

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. XV.

BATTLE CREEK, MICH., FIFTH-DAY, DECEMBER 15, 1859.

NO. 4.

THE REVIEW AND HERALD.

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.

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

URIAH SMITH, Resident Editor.

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

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.

All communications, orders and remittances for the REVIEW AND HERALD should be addressed to URIAH SMITH, Battle Creek, Mich.

PRAY WITHOUT CEASING.

PRAY when the morning dawns,
And at the close of day,
Kneel humbly at the throne of God,
And there in secret pray.
If earth hath filled thy heart
With cares and worldly strife,
Remember 'tis a fearful thing,
To lead a prayerless life.

For bitter tears must flow,
And sins must be forgiven,
And prayers of deep contrition breathed,
Ere thou canst enter heaven.
Has life to thee been all
A bright unclouded day?
Then lift thy heart in gratitude,
To God, the giver, pray.

And humbly bow thy head
In dark and gloomy hours,
When life is drear and adverse clouds
Around thy pathway lower;
When earthly hopes are crushed,
And idols shattered lie,
Bend low before the God of love,
And breathe thy mournful sigh.

Prone is thy erring heart
From duty's path to stray,
Frail is the strength of mortal man,
And therefore thou must pray.
Yet come in holy fear,
Hush every worldly thought,
On to the shrine of purity,
Be earthly passions brought.

And prayer shall keep thee safe
From dark temptation's power,
And guide thy heart unerringly,
Through many a dangerous hour.

COME TO JESUS.

"WHY SHOULD I COME?" YOU ARE A
SINNER, COME FOR PARDON.

PERHAPS you do not feel you are a sinner. At least you think you are no worse than others, but better than many. You are no drunkard, thief, adulterer, but keep the Sabbath, read the Bible, and attend the house of God. But have you indeed obeyed *all* the commandments? Never broken any of them? Always been true, chaste, sober, honest, forgiving, kind? Never indulged in pride, malice, anger, deceit, or lust? God requires purity of heart as well as of outward conduct, and he knows all our thoughts. Have you then never cherished the thought of sin in your heart, though you have feared outwardly to commit it? Besides, the first and chief command is to love the Lord our God with all our mind and strength. Have you always done this; always been thankful for his mercies; always carefully

read his word in order to obey it; always tried to please him, loved to pray to him, taken delight in his day, his people, his worship; always striven to be "holy as he is holy," to make known his truth, to induce others to love him, and endeavored in all things to glorify him? If you have always done this, you have still only just done your duty, and have nothing to boast of. But you have not done it. Conscience tells you so. You know you have sinned thousands of times. You know you have sought your own pleasure, have not been prompted by a desire to please God. You have lived for yourself; you have sought man's approval, but God has not been in all your thoughts. The Bible tells us, "If a man say he hath no sin he deceiveth himself. There is none righteous, no, not one. All have sinned and come short of the glory of God." O, my fellow sinner is it not true of thee, "The God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified?" You are a sinner. Guilt, enormous guilt, hangs upon you. In God's book all your sins are written down. You cannot get rid of them. Were you to labor for thousands of years you could not atone for the past. All you could do would only be your duty. Paying to-day's debt still leaves yesterday's where it was. And were you to give all you possess, or suffer torture and death, it would not take away sin. The past cannot be recalled. But there is forgiveness, free, full, eternal, for the guilty. Jesus has pardon for thee, sinner, purchased with his own blood. Come for it. Come to Jesus Christ for it.

FOR PEACE OF CONSCIENCE COME.

"THERE is no peace saith my God to the wicked." Some sinners seem to be at peace, but it is only by refusing to think. They will not consider. But such thoughtlessness is not worthy to be called peace. It is like a man in a sinking ship, who will not examine what is the danger; or like a tradesman who fancies all is not going on well, but will not look into his accounts lest his mind should be disturbed. So the sinner fancies something is wrong, and fearing to be made unhappy he banishes reflection about God and his soul. Yet every sinner thinks sometimes, and then he must be wretched. When death visits a neighbor's house, or enters his own, or threatens himself, and at many other times the thought will come, "God is angry; my soul is in danger; I am not fit to die." And how must such a thought damp his pleasure and disturb his repose.

No you cannot be at peace till you have obtained pardon. You may try all the pleasures of the world in turn; you may seek to drown thought by plunging deeper and deeper into sin but you cannot be happy. But when we come to Jesus all our sins are at once forgiven. We still think of them with sorrow, but we need no more think of them with terror. God says to us, "Your sins and your iniquities will I remember no more." He blots out "all trespasses." He "casts them behind his back—into the depths of the sea." They will not be mentioned at the judgment-day. "He will abundantly pardon." He now regards us with love. We need not be afraid of him. He invites us to trust him as a kind friend. Instead of hiding from him as Adam did, we may hide in him as David did, saying, "Thou art my hiding-place." O what a happy change! I am a sinner still, but a sinner pardoned, reconciled,

saved. And whatever dreadful things conscience may tell me, Jesus says "thy sins are forgiven thee, go in peace." Peace I leave with you, my peace I give unto you." "Being justified by faith, we have peace with God, through our Lord Jesus Christ." Poor sinner, you and peace have long been strangers. Worldly pleasure is not peace; and nothing can give it while you and God are enemies, and your sins hang heavily on your soul. Come then to Jesus. He both makes and gives peace. Seek pardon through him, and you will soon know what is meant by the peace of God which passeth all understanding."

FOR A NEW HEART—COME.

