

# 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. X.

BATTLE CREEK, MICH., FIFTH-DAY, MAY 21, 1857.

No. 3.

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

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

URIAH SMITH, Resident Editor.

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

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.

#### WORDS OF CHEER.

We are going home.  
Long, long on weary foot we've pressed our way  
Through time's drear night, till beams of endless day  
Climb up heaven's cloudless dome.

The dews have chilled  
Our spirits, and death's shafts sent through the gloom  
Have thinned our ranks. Glad hearts the sullen tomb  
In cold embrace hath stilled.

But He who died  
Hath evermore been with us, and will be,  
To bring us to that home where we shall see  
Him, once the Crucified.

Soft unseen hands,  
And rod, and staff shall guide our wandering feet  
Gently o'er hill and dale, the blest to greet  
'Mid glorious angel bands.

We're hastening now  
To where death's shafts no more our hearts shall pain  
And death divided friends shall meet again  
In circles sweet, to bow

Before that throne  
Where night comes not, nor ill, nor leaden foot  
Of care, nor disappointment's crushing lot,  
Nor toil, nor pain, nor groan.

O nevermore  
Shall passion wild, or rage, or sin's dark shade  
Or hate, or strife, or war's black wing invade  
That calm and blissful shore.

O nevermore  
In that pure, sinless world, shall we defile  
The robes our King hath decked us with; the while  
Our bursting grief outpour.

Courage, my soul  
Soon shall the weary fight of faith be past,  
And thou shalt wear the conqueror's crown at last,  
And gain the blessed goal.

D. T. T.—[Ad. Herald.]

#### SELECTIONS.

##### THE SYROPHENICAN WOMAN,

Being the substance of a Sermon preached in John-st. church  
on Sunday morning, May 17th, 1840,  
by Robert Newton.

"Then Jesus answered and said unto her, O woman,  
great is thy faith: be it unto thee even as thou wilt."  
Matt. xv, 28.

In how many ways did the great Teacher, when  
he was upon earth, answer that request of his dis-  
ciples, "Lord, teach us how to pray"—not only at  
that time when he gave them that form of sound  
words, that perfect model of prayer which is now  
used by his church in almost all languages and  
countries in which we are permitted to address the  
God of the universe as "our Father;" but he taught  
them, and us also, by all the precepts which require  
the performance of this duty, thus interposing his  
authority in this matter, and making the duty bind-  
ing on all. He taught them also by those precious  
promises which he gave to encourage them in the

performance of this duty, saying unto them, "Ask,  
and it shall be given." "If ye then, being evil,  
know how to give good gifts unto your children,  
how much more shall your heavenly Father also  
give his holy Spirit to those who ask him?" By  
his own edifying example, the example of a pure  
and holy devotion which he himself has left us, con-  
tinuing sometimes whole nights in prayer to God,  
when he was about to engage in a work of more  
than ordinary importance. By parables, also, and  
by those miracles of power and mercy which he  
wrought in direct answer to prayer. Ah! my  
brethren, how can we who pray so seldom and with  
so little fervency, reckon ourselves the disciples of  
such a Master?

Our text affords us another illustrious example of  
the efficacy of fervent, humble prayer. A poor  
woman of Canaan, whose ancestors for many gener-  
ations had been the grossest idolaters, attracted by  
the fame of his miracles, or driven by domestic af-  
flictions, came unto him on behalf of her daughter,  
"who was grievously vexed with a devil," and after  
a painful trial of her faith, obtained of him the bless-  
ing which she so earnestly desired. The whole ac-  
count is highly interesting, and furnishes us with  
many important and useful observations. Demoniacal  
possessions in the days of our Lord were very  
common. That evil spirit who is alike the foe of  
God and man, knowing that the time had come  
when the "seed of the woman should bruise the  
serpent's head," exerted a more than ordinary degree  
of his malevolent influence in afflicting and torment-  
ing the children of men. In the present instance  
that tender compassion which dwelt in the Redeem-  
er's breast seems for a moment to have left him,  
and contrary to his usual habit of answering the cries  
of the distressed, when this woman laid her case be-  
fore him, "he answered her not a word." The dis-  
ciples, to their credit as men, though of another na-  
tion, "came and besought him, saying, Send her  
away, (that is, grant her her request,) for she crieth  
after us." His answer to them, however, was as  
discouraging as his silence to her, "I am not sent,"  
said he, "but to the lost sheep of the house of Is-  
rael." Though as the Redeemer of all mankind, I  
came to save all, yet my personal ministry while on  
earth must be confined to the lost sheep of the house  
of Israel. But mark this woman's perseverance:  
"Then came she and worshiped him, saying, Lord,  
help me." Jesus answered, referring again to the  
Israelites, the chosen people of God, "It is not meet  
to take the children's bread and cast it to dogs."  
Such an answer to an ordinary mind was enough to  
sink it into despair, but this woman begins to reason  
with her Lord thus: "Truth, Lord, I acknowledge  
the justice of what thou hast said; nevertheless, let  
me have such kindness as the dogs of any family  
enjoy. Thou, O Lord, art truth itself; thy word  
can be no other than truth; thou hast called me a  
dog, and indeed such I am; a poor outcast, a sin-  
ner, a Gentile. Give me, therefore, the favor and  
privilege of a dog, that I may gather up the crumbs  
of mercy from under the table whereat thy children  
sit. I presume not to press to the board; let that  
be for the children, but to creep under it; deny me  
not then those crumbs which fall from the children's  
table, and which if the dogs do not gather them,  
will be swept away and lost in the dust." "Then  
Jesus answered her, O woman, great is thy faith,  
be it unto thee even as thou wilt." This word  
"then" is emphatic. After so many discourage-  
ments, still to persevere, it may well be said, *Then*

Jesus granted unto her to the full extent of her de-  
sire.

There are two or three things more deducible  
from this interesting narrative and the miracle which  
is here recorded.

1. In connection with other miracles it affords  
strong evidence of the Messiahship of Jesus Christ,  
and of the truth of his religion.

2. It may be taken as an evidence of God's pur-  
pose of bestowing mercy upon the Gentiles, and if  
so, then let us who are "sinners of the Gentiles"  
take encouragement to hope in his mercy.

3. It is directly calculated to encourage us in the  
exercise of prayer—indeed, this seems to be its prin-  
cipal design. Prayer, then, is our subject, and we  
may observe,

1. It is as gratifying as it is surprising to meet  
with praying people where we least expected to find  
them. Yet so it was in the case of this woman—  
Gentile as she was—heathen as she was, having  
heard of the fame of Jesus, or read in the law and  
the prophets something of his character, or learned  
some way or other that he pitied the distressed,  
healed the diseased, and cured the blind, she came  
to him and besought him to have mercy on her by  
healing her greatly afflicted daughter. Had she  
attended the synagogue where the Scriptures were  
read every Sabbath, and compared what is therein  
written with the character and miracles of Christ, it  
would not have been so surprising that she should  
come to the conclusion that Jesus was the true Mes-  
siah, but with the few opportunities and slender  
means of obtaining information which she possessed,  
it is somewhat wonderful that she attained to such  
consistent views of the character of the Redeemer,  
and such strong faith in his goodness and power.  
And in this view of the matter, how would this con-  
duct of a heathen reprove the pride and unbelief of  
the Jews: they rejected him—this poor Gentile be-  
lieved in him. Let us bring the matter a little near-  
er home and to our own times. Has it not been  
the privilege of many here present to-day to be  
taught from their infancy to cry, "My Father, thou  
art the guide of my youth?" Have not many of  
us been taken by the hand and led along to the  
house of God from childhood? But ah! how many  
have in after years resisted the convictions of their  
early life, restrained prayer, and given themselves  
up to work wickedness, while others, like this poor  
Gentile woman, who never, or but seldom having  
heard of the way of salvation, have, nevertheless, al-  
most at the first hearing of the name of Jesus, as  
the Saviour of sinners, believed on his name. We  
learn,

2. That a domestic affliction is sometimes in the  
band of God a powerful incentive to prayer. The  
duty of prayer is always binding, but the obligation is  
not always felt, not always practically acknowledged.  
Many there are who bring themselves only once in  
the week to the performance of this duty, on a Sab-  
bath morning perhaps, and even then they do not  
enter into the spirit of it as they ought. When this  
is the case, God withdraws those blessings from them  
which they once used to enjoy, and lays affliction  
upon some beloved one; then they begin to call up-  
on his name, and to pray more fervently than they  
ever prayed in their lives before. Then for the first  
time, perhaps, while praying for another, they dis-  
cover that they ought to pray for themselves. How  
many, like David, can say, "Before I was afflicted  
I went astray?" and how many after they have  
found mercy in affliction are ready to say to their

follows, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul!" Thus they bless God for affliction, not as affliction, but as the means of bringing them to God.

