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AND SABBATH HERALD.

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

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PILGRIMS, ON!

Pilgrims, on! the day is dawning,
Strike your tents and homeward haste;
Sleep not while the blush of morning
Calls you on the desert waste,
Though the way be dark and dreary,
Life's sharp anguish must be borne;
Courage, then, ye faint and weary,
Linger not to weep and mourn.

Pilgrims, on! the storm is beating,
Beating wildly on your way:
Tarry not, the time is fleeting,
Shall the storms your foot-steps stay?
Hasten on through joy and sorrow,
Let whatever may betide,
Wait not for the calm to-morrow,
Faithful at thy work abide.

Pilgrims, on! though darkness cover
All earth's pathway to the tomb;
Angels o'er thy pathway hover,
Mid the deep surrounding gloom.
Light effulgent gleams above you
From the throne of glory, where
Bright seraphic ones who love you,
Witness all your grief and care.

Pilgrims, on! what though in dangers
Life's eventful course pursue;
Labor on, ye friendless strangers,
Grace will guide you safely through.
What if trials must befall you!
What if fierce temptations rise!
Shall earth's bitter strife appall you,
While contending for the prize?

Pilgrims, on! the day is ending--
Life's probation day of woe;
Twilight shades e'en now are blending
With the sunbeam's faintest glow.
Soon the night of death impending,
Shall your toilsome journey end;
Hope, like starlight smiles descending,
Cheers while o'er the grave you bend.

Pilgrims, on! there's rest in heaven,
Rest from every anxious care,
Rest in Jesus' smiles, forgiven,
Peaceful and eternal there.
Oh! 'twere sweet to toil in sadness,
Oh! 'twere well the cross to bear,
If at last in joy and gladness,
We may rest forever there.—Sel.

All Christians are Required to Imitate the Life
and Example of Jesus Christ.

(Concluded)

THERE is no falseness of our hearts that leads us into greater errors than imagining that we shall some time or other be better than we are, or need be now; for perfection has no dependence upon external circumstances, it wants no times nor opportunities; but is then in its highest state, when we are making the best use of that condition in which we are placed. The poor widow did not stay till she was rich before she contributed to the treasury;

she readily brought her mite, and little as it was, it got her the reward and commendation of great charity. We must therefore all of us imitate the wisdom of the poor widow, and exercise every virtue in the same manner that she exercised her charity. We must stay for no time nor opportunities, wait for no change of life, nor fancied abilities, but remember that every time is a time for piety and perfection. Every thing but piety has its hinderances; but piety, the more it is hindered, the higher it is raised. Let us therefore not vainly say that if we had lived in our Saviour's days we would have followed him, or that if we could work miracles we would devote ourselves to his glory. For to follow Christ as far as we can in our present state, and to do all that we are able for his glory, is as acceptable to him as if we were working miracles in his name.

The greatness that we are to aim at is not the greatness of our Saviour's particular actions; but it is the greatness of his Spirit and temper that we are to act by in all parts of our life. Now every state of life, whether public or private, whether bond or free, whether high or low, is capable of being conducted and governed by the same spirit and temper, and consequently every state of life may carry us to the same degree of likeness to Christ. So that though we can in no respect come up to the actions, yet we must in every respect act by the Spirit and temper of Christ. Learn of me, saith our blessed Lord, for I am meek and lowly in heart. He doth not say, Be ye in the state and condition that I am in, for that was impossible; yet though ever so different in state and condition, he calls upon us to be like him in meekness and lowliness of heart and spirit, and makes it necessary for us to go through our particular state with that spirit and temper, which was the spirit and temper of his whole life. So far then as we can learn the heart and Spirit of our Saviour, so far as we can discover the wisdom, purity and heavenliness of his designs; so far we have learned what spirit and temper we ought to be of, and must no more think ourselves at liberty to act by any other spirit, than we are at liberty to choose another Saviour.

In all our actions and ways of life we must appeal to this rule, we must reckon ourselves no farther living like Christians, than as we live like Christ; and be assured that so far as we depart from the Spirit of Christ, so far we depart from that state to which he has called us. For the blessed Jesus has called us to live as he did, to walk in the same spirit that he walked, that we may be in the same happiness with him when this life is at an end. And indeed who can think that any thing but the same life can lead to the same state.

When our blessed Saviour was upon the cross, he thus prayed for his enemies: Father, forgive them, for they know not what they do. Luke xxiii, 34.

Now all christians readily acknowledge that this temper of Christ is to be the exact rule of our temper on a like occasion, that we are not to fall short of it. but must be perfectly like Christ in this charity to our murderers. But then perhaps they do not enough consider that for the same reason, every other temper of Christ is as much the exact rule of all christians, as his temper towards his murderers. For are we to be thus disposed towards our persecutors and murderers, because Christ was so disposed towards his? And is it not as good an argu-

ment, that we are to be so and so disposed towards the world, and all worldly enjoyments, because Christ was so disposed towards them? He was as right in one case as the other, and no more erred in his temper towards worldly things, than in his temper towards his enemies. Should we not fail to be good christians, if we fell short of that forgiving spirit which the blessed Jesus showed upon the cross? And shall we not equally fail to be good christians, if we fall short of that humble and meek spirit which he showed in all his life? Can any one tell why the temper of Christ towards his enemies should be more the exact measure of our temper than any other spirit that he showed upon any other occasion? Think, reader, if thou canst find a reason why thou mayest not as well forgive thy enemies less than Christ forgave his, as to love the world more than he loved it? If thou canst tell why it is not as dangerous to be wanting in the humility, meekness and other tempers of Christ, as to be wanting in his charity towards his enemies? We must therefore either own that we may be good christians without the forgiving spirit which Christ then exercised, or we must own that we are not good christians whenever we depart from the Spirit of Christ in any other instances. For the Spirit of Christ consisted as much in meekness, humility, devotion and renunciation of the world, as in the forgiveness of his enemies: they therefore who are contrary to Christ in any of these tempers, are no more like to Christ than they who are contrary to him in this forgiving spirit. If you were to see a christian dying without this temper towards those that destroyed him, you would be frightened at it; you would think that man in a dreadful state, who died without that temper in which Christ died. But then remember, that he judges as rightly, who thinks it equally dreadful to live in any other spirit that is not the spirit of Christ. If thou art not living in that meekness and lowliness of heart, in that disregard of the world, that love of God, that self-denial and devotion, in which our Saviour lived, thou art as unlike to him as he that dies without that temper in which he died.

The short of the matter is this, the spirit and temper of Christ is the strict measure of the spirit and temper of all christians. It is not in this or that particular temper of Christ that we are to follow his example; but we are to aspire after his whole Spirit, to be in all things as he was, and think it as dangerous to depart from this Spirit and temper in one instance as in another. For besides, that there is the same authority in all that our Saviour did, which obliges us to conform to his whole example, can any one tell why we should have more value for this world than our Saviour had? What is there in our state and circumstances that can make it proper for us to have more affection for the things of this life than our Saviour had? Is the world any more our happiness than it was his happiness? Are riches, and honors, and pleasures, any more our proper good than they were his? Are we any more born for this life than our Saviour was? Are we in less danger of being corrupted by its enjoyments than he was? Are we more at leisure to take up our rest and spend our time in worldly satisfactions than he was? Have we a work upon our hands that we can more easily finish than he could finish his? That requires of us less mortification and self-denial, less devotion and watching, than our Saviour's required of him? Now as nothing of this can be said, so nothing can be

said in our excuse, if we follow not our Saviour's temper in this respect. As this world is as little our happiness and more our danger than it was his, as we have a work to finish that requires all our strength, that is as contrary to the world as our Saviour's was, it is plain there was no reason or necessity of his disregard of the world, but what is the same reason and necessity for us to disregard it in the same manner.

Again, take another instance of our blessed Saviour's spirit: I came down from heaven (saith he) not to do mine own will, but the will of him that sent me. John vi, 38.

And again, My meat and my drink is to do the will of him that sent me. Now can any christian show why he may think otherwise of himself than our Saviour here thought? Or that he need be less devoted to the glory of God than he was? What is there in our nature and condition to make any difference of this kind? Do we not stand in the same relation to God that our Saviour did? Have not we the same nature that he had? Are we too great to be made happy in the same way that he was? Or can anything else be the happiness of our nature but that which was the happiness of his? Was he a sufferer, a loser? Did he leave the true happiness of human life, by devoting himself to the will of God? Or can this be our case, though it was not his? Can we be losers by looking to God alone, and devoting ourselves to his glory? Was it not the greatness and happiness of our Saviour that he lived to God alone? And is there any other happiness or greatness for us, but by making that the end and aim of our life, which he made the end and aim of his life? For we may as well seek out for another God as for another happiness, or another way to it than that in which Christ has gone before us.