"YE must be born again," said Christ to Nicodemus. There must be a great change in our thoughts and feelings respecting God, before we are able to serve him on earth and enjoy him in heaven. Sin has estranged our minds from God so that we do not desire him and love him. True religion is not pleasant to us. This is being "carnally minded, which is death." To love the things which sin makes distasteful, is a great change like coming to life. It is called the new birth or regeneration. Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." Unconverted sinner, how can you expect to enter heaven? You would not be happy there. A swallow enjoys the air and a cow the meadows, but a fish would soon languish there and die. There must be adaptation. Music charms those alone who have an ear for it; books are no treat to those who dislike reading; and society is only pleasant when it is congenial. A clown would not feel at ease at court; the ignorant cannot enjoy the company of the learned, the profligate do not love the society of the virtuous; and just so the ungodly cannot take pleasure in religion. Is not the Sabbath to you a dull day, the Bible a dry book, religious conversation unpleasant, prayer a task, and the company of the pious irksome? But heaven is all Sabbath, all worship, all holiness—its inhabitants all righteous, and their talk and actions all have reference to God. Heaven is happy because it is holy, and because God is there. But if you do not love holiness and God, it would not be a happy place for you. You would wander about, a miserable solitary thing, damping the enjoyment you could not share, and polluting the temple in which you alone would be unable to worship. Therefore, unless born again you never will enter. You cannot, I know, change your own heart, but the Spirit of God can. And Jesus died to obtain for us the gift of the Spirit. And this gift is freely bestowed on all who sincerely apply to the Saviour for it. O then earnestly pray for the Spirit of God, that you may be born again. Come to Jesus with the petition of David, "Create in me a clean heart O God, and renew a right spirit within me." And for your encouragement think, of the gracious assurance of Christ. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give the Holy Spirit to them that ask him?"

FOR THE PRIVILEGES AND JOYS OF ADOPTION—COME.

PERSONS of wealth sometimes take the children of the poor, and train them as their own; this is called adoption. And thus God describes his

treatment of those who come to Jesus. "Ye shall be my sons and daughters saith the Lord Almighty." "We have received the Spirit of adoption whereby we cry Abba Father." We are permitted in prayer, to address God as "Our Father which art in heaven." He loves these adopted children with more than an earthly parent's affection. He teaches, watches over, comforts, feeds, protects them. Sorrows are his kind chastisements, intended for their benefit. "If ye endure chastening, God dealeth with you as with sons; for whom the Lord loveth he chasteneth." In all their trials he consoles them. "Like as a father pitieth his children so the Lord pitieth them that fear him." "As one whom his mother comforteth, so will I comfort you." Sickness, poverty, bereavement, all their troubles are overruled for their advantage. "All things work together for good to them that love God." "They shall not want any good thing." "No weapon formed against them shall prosper." In every difficulty and danger their Father is at their side. "Fear not, for I have redeemed thee. I have called thee by thy name; thou art mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee." "I will never leave thee nor forsake thee." They may tell their Father all their wants. "In everything make known your requests unto God." His ear is ever open to their cry, and his hand ever outstretched to do them good. As a father he provides for them an inheritance; but, unlike those of earth, it is "incorruptible, undefiled and that fadeth not away." O what happiness to be a child of God; to feel that "God is my Father! He loves me, pities, pardons, keeps me. I am safe from all evil. Wicked men and wicked spirits cannot harm me. God is my refuge, ever near; and he never slumbers, never is weary, never forgets, and will never change. He says 'I have loved thee with an everlasting love.' He will be always near me while on my journey here, and at last will take me to dwell with him in his palace forever. What earthly greatness can equal this? Reader would you be a child of God? You may if you come to Jesus; for "as many as received," came to "him, to them gave he power to become the sons of God."

THAT YOU MAY ENTER HEAVEN—COME.

As there is a place of punishment for the wicked so there is a heaven of glory for all who come to Jesus. God, in his great love to sinners, sent his Son not only to deliver them from hell, but to make them happy and glorious with him forever. How delightful is the description the Bible gives of heaven. We are told that sickness sorrow and death never enter there; that cares, fears, and anxieties are never felt there; that poverty, privation, unkindness and disappointment are never known there. The body that will rise from the grave will be "incorruptible," and will never experience, pain, weariness or decay. Old age will, never enfeeble for there will be perpetual youth; and death will never snatch away those we love for death itself will be destroyed. What is still better, there will be no more sin, but all hearts will be full of holy love to God, and to one another. Every one will rejoice in the society and happiness of every one else, and God himself will dwell among them. All the good men of former ages will be there—the martyrs and apostles and prophets. There, too, we shall meet with angels and archangels; and more than all, we shall behold Jesus in his glorified human body—we shall see his face, and ever be with the Lord. To show how glorious heaven is, it is compared to a place of rest after labor; to a father's house, a happy home. "They shall obtain joy and gladness, and sorrow and sighing shall flee away. Everlasting joy shall be upon their heads. In his presence is fullness of joy, and at his right hand are pleasures for evermore." The best joys of earth are soon gone. Riches fly, health decays, friends depart, death is written on all things. But the joys of heaven are forever, and forever, and forever. Reader, this heaven may be thine. Jesus keeps

the door, but he has opened it wide for all sinners to enter. If you will not come to Jesus you cannot enter heaven; for he is the door, the only door. But he invites you to come. Yes however guilty and vile you are heaven may and certainly will be yours if you come to Jesus. "To you is the word of this salvation sent." O then, for heavenly bliss come to Jesus.—*Am. Tract.*

EDUCATION.

THAT they may teach their children. Deut. iv, 10. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Deut. vi, 7 and xi 19.

A fearful responsibility lies upon parents and guardians, a responsibility which can by no means be shifted nor evaded. The plea of inability, want of time, forgetfulness, and other pleas, will all be swept away before the unerring word of the Lord.

If a parent is obliged to be absent for a time he is obliged to leave his charge in such hands, as will see that their duties are performed (to the best of his ability), and when he returns he will resume his own duty where he left off if he would be a faithful steward over his Lord's property. But the excuse must be a very good one indeed which would excuse the parent from being present with his children, and leaving them in the care of others, or in any way neglecting to oversee and personally inspect their conduct.

This is evidently the meaning of the passage, that children are expected to be under the immediate inspection of one or both parents at all times, and every opportunity is to be embraced to instruct them in the way of the Lord.

When the child rises at morn, or lies down at night, when he walks by the way, or sits quietly at the family hearth, his parent's eye is supposed to be upon him in parental watchfulness and love, and at all these times is instruction to be conveyed to his pliant mind, dropping like the sunshine or the dew upon the flowers and causing his mental powers to be developed under a system of religious training, which if sanctified by the spirit of God, would result in the formation of a character pleasing in the sight of God.

A parent occupies a place, a relationship to his child next to God. For several of the first years of the life of the child, he is seemingly at the mercy of his parents. His life, his health, his bent of mind, his first impressions of God and of truth, he learns at his parent's knee; he waits his parent's nod, and all the hell he knows is his parent's frown; all the heaven he knows is his parent's smile. Oh ye parents, would you, could you all realize your tremendous responsibility as you travel on in life with your little ones around you, how much their present and future happiness rests upon you, how much their eternal well being and immortality depends upon your instruction and example, how and with what earnestness would you pray and labor!