3. We are here very impressively instructed to make the afflictions and sorrows of others our own. I do not know what may be your opinion, but I have long been of the opinion that the virtue of natural affection is most intense and fervent in the maternal breast. None but mothers know what mothers feel. How many pious mothers make the case of an unconverted child their own, and like this woman in the gospel cry out in the anguish of their hearts, "Lord, help me!"—Lord, have mercy upon me by showing mercy to my daughter. So a father prays for his prodigal son, and ceases not until he returns to God, and he can say in the joy of his heart, "This my son which was dead is alive again, was lost and is found." So we should feel for our unconverted neighbors. Our language should be, "Lord, this my neighbor, whom I so highly esteem, is unacquainted with thee, have mercy to me by showing mercy to him." What saith the law in this case? "Thou shalt love thy neighbor as thyself;" no matter if he do not live near me, if he be a man, he is a fellow-creature, and I am bound to remember him in my prayers to God always. So Jeremiah remembered his countrymen for good—"For the hurt of my people am I hurt." So St. Paul desired the salvation of all Israel—"Brethren," says he, "my heart's desire and prayer for Israel is, that they might be saved." His heart was in his prayer, and so must ours be in our prayers.

4. Sincere supplications, whether for ourselves or for others, may meet with sore discouragements, as in the case of the Canaanitish woman. How must her heart have sunk within her at the first repulse, when "Jesus answered her not a word." She had heard or read, perhaps, in a fragment of a book, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." I have heard of one, even in Zion, that he opens the eyes of the blind, and even raises the dead, and I supposed that this was he, but surely I am mistaken. I have used the same prayers that others used, and yet he answers me not; surely this cannot be he. Unasked he raised the dead son of the widow of Nain to life. I come to him, not with a dead son, but a living daughter, and he answers me not.

Such, my brethren, and much more of the same kind, might have passed in this woman's mind, and at first view we may be ready to wonder at his conduct; but we may rest assured that whatever Jesus does he has good and sound reasons for doing. And let us always remember that *delay* is not *denial*! If the blessing be *delayed*, that is no proof that it is *denied*. The conduct of the disciples is worthy of notice; they joined their prayers with those of this poor woman. Ah! my brethren, we cannot tell how many blessings we enjoy in answer to the prayers of the people of God. We may observe, also, the wisdom of Jesus still farther. Had he granted this heathen woman an answer to her prayer at first, the jealous and envious Jews might have been prejudiced against him. Had he granted her her request at first, she might not have valued the blessing so highly; for that blessing which is easily obtained is seldom as much valued as that which costs so much labor and toil. And besides, Jesus knew what was in her heart. He knew how much she could bear. He knew the strength of her faith, and thus called it forth for the edification of his disciples, who at this time were but young and weak in the faith. As to affliction, it may be better for us to bear it for a while, than to have it removed; for affliction, when sanctified, "worketh for us a far more exceeding and eternal weight of glory." The first prayer of many persons in the time of affliction is, "Lord, remove thy hand;" but, my friends, there is another prayer that ought to come before that; it is this, "Lord, let the end of this affliction be answered;" for when the end is answered, the affliction will be removed.

5. Genuine prayer is always humble and persevering. All her discouragements only served to bring this woman nearer to Jesus, till at last she fell at his feet, crying, "Lord, help me." Mark these

expressions, "Lord, help me!" I do not profess to understand the rationality of the sentiment which supposes Jesus Christ to be but a mere man, and yet a good man. What would you think of these my brother ministers, if any one should address such language to them as this woman addressed to Christ and fall prostrate before them, as she fell prostrate before him? Would you not esteem such conduct idolatrous, for such it would certainly be; but it is not idolatry to worship Christ, for he is both God and man. I am glad to meet with those doxologies which ascribe equal glory to the Son as to the Father and Spirit, and would say, in the words of the excellent liturgy of the Church, "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end, Amen." And let all the people say, Amen. [Here the loud Amen was heard from every part of the house.]

6. There was an ingenuity as well as humility and fervency in this woman's prayer. Christ had said to her, "It is not meet to take the children's bread and give it to dogs." And who, my brethren, would have thought that she could extract an argument out of such a seeming repulse as this? Yet so it was: she admits the justice of the decision that the children's portion should not be given to the dogs, but yet claims that portion which, by common consent of all, belongs to them: "Give me the crumbs; I ask no more." This was enough; her suit was gained. "O woman, great is thy faith, be it unto thee even as thou wilt." The treasury of divine benevolence was now opened to her. She had not only found the treasury, but the door into that treasury, and the key to open that door, and a hand to turn that key, and open that door, and take out of that treasury a supply of all her wants.

"Were half the breath that's vainly spent,  
To heaven in supplication sent,  
Our cheerful song would oftener be,  
'Hear what the Lord hath done for me.'"

[*Youth's Magazine.*]

#### JOINT HEIRS WITH CHRIST.

SUCH is one designation of the followers of Christ. There is not an inheritance of which the world thinks much. It has little to do with time. It nearly all lies out beyond it. But it is an inheritance of which Christ himself partakes. It is a portion of his portion. Christians are to "enter into the joys of their Lord"—to partake of the same joy of which he partakes; rich, enduring, heavenly, unspeakable as it is. They are to "eat and drink at his table, in his kingdom." So he says, "Where he is, they are to be also." Not only so, but the nature of their happiness is to be the same as his. If his is to be great, so is theirs. If his is to be eternal, so is theirs. Such declarations startle the dull understanding and unbelief, from out its secret lurking place in the heart, lifts up its voice in seeming denial of the assertion. And the heart of even God's trusting people desires to be re-confirmed respecting promises so amazing. So slow are they, at times, to believe all that prophets and apostles have revealed concerning the plans, and greatness, and grace of the mediatorial work of our Saviour. Poor, grovelling worms, in truth, we are. What we see not, we are disposed to believe not. With natures prone earthward, we are become "willingly ignorant" of truths, adapted to raise us heavenward. We ask not, therefore we receive so little. We seek not, therefore our faith is so feeble, and we are ready to stumble, even at what God himself has said.

But might it not be reasonably expected that when God spoke of himself, and his plans of grace, he would sometimes speak in a manner likely to excite our amazement? His ways and thoughts are above man's. "His judgments are a great deep." Were it not better then to bow before him and adore, than to yield to the suggestions of blind unbelief? This, at least, is but just, that the doubter search, long and diligently, and with mind disposed to seize upon the enriching jewels of truth wherever met. If God speaks, let all the world hear. Let his words be searched, again and again. If what claims to be his revelation is but of doubtful authority, then it is but just that its demands be sifted. Let learning, and criticism, and candor be brought to the work,

for it is for the interest of no man to be deceived concerning his spiritual welfare.

But the work of criticism and sifting comparison and exposition has been in progress for these many centuries; and yet, like a mountain of adamant amid an ocean, where lashing tempests rave and foam out their fury, so has stood the Word, which claims, and by its own indestructibility thus far, proves itself to be the Word of God. On this Rock then, we plant our feet, and listen, if hopefully, we may hear a voice amid the waving elements that tells us of a more peaceful abode, and tells us what we are, why we are here, whether our existence is to be ephemeral, or eternal; and if it is to be long drawn out, where and how it must be passed away. Our souls long for such a voice. "If God is," they cry, "if he is just and good, he will speak to his creatures. He will reveal himself to them, and tell them somewhat of the present and future."

And they listen not long in vain; for he does speak. The voice comes! Amid the surging waters, and above the murmur of all earthly tongues it speaks. And prophet-like it becomes every son of man to wrap his face in his mantle, and bow to earth in adoration, while a voice from heaven falls on his ear. For such a voice declares itself. The Word of God is its own proof. Laboring and sighing from her deepest self, the soul of man answers back, "It is the voice of God!"

And what should it reveal, next to the existence of God himself, if not man's spiritual wants and prospects? And shall it be thought strange, or incredible, if its revelations bring great and glorious things to light? Are not these just the things for which the restless spirit longs? It is disgusted with the mere dogmas of men. It has "tried them which say they are apostles, and are not, and has found them liars." It returns heart sick, and in anguish from "the spirits of devils working miracles." And yet such is the power of unbelief, that the soul yet unrenewed starts back, and broods in unbelief over the very lines that reveal its own career. Oh! wretched, suicidal unbelief! It fetters the spirit in which it inheres. It drives its peace away. Over all that God has made beautiful and truthful, it would fling the dark pall of doubt and distrust. The "glad tidings" of the redeeming work of "God manifest in the flesh," and of eternal heirship with him, it would scout as the wild vagary of dreaming enthusiasm.

But man must trust in something. This cannot be in unaided human wisdom. Our hope must have anchorage somewhere. But it cannot be on the quicksands of time. We must be led, or we are sure to fall. But on what arm are we willing to lean except of omnipotence? We must have instruction. But for these thousands of years man has been listening to man, but he has only groped from shade onward to deeper shade. No light springs up from below. Then let God be our sun. This world has looked everywhere else, but has only wearied itself by gazing out upon the thick darkness that has mantled over the abodes of men. Except those portions where the light of the Sun of Righteousness has fallen, all is still darkness profound. "The whole creation groaneth and travaileth in pain together until now."

We are then "shut up to faith in the gospel." If that is not true, then it is certain no confidence can be placed in aught else that man has ever found: and touching our present, and still more touching our future, we are enveloped in darkness that may be felt. It is something worse than mockery to point us to the old wives fables, of profane babblings of necromancers, or any other effete, dug up and galvanized doctrines of heathenism. The father of lies has long enough tantalized the children of men with "signs, and lying wonders, and deceivableness of unrighteousness."