He did not mistake the nature of man, or the nature of the world; he did not overlook any *real felicity*, or pass by any solid good; he only made the best use of human life, and made it the cause of all the happiness and glory that can arise from it. To find a reason, therefore, why we should live otherwise than he lived; why we should less seek the glory of God than he sought it, is to find out a reason why we should less promote our own greatness and glory. For our state and condition in this life lays us under *all the obligations* that our Saviour was under, to live as he did: his life is as much *our* right way as it was his; and his spirit and temper are as necessary for our condition as they were for his. For this world, and all the things of the world signify as little to us as they did to him: we are no more in our true state till we are got out of this world than he was; and we have no other way to arrive at true happiness and greatness, but by so devoting ourselves to God, as our blessed Saviour did. We must therefore make it the great business and aim of our lives to be like Christ; and this not in a loose or general way, but with great nicety and exactness, always looking to his Spirit, to his ends and designs, to his tempers, to his ways and conversation in the world, as the exact model and rule of our lives.

Again, Learn of me, (saith our blessed Saviour,) for I am meek and lowly of heart.

Now this passage is to be considered, not as a piece of good advice, that would be of use to us, but as a *positive command*, requiring a *necessary duty*. And if we are commanded to learn of Christ meekness and lowliness, then we are commanded in the same positive manner to learn his meekness and lowliness. For if we might take up with a meekness and lowliness of heart that was not his, then it would not be necessary to learn them of him. Since therefore we are commanded to learn them of him, it is plain that it is his meekness and lowliness that we are commanded to learn; that is, we are to be meek and lowly, not in any loose or general sense of the words, not according to the opinions and practices of men, but in such truth and reality as Christ was meek and lowly.

It ought also to be observed, that there must be something very extraordinary in these dispositions of the heart from the manner in which we are taught them. It is only in this place that our Saviour says expressly, *Learn of me*; and when he

says, *Learn of me*, he does not say, *For I am just and equitable, or kind, or holy*; but *I am meek and lowly of heart*; as if he would teach us that these are the tempers which most of all distinguish his Spirit, and which he most of all requires his followers to learn of him. For, consider, does Christ, when he describes himself, chose to do it by these tempers? When he calls upon us to learn of him, does he only mention these tempers? And is not this a sufficient proof that these are tempers which the followers of Christ are most of all obliged to learn; and that we are most unlike to Christ when we are wanting in them? Now, as our great Lord and Master has made these characters the distinguishing characters of his Spirit, it is plain that they are to be the distinguishing characters of our spirit; for we are only so far his, as we are like him. Consider also, Was he more lowly than he need have been? Did he practise any degrees of humility that were unnecessary? This can no more be said than he can be charged with folly. But can there be any instances of lowliness which became him, that are not necessary for us? Does our state and condition excuse us from any kind of humility that was necessary for him? Are we higher in our nature, more raised in our condition, or more in the favor of God than he was? Are there dignities, honors and ornaments of life which we may delight in, though he might not? We must own these absurdities, or else acknowledge that we are to breathe the same lowly spirit, and with the same meekness, and practise the same humble behaviour that he did. So that the matter comes plainly to this conclusion; either that Christ was more humble and lowly than his nature and condition required, or we are under the same necessity of as great humility, till we can prove that we are in a higher state than he was.

Now, as it is plainly the meekness and lowliness of Christ that we are to practise, why should we think that we have attained unto it, unless we show forth these tempers in such instances as our Saviour showed them? For can we suppose that we are meek and lowly as he was, if we live in such ways of life, and seek after such enjoyments as his meekness and lowliness would not allow him to follow? Did he mistake the proper instances of lowliness? If not, it must be our great mistake not to follow his steps. Did his lowliness of heart make him disregard the distinction of this life? avoid the honors, pleasures and vanities of greatness? And can we think that we are living by the same lowly spirit, while we are seeking after all the dignities and ornaments, both of our persons and conditions? What may we not think if we can think after this manner? For, let us speak home to this point, either our Saviour was wise, judicious, and governed by a divine spirit in these tempers, or he was not: to say that he was not is horrid blasphemy; and to say that he was, is saying that we are neither wise nor judicious, nor governed by a divine spirit, unless we show the same tempers. Perhaps you will say, that though you are to be lowly in heart like Christ, yet you need not disregard the ornaments, dignities and honors of life; and that you can be as truly meek and lowly in the *figure* and *show* of life, as in any other state.

Answer me therefore this one question, Was our Saviour's lowliness, which showed itself in an utter disregard of all pomp and figure of life, a false lowliness that mistook its proper objects, and showed itself in things not necessary? Did he abstain from the dignities and splendor, and deny himself enjoyments which he might with the same lowliness of heart, have taken pleasure in? Answer but this question plainly, and then you will plainly determine this point. If you justify our Saviour as being truly and wisely humble, you condemn yourself if you think of any other humility than such as he practiced. Consider farther, that if you were to hear a person reasoning after this manner in any other instance; if he should pretend to be of an inward temper contrary to the outward course of his life; you would think him very absurd. If a man that lived in an outward course of duels and quarrels should say that in his heart he forgave all injuries, and allowed of no resentments; if another, whose common life was full of bitterness, and wrath, and evil-speaking, should pretend that in his heart he

loved his neighbor as himself; we should reckon them among those that were more than a little touched in their heads. Now to pretend to any temper contrary to our outward actions, is the same absurdity in one case as in another. And for a man to say that he is lowly in heart while he is seeking the ornaments, dignities and show of life, is the same absurdity as for a man to say he is of a meek and forgiving spirit, while he is seeking and revenging quarrels. For to disregard and avoid the pomp and figure and vain ornaments of worldly greatness, is as essential to lowliness of mind as the avoiding of duels and quarrels is essential to meekness and charity. As therefore there is but one way of being charitable as our Saviour was, and that by such outward acts towards our enemies as he showed so is there but one way of being lowly in heart as he was, and that by living in such a disregard of all vain and worldly distinctions as he lived.

Let us not therefore deceive ourselves; let us not fancy that we are truly humble, though living in all the pride and splendor of life. Christ is our pattern and example; he was content to be one person; he did not pretend to impossibilities; to reconcile the pride of life with the lowliness of religion; but renounced the one that he might be a true example of the other. He had a power of working miracles; but to reconcile a humble and lowly heart with the vain ornaments of our persons, the dignities of state and equipage, was a miracle he did not pretend to do. It is only for its great masters in the science of virtue, to have this mighty power; we can be humble it seems at less expense than our Saviour was, without supporting ourselves in it by a way of life suitable to it; we can have lowliness in our hearts, with paint and patches upon our faces; we can deck and adorn our persons in the spirit of humility; make all the show that we can in the pride and figure of the world, with christian lowliness in some little corner of our hearts.

But suppose now that all this was possible, and that we could preserve an humble and lowly temper in a way of life contrary to it, is it any advantage to a man to be one thing in heart, and another thing in his way of life? Is it any excuse to say that a man is kind and tender in his heart though his life hath a course of contrary actions? Is it not a greater reproach to him that he lives a churlish life with tenderness in his heart? Is he not that servant that shall be beaten with many stripes for sinning against his heart and conscience? Now it is the same thing in the case before us. Are you humble and lowly in your heart? Is it not therefore a greater sin in you not to practice humility and lowliness in your life? If you live contrary to conscience, are you not in a state of greater guilt? Are not lowly actions, a humble state of life, as much the proper exercise of humility, as a charitable life and actions are the proper exercise of charity?

If therefore a man be excused for not living a charitable life, because of a supposed charity in his heart; then may you think it excusable to forbear a lowliness of life and actions, because of a pretended humility in your mind. Consider farther: Is anything so agreeable to a proud person as to shine and make a figure in the pride of life? Is such a person content with being high in heart and mind? Is he not uneasy till he can add a way of life suitable to it? Till his person, his state, and figure in life appear in a degree of pride suitable to the pride of his heart? Nay can anything be a greater pain to a proud man than to be forced to live in a humble and lowly state of life? Now, if this be true of pride, must not the contrary be as true of humility? Must not humility in an equal degree dispose us to ways that are contrary to the pride of life, and suitable and proper to humility? Must it not be the same absurdity to suppose a man content with humility of heart, without adding a life suitable to it, as to suppose a man content with a secret pride of heart, without seeking such a state of life as is according to it? Nay, is it not the same absurdity to suppose a humble man seeking all the state of a life of pride, as to suppose a proud man desiring only meanness and obscurity, and unable to relish any appearance of pride?