You are busy perhaps, too busy, to think of giving instructions so constant as is here enjoined; but I ask, Are you too busy to eat, to sleep, to dress, to cook; too busy to plant and sow, too busy to reap or plough? and is not the command here imperative as either? You forget perhaps. Do you forget to breathe? What would you do if God should forget to send your heart's blood through your system at every pulse? What if he should forget to keep the world in motion? forget to send us sunshine and rain? Forget! can a mother forget her sucking child? and can a parent forget to cultivate the mind of his child? can a parent forget to instruct his own flesh and blood in the way of righteousness? Can a parent lie in dumb, sluggish forgetfulness, while the mind of his darling child is a garden full of noxious weeds, a garden of thistles and thorns? Can a parent lie quiet and easy, while his child grows up into life a dull stupid ignorant servant of sin, and yet flatter himself that he is a christian? I would not give anything for the hope of one who can thus neg-

lect the education of the precious ones entrusted to his care.

This world is no place for ease; it is Satan's field of death, and he who would serve another master, must be a worker, a soldier, selfdenying and intrepid; and he who faints at the sight of war may as well lay down his arms. He who dreads work may as well desert the field at once or make up his mind to take hold in good earnest and do every duty, however humble and laborious and constant. Duty once taken in hand, the cross once upon the shoulders, is lightened by the hand of mercy, and sustained by heavenly power, and becomes when habitually performed and taken up, a buoy, a source of purest enjoyment, a light, a barrier to ward off temptation, a means of enduring happiness.

But says one, I have no skill in such things. I ask if skill was ever attained without practice? Have you brought up a family of children and not yet attained any skill in teaching them the way of the Lord? But let us see how it can be done.

A parent or teacher should first know that to tell a child that he must love his Bible, or must love God, without giving a reason why, will meet with but little success in teaching. A child reasons by short concise methods; remember this, and respect his intellect, and teach him with systematic reasoning, plain and to the point, and he will reciprocate. You wish him to be saved, to be changed in heart, to be renewed, sanctified; now begin with the alphabet.

First what is sin? Here a full explanation is needed, and much instruction on the commandments, interspersed with remarks about the goodness, justice and mercy of God, with a care that each term is understood; and if interest flags, the beauties of heaven, of the new earth may win; and it is better often to speak of these things, than to weary with long lectures. But system must be observed or the subject will be confused in his mind.

Here is the main point to establish well in his mind, the unbending justice, the unsoiled purity of God. Without this sense of God's character, the child cannot by any means appreciate his mercy and benevolence.

When the child has learned the true distinction between right and wrong, and its true bearings, he has learned the alphabet of holiness, he has learned what many a D. D. has yet to become acquainted with. This knowledge is necessary to the existence of that moral sense which he must have before he can in any degree appreciate the truths of the Bible.

Having the best evidence that he knows what sin is he must be made conscious of its existence in himself. Is his conscience tender? Does sin and disobedience to God give him pain? Let him be candid, and get his real feelings. Do you find him stupid? Now is the time to show him kindly his danger, the awful doom of the wicked, and the reward of the righteous. Advise him to pray for a heart to feel, for a tender heart like the heart of Josiah whose heart was tender towards God and towards his law. Teach him how good men and women have hated sin, and advise him to pray for this tenderness of conscience. Does he manifest by tears and acts that his heart is melted? Now follow it up by showing him that to stop here is death; this is only conviction; he must repent and be converted (turned about). Show him what it is to turn about, turn away from sin.

Next he must not only be tender at heart repent and be converted, but he must be sanctified. This he must believe that God will do for him, in answer to the prayer of faith and his constant endeavor. Keep the system, the plan in your mind, and instil it by short lessons and easy gradations into the mind of your child. Work, oh work! Make your child obedient. Are you well? then you have no excuse. Are you sick? you can call him to your bedside and teach him the alphabet of right ere you die.

JOS. CLARKE.

JESTING WITH SCRIPTURE.

THERE is a practice which is fearfully common even among the professors of religion, and from which, alas! ministers of the Gospel are not always free, which cannot be too severely condemned, as offensive to God, and injurious to the best interests of man. We allude to the practice of connecting ludicrous anecdotes with passages of Scripture. We know by sad experience, and we appeal to the experience of others for the confirmation of the remark, that so lively is the impression which is often produced on the mind by the association of something grotesque with certain texts of the Bible, that such passages can hardly be read in the most serious moments without bringing up to the mind some idea which it requires a strong effort to prevent from producing a smile. This is one abuse of sacred things not less displeasing to God than under the Old Testament it would have been to desecrate from a holy to a common use, the sacred implements of the temple, the holy anointing oil, or the hallowed fire of the altar. If to put new wine into old bottles, or to sew a new patch on an old garment be unwise, incongruous, how much more so to prostitute the sacred words of inspiration to point a jest for the amusement of the social circle! To do so, in the presence of the young is peculiarly injudicious. Here the maxim of the Roman satirist is especially applicable; *Maxima debetur puero reverentia*. Jeremy Taylor forcibly remarks on this subject:

"Some men used to read Scripture on their knees and many with their heads uncovered, and all good men with fear and trembling, with reverence and grave attention. For all Scripture is given by inspiration of God, and is fit for instruction, for reproof, for exhortation for doctrine, not for jesting; but he that makes that use of it had better part with his eyes in jest, and give his heart to make a tennis-ball; and that I may speak the worst thing in the world of it, it is as like the material part of the sin against the Holy Ghost, as jeering of a man is to abusing him; and no man can use it but he that wants wit and manners as much as he wants of religion."—*Sel.*

THE DUTY OF REPROOF.

WE have recently met with an obituary, the writer of which seems to have got entirely out of the stereotyped common place of such performances. Describing the subject of his notice just as he was, he gives currency to some traits of character which are alike rare and worthy of commendation. One of these is thus mentioned:

"He was a bold reprover of infidelity, and of profanity, especially that which seemed to be intended as an insult to God and religion. He would reprove any man of his acquaintance, let his position be ever so prominent, who was in the habit of ridiculing religion even in a public hotel where he said such conversation was abusive to all the travellers who had been brought up in Christian morals."