Back then to the Word which claims and substantiates its own claims to be the Word of God, we will command our hearts. All else is certainly dark. Here are gleams of light. Nay, here is glorious day. Experience proves that nought else ever really pacifies the soul. Here God has revealed himself, as the confiding soul feels, in a manner consonant with his own greatness, holiness and truth. From this "kingdom which cannot be moved," the

believer exclaims, "Neither sophistry of man, nor machination of devil, shall ever drive me, God being my help!" Here the joint heirship of Christ's people with God, and joint heirship with Christ himself is made certain. Such joys as dwell in the Saviour's mind, such will be those of his people. If his fellowship is with the Father, so will be theirs. That of which he partakes, will be their portion. His blessedness will be also theirs. The Spirit that dwells in him, will also dwell in them. Most amazing thought! Who would dare to give it utterance, had not the holy Spirit first uttered it? But here it is, written out by the finger of God, "If children, then heirs, heirs of God, and joint heirs with Christ." EVANDER.—[*Gen. Evangelist.*]

#### An Apt Reply.

A BOY was once converted while at sea. His wicked companions began at once to tease and vex him in every possible way, but he stood firm, and nothing was able to move him. At length even some of the officers were so base and unmanly as to endeavor to overthrow his faith. One of them used to send for the lad during the only period he had to read and improve his mind, and then try him with perplexing questions.

Once he asked him where Cain got his wife? Now, mark the wisdom and propriety of the young believer's reply:

"Sir, I am ignorant. The only answer I can give you is, my God knows where Cain got his wife, and I did not ask him this question when I felt the burden of my sins, but I cried, God be merciful to me a sinner."

This was the perfection of right reason. No speculative question can trouble a soul convinced of sin. Whether it can answer objections or not, is of no moment. The great truths of duty, sin, punishment, and atonement, are so impressed upon the conscience, that it cheerfully remits all debatable points to the period of full and cloudless light in a future world. As in the case before us, the sailor boy did not know the easy and sufficient answer to the officer's difficulty, but his ignorance did not hinder his peace, or his faith. He *knew* by the witness of the Spirit with his own spirit, that the Bible was of God, and he *knew*, therefore, that there was an answer to every rational inquiry, although he might not then be acquainted with it. He instinctively felt that all truth was consistent with itself, whether men can see its consistency or not.

Persons older in years and far more favored in opportunities than this poor boy, might with advantage borrow a leaf from his experience.

#### Book of Conscience.

WOULDEST thou know whether thy name be written in the book of life? Why then read what thou hast written in the book of conscience. Thou needst not ask, who shall ascend up into heaven, to search the records of eternity; thou mayest but descend down into thine own heart, and there read what thou art, and what thou shalt be. Though God's book of providence be closed and kept above with God, yet thy book of conscience is open, and kept below in thy very bosom; and what thou writest here, thou shalt be sure to read there. If I write nothing in this book but the black lines of sin, I shall find nothing in God's book but the red lines of condemnation; but, if I write God's words in the book of conscience, I may be sure God has written my name in the book of life. At the great day of judgment, when all books shall be opened, there I shall either read the sweetest or the sharpest lines; I will therefore so write here, that I may not be ashamed to read hereafter.

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction. Hos. xiii, 14. Christ having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Col. ii, 15.

The world is afraid of a hidden poison where there is none. The real hidden poison is sin, which, the Lord grant me to fear, is everywhere, for it has

infected all things and all places. But O, my dear Saviour, thou being my all-sufficient preservative and antidote in all places, O dwell in me continually, and increase thou my faith, that I may know thee and enjoy thee more and more. Take away all slavish fears of death and hell from my soul, for thou hast conquered both for me.

Hosanna to the Prince of light,  
That clothed himself in clay;  
Entered the iron gates of death,  
And tore the bars away.

Death is no more the king of dread.  
Since our Immanuel rose;  
He took the tyrant's sting away,  
And spoiled our hellish foes.

Now holy triumphs of the soul  
Shall death itself outbrave,  
Leave dull mortality behind,  
And fly beyond the grave. *Gold. Treas.*

HOW TO MAKE INFIDELS.—The profound silence of many of our churches, missionary enterprises, Sunday school unions, and tract societies, on one of the greatest sins of the age, has been the cause of much rebuke and open blasphemy! What must an eagle-eyed world of sinners think and say to see such men as Rev. N. Adams, an advocate of "the sum of all villainies," placed on the executive committee of the American Tract Society! And such men as Judge O'Neil, a wicked, cruel, inveterate slaveholder, chosen as vice-president of the American Bible Society! The *Zion's Herald* alluding to these facts, says:

"This discussion is of grave import. Much of the Christianity in this country is weakened and crippled. A religion that dares not rebuke stealing, adultery, and blasphemy, under the general name of slavery, is a whited sepulchre, and is in alliance with the bitterest foes of Christ. If the American Tract Society, through a squeamish conservatism, a most unmartyr-like fear and liberalism has been betrayed into this sin, let it repent, and bring forth works meet for repentance."—*Golden Rule.*

GET THEIR HATRED.—Well brother, suppose you do get their hatred, what then? neglect your duty? refuse to rebuke the Sabbath-breaker, the profane swearer, the rum-seller, the whore-monger, the slaveholder, the time server, because you may perchance stir the sediment of the wicked, corrupt, selfish heart? Suppose Christ and the apostles had taken this course? They rebuked sin, every sin, all sin, specified sins, laid their finger on the spot of the leprosy. Why was Christ hated?

Will this refusal to reprove sin in high places and low places, for fear of giving offense, be acceptable to God? "Thou shalt in any wise rebuke thy neighbor and not suffer sin upon him." Do your duty in the Spirit of Christ, and leave the results with God; come life, come death, clear your skirts of blood. This lack of Christian faithfulness is the cause of the present corrupt state of the church and the world. *Golden Rule.*

#### Bible Valued.

WHAT AN invaluable blessing is it to have the Bible in our own tongue! Our forefathers rejoiced when they were first favored with the opportunity of reading for themselves. We are told, that when Archbishop Cranmer's edition of the Bible was printed in 1538, and fixed to a desk in all parochial churches, the ardor with which men flocked to read it was incredible. They who could, procured it; and they who could not, crowded to read it, or to hear it read in churches, where it was common to see little assemblies of mechanics meeting together for that purpose after the labor of the day. Many even learned to read in their old age that they might have the pleasure of instructing themselves from the Scriptures. Mr. Fox mentions two apprentices who joined each his little stock, and bought a Bible, which at every interval of leisure they read; but being afraid of their master, who was a zealous papist, they kept it under the straw of their bed.

By law, however, in the 34th of Henry VIII, it was enacted, that no women, except noblewomen and gentlewoman, might read to themselves alone, or to others, any texts of the Bible, &c.; nor artificers,

apprentices, journeymen, husbandmen, nor laborers, were to read the Bible or New Testament in English to themselves, or to any other person, privately or openly. With what pleasure ought we to reflect on our deliverance from those times of darkness, and that now we live in a land of Bibles, and in a time when they are circulating in almost every part of the world!

The Rev. Mr. Newton, of Wakefield, speaking in favor of Bible Associations, mentioned a circumstance which took place in one of the Associations at the west end of London. The persons who had undertaken to solicit subscriptions called on the master of an ale-house, who refused to subscribe. They proceeded to state some of the benefits of the Associations, and the great want of Bibles; but still he refused. They then asked his reason. He replied, "They do harm." "How so?" "Why since the poor have subscribed to your Association, they have not frequented my house so much as they did." "But they still will come to you for what they want." "True; but before they used to come on Sunday evenings, and smoke their pipes, but now they stay at home and read their Bibles—I will therefore have nothing to say to you." The friends of the Bible, however, still persevered, saying, "Those who read their Bibles, there find it written, 'owe no man anything;' they therefore learn to pay for what they have." "Ah! ah! I never thought of that," cried he; "it is better, then; I find, to sell less, than to have many bad debts;" and with this he immediately subscribed.

Admonitions of the Bible.—Among the Lacedæmonians there was a law that none should inform his neighbor of any evil that had befallen him; but every man should be left to find it out in process of time. How many ministers and people act as if such law existed in Britain! They dare not tell, and are unwilling to be told, that "the wages of sin is death," and that the wrath of God abideth on every unbeliever. But the law of God's house is exactly the reverse of that we have mentioned. "Son of man," saith the Lord, "I have made thee a watchman unto the house of Israel;" &c., &c.

Attachment to the Bible.—One thing which evidently distinguishes the Christian from other characters, is his attachment to the Bible. Some have been ready to part with all rather than with the Scriptures. We read of one that gave a load of hay for only a leaf of one of the epistles. The famous Boyle, who died 30th December, 1691, said, speaking of the Scriptures, "I prefer a sprig of the tree of life to a whole load of hay." Judge Hale, that ornament of his profession and country, said that if he did not honor God's word by reading a portion of it every morning, things went not well with him all the day. Robert, king of Sicily, said, "The holy books are dearer to me than my kingdom, and were I under any necessity of quitting one, it should be my diadem." And such is the love of every Christian to the sacred volume, that he esteems it, as Job says "more than his necessary food."—*Relig. Anec.*

All that will live godly in Christ Jesus shall suffer persecution. 2 Tim. iii, 12: The world hath hated them, because they are not of the world. John xvii, 14.

The children of God do not love and please the world, and are oftentimes greatly afflicted on account of abounding wickedness, and particularly the profanation of the Lord's name. Now, when you can like the world, and the world can like you, there must be much worldliness in you; for the world loves its own.