These absurdities are equally manifest, and plain in one case as in the other. So that what way soever we examine this matter, it appears that a humility of mind, that is not a humility of person, of life and action, is but a mere pretense, and as contrary to common sense as it is contrary to the doctrine and example of our Saviour.

I shall now leave this subject to the reader's own meditation, with this one further observation.

We see the height of our calling; that we are called to follow the example of our Lord and Master; and to go through this world with his spirit and temper. Now nothing is so likely a means to fill us with his spirit and temper as to be frequent in reading the the gospels, which contain the history of his life and conversation in the world. We are apt to think we have sufficiently read a book, when we have so read it as to know what it contains: this reading may be sufficient as to many books; but as to the gospels, we are not to think that we have ever read them enough, because we have often read and heard what they contain. There is as much difference between reading and reading, as there is between praying and praying. And as no one prays well but he that is daily and constant in prayer, so no one can read the Scriptures to sufficient advantage, but he that is daily and constant in the reading of them. By thus conversing with our blessed Lord; looking into his actions and manner of life; hearing his divine sayings; his heavenly instructions; his accounts of the terrors of the damned; his descriptions of the glory of the righteous, we should find our hearts formed and disposed to *hunger and thirst after righteousness*. Happy they who saw the Son of God upon earth converting sinners. And next happy are we who have his discourses, doctrines, actions and miracles, which then converted Jews and Heathens into saints and martyrs, still preserved to fill us with the same heavenly light, and lead us to the same state of glory.—*Law*.

How to be Rich in Heaven.

If it is prudent to provide for the time to come, how much more so to provide for eternity! While to be rich in this world is the passion of thousands, to be rich in the next be mine. An appetite after earthly grandeur, betrays a mean spirit, and a base soul; but an ambition to be great in heaven, is worthy of an heir of God, of an expectant of glory: for it is to the honor of the supreme Potentate, that all his subjects be nobles, be priests, be kings.

In this short life-time is the foundation laid of things of eternal moment, and the wisdom that is from above will teach me to send all my treasures thither. It deserves little or no pity to be poor in this world, but poverty in the other is deplorable beyond the reach of comparison. And yet, according to the capacity of glorified saints, shall that same undiminished fulness be possessed in greater or lesser degree.

"How rich died he?" is the speech of fools at the decease of an acquaintance or friend. But none ever die rich but the saints; for, how can that man be said to die rich, when the very moment of his dissolution robs him of his all?

"Lay up for yourselves treasures in heaven" is the admonition of the dear Redeemer. Let me, then, lay down an imperfect plan to myself, how to be rich for eternity.

1. Then, pre-supposing that I am in a gracious state, I must have a Christian contempt for the world. No man ever filled his coffers with sand; no monarch ever wore the pebble in his crown; so the soul that lays up its treasures in heaven, will not concern himself with perishing trifles. If my affections are not weaned from the creature, and set on things above, I shall be but poor in the world to come.

2. I must be watchful in all things. The man that is anxious to be rich will not waste a penny; so must I watch mine actions, my thoughts, my words. Again, I must watch for God against all my secret sins, and also to reprove the transgressor. A bold and sincere reproof of sin, is a stroke against the enemies of the King, from which a palm of victory shall spring in the world of glory. I must also speak in commendation of the good land that

others may be encouraged to set out for the land of promise. Again, I must watch against carnal sorrow. Should the heir of a crown lament the loss of a feather? What can death do in his family who is the resurrection and the life? It may separate them a little while, but it is only to meet again forever. Worldly riches give their owners joy, but joy in the Lord increases spiritual riches. So I must guard against carnal delight; none of the gay things of time must be objects of affection. It would be mean for a noble personage to be charmed with a stable, who, has a palace prepared for him; mean for an heir of God to sit down and feed on the refuse of creation. Again, I must beware of carnal company. These are bankrupts that will spend at my expense, and whatever loss I make by them, yet in their company I shall never be able to add a mite to my celestial treasure. How can I be safe among robbers? They may rob me of a good frame, wound my conscience, and at last leave me with a bleeding heart, which may pain me many days.

3. To grow rich for the world to come, I must study to be heavenly-minded, not by fits and starts, but in one constant, steady, holy frame of spirit. Thus every duty will be my delight; prayer and praise, like my daily food, always pleasant; attendance on the public ordinances like walking in the King's palace garden; reading the Scriptures, like conferring with the dearest friend; and self-examination, like a merchant from a far country, counting over his rich jewels and precious gems, inspecting his gold and silver, that it have the king's stamp, and so be sterling money; that his graces, his duties, his attainments, are approved by scripture and conscience.

4. Holy meditations will mightily augment the spiritual riches. To find God in all things, and at all times, in all places, and in all providences, will enrich my soul for eternity. To find his power in this, his wisdom in that, and his goodness in all, will greatly improve my inquiring, my admiring soul. Meditating much, meditating often, meditating with delight, on him in whom are hid the treasures of wisdom, is a noble way to enrich me for a future world.

5. To be rich in the better country, I must heartily study to approve of all the dispensations of Providence; though not insensible when he frowns, or when he smiles. When the soul of the Christian, with a filial resignation acquiesces in the conduct of his almighty Father, however cross to flesh and blood, and in his unchangeable love, he takes deep root for eternity; while fear and unbelief toss the unstable, like a rolling thing before the whirlwind. It is proper only to children, not to men, to be peevish for toys and trifles; so let the men of this world lament the loss of worldly things but let the heirs of God, the joint-heirs with Christ, rejoice that the treasures of eternity are theirs.

6. To be rich unto God, and for eternity, I must act strong faith on the Rock of ages; for it is from the spoils of battles won by faith, that I amass riches for the invisible world. Faith relying on a reconciled God in all his attributes and perfections, on Jesus in all his offices and relations, on the Holy Ghost in all his graces and operations, must remove mountains of difficulty, pluck up trees of corruption, pull down strong-holds of sin, wrestle against principalities and powers, and be more than conqueror at last, through her all glorious Author and Finisher.

7. I must also redeem time, and improve time; redeem time from this world, and improve it for the world to come. The man of business will be loth to lose a *change hour* for any trifling amusement; and the soul that would be busy for eternity, should look on every hour as his last hour, and should avoid excess of sloth and slumber. Vain amusements, impertinent employments, are cruel moths of time; and time is to be husbanded, though worlds should be squandered away. As the jeweler deals with gold, so must I with time; he is careful about the filings, and loses nothing; so should I about the smallest divisions of time, the hour, the minute, the moment. It never made a dying person's bed thorny, that, by a bad bargain, he lost such and such a sum; but misspent time has made the dying moments of man's dismal beyond expression.

8. To be rich in the world to come, I must have an intense love towards God and heavenly things. The men that love the world, pant after the dust of the world, and spare no pains to be rich in the world. A man will never toil himself to gather what he despises; so, unless I prefer heavenly things to earthly, I shall never seek to fill my treasure with invisible excellencies. "He that loveth silver," says the wise man, "shall not be satisfied with silver; nor he that loveth abundance with increase." But he that loveth God, shall be satisfied with God, and entranced with the exuberant fullness of the covenant.

9. To be rich indeed at last, I must endeavor to maintain communion with God now. To have fellowship with the Father, and with his Son Jesus Christ, in all his divine fullness, his glorious perfections, and his gracious ways, is the most enriching course that I can carry on below. Every moment of divine intercourse would be sinking another sum in the bank of heaven, so that I should be wondrous rich at last. He that quits the Indies for Europe, sends his treasures before him; then, though he be poor at his departure from the one country, yet he is rich on his arrival at the other; so well were it with me, if I could detach my thoughts and meditations, my care and affections, my joy and delight, my hope and expectation, from this perishing world, and center them on that which is to come. —[Selected.

Neglect of Biblical Studies.

Is not the dwarfish character of much of the piety that exists, traceable to the neglect to read them; we trust that this, though too common, is not generally chargeable but neglect of their study. Do not too many Christians regard this as something that belongs exclusively to ministers, professors, and at most to Sunday-School teachers? For themselves, they read the plainer parts of the Bible for devotional purposes. They would feel wanting in their duty, if they did not. But to dig below the surface, to pass beyond the first impression of simple passages, to study the scope of whole books, the connections of their several parts, and all those incidental features of the sacred writings, by which its great significance is apprehended—such studies they contentedly leave to scholars and critics. It is for the learned, for clergymen and students, they conceive, that commentaries and books of antiquities, illustrations of Scriptures and of times and lands of the Bible, are primarily written. Common Bible readers need not trouble themselves with such accessory investigations.