Would that there were more such! Few duties of the Christian profession are so generally neglected, even by sincere and earnest men as that of reproof. Private expostulation with a wrong door is unfrequent, while public rebuke of public sins is still more rare. And yet it is in reality not difficult to perform. The reprover has the conscience of the offender on his side; he has the general sense of the community, the claims of propriety, and the demands of duty all with him. What he needs is "meekness of wisdom," a mild but firm representation of the wrong done, and a sense of dependence on God for strength to perform the duty, and grace to make it effectual. Profanity and abuse and ridicule of religion, are sins so gross and inexcusable, so painful to all devout and well bred persons, so opposed to all decency, so injurious to the young and thoughtless, and so gratuitous in themselves, that no Christian should ever hesitate a moment in reminding the transgressor of his sin, and his exposure to Divine wrath. "Thou shalt in any wise rebuke thy

neighbor, and not suffer sin upon him." "He that rebuketh a man, afterwards shall find more favor than he that flattereth with his tongue."—*Christian Intelligencer.*

LACK OF REVERENCE IN THE YOUNG.—Rev. A. Smith commissioner of public schools in Ohio, in a recent report, makes some forcible remarks upon the want of good manners shown by the youth of the present day in their conduct towards the aged. After alluding to the deference and respect which the youth of former days were taught to extend to their superiors in age and wisdom, he says:

"But where in all our land, does this good old practice now prevail? Who does not know that bows and courtesies on the part of our boys and girls are obsolete? It has been remarked 'that there are thousands of boys in this great country, not one of whom has ever made a bow unless when he had occasion to dodge a snow-ball, a brick-bat, or a boulder.'

Some eight or ten winters since ex-Governor Everett of Massachusetts, with the late Amos Lawrence was in a sleigh, riding into Boston. As they approached a school-house a score of young boys rushed into the street to enjoy their afternoon recess. Said the Governor to his friend, 'Let us observe whether these boys make obeisance to us as we were taught fifty years ago.' At the same time he expressed the fear that habits of civility were less practiced than formerly. As they passed the school-house all question and doubt upon the subject received a speedy, if not satisfactory settlement, for each one of those twenty juvenile New Englanders did his best at snow-balling the wayfaring dignitaries."

FEELING IN RELIGION.

SOME persons are unnecessarily afraid of feeling in religion. But if feeling is lawful in any thing, why not in religion? God has made us not only capable of feeling, but so that we cannot possibly avoid it. Every fact and principle which enters the mind in the common current of human life, the facts that are pleasing, and those that are not so, are always followed by more or less feeling. The world is full of feeling. The multitudes that crowd the busy mart, the active and indolent, at home and abroad, the prosperous and unprosperous, the rich and the poor, the well and the sick, those surrounded by friends, and those pressed by enemies, are all full of feeling. If we could ascend some clairvoyant mount, and look into the secret chambers of the world's souls, we should observe everywhere at all times a perpetual surging of feeling, like the ceaseless tide, agitation and commotion of old ocean.—Then these feelings are constantly changing.—In no two moments are the feelings of humanity exactly the same; sometimes they are stronger, then weaker, now a little more sunshine and gladness, then midnight gathers, and sorrow increases; this changeless change distinguishes the world's feelings, and the feelings of individuals.

This feeling is a tremendous force among men, like the steam of the engine, constantly pressing upon the will, adding immensely to its force and persistency, and often firing up the intelligence to mighty feats. When a man's feelings are joyful, it sheds a cheerful light over all the scenes of life; but when they are depressed and sad, sunshine is changed to shade, and hope to fear. Since feeling is such a force in man's nature, since every man in the secular, social and every other relation of life, is constantly inspired by feeling, why should not the Christian feel? why should he not indulge this powerful ally to his will, and his intelligence, and allow his soul to be the theater of religious emotions, joyous and sorrowful? Is there not as much occasion for feeling in regard to matters so vast, so glorious, so full of hope to the soul, that involve the felicity of the spirit forever and ever, as in worldly affairs? If it is proper to feel when prosperity crowns our labors, when friends are true and kind, when

honors cluster on our brow, surely we may feel when God is our Father, when our sins are forgiven, when we have a good hope through grace, when immortality becomes our sure inheritance. Yes, we may feel, our emotions may spring up joyously, our love grow warm and fervent, and hope burst out in ecstatic transports.

But we should always recollect that Christian feelings always have a Christian cause. Those feelings which are not produced by an intelligent apprehension of the gospel, which do not spring from knowledge of the truth, and faith in it, though they may be very nearly like Christian feelings, are nevertheless spurious, counterfeit, and ought to be condemned. And there is a vast amount of such feeling abroad in the church. There is a spiritual formalism, a machine feeling, a mesmerism excitement, animal emotion, without any intelligent basis, and this is often mistaken for Christian feeling. When a man has an intelligent acquaintance with the scheme of salvation, he may well rejoice with joy unspeakable and full of glory,

We believe that there is far too little Christian feeling in the church. We are too cold, too joyless, too deficient in zeal; and we ought to take measures to increase our feelings. This can be done in a legitimate way. Become more familiar with the facts and promises of the gospel. Let the word of God dwell richly in us. As this knowledge increases, our joys will increase, our feelings of interest, zeal, and love will increase. As the merchant is made glad by the news of large gains; and the politician by news of large majorities; so let the Christian fire up his feelings by filling his soul with the exceeding great and precious promises of the gospel. By this means we shall cultivate pure, strong, elevating, blissful feelings, that will shed a sacred divine influence all through the soul.—*Morning Star.*

Remarkable Conversion.

WHEN Oliver Cromwell entered upon the command of the Parliament's arms against Charles 1st, he ordered that every soldier should carry a Bible in his pocket. Among the rest there was a wild, wicked young fellow, who ran away from his apprenticeship in London for the sake of plunder and dissipation. Being one day ordered out on a skirmishing expedition, or to attack some fortress, he returned to his quarters in the evening without hurt. When he was going to bed, pulling his Bible out of his pocket, he observed a bullet-hole in it, the depth of which he traced till he found the bullet had stopped at Eccl. xi. 9: "Rejoice; oh young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk thou in the ways of thy heart and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." The words were sent home to his heart by the Divine Spirit, so that he became a sincere believer in the Lord Jesus Christ. He lived in London many years after the civil wars were ended.