Many pretend to be Christians, but they will not endure persecution. Instead of this, they blame others for too much rashness, and not acting prudently enough to avoid the mockings and hatred of the world. Therefore, they propose to take wiser measures; and, in order to do more good, take great care not to be despised and rejected; but under this pretense of wisdom and prudence, very often lie concealed a dangerous love of the world and fear of man. Be thou nobler minded, live as a Christian indeed, and be not ashamed to bear the cross of Christ. "The disciple is not above his master." His eternal love, wisdom, and power endured the

contradiction and reproach of sinners? Thou wouldst be wiser than he indeed, if thou couldst escape the reproach and hatred of the world.

## THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. MAY 21. 1857.

### QUESTIONS FOR CONSIDERATION.

[The following articles from Brn. Woodhull and Merriam, we have lately received. It is not possible for us, while subject as we are at present to continual interruptions from other duties, to give the questions here introduced a connected and thorough investigation. But we lay them before the readers of the Review, that those who have time and opportunities, may carefully study them in the light of God's word, and communicate the result of their investigations. The questions are important, and we admire the spirit in which they are presented. We hope they may not be slightly passed over. Let all views, we say, be freely submitted to the crucible of investigation. The gold will surely remain, and come forth seven times purified.—Ed.]

#### Christ on the White Cloud and White Horse.

Bro. SMITH: I send you the following article by request of some of the saints in this section. I have but little time to write, and but little time to review what I have written. Therefore if there should be some inaccuracies and blunders, it may not be wondered at. The subject is,

Christ on the "White Cloud," [Rev. xiv, 14,] and "White Horse." Chap. xix, 11.

Are they not two distinct and separate events? This question will be settled conclusively by comparing the two different chains of events, in which the two positions occur; viz., Christ on the white cloud, and white horse.

It will be necessary to take up the two different chains of events, and carry them down to their respective terminations; in order to show the points of dissimilarity between his work on the white cloud, and white horse. I will now take up the subject of

#### CHRIST ON THE WHITE CLOUD.

This chain of events begins with the 6th verse of chap. xiv, and carries us down through the three messages, after the giving of which, Christ takes his seat on the white cloud.

Read chap. xiv, 14: "And I looked and behold a white cloud, and on the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." The 15th verse will explain the object of Christ's taking his seat on the white cloud. It reads as follows: "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."

From the foregoing testimony we see that the object of Christ's taking his seat on the white cloud is to reap "the harvest of the earth." The question may here be asked, *What is the harvest of the earth spoken of in this connection?* I answer, It must be the righteous, from the fact that the angel of the 17th verse, reaps "the vine of the earth." (Wicked Babylon, that like a wild grape vine has spread itself into all the principal parts of the earth.) And what does the angel do with the vine he has reaped? Does he gather it into God's garner? "He casts it into the great wine-press of the wrath of God." Hence the conclusion is clear that those reaped by Christ must have been the righteous, from the fact that those reaped subsequently by the angel are subjects for the wine-press.

Again, to prove that the righteous are the harvest of the earth, read Matt. xiii, 30: "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat (or valuable part of the harvest) into my barn." I will give one more testimony on this point. Luke iii, 17. "Whose fan is in his hand

and he will thoroughly purge his floor, will and gather the wheat (or "harvest of the earth,") into his garner."

I will now notice the 15th verse. "And another angel came out of the temple crying with a loud voice to him that sat on the cloud. Is this a literal or symbolic angel? I answer, it must be a symbolic angel, for the following reasons: 1st. It occurs in a chain of events that are all made known by symbols. 2d. If it be a literal angel the circumstances would not justify the expression, "came out of the temple crying with a loud voice;" for it is either a command, or a prayer, for Christ to thrust in his sickle. Why should a literal angel either command, or entreat Christ to reap the harvest of the earth.

But let us take another view of this angel, and see the fitness of the symbol to the time in which it is said to occur, provided it be applied to the remnant, while enduring the decree of the two-horned beast.

The loud voice of this angel occurs at a time when Christ is on the white cloud; for the cry is made to him while there seated. It will be admitted by all that Christ takes his seat on the white cloud somewhere between the finishing of the work in the Sanctuary and the seventh plague; for before the plagues can begin, the work in the Sanctuary must be finished, after which time, the harvest must stand in a drying condition. For, said the angel, "the harvest of the earth is dried;" (margin;) that is, they stand drying (for when wheat is ripe it begins to dry if left standing) until Jesus comes as a thief. See Rev. xvi, 12-15.

But some may say that the angel that cries with a loud cry for Christ to reap comes out of the temple. To this I would reply, 1st. This angel is a symbol of Christ's church on earth. 2d. The church by faith followed Christ into the inner apartment, called the "temple." 3d. When Christ shall have finished his work in the temple, his next place in order will be on the white cloud.

Now mark the appropriateness of the symbol: "And another angel came out of the temple crying (or in other words, the church cry, as they follow Christ out) for him (Christ) to thrust in his sickle and reap."

It will readily be seen that the church at this point of time are in as fit a condition as the providence of God could place them to pray the loud prayer spoken of in the symbol. They have previously been counted the filth and offscouring of all things; been represented as deluded, fanatical, crazy. Some have stood from the giving of the first message, and drunk the bitter cup of disappointment in not seeing their Lord in 1844; and have still been compelled to plod their way to mount Zion through ranks of wicked men and false brethren. Others have been rejected by brethren with whom they have taken sweet counsel, and have been counted by them as those "that trouble Israel." Not only so, but all must together endure the last and final trial, and thereby be fitted to give the last loud voice (that will be given before Jesus comes) in good earnest. Praise our God, that the voice is not unheeded! No! for when the saints cry to Jesus as in the symbol, they will be heard. Read verse 16. "And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped."

The question now is, What does Christ do with the wheat, or harvest just reaped? This brings me to the chain of events that contains his second position, or,

#### CHRIST ON THE WHITE HORSE.

I will now take up the chain of events that leads to his being seated on the white horse. Read Rev. xix, 5. With this 5th verse I understand the chain begins; but we will pass on to the 7th verse which reads, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

If we can find at what time the marriage takes place, we can then fix a sure point for the beginning of the chain of events under consideration; and from their beginning they may easily be traced to their

termination. That the marriage takes place before Christ comes for the saints, is proved by the testimony in Luke xii, 36. "And ye yourselves like unto men that wait for their lord, when he will return from the wedding." When will the church be in a waiting position? I answer, It will be between the last work in the Sanctuary, and the pouring out of the seventh plague; when he will come as a "thief." It is an evident fact that Christ could not obtain the kingdom, and capital, (the marriage being symbolic of his receiving the kingdom to be retained forever,) until his mediatorial work is done; for if he did, he would cease to be a priest, and become a king before the mediatorial work for the righteous is done. For, mark, a king is crowned when he receives his kingdom. Christ must therefore receive the kingdom, or in the language of the symbol, "the marriage of the Lamb" must take place at a period of time when he has nothing to do, either in the Sanctuary, or on earth: save that it should be the marriage. Remember, when Christ comes for the saints, he comes *direct from the wedding*, and finds his servants ready. See Luke xii, 36.

From the foregoing I conclude that Christ finishes his mediatorial work in the second apartment, and before he leaves that apartment, after the work of mercy closes, the marriage of the Lamb takes place. This will be the period before referred to, that the church will, as it were, stand drying; that is, from the time mercy closes, to the great earthquake under the seventh plague.

But again: lest some should think that Christ receives the kingdom before the work of mercy closes in the Sanctuary, I will offer a little testimony from the type, which utterly forbids the idea. Read Ex. xxviii, 4. "And these are the garments which they shall make; a breastplate and an ephod, and a robe, and a brodered coat, a mitre and a girdle," &c. The breastplate was called "the breastplate of judgment." See verse 15. It contained the names of all the tribes of Israel. Verse 21. It was worn on the heart of the high priest on the great day of atonement. Verse 29. The mitre was another article of dress for the head, having a gold plate in front with these words engraved thereon, "Holiness to the Lord." By reading 2 Kings xi, 12, it may be seen that the king is crowned when he receives his kingdom. I may here ask, Is there order in heaven? If so, then I may say that our great High Priest will not, at the same time, wear the *mitre and the crown*. Neither will he wear before the ark and mercy-seat, his kingly and priestly robes at the same time. Imagine to yourself a high priest in the earthly sanctuary, with the robes of both a king and priest, on the great day of atonement.

From these considerations I ask, Is it not clear that Christ receives the kingdom, not in the first part of the day of atonement, but, after mercy closes. Hence the conclusion is clear, that the reason why Christ does not come for the saints immediately after mercy closes is, he must first attend to the marriage, immediately after which, he takes his seat on the white cloud, having on his head, not a mitre, but a golden crown.

From the time that Christ takes his seat on the cloud, the order of events is clear:

1. The angel, which is a symbol of the church under deep distress, cries with a loud voice for the Son of man to reap, or take them away from the place where they are at this time standing. Rev. xiv, 15.

2. The Son of man reaps, or takes them away to his garner; but not before the sleeping saints awake, [see 1 Thess. iv, 15,] for all go together. We learn from Luke xii, 36, 37, that the first event in order after Christ's second coming is, to make the waiting ones to sit down to meat. This is the marriage supper referred to in Rev. xix, 9. "And he saith unto me, Write, Blessed are they that are called unto the marriage supper of the Lamb." Who have been called? I answer, All, both the righteous dead and righteous living; because the living could not pre-

vent them that were asleep; but all must be changed together; therefore all are called to the marriage supper. It may be plainly seen by the foregoing that Christ comes on the white cloud direct from the wedding before the marriage supper takes place.