A greater mistake could not be made. The word of God does not speak with its full power, except to those who strive to understand, that they may follow it. Mere study, with no practical, obedient purpose, is not enough, of itself, to impart true knowledge. But it is necessary to any large attainment in divine things. The better the Bible is understood the more thoroughly it is studied in all its relations the stronger will be our faith in it, the more manifest its divine authority, its wisdom, and its beauty. There is no study more profitable, and none more interesting when rightly pursued. Those who neglect it do not know what they lose. The words of eternal life are made more sweetly familiar to us, when we can transport ourselves to the lands where they were originally uttered, when we can bring before us a vivid picture of the scenes the garb, the accompaniments of those events whose simple history has thrilled so many ages and nations. Then we seem to hear the prophets, as those heard them to whom they were immediately sent, only not with their unbelief. For with those who walked to Emmaus, we can hear Jesus "beginning at Moses," expounding "in all the Scriptures the things concerning himself." We can perceive the face of the land after all changes, the records of human history through all ages, appearing as witnesses for the truth of God. However unsanctified curiosity may deal with it, this accumulating evidence is strengthening to the Christian's faith, stimulating to all his desires after increased conformity to the gospel, and to his hopes founded on those "better promises," which are his richest portion.—*Ez*.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. JUNE 11, 1887.

ENCYCLOPEDIA AMERICANA vs. SUNDAY-KEEPING.

FROM the *Encyclopædia Americana*, we are induced to make the following extracts on the subject of the Sabbath, thinking they may not only be of interest, but also of profit, to our readers. Although the writer takes some positions which we think untenable, as we shall notice in their proper place, he nevertheless treats the observance of the first day of the week as a day of rest, with a candor which is not to be found with any of the ultra-advocates of Sunday-keeping. He is also inclined to certain distinctions which we think owe their existence to long-standing prejudices and traditions, rather than to any declarations of the Word of truth. But we need not anticipate. From the above work, Art. Sabbath, we commence to read as follows:

"SABBATH (a Hebrew word signifying rest) is the day appointed by the Mosaic law for a total cessation from labor, and for the service of God, in memory of the circumstance that God, having created the world in six days, rested on the seventh. Concerning the time when the Sabbath was first instituted, some Jewish writers, and some fathers of the church, have believed from the language of Gen. ii, 2, (where it is said that God blessed and sanctified the day,) that it was established from the moment of creation; but as there is no proof in the Old Testament, that this day was observed by the patriarchs before Moses, others have supposed that the words in Genesis mean that God intended to have the Sabbath celebrated in future; but some modern writers, particularly English and American divines, adhere to the first opinion."

We must here stop long enough to inquire upon what ground the distinction is based upon which we already find the writer definitely standing. It is said, "Sabbath is the day appointed by the Mosaic law," &c. What are we to understand by the Mosaic law? Those laws given by the hand of Moses to Israel—laws local in their application, adapted to the particular circumstances in which a particular people were placed for a given time. Entirely distinct from these must of course be those moral laws which all must admit God has instituted to govern mankind, in all places, under all circumstances, and in all time. These are generally conceded to be the ten commandments as written by God's own finger upon tables of stone. And those who would regard the Sabbath as a ceremonial or local institution are here obliged to make a most unnatural exception. The very fact that it is enrolled in the bosom of the decalogue is *prima facie* evidence that it is of the same nature as the other commandments with which it is associated, and like them unchangeable and eternal. No other place than paradise, and no other time than the creation of the world can be pointed to for the institution of the Sabbath. If it was not then and there instituted, we have no record of its institution; and the declaration that "there is no proof in the Old Testament that the day was observed by the patriarchs before Moses," is more than met by the fact that the division of time into weeks, which can be derived from nothing else than the division which God gave man at the beginning, of six days of labor and one of rest. The force of this fact is very generally admitted even by those who contend for a change of the day. We have before us a tract on the "Law of the Christian Sabbath," No. 443, published by the "Tract Society, New York," which says:

"The Sabbath was no merely ceremonial or transitory law. Born as the institution itself was, so to speak, in Paradise; recognized by patriarchs from Noah onward, as indicated by the division of time into weeks; lost and trampled down under the hoof of slavery in Egypt, (as it has ever been where slavery has prevailed) but experiencing a resurrection in the wilderness, where Israel was free to serve and

sacrifice, to worship and give praise to their fathers' God—the covenant of Sinai gave awful sanction and permanent establishment to a 'law' which from the beginning had its moral claims over the race, and was emphatically 'MADE FOR MAN.'"

From the *Encyc. Americana*, we extract again:

"The explicit injunction of the celebration of the Sabbath, the enumeration of it even in the decalogue [Ex. xx, 8.] had a great influence upon Christian observances; and there are many Christians to this day, especially in England and North America, who transfer all the injunctions contained in the Old Testament, respecting the observance of the Sabbath, to the first day of the week, and even give this the name of Sabbath. The use of the word *Sabbath*, in this application, we believe is confined to these two countries. In the earliest times of Christianity, the law of the Sabbath, like other parts of the Jewish faith, could not be received into the new religion, except spiritualized and refined like the sacrifices and other ceremonies. Every day, the whole life of the Christian had become a Sabbath, destined for the service of God. St. Paul explicitly treats the reverencing of certain days, as invested with a holy character by a divine ordinance as Jewish and unchristian, and as a return to servitude of the law. The first communities assembled every day; e. g., the community of Jerusalem for common prayer, meditation on the Word, communion and love-feasts. Traces of these daily meetings are found even later. With the spread of Christianity, however, and the necessity of instructing a greater number, the appointment of a certain time became necessary. This was not a departure from the spirituality of the new religion, but only an accommodation to the wants of mankind. In the same way, peculiar persons became priests, though all Christians had an equal sanctity of character, and the departure from the spirit of Christianity consisted only in assuming a peculiar spiritual character for the priests. The gradual adoption of forms and ideas from the Old Testament took place in the same way, in respect to the Sabbath as in respect to the priesthood. When the Montanists intended to establish new fasts, assigned to fixed times, they were reminded of the Epistle to the Galatians; but Tertullian treated the censure of St. Paul as attaching only to the celebration of Jewish festivals, (Tertullian, *De Jejuniis*, c. 14.) The weekly and yearly festivals of the Christians originated from the idea of following Christ, the crucified and the arisen; hence the festival of the resurrection, and the fasts preparatory thereto. In each week the joyous festival was on Sunday, and the preparation for it was on Wednesday and Friday, the days of the Saviour's passion. This point of view is necessary for the right understanding of the early festivals."

Various ideas are introduced in the above extract which we are confident a "poor way-faring man" would never arrive at without help. The idea that the Sabbath was so rarified and expanded at the cross as to cover the whole week, we need not comment upon, till it shall be shown that it was in its origin and existence peculiar to the former dispensation. We call attention however to the only grounds which can be assigned for the observance of the first day; namely, as a *festival*, owing its existence to customs of the church and the "wants of mankind." And we might here ask, why the Lord did not permit the ancient Sabbath to continue to exist and meet with its presence these wants of mankind which he must have foreseen would shortly arise.

"The desire of distinguishing the Christian from the Jewish observance, early gave rise to the celebration of Sunday, the first day of the week instead of the Jewish Sabbath; the first trace of which is found in Acts xx, 7."

The declarations here made that the first trace of Sunday celebration is found in Acts xx, 7, is more than is generally conceded by First-day observers; for they will have us go back at least to just this side the resurrection, and believe that Jesus met

with his disciples on two successive Sundays, at least, though more than "eight days" came between them! Closely examined, however, it will be found that Acts xx, 7, does not contain the "trace" that it is supposed to. This the writer partially admits, further on, and in so doing manifests more particularly that candor and fairness to which we have already alluded. He says:

"This however, is by no means conclusive, because the community collected on the first day of the week, might easily have been assembled by the near departure of St. Paul; and still less can be proved from 1 Cor. xvi, 2. Another trace is in the Apocalypse, i, 10, as here we cannot suppose that by Lord's day is meant day of judgment."