ADVANCE IN THE CHRISTIAN LIFE.—It is the happiness of a Christian, until he attain perfection, to be advancing toward it; to be daily refining from sin, and growing richer and stronger in the graces that make up a Christian, a new creature; to reach a higher degree of patience, and meekness, and humility; to have the heart more weaned from earth, and fixed on heaven.—*Leighton.*

READING THE BIBLE.—I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the Spirit of Christ.—*Romain.*

TASSO replied to the proposition that he should take vengeance on a man who had injured him, "I do not wish to deprive him either of his goods, his honor, or his life. I only wish to deprive him of his ill-will."

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, DECEMBER 15, 1859.

SPIRITUAL MEANING.

"For, unless there underlies the letter of the Bible a spiritual meaning, they are true without doubt."

So says S. S. Griswold of the *Sabbath Recorder*, after calling certain sentiments recently advocated in that paper, "annihilationism, destructionism, millerism, and material paradiseism."

Bro. Griswold is a Baptist. And why? Because the plain letter of the Bible teaches immersion. He does not search for a hidden meaning of those scriptures which plainly express immersion. But others do, as may be seen by the following, copied from the *St. Louis Observer*, by the *Independent*.

"BURIAL WITH CHRIST.—Buried with Christ, wherein ye are risen through the faith of God's operation. But when are we buried with Christ? When crucified with him. When are we crucified with him? When the old man is put off, and the new man put on. When is this done? When our life is hid with Christ in God. Then are we planted in the likeness of his death, and raised to newness of life in Christ Jesus. This is not dipping the body under water. It is the baptism of the Spirit, by which we die to sin, and rise to the life hid with Christ in God. Plunging the body under water is in no sense a burial with Christ."

"Buried with Christ by baptism." "Planted together in the likeness of his death." Rom. vi. "And they went down both into the water, both Philip and the eunuch, and he baptized him." Acts viii. These expressions are a sample of the Bible on baptism, which every Baptist takes as full authority, without stopping to look for a spiritual meaning underlying the letter.

Again, Bro. G. is a *Seventh-Day Baptist*. And why? Because the plain letter of the Bible enjoins the observance of the Sabbath. Here he receives the Bible as it reads. But there are those who transgress the letter of the Sabbath law every week, who at the same time say they keep the spirit of the fourth commandment. J. B. Cook, a no-Sabbath Adventist at Rochester, N. Y., would often preach against the Sabbath, and labor to show it abolished, and represent Sabbath-keepers as fallen from grace, and at the same time said in a private conversation with Sabbath-keepers, "Ah! I love the sweet spirit of the Sabbath!"

It is no uncommon thing to find men so far bewildered in a spiritual meaning of the Bible as to talk gravely of keeping the Sabbath in a spiritual manner in their hearts, while they transgress the letter of the Sabbath law. Should Bro. G. admit a spiritual meaning of the Sabbath law, underlying the plain letter, which might differ somewhat from the letter, how soon would his feet begin to slide from the Sabbath of Jehovah.

Bro. G. mentions in his catalogue of isms, "material paradiseism," which he admits is sustained by the letter of the Bible. We suppose he refers to the doctrine of the kingdom of God on the earth made new. We will give a sample of the plain letter of the Bible on this subject.

2 Pet. iii, 3-7. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was being overflowed with water perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

"Nevertheless we, according to his promise [Isa. lvi, 17], look for new heavens and a new earth, wherein dwelleth righteousness."

It will be seen in the apostle's doctrine, that the identical earth which was overflowed by the waters of the flood, is reserved unto fire. Once God washed the earth from its pollutions by the waters of the flood. Next time he will purify it by fire from sin, sinners,

and the curse, and there will appear a new earth, as pure as Eden in her primeval glory, and as material as the earth before the flood, or as the earth is now.

True, the prophet has written, "Behold I create new heavens and a new earth." It is also true that when David prayed, "Create in me a clean heart, O God," he did not want his heart taken out, and a new, clean one made and put in its place. He only wanted the old one cleansed. So with the earth. God will cleanse the old earth from the curse, from sin and sinners, and make it new.

But how shall the spiritual meaning of Peter's testimony on the subject be expressed? We know not how to express it, unless we supply the word *spiritual* as follows:

2 Pet. iii, 5-7, 13. "For this they willingly are ignorant of, that by the word of God the [spiritual] heavens were of old, and the [spiritual] earth standing [spiritually] out of the [spiritual] water and in the [spiritual] water, whereby the [spiritual] world that then was, being [spiritually] overflowed with [spiritual] water, perished [spiritually]."

"But the [spiritual] heavens and the [spiritual] earth which are now, by the same word are kept in store, reserved unto [spiritual] fire, against the [spiritual] day of [spiritual] judgment, and [spiritual] perdition of ungodly [spiritual] men."

"Nevertheless we, according to his promise, look for [spiritually] new [spiritual] heavens, and a [spiritually] new [spiritual] earth, wherein dwelleth [spiritual] righteousness."

But when we leave the letter of the Bible and adopt a "spiritual meaning" in its place, we at once step out into the broad field of fancy and fanaticism, where there may be as many spiritual interpretations, differing with each other, as there are spiritual interpreters.

If such plain Bible as the above from Peter's epistle, does not mean just what it says, then who can tell what it does mean? If the Bible does not mean what it says, then it ceases to be a revelation, until God gives us another book to tell us what this one means.

J. W.

MEETINGS IN RED ROCK AND PLEASANTVILLE, IOWA.

It is impossible under present circumstances to give a definite report of the meetings at Red Rock, as unavoidable circumstances prevented my giving a full course of lectures at that place. But I can say that the result was as good as could have been expected under the circumstances. Several decided to keep all the commandments of God and the faith of Jesus, four of whom were baptized. The attendance was large considering the circumstances. It was remarked that these meetings were better attended than any ever held in Red Rock before.

Two Disciple ministers attended and heard a part of my lectures. After hearing the discourse on Babylon, they told the congregation that it was truth, that it was almost impossible to tell the difference between the professors of Christianity and the world. One of the above named individuals staid and heard on the subject of the third message, and went away fully convinced that we had the truth. Praise the Lord for bringing his jewels out of Babylon.