I now inquire, What takes place after supper?

1. It will be remembered that Christ has invited, and brought up to the New Jerusalem, all that are righteous, all that are in favor with, and to be subjects of his everlasting kingdom. They are now celebrating the marriage supper of Christ, preparatory to his going down to earth again on a white horse, followed by all the heavenly train, angels, prophets, apostles, martyrs, yea, the 144,000 too, praise our God! all follow Jesus down to earth on white horses. Read the testimony. Chap. xix, 11. "And I saw heaven opened, and behold a white horse." In chap. xiv, it was a white cloud. Verse 12. "His eyes were a flame of fire, and on his head were many crowns." On the cloud, it was, "a golden crown." Verse 14. "And the armies which were in heaven followed him upon white horses." These armies must be the saints that have celebrated the marriage supper. Verse 15. "And out of his mouth goeth a sharp sword, (on the cloud it was a sickle, symbolic of gathering,) that with it he should smite the nations; (the sword is a symbol of wrath;) and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. This last verse contains positive proof that the resurrected saints will be with Jesus on white horses. Read Rev. ii, 26, 27. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. It will be seen that when Christ goes forth on the white horse, he goes forth followed by all the armies in heaven for the purpose of executing the very identical work specified in the promise made to the Thyatiran church. The faithful ones of the Thyatiran church all being dead, they must of necessity have a resurrection previous to their following Christ on white horses: for then is the time that they receive power over the nations.

I will now briefly sum up the whole testimony contained in this article, lest some may have overlooked the force of the argument while reading. I think the foregoing testimony proves the following order of events:

1. The marriage takes place between the last work in the Sanctuary, and Christ's coming on the cloud: which marriage will take place during the time it may take to pour out six of the plagues.

2. He will come direct from the wedding to his waiting servants, which will be previous to the marriage supper.

3. He will take the righteous, resurrected and living, up to the City, to there celebrate the marriage supper, which will be celebrated during the time that the kings of the earth and the whole world are gathering to the battle of the great day of God Almighty." Rev. xvi, 14, 15. For remember, Christ comes as a thief and takes away the saints while the wicked are gathering under the spirits of devils. And,

4. After supper (not before) he goes forth on the white horse, followed by all the armies of heaven on white horses, for the evident purpose of treading in wrath the vine of the earth referred to in chap. xiv, 19.

I now propose the following questions for those of our brethren that may be in doubt respecting what will be done, from the time the saints are delivered until the earth is made new. First, will not the reign of the saints with Christ begin at the marriage supper? See Rev. xix. Second, will not their first work be, to utterly desolate the earth? Compare Rev. xix, 14, 15, with verse 21. Third, will not the desolation of the earth take place previous to the beginning of the 1000 years? See Rev. xx, 2. Mark, Satan is bound 1000 years after the living are destroyed by Christ and the saints on white horses. Fourth, and last, will Christ wear the crown, the

sword, the kingly robe, the mitre, the girdle, and the breastplate of judgment all during the 1000 years?

Dear brethren, I submit these views for your prayerful consideration. If I have erred, it is not willful. To err is but human. I now call for your friendly criticism, that if I have erred I may be set right.

S. WOODHULL.

West Somerset, Niagara Co., N. Y.

#### Questions by Bro. Merriam.

BRO. SMITH: It is now about sixteen months since I yielded to my convictions on the Sabbath question, and commenced to observe it as a religious duty. I have usually found it a delight, though it has brought me into many trying positions. Still I feel the need of the Sabbath, and think it best to observe the day the Lord himself sanctified and blessed for man, rather than the day observed by professing Christians generally. There is one argument used by those who think the Sabbath is not binding, I cannot answer satisfactorily to my own mind. It is found in Gal. iii. The law was *added* till the seed should come. &c. The position taken is, that the law of the ten commandments was added to the promise till Christ came, and then ceased. The law *was* (not *is*) our schoolmaster to bring us to Christ. Can the law there spoken of refer to the ten commandments?

I have read most of your publications on what is termed "the present truth;" but there are difficulties in my way which have prevented me from endorsing fully the views advocated. I don't know as I ought to burden you with them; but as one brother said to me, "Why don't you write your difficulties to the *Review*?" I thought it might not do any harm, if it did no good. So I will present some of them.

1. If the 2300 days cover the whole vision of Dan. viii, and they ended in 1844, what event answers to the breaking of the little horn without hand? This is one of the events seen in the vision: and the vision was 2300 days in duration: and I am unable to see how the days can end and that event not take place.

2. Do the 1335 days of Dan. xii, 12, reach to the end of the wonders, in answer to the question, (verse 6) How long? &c. What blessing is given to those who wait and come to those days? If they ended in 1844, what is understood by the last verse, Thou shalt rest and stand in thy lot at the end of the days? If the prophetic periods are all ended, in what time are we living now, and how long will it last?

3. If keeping the Sabbath is to be the distinguishing mark or seal of God in the foreheads of saints during the time of the two-horned beast's reign now considered future; what was the seal of God under the sounding of the fifth angel? Rev. ix, 4. In what position is a person that is sealed? i. e., can he fall from it?

4. If I understand your position in regard to the two-horned beast of Rev. xii, it is, that the United States are to fulfill the prophecy: that it has not yet done its miracles and wonders to deceive; of course has not yet caused the earth to make an image to the beast. The difficulty to my mind is this: if it has but just arisen so as to show its two horns, and is to exercise all the power of the first beast, and is to cause the earth, and them which dwell therein, to worship it; is to do great wonders, make fire come down, &c., is to deceive the people and cause them to make an image and worship it on pain of death; is to cause all to receive a mark of homage, &c., and all before the coming of Christ, then we have got something before us to watch for instead of watching for the Lord! To me it looks like putting the coming of Christ too far in the future. Still I may not understand it right.

5. Much has been said of late of the loud cry of the third angel. Can that cry be made before the beast is fully developed?

Now, dear brother, if you think any of these ideas worth noticing, I would be glad to hear from you, through the paper or otherwise, as I most earnestly desire truth and not error. My sympathies are more

with the seventh-day keepers, than any other class of people, though as you see I am not in full fellowship with them. I think and believe there are good people who do not understand some things as I do; but I must believe a man must possess the meekness and gentleness of Christ in order to be his disciple. Such are my brethren, whether I can see eye to eye with them or not, believing the time near, when we shall see as we are seen, and know as we are known; when the Lord shall bring again Zion.

Yours in hope of eternal life at the coming of Jesus.  
J. D. MERRIAM.

EDITORIAL DIFFICULTIES.—The *London Record*, on entering the thirteenth year of its existence, speaks thus:

"Few there are who know the difficulties of conducting a public journal, and especially one which desires to act on Christian principles. To speak the truth in love, and yet without fear or favor, to withstand whatever threatens the integrity of God's holy word or the purity of Christ's holy gospel, is no easy task, especially for those who must often write upon the spur of the moment. . . . Readers are offended because some favorite opinion is controverted, or some favored friend is censured; because some lengthy communication is not inserted, or some fond suggestion not adopted; because in one instance we may have been too sharp, or in another too tame; because we have dwelt too much on one topic, or too little on another. There are those who have thought our Protestantism ardent even to exaggeration. There are others who characterize it as "milk and water," and long for their own infusions of what, in the view of sober men, more resembles the too stimulating dew of the mountains."

*How our sins have particularly murdered Christ and us.*

Priests, magistrates, people, pursue him to the garden; bound by the chain of our sins. We wonder; he is led captive. We execute; he is silent. We shut our eyes; he is blindfolded. We pamper the flesh; he sheds blood, and agonizes. We seek ease; he faints under the cross. We are proud; he is crowned with thorns, and naked. We abuse our hands and feet; he is pierced. We are intemperate; he thirsts and hath vinegar and gall. We are unclean; he is bathed in blood. We are impatient; he is nailed at. We are accused by the law; he was upon the tree. We are hard-hearted; his heart was pierced. We are careless; he had strong cries and agonies.—*Fletcher*.

THE Bible divides men into two classes; those who trust in themselves, and those who trust in God. The one class walk by their own light, trust in their own strength, fight their own battles, and have no confidence otherwise. The other, not neglecting to use the wisdom and strength which God has given them, still trust in his wisdom and his strength to carry out the weakness of theirs. The one class goes through life as orphans; the other has a Father.—*Ex*.

"VALUE your souls," says the pious Henry "and you will value your time. Whatever you do, take heed of idleness. That is the devil's anvil on which he hammers out many temptations."

#### Wakefield's Translation.

James i, 22. "Be ye performers of the law, and not hearers only." Chap. ii, 10. "Whoever shall keep the whole law, and fail in one commandment, he is guilty of breaking every commandment." Verse 26. "As therefore, the body without breath is dead, so is this belief," &c.

Interline your discourse with secret ejaculations to God for wisdom.

You have a place in society peculiarly your own; endeavor to find out where it is, and keep it.

