference will probably be held in one of the rooms in the Chapman Hall building, Boston. As no brethren live in the City, those coming from abroad on Friday, will find Bro. Paul Folsom, who lives in Charlestown near the foot of Winter Hill, now called Summerville, two and a half miles from Fitchburg Depot. Those wishing for public conveyance from Boston to Summerville, can obtain it at the corner of Summer and Washington Sts., by the Charlestown Neck Line Omnibus, that will take them as far as their station in Summerville. Bro. Folsom lives half a mile further on, towards Winter Hill, in the second house on the left after passing Walnut St. Brn. Hutchins and Philips may be expected.

In behalf of Brn.

STEPHEN PIERCE.

E. L. BARR.

{ P. FOLSOM.

{ O. NICHOLS.

{ A. WILLEY.

{ E. P. BURDIT.

Business Items.

C. R. Austin:—You are right in your understanding of the terms on which a person may send the REVIEW to his friends. Perhaps it was not understood in the beginning that you desired to send the paper on those conditions.

Wm. Harris:—The name was entered and paper sent according to direction, but by accident the money not received. We bring up arrears in this number.

D. C. Elmer:—What is Israel Smith's P. O. address?

B. F. Colvin:—We cheerfully continue your paper free.

L. A. Dodge:—Your letter is received, but contained no money.

BOOKS SENT.—O. M. Patten, H. C. Crumb, H. Evans, H. V. Reed, C. W. Sperry, J. Whitmore, S. Howland, A. G. Carter, Mrs. Stephen Smith, S. M. Jones, E. M. Smith, H. Crosbie.

Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the "Review and Herald" to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should be given.

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FOR POOR FUND.—J. G. Whipple L. M. Jones, each \$5. R. Holland \$4. Wm. L. Saxby \$3. A. A. Marks \$1.

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