The truth is now bearing away the victory in Pleasantville, though these meetings, like the ones in Red Rock, were broken up too soon. Could the meetings have been held one week longer there would have been a large church raised in Pleasantville. I found prejudice very high there, the cry of "Mormon," "Millerite" &c., &c., greeting me everywhere; but prejudice was so far gone before I left, that notwithstanding the nights were dark and the roads muddy, there was not a house in Pleasantville large enough to hold the people.

Twelve publicly declared their determination to keep the commandments of God and the faith of Jesus. Several others told me in private conversation that they never intended to violate the fourth commandment again. Others told me that this was the truth, but the whole world was going to perdition, and they would make the best of this world, and go the downward road too. May the Lord have mercy upon such, and give them to see that his commandments are im-

perative; that he has a right to command, and we have no right to reject.

The Lord's cause was advanced somewhat by one Eld. Short, who came from Winterset, and attacked us upon the perpetuity of the law. His arguments were unsound to the core, and it did not take a great while to convince the people of the fact that error cannot stand the test.

But if error cannot stand the tests which at present are being applied to it, how will it stand in the coming day? May the Lord help men to see that now is the time to have their errors torn from them. If this work is not done now, it will be done soon, and that in the presence of an assembled multitude. M. HULL.

THE MECK SHALL INHERIT THE EARTH.

WHAT a glorious thought it is to the poor pilgrim who does not at the present time possess a spot of earth that he can call his own, that when the Lord shall come to reign he will receive a possession which can never be taken from him. It seems to be natural for mankind to love the earth, even in its present degenerate state. Although pestilence, famine and wars annually sweep their thousands from the earth; though what they pretend to call theirs to-day, may be taken from them before to-morrow; though pain and sickness may prey upon their bodies; still they love the earth, they cannot bear the thought of leaving it. Yes, it is very dear to them with all its sorrows, pain and disappointments. They consider their present life the only life that they can live upon their beloved earth, and not only the people of the world but some professors of religion have the same idea, that when they leave this world they never will return; and perhaps this is one great reason why professors of religion at the present time are so anxious about the things of earth. One might almost be led to think they expected to take their possessions with them.

But to the humble follower of Christ, to that person who takes the word of God for the man of his counsel, who is willing to obey all of God's commandments, who is looking for the coming of his Lord with an anxious heart, (for he knows that when the Lord doth come his reward will be with him), a different scene presents itself. He knows according to the word of inspiration, that the Lord will soon appear; that then the trump of God will sound, the dead in Christ be raised immortal, the living saints be changed in a moment, in the twinkling of an eye, and ascend with Christ to reign with him a thousand years; and that after the thousand years have ended the earth will be purified, the new Jerusalem will come down from above, and the earth ever after will be the glorious home of the saints. O what a blessed thought is this! It is enough to raise the drooping spirits of the weary pilgrim. Why should we feel to envy the rich? Why should we strive to lay up corruptible treasure here, when we have such a blessed hope that the kingdom will soon be ours; for our Lord has gone to receive the kingdom, and we know, if we are faithful servants while he is away, that when he appears we will become heirs with him, and receive a possession, an inheritance that is incorruptible, undefiled, and that fadeth not away.

We do not guess at this. No, we have it from our Lord himself. It is one of the most important promises contained in that greatest of sermons, the sermon on the mount. Blessed are the meek for they shall inherit the earth. There are several promises and several good qualifications which are necessary for the child of God to attain to, mentioned in the sermon on the mount; but they are all contained in this one verse, "Blessed are the meek for they shall inherit the earth. Blessed are the poor in spirit for theirs is the kingdom of heaven." Undoubtedly our Lord had reference to that class of poor who were of a meek spirit; for if the poor are depraved, of a bad disposition and disobey God, they have no better right to the kingdom of heaven than the rich. Christ's kingdom is the kingdom of heaven, and when the will of God is done on earth as in heaven, then it will be the kingdom of heaven.

"Blessed are they that mourn, for they shall be comforted." They that mourn in consequence of sin and wickedness, that are of a meek disposition; for

"he that governeth his spirit is greater than he that taketh a city." They indeed will be comforted on the new earth; for there they shall mourn no more, and all tears shall be wiped away from their eyes. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." If we are meek we shall be mild and gentle, easy to be entreated. This will lead us right into charity; and without charity we are nothing. If we possess these qualities we shall hunger and thirst after righteousness; and if so we shall indeed be filled when we inherit the earth; for the tree of life will be there, and we shall eat of its delicious fruit and hunger no more.

"Blessed are the merciful, for they shall obtain mercy." My friends, if you were to see a person unkind to man or beast, without charity, judging rashly, driving the poor, the naked and the hungry from his door, unclothed and unfed and without means to alleviate their distress, would you think that such a person possessed a soft and gentle disposition? Would you think such a person was meek? Ah, no! But only the meek or the merciful shall obtain mercy; for if we forgive others their trespasses, feed the hungry, clothe the naked, our Lord will also forgive our sins, and clothe and feed us in his kingdom; for he says that he will gird himself and serve us.

"Blessed are the pure in heart for they shall see God." If our disposition is right and good, our hearts will also be good and pure. The true meaning of heart here is mind, disposition; for from the literal heart can proceed no sense of good or evil. But if the mind is pure, our thoughts will be pure; and if we are of a meek and pure disposition, we shall at last see God. We cannot now see him and live. But,

"In his beauty we shall behold him there,
And bask in his smiling face."

May God help us all to have a meek and lowly disposition, that we may inherit the earth. We are almost there. Let us travel on without being weary, until we reach that celestial land.

WILLIAM CATHY.

Little Prairie, Walworth Co., Wis.

Meetings in Cascade, Wis.

BRO. SMITH: The cause of present truth is still onward, sinners are being converted to God, and I long for the time to come when the third angel's message shall go forth with a loud cry, which time I believe is near at hand.