## THE HOUR OF JUDGMENT.

**THE time has come, that all-important day,  
When sins must be confessed and washed away!  
When hearts must feel, and conscience' voice be heard  
In swift obedience to God's holy word.**

**"Be zealous and repent," is God's command.  
We must in humble ranks united stand.  
With us, 'tis said, the judgment first begins;  
And we must soon be cleansed from all our sins.**

**We must let Jesus in. Our mighty foe  
Is ready to effect our overthrow  
With Christ we're safe; in conflict he'll unite,  
Help on to victory, and maintain the right.**

**The eye-salve, well applied, sheds light around,  
And all our secret faults and sins are found,  
To be confessed, while Jesus intercedes,  
And while for us his precious blood he pleads.**

**Though scarlet be our sins—of crimson dye—  
If penitent, he'll not our suit deny.  
He waits for full confession, which, when made,  
Whate'er our sin and guilt, he'll not upbraid.**

**He's ready to acquit and set us free,  
And will proclaim our perfect liberty.  
He'll seal us his, and make us here his care;  
He'll fit us for his throne, and take us there.**

**He's cutting short his work in righteousness,  
And coming soon his waiting saints to bless.  
When once he's left the mediatorial place,  
No ray of mercy lights our ruined race.**

**'Twill then be known, the offers we've refused  
The blood-bought privileges that we've abused—  
How must it sharpen every pang of guilt  
To think, for us the Saviour's blood was spilt;**

**To know we might have had our sins forgiven,  
And lived forever with the loved in heaven.  
In view of anguish deep we then must feel.  
No wounds of sin may we here slightly heal.**

**Broad as th' offense, confession I will make,  
And all my dear, loved idol sins forsake.  
Yes, glory be to God! the victory's gained,  
And self-denial shall be hence maintained.**

**'Twill take our all to buy the pure tried gold;  
And naught of earth can we in heart withhold.  
A cheaper way I would not, could I, go;  
A dearer way no one can ever show.**

**I love the blessed way; it buoy's me up;  
My Saviour's here, and with him I may sup.  
I'll be content with nothing short of this;  
And this alone makes heaven perpetual bliss.**

**Then let us make our hope and calling sure;  
And all our trials patiently endure.  
They'll soon be o'er; our lives we'll not hold dear.  
And soon in glory with our Lord appear.**

REBECCA SMITH.  
West Willon, N. H., May 4th, 1857.

**"So these nations feared the Lord and served  
their Graven Images." 2 Kings xvii, 41.**

Any one by reading the above mentioned chapter from the 24th to the 41st verse will discover the circumstances which elicited the sad description of this state of things. The people were a mixed multitude (see verse 24) and driven by terror had acknowledged Jehovah as the God of the land. The ten tribes were removed for their sins and their land was occupied by strangers who feared not the Lord, and he sent lions among them. As a matter of policy the Assyrian king sent a priest to teach them how they should fear the Lord. See verses 27 and 28. Howbeit every nation made them gods of their own. Probably they thought that if they were sincere it made no difference, or perhaps the priest who came among them (see verse 28) told them that if they were pure and feared the Lord, that a graven image was no great offense, that God would not notice so small a thing.

All see the absurdity of such a mixture of heathenish practices with a godly fear. A similar instance of ignorance and depravity, is found in Judges xvii, 3, 4. The mother of Micah had dedicated eleven hundred shekels of silver to the Lord, and she took a part of it and caused a graven and a molten image to be made. What a dedication! How wickedly absurd to suppose that Jehovah would accept such a gift. Yet doubtless she imagined from the depths of her wicked heart that she was doing a very religious act.

So now, people often suppose that the dreadful denunciations of the moral law are silenced, and that one or more of the ten commands are a dead letter and as the people feared the Lord and worshipped graven images, so now, the people generally fear the Lord and break the Sabbath. This is no fancy sketch. The cases are similar. JOSEPH CLARKE.  
Portage, Wood Co., Ohio, May 5th, 1857.

## A Call for Help.

Sister M. F. Tilden writes from Appleton, Wis.: "For years I have had my doubts whether I was keeping all the commandments of God. By the influence of one who kept the seventh day I was led to investigate the subject of keeping the Sabbath, to know which day was right according to the Bible. I promised to take the *Review* and pray away all prejudice and read it, and if I found anything contrary to the Bible to mark it down. I tried my best to find some flaw, or something that would not agree with the word of God.

"When I commenced reading the *Review* I was much prejudiced against anything that was called 'Millerism,' or the word advent; but thanks be to God that I ever become acquainted with any who are striving to keep all the commandments of God. I came last Fall to this place from the East. I cannot tell the joy I receive from reading the paper. I get all to read it I can. My husband is not a professor, but he seems to take great satisfaction in reading the paper. He says it is founded on the Bible. This paper expresses his mind and views on the Bible. He often says he would like to converse with some of the brethren. It is my prayer that some brother may visit this place. There are many who, I believe, are looking to see if these things are true. Many that I have conversed with have asked me to write you to send some brother to us that we may hear for ourselves. I believe if the people could hear some one explain the Word, there would be many who would embrace the whole truth."

## Testimony of an Eye-Witness.

THE living patriots of the revolution are much distinguished, as the surviving witnesses of a great event. But there is another event which should be ranked second to none in importance, which has in modern times startled the world; we mean when the broad sun veiled his face in darkness, in token of the world's approaching doom. Should the living witnesses of that solemn scene be regarded with any less interest, by mankind at large? But though they take no particular note of it, the generation has not yet passed away. There are yet living witnesses of the fulfillment of our Saviour's words when he said that immediately after the tribulation of those days the sun should be darkened. The following is the testimony of such an one. Bro. Eleazer Dunham thus writes, through a friend, from Paris, Me., May 3d, 1857:

BRO. SMITH:—I sit down to write a few lines to you, according to the desire of our aged brother. He wants you to know that he is still strong in the present truth. He well remembers the dark day, and has followed the signs down to the age of eighty-five. He believes the Midnight Cry is in the past. He is strong in the present truth; and the cheering letters from the brethren and sisters, and the soul-cheering truths that fill the columns of the *Review* are a great comfort to him. God's truth is his meat and drink. He feels to trust only in the Lord, and finds him a present help in every time of trouble. He misses the brethren and sisters who have left our band. They still lie near his heart. And he wishes all those who are pressing their way to the kingdom to know that he loves them. Though he never saw many of them, he soon expects to meet them where parting will be no more."

Every danger makes way for a new salvation; and every salvation is a new proof of God's faithfulness, kindness, and care.

## LETTERS.

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

From Bro. Hitchcock.

BRO. SMITH:—I embrace this opportunity of giving my testimony in favor of present truth. I believe with all my heart that we are living in the last days, and in perilous times. Wicked men and seducers are waxing worse and worse, deceiving and being deceived. Satan is a work with all power, signs and lying wonders.

Brethren and sisters, let us be on our watch at all times lest in an unguarded moment we be led captive by the enemy of all righteousness. I am still striving to keep all God's commandments, and the testimony of Jesus. But when I view my past life, I see I have made many crooked paths, and come far short of doing the will of my heavenly Master. I find I am a poor Laodicean; but I am determined by the grace of God assisting me, to be zealous and repent of my lukewarmness, and get the door of my heart open, so that Jesus can come in and sup with me and I with him.

I want to be prepared to rise with the Message of the Third Angel; but I fear many times that I shall be left behind, I am so unfaithful, so liable to wander from the right way. I lack many of the christian graces, especially faith, charity and patience, but I am not discouraged. I mean to keep striving to overcome, putting my trust in God; for his grace is sufficient to carry us safely through. I hope to be an overcomer through the word of my testimony and the blood of Jesus. RUFUS HITCHCOCK.

Locke, Mich., May 4th, 1857.

From Bro. Butchart.

BRO. SMITH:—As it is time to renew my subscription for the *Review*, you will find enclosed two dollars in payment.

I am pleased to understand that as a community you are persevering in the attempt of reforming the world. I also learn that you are making some progress in the desirable but unthankful work. I am doing what I can; but it is a cold backward work in this region. The ice that has been accumulating for centuries has not any where been broken as yet. I stand alone, and my means being limited there cannot be much done.

I have had 5000 tracts published for gratuitous distribution; but neither your books nor my tracts will sell. The books I had from your Office I left with a bookseller in Toronto to dispose of, charging only a small compensation for his trouble. This statement will account for my not casting in my mite with others.

Hoping that we may so labor in this present life that we may stand accepted before the Son of man at his appearing and kingdom.

JOHN BUTCHART, SEN.

Eramosa, C. W., May 10th, 1857.

From Bro. Kenyon.

BRO. SMITH:—I feel that the Lord has done a great work for me in a few days that are past, for which I would praise his holy name. I can see that I have indeed been in a lukewarm state; but by the help of God I am determined to arise and put on the armor of the Lord that I may be able to withstand the wiles of the enemy.

The work of the Lord is still progressing here, and my prayer to God is, that it may still move forward, till we may all stand in the perfect light and liberty of the gospel of Christ.

I feel glad that I live in this interesting age of the world. I am willing to take my place among those who keep the commandments of God and have the testimony of Jesus Christ, if I may be counted worthy to be called a repairer of the breach; for God has promised that such shall ride upon the high places of the earth.

I love the truths of the Third Angel's Message; for I believe that all those who heed its warning will soon stand upon mount Zion with the harp of

God in their hand, to sing the song of Moses and the Lamb.

I feel determined to heed the counsel to the Laodiceans, to buy that gold, white raiment and eye-salve, that I may be rich.

"My soul is happy when I hear  
My Saviour is so nigh;  
And longs to see his sign appear  
Upon the opening sky.