Having thus admitted it to be a matter of extreme doubt whether inspiration has ever in any degree distinguished the first day of the week, either by example or precept, the writer proceeds to introduce testimony showing us that Sunday observance is a human institution merely, and bringing to view the causes to which it owes its existence, and the authority upon which it rests. It is found in the following:

"In the letter of Ignatius to the Magnesians, (chap. ix.) allusion is made to the Sunday celebration, as the symbol of a new life, consecrated to the Lord, in contradistinction to the former Sabbath. Sunday was distinguished as a day of joy, so that none fasted on it; people prayed standing and not kneeling, in allusion to Christ's having raised fallen man, Neander, (q. v.,) a most learned and faithful inquirer into ecclesiastical history, observes,* that "the celebration of Sunday was always like that of every festival a human institution; far was it from the apostles to treat it as a divine command; far from them and from the first apostolic church to transfer the laws of the Sabbath to Sunday. But perhaps as early as the end of the second century, a mistaken application of this kind had grown up, because, even then, the working on Sunday seems to have been considered sinful (as we may conclude from the words of Tertullian, *De orat.*, chap. xxiii.) Wednesday and Friday, the latter particularly, were sacred to the memory of the Saviour's passion. Jewish-Christian communities, however, retained the celebration of the Sabbath, though they adopted also that of Sunday, and thus it became customary in the Oriental church to distinguish this day also by not fasting, and by praying in a standing posture: on the other hand, in the Western and particularly in the Roman church, in which the opposition to Judaism prevailed, the custom grew up of using the Sabbath particularly as a fast-day. (Tertullian, *De Jje.*, chap. 14.) And when at a later period, the causes of this fasting on Saturday were lost, legends were invented to explain it, such as that Peter had fasted on this day to prepare himself for the disputation with Simon Magus. Tertullian speaks of this difference between the Oriental and Western churches with much moderation. The learned Hippolytus wrote at the beginning of the third century on this point of dispute. (Hieronimus, *Ep. 72, ad vital.*) Constantine the great made a law for the whole empire (321 A. D.) that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work on that day. In the year 538 (A. D.) however, the council of Orleans prohibited country labor; but because there were still many Jews in Gaul, and the people fell into many superstitious uses in the celebration of the new Sabbath in imitation of the practices of the Jews, the council declares that to hold it unlawful to travel with horses, cattle and carriages, to prepare food, or to do anything necessary to the cleanliness and decency of houses or persons, savors more of Judaism than of Christianity.†

†In the fourth volume of Blackstone's Commentaries, p. 63, the commentator says that the profanation of the Lord's day is vulgarly, but improperly called *Sabbath-breaking*, and is punished by the municipal law, by a fine of three shillings and four pence; and that by the laws of England, no fair or market is allowed to be held on any Sunday except the four Sundays in harvest on pain of forfeiting the goods exposed for sale. The law how-

"The reformation abolishing so many of the festivals, which had increased in the Roman Church to an immense number, naturally elevated the character of those which it left, as Easter, Christmas, &c., and Sunday; but Sunday, though considered by the Lutherans as a proper day for religious service, was never regarded by them with that awe which was connected with its observance in the Old Testament. It is with them a day of rest and enjoyment; and many amusements are taken by Protestants on the European continent, during that day, which people there would think improper on week days appropriated for labor. Calvinism which is altogether of a sterner character than Lutheranism, may have induced its adherents to observe Sunday more strictly; but even at Geneva, the Sunday evening is spent in numerous amusements, in visiting, dancing, playing foot-ball, &c., and the labors of husbandry are permitted in harvest on Sundays. The custom of calling Sunday, *Sabbath*, indicates the inclination to transfer the character of the Jewish Sabbath to the Christian Sunday. In fact the Puritans from whom it has descended, showed in many respects a decided inclination to the sternness of the Old Testament. The Puritans rejected by degrees the feasts of the church as heathenish or Popish, and Sunday alone was retained, either because they considered it as, originally, of divine institution, or because being conscious of the disadvantage of abolishing all festival days, they felt the want of a divine injunction for the one which they kept."

A few Thoughts on the Cleansing of the Sanctuary.

DAN. viii, 14. "And he said unto me, Unto two thousand and three hundred days, then shall the Sanctuary be cleansed." What Sanctuary? Not the earthly typical one, where the Aaronic priests officiated between God and his people anciently through the patriarchal and prophetic age down to the cross, where was offered the great sacrifice that cast the shadows by which they offered their services. No. For that sanctuary was destroyed according to the predictions of Dan ix, 26. "And the people of the prince that shall come, shall destroy the city, and the sanctuary." Matt. xxiv, 2; Luke xix, 43, 44, which was fulfilled by the Roman army A. D. 70. And the sanctuary services virtually ceased, as types and as prophecy declared A. D. 31. Dan. ix, 27. "And in the midst of the week he shall cause the sacrifice and oblation to cease." Ex. xii, 3, 6. "Fourteenth day of the first month: and the whole congregation of Israel shall kill it in the evening." [Margin, between the two evenings.] Rom. v, 6. "In due time [according to the time, margin] Christ died." Luke xxiii, 45. "And the veil of the temple [which divided between the holies of the sanctuary in the temple] was rent in the midst."

By what shall it be cleansed? By blood, according to the type. Lev. xvi, 15, 16. "Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with the blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat: and he shall make an atonement for the holy place." Why is the sanctuary cleansed? "Because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Lev. xvi, 16.

What did the cleansing of the typical sanctuary amount to? A typical, or temporary judgment for the people. "For in that day shall the priests make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord." Lev. xvi, 30. "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. xxiii, 29.

ever does not prohibit, (the commentator adds) but rather allows any innocent recreation or amusement on the Lord's day, after the service is over. But it prohibits work on that day, or exposure of goods for sale, except mackerel, milk, meat, &c., under the penalty of five shillings. He considers Sunday as a civil institution, to be regulated by the municipal law.

What sanctuary is there to be cleansed after the ending of the twenty-three hundred days, [years,] which commenced B. C. 457, and ended A. D. 1844, if the typical one was set aside A. D. 31, and destroyed A. D. 70? The heavenly, where Christ is "a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched and not man." Heb. viii, 2. How do you know that there is a necessity for cleansing the heavenly Sanctuary? Because "they (the priests,) served unto the example and shadow of heavenly things." "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens." "For every high priest is ordained to offer gifts and sacrifices, wherefore, it is of necessity that this man have also somewhat to offer." Heb. viii, 1, 3, 5.

When in the type, as to event, was the sanctuary cleansed? The last thing except the dwelling in booths, that commemorated their dwelling in booths, when God brought them out of the land of Egypt, to be observed from the fifteenth to the twenty-second of the seventh month, after the gathering of the fruit of the land. Lev. xxiii, 39-43. When will the heavenly Sanctuary be cleansed? "In the end of the world, hath he (our High Priest) appeared (within the inner veil) to put away sin by the sacrifice of himself." Heb. ix, 26. Is there in heaven anything unclean? Physically, there is not. Neither was there in the most holy on the earth; but as the cleansing of the earthly was "because of the uncleanness of the children of Israel, and because of all their transgressions in all their sins." So there is no physical uncleanness in heaven to be cleansed; but the great and solemn work of judgment in blotting out the sins of the people of God of all ages.

When does the judgment commence? Not at death. Judgment had not come in Paul's day. Paul points to the future for judgment, and urges repentance. "Because he (God) hath appointed a day in the which he will judge the world by that man (Christ) whom he hath ordained." Felix trembled when Paul reasoned of righteousness, temperance, and judgment to come. Acts xvi, 30, 31; xxiv, 25.

Peter locates the time for the judgment of the saints, both the living and the dead. In 1 Pet. iv, 3, 5, 6, he says that, "the time past of our life may suffice us to have wrought the will of the Gentiles," &c. "Who (we saints,) shall give account to him that is ready to judge the quick (living) and dead." For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, (or like the living,) but live according to God in the Spirit." Peter being a prophet indeed, places the judgment at the point of the history of the church, when it must be no other point of time, but when the last generation is on the earth that will live prior to the second coming of Christ. And he adds, "But the end of all things is at hand." Verse 7.

There is no time for judgment of the saints after the second appearing of Christ; for he comes to reward his saints with eternal life at the sounding of the last trump. "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed." 1 Cor. xv, 52. When the judgment is past, we must hear the solemn, unchangeable declaration. "He that is unjust, let him be unjust still; and he which is righteous, let him be righteous still. And then exclaims the Revelator, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxii, 11, 12.

"For the time is come (A. D. 1844) that judgment must begin at the house of God; (whose house are we;) and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. iv, 17.

The message of the First Angel, (Rev. xiv, 6-8,) that pointed out the ending of the twenty-three hundred days of Dan. viii, 14, on the tenth day of the seventh month, sacred time, 1844, declared, that the

hour of God's judgment is come. Since then we have no evidence but that judgment, as solemn as it is, has been going on in the heavenly Sanctuary—which is the cleansing of the same from the uncleanness of the sins of the people of God, from Abel to the sealing of the last saint on the earth.

Soon the investigative judgment will be over, the saints of all ages each other will greet in the first resurrection; and John says in Rev. xx, 4, "And I saw thrones, and they sat upon them, and judgment was given unto them, . . . and they lived and reigned with Christ a thousand years." Verse 5. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Verse 6. "Blessed and holy is he that hath part in the first resurrection." "Do you not know that the saints shall judge the world?" "Judgment was given to the saints of the Most High." 1 Cor. vi, 2; Dan. vii, 22.