There is an anxious desire every where, and especially where they have not heard, to hear the glorious proclamation of the coming and kingdom of Christ. I have been with Bro. T. M. Steward a part of the time when he was holding meetings in Cascade, Adams Co., Wis., where there has been considerable interest awakened, both in the village and vicinity, to hear the third angel's message. Previous to the lectures there the people had become very indifferent in regard to religion, and some had settled down with their minds shrouded in darkness; but since then the scales have fallen from their eyes, especially of those who did not try to prevent their falling. The truth has put a new spirit within them, so that they are searching the Bible to see if these things are so. And blessed be the name of the Lord, it has put a new song into some of their mouths, even praise to his holy name. Ten have decided to keep the Sabbath of the Lord. May the Lord give them grace and strength to overcome the beast and his image, and be among those that shall be sealed with the seal of the living God, and enter into the holy city. While there, there were several urgent calls from persons in different places, to have the same words spoken to them; but on account of the approaching winter Bro. Steward was compelled to return home to fit up his dwelling for the protection of his family, leaving many poor souls hungering and thirsting for the words of life. O may the time speedily come when God's chosen messengers shall be liberated, so that they can give their time to sounding the last notes of warning to a wicked and perishing world. We are living in a solemn time, one in which much is required of the children of God. Let us then lay side and shoulder to the wheel of salvation's car, that it may move more rapidly.

Yours in the love of the truth. WM. RUSSELL.

Selected for the REVIEW. PROVERBS.

THERE is no passion so universal, or that steals into the heart so imperceptibly, and covers itself with so much disguise as pride, and yet at the same time there is not any single view of human nature, under its present condition, which is not sufficient to extinguish in us all the secret seeds of pride, and on the contrary, to sink the soul into the lowest depths of humility.

He has most that covets least. A wise man wants little, because he desires not much. A wise man will desire no more than he can get justly, use soberly, distribute cheerfully, and live contentedly with.

Other vices choose to be in the dark; only pride loves always to be seen in the light.

Rather suffer wrong than enter into a law-suit; the first loss is generally the least.

A being who has nothing to pardon in himself, may reward every man according to his works; but he whose very best actions must be seen with grains of allowance, cannot be too mild, moderate and forgiving; for this reason, among all the monstrous characters in human nature, there is none so odious, none indeed, so exquisitely ridiculous as that of a rigid, severe temper in a worthless man.

Solon, being asked why among his personal laws there was none against personal affronts, answered, that he could not believe men so fantastical as to regard them.

The great law of benevolence is perhaps violated oftener by envy than by interest. Interest can diffuse itself but to a narrow compass. But to spread suspicion, to invent calumnies, to propagate scandal, requires neither talents nor labor nor courage.

Take heed that you harbor not that vice called envy, lest another's happiness be your torment, and God's blessing become your curse; virtue, corrupted with vain-glory, turns pride; pride poisoned with malice becomes envy. Join, therefore, humility with your virtue, and pride shall have no footing, nor envy find an entrance. If we well knew how little others enjoy, it would rescue the world from one sin—there would be no such thing as envy.

If a jewel be right, no matter who says it is counterfeit; if my conscience tells me I am innocent, what do I care who tells the world I am guilty?

There is an odious spirit in many persons, who are better pleased to detect a fault than to commend a virtue.

When thou hast no observers, be afraid of thyself; that which you are afraid to do before others, be afraid to think of before God.

In your worst estate hope; in the best, fear; but in all be circumspect.

Discontent is the greatest weakness of a generous mind; for it is so intent upon its own unhappiness that it many times forgets its remedies.

Hope will be your best antidote against all misfortune; and God's omnipotency an excellent mean to fix your soul. A good conscience seats the soul on a rich throne of lasting quiet, but horror waits upon a guilty soul.

There is no greater instance of a weak and pusillanimous temper, than for a man to pass his whole life in opposition to his own sentiments, and not dare to be what he thinks he ought to be.

Fear is implanted in us as a preservative from evil; but its duty, like that of other passions, is not to overbear reason, but to assist it; nor should it be suffered to tyrannize in the imagination, to raise phantoms of horror, or beset life with supernumerary distresses.

A man cannot be happy here without a well-grounded hope of being happy hereafter.

If some are refined like gold in the furnace of affliction, there are many more, like chaff, burned up in it. Sorrow, when it is excessive, takes away fervor from piety, vigor from action, health from the body, light from reason, and repose from the conscience.

The best relief of anxious thoughts is the expectation of future happiness. It is the most perfect cure of melancholy, the guide of life, and the comfort of death.

It is impossible to see the long scrolls in which every contract is included, with all their appendages of seals and attestations, without wondering at the de-

pravity of those beings who must be restrained from violation of promise by such formal and public evidences, and precluded from equivocation and subterfuge, by such punctilious minuteness. Among all the satires to which folly and wickedness have given occasion, none is equally severe with a bond or a settlement.

THE WORSHIPERS OF VERTUMNUS.

THE Romans before their conversion to christianity, and while yet blindly wedded to their pagan superstitions, had in their mythological calendar a divinity whom they called Vertumnus. They so named him because he was imagined to be the god of change—from their verb *verto*, which meant "to change." This single attribute gave him all his attractions, and the oftner he changed his own form the more graceful they fancied him to have become!

Silly as these heathenish fancies were, and ready as we moderns are to sneer at them, what better are the masses of mankind now, practically considered? We fear they have nothing to boast of in this respect. "Change" seems to be the order of the day. It is being written, constantly, on almost everything around us. Especially is this the case in this country. Think of the customs and habits of our grand-parents, and then of our own. Behold the modern built dwellings it stands beside the "old house." Contrast in the same way, the old warehouses and workshops with the new ones. Nay, contrast the furniture or the tools found in them respectively, to say nothing of laborsaving machinery. What words, but "change—wondrous change!" rush to the lips for utterance!

Then again look at our fashions! Who can contemplate their rapidity of change without coming to the conclusion that the worshipers of Vertumnus, fools though they be, are not all dead yet! No devotee among the pagans of either Greece or Rome, ever could have shown a more enthusiastic interest at his mind and soul debasing shrine than thousands of our people now-a-days, do at the shrine of the insatiable goddess of fashion.—*Sel.*

SELF-SUSPICION.

EVEN with meekness and fear should the Christian give a reason for the hope that is in him; whether to the skeptic, denying Christ's power to save, or to his own conscience, in the inquiry respecting the integrity of his personal faith. Since godliness is in fact profitable unto all things, and self-deception ever too easy, the disciple cannot be too jealous lest he be following the Master for gain.