H. M. KENYON.

Monterey, Mich. May 4th, 1857.

From Bro. Stillman.

BRO. SMITH:—I take this opportunity to let you and the brethren know that I am still trying to hold on to the truth, which, I feel, is far more precious than anything this world can afford. Although the path may be strewn with temptations, and trials, and oftentimes bedewed with tears, how cheering the hope to the weary pilgrim, that if they faint not they will soon exchange this world of sin and sorrow, for a world of happiness and bliss, when this corruptible shall put on incorruption, and this mortal put on immortality. I want, from day to day while walking in this narrow path, to have my ways and words correspond with my profession. It is a great profession to believe we are now living on the last borders of time; that the Lord will soon come, and take his ransomed ones home.

The church in this vicinity, many of them, begin to see the need of rising from lukewarmness, and living nearer the Lord, that they may be able to stand the burning day.

I would say to all the dear brethren and sisters, Hold on to the blessed truths of the Bible a little longer, and your reward will soon be given.

You who often have the privilege of assembling together for worship, be faithful in the discharge of every known duty. Speak often one to another, and so much the more as ye see the day approaching. The signs of the times bespeak his coming near. May we love as brethren, and seek for union. If any body of professed christians ought to be united, it is the commandment-keepers.

To the lonely ones I would say, also, be faithful, although you may not often have the privilege of meeting with God's children, you may live so that you may have his smiles and approbation, and the cheering hope of soon meeting in that bright world where separation will come no more. Do not fear what the enemies of the cross say. The word says, Fear not little flock; for it is your Father's good pleasure to give you the kingdom. If we but gain the kingdom all will be well. What are earthly treasures here to a treasure there? May we all seek to have a treasure there, that when He who is our life shall appear, we may appear with him in glory. Blessed hope! Who would not willingly suffer afflictions here a little while for such a hope.

LEONARD STILLMAN.

Lorain, Jeff. Co., N. Y., May 3d, 1857.

From Bro. Grandy.

BRO. SMITH: Allow me to say that it is with great interest that I read the *Review* as it comes to us laden with the soul-cheering testimonies from the dear saints scattered abroad. There are a few of those poor despised ones in this place that are striving to keep all of the commandments of God and live out the faith of Jesus. We have meetings every Sabbath and the Lord is pleased to bless us with his presence. I believe we are now in the time when the gifts are to be restored to the church of God, the remnant. There has been a crying to God for this to be done; but I believe that before it can be done the church must have the gold, the eye-salve and the white raiment, and work in the order of God. I believe that the message will soon go with a loud cry, and I am striving to be prepared to take a part in sounding the last note of warning to this sinful world.

Yours in hope of soon reigning with Jesus in the new earth.

JOEL H. GRANDY.

Milton, May 10th 1857.

#### Extracts from Letters.

Sister Sarah Osgood writes from Haverhill, Mass., May 3d, 1857:—"I am a stranger to you in person, but I hope not in spirit; for I do love the doctrine you advocate. I have believed in the coming of the Lord ever since brother Miller lectured here in 1842, and I feel to praise the Lord for setting the truth home to my heart, and I hope, if I am faithful a little while longer, I shall see the blessed Jesus as he is, and be made like him. What a blessed hope is ours! Who would not be willing to be called the filth and offscouring of all things for such a hope! I love the precious promises of God, and I know I love his children too; but I am too cold and stupid in such a glorious cause. I feel that I need the gold that is tried in the fire, the white raiment and the eye-salve that I may see, and be zealous and repent. Pray for me that I may hold fast whereunto I have attained that no one take my crown."

"Bro. John Alexander writes from Forestdale, Vt., I wish to say here that I am striving to heed the counsel of the faithful and true Witness. I hope by the grace of God and the merits of Jesus, to obtain the gold, white raiment, and eye-salve, that I may, gain a humble place with the saved people of God to unite with them in occupying Abraham's inheritance. I live twenty miles from any of those that tremble at the word of the Lord and keep his commandments. It is seldom that I see any of the dear children; and it is cheering and refreshing to read their communications in the *Review*. God bless you dear brethren in your ardent labors, is my prayer. Yours in hopes of seeing the King in his beauty."

Bro. Lewis Martin writes from Bennington, N. H. May 5th 1857: "Quite a goodly number of God's dear children met at Bro. Hastings', New Ipswich, one week ago last sixth-day, and spent Sabbath and first-day, my brother Samuel and myself had the privilege of being with them and a blessed privilege it was. The Lord met with us and we were blest and comforted together; and I think we truly felt to give God the glory. My heart was made glad to see so many of the brethren and sisters. Many of them I had not seen before for years. Bro. and Sr. Day, Bro. and Sr. Haskell, Bro. and Sr. Seaman and several others were there and we enjoyed a glorious refreshing season together. It was hard parting; but thank the Lord, I hope though his rich grace to meet not only those, but all the children of God soon in the kingdom to part no more forever."

"Bro. D. Richmond writes from Green Bush Mich., May 8th 1857: "I wish to be prompt in paying for my paper, the pay for it seems so trifling compared with what its true value is to me, that it seems if I delay the pay I do not appreciate it, while one letter from a dear brother or sister every week is ample pay for the full price of the paper. I would that I was capable of edifying my dear brothers and sisters as I have been cheered and edified by their communications."

"There is quite a band of us here who meet together on the Sabbath, and who I trust are bound for the kingdom. The Lord is very merciful to us, and we thank and praise him for sending his messengers here to show us our dying state, and to stir us up to the necessity of heeding the counsel of the faithful and true Witness. May God help us to arise and trim our lamps before the bridegroom comes. O let us hunger and thirst after righteousness and we shall be filled. Let us strive for the bond of perfectness, and then shall we all be one in Christ Jesus."

"That such weak worms of the dust as we are, may so live, and purify these earthly temples that we may be just such beings as God would have to dwell with him in his pure and celestial kingdom is our prayer. My dear brethren and sisters we shall there know each other as children of one family, and there shall we see our Creator and our Saviour face to face, and not be destroyed by their brightness, for

these bodies will be raised spiritual bodies, and this corruption shall have put on incorruption."

"Sister M. G. Bartlett writes from Norwich, Vt., May 10th 1857: There are some here enquiring into our views. There seems to be an uneasiness in the minds of many at the present. They do not feel satisfied with the teachings and doctrines of men; and they are saying, Who will teach us the truth. I do not feel capable of meeting those inquiries, and for this reason selected out of your list of books those which will meet some of their views, which may lead them into truth. I feel desirous of doing something for my Master the little time I have to stay here."

WE make the following extract from a letter from Bro. L. M. Jones to Bro. White: "Dear Bro., I do rejoice in the blessed prospect which lies before us. Yet a little while and he that is to come will come and will not tarry. O can it be possible that the last message of mercy is now being given? yes I believe it with all my heart; and if so, it certainly follows that we are now living in the Laodicean church; but the world will not believe these things, neither will the churches, No, no: they laugh and even scoff at the idea of the coming of the Son man; but the Lord is in this work and no man can stop it! Praise God for the prospect before the remnant! I believe the cry will soon be heard, Watchman, what of the night! Watchman, what of the night! The watchman said, The morning cometh and also the night. Yes I believe the bright resurrection morn will soon come. The sleeping saints will be called from their dusty beds and we that are alive and remain will be changed in a moment in the twinkling of an eye. We shall pass over the sea of glass, and finally stand upon mount Zion. But those who are found fighting against God's word and trying to do away with his commandments will have to take up with the bitter lamentation, The harvest is past, the Summer is ended and we are not saved,—that long sleep of death to those who are weighed in the balance and found wanting. O solemn thought! Where will be their excuse? what can they say? I answer, Not one word, only rocks and mountains fall on us. They have had line upon line, precept upon precept. They have been faithfully warned to flee from the wrath to come; but they heed it not. It seems to be an idle tale. As it was in the days of Noah so shall it be in the of days the Son of man. O Lord help thy children to stand out in all the sun-light of this blessed truth.

For one I mean to confess all my sins that they may go beforehand to judgment. I mean to have the seal of the living God. I mean by God's grace assisting to enter in through the gates into the city and there sit down with Abraham, Isaac and Jacob. O blessed hope!"

#### OBITUARY.

DIED in Wheelock Vt., Apr. 27th, Bro. Jacob Sullaway, in the 80th year of his age. Bro. S. had been keeping the Bible Sabbath more than four years. He had been a professor of the christian religion over fifty years.

His sickness was protracted, and distressing, but he endured his sufferings with great patience, and calmly fell asleep in Jesus. Much might here be said of his fervent prayers, signal victories, and of his shouts of praise when the reward of the righteous was spoken of, or even as he thought of the rest that remaineth for the people of God, in his sickness, and of his firm and unshaken confidence in God's promises; but the reader could have but a faint conception of his peaceful days and nights, compared with those who watched around his bed-side, and closed his eyes when death had set its silent seal upon his lips.

May the Lord help his friends and relatives to follow him, as far as he followed Christ. His funeral services were attended in the meeting house at Wheelock village, where a sermon was preached to a large and attentive audience from these words: "For dust thou art, and unto dust thou shalt return." A. S. H.

## THE REVIEW AND HERALD

BATTLECREEK, FIFTH-DAY, MAY 21, 1857

## To Correspondents.

S. Osgood:—The first three verses of Hosea vi, doubtless have their application about the present time, especially verse 3. But we are not settled as to the meaning of the particular verse you mention, and have seen nothing touching it, which was to us satisfactory.