The charge of Paul in 2 Tim. iv, 1, I do not view to be the investigative judgment of the righteous saints after they are rewarded with eternal life, but the judgment while some are alive and some are dead, agreeing with Peter, which must be before Christ, the Nobleman, returns from the far country, where at his appearing before the Father for his kingdom, he judges whom he accounts worthy to be immortalized at his return, to sit on thrones with him in his kingdom. Luke xix, 12; Rev. iii, 21.

Lord help to overcome, is my prayer.

E. EVERTS.

Rubicon. Dodge Co., Wis., June 4th, 1854.

"Bread Cast Upon the Waters."

WHILE waiting for the cars at the Rail Road Depot in Sandusky City, Ohio, I saw a large Bible lying upon the center table, (an unusual, but commendable arrangement,) upon opening which, I found written upon the blank leaves some very appropriate and timely remarks. On the same page were sentiments emanating from darkened minds, and penned by sacriligious hands. As the eye glanced over the dark scraps, it rested upon the following, and hailed it as "light in a dark place."

M. E. CORNELL.

THE BIBLE.

"This Book is read by many, but understood by few. Superstition has blinded the mind of the masses, even of the religious, so that its simplicity and pristine purity is overlooked, and the whole is read through a veil of mystery—a relic of Romanism. A mystery propagated and fostered by the pretended called and sent clergy—than which God's word has not a greater enemy; for they even boast that it is a dead letter, and cannot be understood, and hence of no avail until the mind is forced to comprehend its meaning by the Spirit's influence.

But thank God such is not the case—it is so plain that wayfaring men though fools, can with the same rules of interpretation that they would apply to other writings, learn their whole duty to God and their fellow-men. Reader, don't start back, but be candid and give this gratuitous hint, from one you know not, due consideration, that you may become satisfied of its truthfulness."

The Best Treasure.

ALEXANDER being asked where he would lay his treasure, answered very well, among his friends; being confident that there it would be kept with safety, and returned with use.

Why needest thou enlarge thy barns? Knowest thou not where to lay thy plenty? Make the friends of Christ thy treasury; let the hands of the widow, the bosoms of the poor, be thy store-house. Here it is sure no thief can steal it, no time can rust it, no change can lose it; and here it is improved. A temporal gift is here turned into an eternal reward; no ground so fruitful as the bosom of the poor, that brings forth an hundred fold.

PERFECT PEACE.

"Thou wilt keep him in perfect peace whose mind is stayed on thee." Isa. xvi, 3.

The rains descended, and the floods
My soul's foundations tried,
While one by one each cherished hope
Like waning rush-lights died,
And, lone and desolate, I heard
The elemental din;
Yet light amid the darkness broke—
A sunbeam shone within.

Out on the crested surge I rode,
When mighty seas arose,
And challenged with their thunder cry
The stormy winds as foes;
Then barks were wrecked, and men went down
Beneath the billowy brine;
But in that tempest of despair,
The sunbeam still was mine.

The trust in God—I'll hold it fast,
In peril and in pain,
Until that glorious Sun arise
That ne'er shall set again,
And if, by death's grim phantom led,
I tread the shadowy vale,
Still may that perfect peace be mine,
Though flesh and heart should fail.—*Sol.*

LETTERS

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

From Bro. Bourdeaux.

BRO. SMITH: I have the pleasure of informing you that my brother Daniel has just returned from Canada with cheering intelligence. He says, "The Lord only knows what difficulties I have been called to pass through since I left Vermont! But notwithstanding all my trials, I have been blessed abundantly. I have got an insight into my character—learned, to a certain degree, what the Lord requires at my hands, and have been permitted to speak of the present truth to many honest-hearted Christians. Three of those to whom I have spoken feel persuaded that the seventh day is the Bible Sabbath; and others are studying silently the Scriptures to know all their duties agreeably to the moral law and the testimony of Jesus."

He freed himself of his position as a teacher, about a week ago. Since that time he has had the pleasure of speaking on the present truth to his dear Christian friends at St. Remi, St. Constant, Montreal and Grand Ligne.

His intention is not to follow the opinions of learned men; "for," saith he, "I see that those who oppose the truth, though learned, contradict one another, and that those who defend the truth, though sincere, are nothing but frail, imperfect beings, deriving their knowledge from the only source of revealed truth, the Bible."

In haste, your French brother.

A. C. BOURDEAUX.

West Enosburgh, Vt., May 29th, 1857.

From Bro. Goodwin.

DEAR BRETHREN AND SISTERS: I am still striving to be an overcomer, to make heaven my home, and to meet all the dear saints where sin can never come to defile or mar our peace. O sin! what hast thou done? thou hast caused all the misery, and unhappiness that has ever been in the world. I long for the time to come when sin shall be no more, the curse be removed, and all the people be righteous, and inherit the land (the earth made new) forever.

"Thrice hail, happy day, when earth shall smile in gladness,
And Eden bloom o'er nature's tomb, O hail, happy day."

Blessed be God! who hath begotten us unto this lively hope, and enabled us, through his grace, to turn from many of our idols, to serve the living God, by keeping all his commandments, and to wait for his Son from heaven. May the Lord help us to be waiting, in the true sense of the word, to have our loins girt about, and our lights burning, and we like unto men that wait for their Lord, &c. To be waiting implies readiness. "O let us be ready to hail that glad day."

There is great danger, that, after all the light we

have had on our lukewarm condition, that we still go on in the same careless, indifferent, lukewarm manner that we have for a few years past; or that being aroused and awakened a little by the rebukes and chastenings of the Lord, that many will sink back again into the same state, and finally be spued out of the mouth of Jesus. O God forbid that this should be my lot. I want to be zealous and reform, and be transformed by the renewing of my mind, that I may prove what is that good, perfect, and acceptable will of the Lord. I want to live in that way that I can say in truth,

"Jesus, I my cross have taken,
All to leave and follow thee:
All things else I have forsaken,
Thou from hence my all shalt be."

Dear friends, how many of us can sing this hymn with the spirit and with the understanding? O let us not be deceived, for God is not (or will not be) mocked. Says Jesus, "except a man forsake all that he hath he cannot be my disciple. And again, "why call ye me Lord, Lord, and do not the things that I say." "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity." Brethren and sisters, let us be doers of the work, and not hearers only, deceiving our own selves. It is written, and applies most emphatically to this present time, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." The Laodicean (or just people) have, in a great measure, many if not all of them, drawn back from that faith that they received a few years ago, when they embraced the present truth, or Third Angel's Message; therefore with many of them God has not been well pleased: some have been overthrown in the wilderness, and destroyed by fiery flying serpents, &c., and upon others God has had great compassion, in giving one more call to be zealous and repent, and not fall after the same example of unbelief. O let us heed the counsel and buy of him gold tried in the fire, white raiment, &c. God will not always be trifled with, probation will not last forever; soon the saying that is written will come to pass: "He that is unjust, let him be unjust still," &c. May the Lord help us all, that know these truths, to be found among the righteous ones.

There are a few in this wicked city that are still striving to overcome, to heed the counsel of the faithful and true Witness, &c. Although at times it seems next to an impossibility for any one ever to overcome in the midst of so much darkness, and wickedness, as surrounds us here; but if it is the duty of any of God's children to stay here, as their day is so will their strength be, if they trust in him, and live by faith. It now appears to be my duty to go with my team, and draw around, or help take care of the tent in this State this season; and I beg an interest in the prayers of all the saints of God, that I may be useful in my sphere, and shed a godly influence wherever I may be.

And now, dear brethren and sisters, let us all be diligent, that we may be found of him in peace, with out spot and blameless. That this may be our happy lot, is the prayer of your unworthy brother in Christ.

ELIAS GOODWIN.

Oswego, N. Y., May 22d, 1857.

From C. F. Worthen.

BRO. SMITH: It is with a variety of feelings that I attempt to address myself to the brethren and sisters through the *Review*. I have feelings of great joy when I think of the goodness and mercy of God towards us, unworthy as we are. We have had precept upon precept, and line upon line; but have we been zealous in repenting? My heart is faint within me when I think how lukewarm I have been. I mean by the help of the Lord to arise, to be zealous and repent. O brethren and sisters, awake, awake!

Get ready for the coming of the Lord. How can we be waiting unless we are ready? I was much stirred by Bro. Pierce's letter. I believe it is truth,

and I mean to profit by it. I believe that the time has come when God's people will arise; but those who reject the counsel of the faithful and true Witness will go down. How painful the thought that any who have been partakers in the Third Angel's Message, should give up at last. Such indeed will have great reason to lament, when it is said to them, "It is too late to repent now; I know you not." May the Lord help us to buy the gold tried in the fire, and the white raiment, that we may be able to abide the day of his coming.

Yours striving to overcome.

C. F. WORTHEN.

Charlestown, Vt., May 25th, 1857.

From Sister Loveland.

BRO. SMITH: I wish to add my feeble testimony in favor of the precious truths contained weekly in the *Review*. Those truths, together with the cheering, comforting letters from the dear saints scattered abroad, greatly strengthen and encourage me from time to time. I have been a reader of the *Review* from its commencement; my interest and sympathies have been with it, too. I prize it highly. It contains food for my soul. My prayer is that it may rise in interest as long as it is needed.

Seven years ago I commenced trying to keep all the commandments of God. My soul was then made free, praise God's dear name! I claimed the promise of our Saviour to his disciples, "ye shall know the truth, and the truth shall make you free." I believed unwaveringly that the Third Angel's Message was the truth of God. I had been in the two former Messages, and was trying to hold fast the profession of my faith without wavering, looking for something to come along to bring God's people together into the unity of the faith, and fit them up for translation.

When the light of the Third Angel's Message shone into my heart, I saw clearly that this Message was uniting the hearts of God's people firmly together. O how we loved one another; and I was so short-sighted, as has been remarked, as to think that none but true-hearted ones would ever embrace this glorious truth. My companion and children embraced this truth with me, and we were a happy family in trying to live it out. Although reproached on every hand, the ark of the covenant did abide with us, and we were blessed, as was the house of Obed-edom of old. But gradually and almost unperceived by us we lost in a measure that freedom and power to prevail with God. When we became sensible of the fact, we tried to humble ourselves before him, and often we would feel for the time being the joys of his salvation restored to us; but it seemed almost impossible to retain, as formerly, the testimony that our ways pleased God. Yet we tried to hold fast the profession of our faith without wavering. In this condition the Lord began to lay his afflicting hand upon us, and within one short year our two oldest children have been laid away in the grave; but here I want to say to the praise of God's dear name, his promise to us has been verified. His grace has been sufficient for us. Although cutting have been the trials through which we have passed, and keenly we feel our loss, I can say, he hath done all things well. The thought of overcoming, and meeting them again where death cannot separate us, at times thrills through my whole being. But Oh! how I miss their society. Their places are vacant around the family altar; no more I hear their shouts of victory and songs of praise. A few steps from our dwelling is their quiet resting place; but to use their own language, "the glorious resurrection morn is near." They will sleep but a little while; for in bright hope they died. Yes, I believe with all my heart in a little time from this, all will be over. O how important, dear brethren and sisters, that we do the work of the day in the day. The Lord is calling upon us to make one united effort to get out of this lukewarm condition and gird on the whole armor. O ye weary, way-worn pilgrims, that have borne the burden and heat of the day, look up! your redemption draweth nigh. A rich reward awaits you. Heaven will be cheap enough

I do rejoice to know that we are in Laodicea; but regret that we have fallen into this lukewarm condition. I feel thankful, however, that the Lord has shown us our poverty and wretchedness, and that so many are giving heed to the admonition of the faithful and true Witness. O, what a solemn moment! It seems to me that every power and faculty of our whole being must be nerved up here to strive to enter in at the straight gate. I mean to overcome.

Come, brethren and sisters, let us all try to do as we would be done by, and try and encourage each other through the *Review*. I should be very glad to hear from those dear brethren that have gone West, that we have not heard from. We have enjoyed many precious seasons together, and we miss you much here in Vermont. We desire your prosperity, and hope to meet you when the final gathering shall come, if not before.

Yours, hoping to see the King in his beauty soon.

BELINDA LOVELAND.

Johnson, Vt., May 25th, 1857.

From Sister Camp.

DEAR BRETHREN AND SISTERS: As I am one of the scattered and lonely ones, I am often cheered and encouraged while reading the communications from the dear children of God. I esteem them very highly, as the *Review* is the only preacher that we have for weeks and months together. I often feel that I could not do without it; and while I have received so much instruction from the precious truths it has contained, I do feel truly thankful for this medium of instruction, and hope that we shall remember those who are laboring and toiling day and night to get out the truth, and to send out and spread abroad the last message of mercy that will ever be given to poor perishing man, and feel that we ought to be doing something. There are none but what may render some assistance in this great and glorious work. God requires nothing but what is right. His ways are just and equal, and if we strive with all our hearts to know and do his will, he will assist us and we shall be accepted of him according to that we have. We have every encouragement that we need in his precious word. His promises are sure and will not fail.

We need not be discouraged, although we find ourselves in a lukewarm state, reproved by the faithful and true Witness, because he says, Be zealous and repent. I do feel truly thankful that while we were in such a state of poverty and wretchedness, and knew it not, that the Lord has not left us, but counsels us to buy of him gold tried in the fire that we may be rich, and white raiment that we may be clothed, and anoint our eyes with eye-salve that we may see. We want to see our condition just as it is, and have our sins open, going beforehand to judgment, that they may be blotted out before Jesus leaves the heavenly Sanctuary, and the time of refreshing shall come from the presence of the Lord.

I have been trying to be zealous and repent, and get the door of my heart open that Jesus may come in and sup with me and I with him. O I want him to have full possession, that every thought of my heart may be right, and all my words and actions be in accordance with his blessed word. Praise God for what he has done for me, and for what he is doing for his people, that he is fitting up the remnant to stand in this time of peril, while moral darkness is covering the earth, and gross darkness the people, and they know it not. O praise God that the little remnant have got light in their dwellings! and that it continues to increase, and will continue until Christ will have a church to present to the Father without spot or wrinkle, pure and holy, without fault before him.

O, I do desire with all my heart to be one of that little company that will be found without guile, yet I do not expect that I shall be unless I obey God in all things he has commanded, and walk in all the ordinances of the Lord's house blameless, and be willing to suffer reproach for his name with his afflicted and despised people. I mean by the grace of God assisting to strive to overcome every wrong and get

on the whole armor that I may be prepared for the trying scenes that are just upon us.

F. F. CAMP.

Chelsea, Vt., May 26th, 1857.

From Sister Elmer.

BRO. SMITH: I have abundant reason to praise the Lord for his long forbearance and unspeakable love to me. I have been in a lukewarm state, pressed by trials without and temptations within; and feeling that I must have more grace to conquer sin, calling to mind the counsel to be zealous and repent, I betook myself to fasting and prayer. Soon after the Lord blessed me in a wonderful manner, and I felt encouraged to press forward in the strength of Israel's God. I want to give up all for him who died for me; and although I am not yet free from trials I would put my whole trust in the Lord, knowing he is strong to deliver, and that there is nothing too hard for him.

Brethren and sisters, let us not be discouraged; for God is our refuge and strength, a present help in time of trouble. Our trials will soon be over; we shall, if faithful, soon enter the haven of eternal rest. When we feel like getting weary, let us call to mind the sufferings of those that have gone before us. Some were cast into dungeons, others wandered about without any certain dwelling-place, destitute, afflicted, tormented; and what sufferings the martyrs have passed through for the love of their Master and defense of the truth. They have met the rack and flame with the most undaunted courage, and often their songs of praise were heard above the raging fire. Then shall we complain, seeing our reward is so soon to be given? O for more love for him who hath suffered for us; then we can bear all things through Christ who strengtheneth us. If we are found without fault we must follow the Lamb whithersoever he goeth; then in our mouth will be found no guile. So shall we be prepared to meet our coming King, and with him inherit all things.

SUSAN ELMER.

Buckland, Mass., May 28th, 1857.

Extracts from Letters.

SISTER M. M. Osgood writes from Bronte, C. W., May 24th, 1857: "It is but a few months since the subject of the second advent became a matter of interest to me. Education, and popular theology, had completely blinded my eyes, so that seeing God's word, I failed to perceive; and all that I heard was calculated to pervert my understanding; but thanks to the merciful Disposer of events, who hath opened the blind eyes, and unstopped the deaf ears. Praise his name! However, those around me think me blinder than ever; but I do believe that to have immortality we must seek for and find it hid with Christ in God; and that the signs which began to come to pass nearly eighty years since proclaim a Saviour near, even at the doors. Years and days show the fulfillment of prophecy: the great day hasteth, and who shall abide the coming of the Just One?"

"Supported by the Lord, we need not fear what man can do; guided solely by him we need not err. O how blest, if with the Psalmist we can say, the Lord is our Shepherd, to lead by still waters, and in green pastures." What though the dark side of the cloud is oftenest shown us now, we know each has a silvery lining, and ere long, if faithful, we shall behold the silvery side alone.