E. O. Meacham:—Much of the ground laid out in your article we think is covered by our remarks on the penalty of the law, in No. 23, Vol. IX. We see no occasion as yet to look upon the subject differently. Death in itself considered, is the penalty of sin, without any distinction of temporal or eternal, first or second: these distinctions are the result of after considerations, growing out of the second probation, as it were, upon which man was placed after he had fallen, and the plan of salvation had been introduced. We are inclined to look upon Adam as mortal. Immortal he certainly was not; for that which is immortal cannot die. But there can certainly be no such a penalty as a spiritual death. To tell Adam, in the form of a threat, that in the day he sinned he should surely be a sinner, would seem to us, as Ham says, like language turned lunatic. The state of being dead in trespasses and sins is the result of certain actions, and not their penalty.

## From Bro. Bates.

Bro. SMITH:—Since the 22d of April our labors have been confined to Windsor, Eaton Co., and Delhi, Ing. Co. Mich.

In Windsor, where our meetings continued from the 22d to the 26th of April, we were interrupted by other appointments and much stormy weather. Some however became interested; others heard our position for the first time and admitted the truth. Two send for the Review. Some of the brethren who came some distance to attend the meeting, were more fully confirmed in the truth.

In Delhi our meetings commenced on the 28th, and continued to May 3d, in a school-house some two miles from the center of the town. The interest continued until the close. One sister who came out on First-day, acknowledged that she had heard the truth, and after the meeting closed, said to her husband, "I shall keep the next Sabbath." Our last meeting was interesting.—The people walked away silently, without stopping to ask questions, or find fault with the truth. We hope they will examine, and live on the present truth, and be ready for the coming of the Son of man.

After the meeting closed the brethren were freed from their real estate, and are now free to work more fully in the cause of the Lord, and feel forward the work in the coming crisis. I leave here for the north, this morning.

JOSEPH BATES.

Delhi, Mich., May 6th, 1857.

## A Request.

Bro. SMITH:—Permit me to say to the brethren who have charge of the Michigan Tent this season that there is quite a large field for labor in this section of the country. The people have never been permitted to hear the last message of mercy that is now being given to the world. Therefore we would be very glad to have them come here with the Tent this Spring, and give the Message. We think that good would be the result; for the people have a desire to hear. Although we are poor in this world's goods, we will do the best we can to help forward the cause of present truth. We would be glad to have them come with the Tent if they can; but if matters are so arranged that they cannot, we would be glad to have some of the messengers who are not with the Tent, come and preach here. We live about one mile and a half from Perry Center, about six miles north of the Church, in the town of Locke.

JAMES H. TITUS.

Perry P. O., Shi. Co., Mich.

THE MORMONS.—A letter in the Washington National Intelligencer presents some very startling views of the power and design of the Mormons. It is written by a gentleman who is said to have lately spent twelve months in the Salt Lake Valley, engaged in business connected with the transit of mails through the Territory to and from the Pacific. He confirms fully the statements of Judge Drummond, and insists upon the necessity of tak-

ing some very prompt and decisive measures to protect the country from the dangers which threaten it from that quarter. He says the Mormons are 100,000 strong in Utah, besides having 200,000 spies and agents scattered throughout the country, and being in close alliance with 300,000 Indians upon our Western border.

A Correspondent of the Puritan Recorder, in an article headed, "Where are We drifting?" makes some pertinent remarks in relation to the dangers which threaten the church. The first danger, he says, lies in a lax view of doctrines; the preaching of fundamental truths with such qualifications and explanations as to render them not objectionable to worldly minds. The next consists in exalting institutions of mere human device, as a means of moral culture above the preached gospel; and, thirdly, the undervaluing of the christian ministry, by forsaking the religious for the literary lecture, and loving amusement more than instruction. The writer closes by remarking that nothing but a great outpouring of the Spirit will save the New England churches from such evils, and calls upon the laymen to ponder this state of things.

## Dangerous Curiosity.

Be not curious to search into the secrets of God: pick not the lock where he hath allowed no key. He that will be fitting every cloud, may be smitten with a thunderbolt; and he that will be too familiar with God's secrets, may be overwhelmed in his judgments.

Adam would curiously increase his knowledge; therefore Adam shamefully lost his goodness. The Bethshemites would needs pry into the ark of God; therefore the hand of God slew about fifty thousand of them.

Therefore, hover not about this flame, lest we scorch our wings. For my part, seeing God hath given me his word, I will carefully improve myself by what we have revealed, and not curiously inquire into, or after, what he hath reserved.

## Business Items.

A. H. Robinson:—We are not able to supply the back numbers of the Youth's Instructor.

A. S. Hutchins:—We are at present so crowded with other work, with nothing but a hand press, that we have not done anything yet about putting the "Essay on Secret Prayer" in tract. It will be impossible for us to attend to it before we get the power press in operation.

Wm. Corey:—Your Instructor has been sent regularly.

C. G. Cramer:—Will send Assistant as soon as issued.

M. J. Davis:—Free.

Books Sent.—J. R. Towle, N. H. L. Russell, Mich. A. S. King, Mass. A. E. Dart, Wis. A. Avery, Mich. D. C. Elmer, Mass. F. Strong, N. Y. S. Willey, Vt. S. Woodhull, N. Y.

## Receipts.

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

## FOR REVIEW AND HERALD.

A sister (for A. Parmelee) 0.50, xi.1. J. H. Locke 1.00, xi.1. H. N. Bates (for C. Bates) 0.50, x.14. H. N. Bates (for S. Muzzy) 0.50, xi.1. S. A. Street 1.00, xi.1. D. Wyman 1.00, xi.1. L. B. Caswell 1.00, xii.1. L. Titus 1.00, xi.1. S. Benson (2 copies) 2.00, xi.14. B. F. Keyes 0.50, xi.1. A. B. Pearsall 1.00, xi.1. A. Hoff 1.00, xi.1. J. A. Wilcox 1.00, xi.1. C. Stevens 1.00, xi.1. N. H. Satterlee 1.00, xi.1. T. W. Potter 1.00, xi.1. J. Parmelee 1.00, xi.1. D. Trowbridge 2.50, xi.1. H. A. Hannaford 1.00, xi.1. A. Avery 1.00, xi.1. J. M. Avery 1.00, xi.1. D. C. Elmer 1.00, xi.1. Chas. Baker 1.00, xi.1. M. G. Bartlett 1.00, xi.1. Wm. Bailey 1.00, xi.1. J. Butchart, Sen.; 2.00, xiii.1. J. Chase 1.00, xii.1. A. Barnes 1.00, xi.1. R. Hopkins 1.00, ix.14. J. Dorcas 2.00, xii.1. P. McDowell 1.00, xii.1. T. Jaden 1.00, xi.1. J. Mitchell 1.00, xi.1. Mrs. E. L. Jones 1.00, xii.1. J. L. Edgar 3.00, xii.18. C. G. Cramer 1.00, xii.1. J. Cramer 1.00, xi.1. M. C. Trembly 1.00, xi.1. E. Scoville 2.00, xii.1. A. E. Gridley 1.00, xii.18. S. Eastman 1.00, xi.1. M. W. Hargrave 2.00, xi.1. A. S. King 1.00, xi.1. C. O. Taylor 1.00, xi.14. O. C. Bragg 2.00, xi.1. Wm. Mott 1.00, xi.1. Mary E. Cramer 1.00, xi.14. L. Drake 1.50, xi.14. Leander Kellogg 1.00, xi.1. S. W. Bean 0.94, xi.1.

For Review to Poor.—C. G. Cramer \$0.28. A. E. Gridley \$2. M. W. Hargrave \$1. Sr. D. Day \$1.

For Mich. Tent.—E. B. Lane \$1.

## Books for Sale at this Office.

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

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

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

Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.—134 pages. Price 15 cents.

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

Bible Student's Assistant. This is the title of a work is 36 pp. We can recommend this little work as one of great worth to those especially who are engaged in the study of the holy Scriptures. It has been prepared with much care, and considerable expense, and can be had at this Office for \$4.00 per 100, or if sent by mail, post paid, 6 cents a copy.

A Brief Exposition of Daniel ii, vii, viii, ix, also the 2300 Days and the Sanctuary.—This is the title of a Work just published, it being our old Work on the Four Universal Monarchies of Daniel, &c, somewhat improved. Price, post-paid, 10 cts.

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

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

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

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

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

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

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

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

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

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

History of the Sabbath.—Price 5 cents.

The 2300 Days and Sanctuary by "U. S."—Price 5 cents

The Celestial Railroad.—Price 5 cents.

Christian Experience and Views.—Price 6 cents.

Supplement to Experience and Views.—Price 6 cents.

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

Perpetuity of the Royal Law.—Price 5 cents.

## POEMS.

Home Here and Home in Heaven, with other poems. This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus.—Price 25 cents. In paper covers, 20 cents.

Time and Prophecy. This work is a poetic comparison of the events of time with the sure word of Prophecy.—Price 20 cents. In paper covers, 12½ cents.

A Word for the Sabbath. This work is an exposure of false theories in regard to the Sabbath.—Price 5 cents.

Liberal discount on these works where \$5 worth is taken. Address URIAH SMITH, Battle Creek, Mich.