"Let us toil on, hope on, pray on, until the remnant are sealed, and with expectant eyes, and longing hearts wait to welcome their King and Saviour in the clouds. Still 'warn the guilty, check the proud, arrest the thoughtless and the gay;' and though you now go weeping forth to bear the precious seed, the thoughts of that glad return, with full ripe sheaves, may well incite to faithfulness and zeal.

"My companion is a Sabbath-keeper, but cannot reconcile the prophecies of Isaiah and others with the doctrines advocated by the supporters of the *Review*.

I do wish that some messenger could come this

way and present the truth as revealed in the Bible. We are laboring among the Fugitives in Bronte, Hallowell Co., C. W. There were no Sabbath-keepers when we came here, but three have embraced it since we came, and one has fallen away. The Sabbath seasons are very, very precious to me, although many of them are spent with no companions except my Bible; as my husband frequently spends much of the time in going from house to house and conversing upon religion. It would rejoice my heart to meet with a little company of Advent Sabbath-keepers and join my voice with theirs in prayer and praise. If not before, God grant that we may when the last trumpet sounds, to part no more forever."

BRO. J. L. Hakes writes from East Winstead, Ct. May 30th, 1857: "I think the way will open soon for the truth to be proclaimed in this place. There does not seem to be much interest shown for the truth yet, although some have expressed a desire to hear. I feel very thankful to the Lord that he has ever shown me this blessed truth. I am trying to arise from my lukewarm condition, and gird on the armor anew. I wish to heed the counsel of the faithful and true Witness, to be zealous and repent. I want the gold that I may be rich, the white raiment that I may be clothed, and the eye-salve that I may see clearly to do all the will of God.

"My companion joins with me in greeting the little flock. We are living some ten miles from any Sabbath-keepers, and have not been able to meet with them since the last of March. Pray for us, that we may hold out faithful to the end."

History in the Mounds of Nineveh.

THE Bible has made us familiar with the wars of Sennacherib against Israel and Judah; the capture of their cities; the long and obstinate siege of Lachish, during which Sennacherib extorted from Hezekiah thirty talents of gold and three hundred talents of silver; that he sent forces to take Jerusalem, where 185,000 were destroyed in one night by "the angel of the Lord;" and that Sennacherib, returning to Nineveh, was slain by his own sons while worshipping the very idol he had trusted in.

Twenty-five centuries have passed. The mighty power of Nineveh has disappeared; its walls and temples have been destroyed; not even a village bears the name once so famous; and infidels denied that Nineveh had ever existed, and called the Scripture narrative a fiction.

But the mounds of ruins are now excavated; the remains of buried palaces explored. Their walls are found to have been formed of large stone tablets covered with historical and other inscriptions. The key to decipher many of these inscriptions has been discovered, and these ancient records confirm the Scripture.

Over one highly finished bas-relief representing the king on his throne in state, with his officers around him, and many prisoners before him, some of them in the hands of "tormentors," is this inscription: "Sennacherib the mighty king, king of the country of the Assyrians, sitting on the throne of judgment at the gate of the city Lachisha—I give permission for its slaughter."

Another tablet says, "Because Hezekiah king of Judah did not submit to my yoke, forty-six of his strong-fenced cities, and innumerable smaller towns which depended on them, I took and plundered. But I left (!) to him Jerusalem his capital city." The record also speaks of having exacted of him thirty talents of gold and eight hundred talents of silver, including perhaps the spoils of the other cities of Judah.

If these stone tablets had remained exposed to the weather, they would have perished ages ago; but a sudden and overwhelming desolation entombed and thus guarded them. Little did Sennacherib imagine that his mighty capital would be obliterated, as the prophets foretold it should be; still less, that his own stone memorials of his exploits in Judea should, af-

tar so many centuries, re-appear—to prove the divinity of the God whom he defied, and the vanity of the idol he worshiped.

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, JUNE 11, 1857

Michigan Tent.

THE Michigan Tent was pitched in Burlington village, Calhoun county, the 5th inst. The people of the village were not a little surprised to see a large gathering to the meeting the same evening. Why, says one to another near by him, there were people here this evening that I know live five miles off. Meetings on First-day (7th inst.) still more encouraging, and manifest that the people came not only to see, but to hear our position. Our appointments are for meetings every evening, and on next First-day, and longer if necessary.

Brethren and sisters, pray that the Tent operations now beginning to move in the wide harvest-field, be blessed of the Lord in quickening and strengthening his dear people, and saving thousands of others that shall through these means love him and keep his commandments.

J. H. WAGGONER.
JOSEPH BATES.

Battle Creek, June 9th, 1857.

APPOINTMENTS. Eastern Tour.

PROVIDENCE permitting, Bro. and Sr. White will meet with the church of God in General Conferences as follows:

In Vermont, where Bro. Bingham and others may appoint through the Review, June 13th and 14th. We hope the Tent will be pitched.

At the House of Prayer, at Buck's Bridge, St. Law. Co., N. Y., the 20th and 21st.

In Central N. Y., where Bro. Rhodes and Wheeler may appoint, the 27th and 28th. We hope this meeting will be very general, and that the N. Y. Tent will be pitched at this meeting for the benefit of the church of God.

In Pennsylvania, where Bro. Ingraham may appoint, July 4th and 5th.

In Ohio, where the brethren may appoint, and pitch the Ohio Tent, July 11th and 12th.

We shall visit the brethren in Connecticut the first of June if possible. Those dear brethren in different places who have invited us to visit them must excuse us if we pass them by for want of time.

We hope the brethren will come together prepared to work. We shall endeavor to bear testimony to the truth as far as health and strength may admit; but farther than this we hope to be free from the care and responsibilities of these meetings.

JAMES WHITE.

Appointment for N. Y.

THERE will be a Tent-Meeting in Parish, Oswego Co., N. Y., three miles east of Parishville, on the Camden Road, on the farm of Esquire Howard, to commence Sixth-day, June 19th, P.M. at 5 o'clock, and continue over Sabbath and First-day, the 20th and 21st; also the 27th and 28th.

It is expected that Bro. and Sr. White will be with us the 27th and 28th, as this meeting is in connection with their meeting appointed for Central N. Y. at that time. It is also expected that Bro. Ingraham and Cottrell will be with us during the meeting. We hope there will be a general attendance of the saints, as this will probably be the only meeting of the kind held in Central N. Y. the present season.

As we expect there will be quite a gathering of the saints, it will be necessary for the brethren to come prepared to take care of themselves in the main.

Let there be a general gathering, brethren, and come up prepared to labor in the work of the Lord.

F. WHEELER.
S. W. RHODES.

TENT MEETINGS IN NEW ENGLAND.

The Tent Committee present from the different States at the general Tent meeting in Lancaster, Mass., after due deliberation, came to the following conclusions:

1. That the Vermont Tent should go West.

2. That Bro. Hutchins and Sperry, should unite their labors with Bro. Barr and Philips, with the Eastern Tent, to carry this last Message to the highways and hedges.

3. That the Bro. in Vermont unite their efforts with the Eastern Bro., and so make the cause one in New England.

This report was laid before the Bro. present and was unanimously accepted.

Will the Bro. in Vermont act upon this matter immediately, and send us the help that we need.

Done in behalf of the Tent Committee.

E. L. BARR.

EMIGRATION OF WALDENSES.—REV. Mr. Lorriau, a Protestant minister of France, has just secured some three thousand acres of good land, at seventy-five cents per acre, Monongahela Co., Va., not far from the Pennsylvania line, for a congregation of some five hundred Waldenses who propose to emigrate from the high Alps in the southeast of France. It is thought that the report of this satisfactory purchase and settlement will induce many thousands of the French Protestants to remove to the same locality.

Three hundred murders committed in New York city within the last three years! All these murderers escaped the halter, save one, a man of color. The colored man, having "no rights which white men are bound to respect," and no fortune to expend on attorneys and judges, of course had to hang!

SUNDAY.

"Our Sunday takes its name from the bright sun,
By beathens called the God of light and day;
At his approach the morning has begun,
Rejoicing nature glories in his ray."

SABBATH.

The Sabbath takes its name from God's own rest,
When he at first the earth's foundations laid;
This day alone he sanctified and blessed;
And thus for man the Sabbath-day was made.

Business Items.

L. Chandler:—We credit you for INSTRUCTOR on book.
J. M. McLellan:—For the 30 cts. your due from the Office, we send you one copy each of the Three Angels of Rev. xiv, and Man's Condition, &c.

G. W. Hamilton:—We think not.

J. Y. Wilcox:—All right on book.

J. H. Waggoner:—Bro. Hawkins' paper is mailed regularly from this Office. Perhaps some one at the other end of the route can tell why he does not receive it.

The P. O. Address of M. E. Cornell is Fremont, Ohio.

The P. O. Address of C. W. Sperry is Bristol, Vt.

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 to the omission should then be given.

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