But the godly jealousy may be perverted into a slavish fear. What means the custom long prevalent, of asking the candidate for admission to the church, whether he was willing to be damned—whether if divine justice should take its course, he could still praise and adore his Maker? Practically, the question was incongruous; for man was created and redeemed just in order that he might not die. But in theory it had its value, as implying that God is glorious in all his doings—ever adorable though one perish under his frown.

But suppose a Christian, inquiring whether annihilation or eternal misery is the doctrine of God's word, asks himself which he would prefer? Failing to answer impulsively, as thousands have done, with a suffrage for immortality at all hazards, he is overwhelmed with the surpassing fearfulness of eternal misery. Perhaps in his terror he utters an involuntary prayer to be saved from such a doom. But why be startled, why shudder if there is no such anguish? Whence came there so fearful a thought? Does the conception imply a fact, or is it a creation of fear? And was the terror created by self-love, or by a sense of guilt? Has Christ redeemed him from such a penalty? What would be his feelings in view of such a salvation? And what would be his feelings if such should finally prove to be the penalty, or if he should finally fail of such a salvation?

What wonder if the Christian should suspect some of his shudderings were quickened by a sense of guilt? or that his love of happiness partook too much of selfishness and sin? or if he should think it presumptuous to accredit the less fearful penalty? or if he should by a lofty effort of faith, accredit the more fearful penalty, and resolve to improve the view as best he could?

Doubtless many noble minds have ended the dire conflict in one or the other of these ways; and the mental qualities which make their opinion worthless, give it special influence over the minds of others.

But self-suspicion, in this grave question, may take one or two other forms. There are many who have not attained a full assurance of hope, and have not so felt conviction of sin as to reject all limitations of guilt. They have never thought of themselves as worthy of eternal suffering. If that be the penalty of God's law, they do not greatly fear it. If annihilation is not the penalty of sin, they are pretty sure of being saved at last. With them, to believe the worst is to hope the best.

Others fear they shall yet fall under temptation, and fail of the grace of God. They need every possible motive to ensure their perseverance. To make the doom of the lost less dreadful would be to make temptation less fearful. They prefer the alarm of endless woe, lest they be found tampering with death.

Thus many Christians, and multitudes who hope some time to become Christians, deprecate the abatement of any terror that may help them at the "convenient season." The most abandoned who yet retain their self-love, may even most earnestly desire manifold "powers of the world to come," to ensure their eternal enjoyment at last. It is like them to do so: the reckless are ever running heavy risks, hoping that the larger venture will more surely win the prize.

Extremes meet; in contrast with this recklessness is offered the safe-side argument, which Christians are too prone to employ against the sceptic. Silat's question is often asked in this form: "If the soul may die, instead of suffering forever, what is man's gain in believing it? If the doom they fear is unreal, their belief of it does not make it true." Doubtless. Yet the truth of God should be preferred to error; and the postponement of it to supposed expediency, and to a make-belief, as it is a sign of the fall, so also we think it has helped the progress of error in this great question.—*Debt and Grace, by C. F. Hudson.*

ANGER, INJURY, AND REVENGE.

If you are angry with him who reproves your sin, you secretly confess your anger to be unjust; he that is angry with the just reprover, kindles the fire of the just Avenger.

When I have an injury done me I never set the beacon on fire; nor am I troubled! I consider who did it; if my kinsman, he did it ignorantly; if my friend, he did it against his will; if my enemy it is no more than I expected; I ever put a fair construction upon anything that happens to me.

He that is naturally revengeful, keeps his wounds open, which otherwise would close of themselves. Pardon is a glorious kind of revenge; I think myself sufficiently revenged of my enemy if I pardon him. Catch not too soon at an offence, nor give too easy way to anger; the one shows weak judgment, the other a perverse nature. Have any wounded you with injuries? meet them with patience; Hasty words rankle the wound, soft language dresses it, forgiveness cures it and oblivion takes away the scar.—Of all passions, there is none so outrageous and extravagant as that of anger; other passions solicit and mislead us, but this runs away by force, and hurries us as well to our own as to another's ruin; it falls many times upon the wrong person, and discharges itself upon the innocent instead of the guilty, and makes the most trivial offences to be capital, and punishes an inconsiderate word perhaps with fetters or death; it allows a man neither time nor means for defence, but judges a cause without hearing it, and admits of no mediation; it spares neither friend nor foe, but tears all to pieces and casts human nature into a perpetual state of war.

Have naught to do with any man in his passion; for men are not like iron to be wrought upon when they are hot.

Argue not with a man whom you know to be of an obstinate temper; for when he is once contradicted, his mind is barred up against all light and information; arguments though never so well grounded, do but provoke him, and make him even afraid to be convinced of the truth. Let all men avoid rash speaking, they that speak without care, often remember their own

words with sorrow; those that expect peace and safety are to restrain their own tongues with a bridle.

It is good in a fever much better in anger to have the tongue kept clean and smooth. By taking revenge a man is but even with his enemy, but in passing it over he is superior. To be able to bear provocation, is an argument of great wisdom, and to forgive it is of a great mind. One unquiet perverse disposition, distempers the peace and unity of a whole family, or society as one jarring instrument spoils a whole concert.—*Sel.*

A CHRISTMAS LYRIC.

BY JANE GAY.

THE night stars glittered like a diadem
Above the Judean hill-tops, when a band
Of way-worn pilgrims stopped at Bethlehem,
Obedient to Caesar's stern command!
Group after group had gathered all the day;
And coldly now the keeper of the inn
Turned from these last benighted ones away,
For they were lowly in their garb and mien;
And with the poor who flocked at Rome's decree,
Came Judah's wealth and her nobility.

The house was full—and sad and heavily
To a low basement stable then they turned,
For far beneath the skies of Galilee
The cot in Nazareth where their home fire burned,
And chilly was the dew-fall on them there—
Sick and exhausted was the tiresome way,
The world shuns poverty, and few will share
A home and fireside with the poor who stray;
So, while the wondering cattle fed around,
They made their beds upon the damp, cold ground.

Hark! hark! what sound breaks on the silent air?
The mellow tones of myriad harps are ringing
Through the clear night-vault! All the starry choir
Of heavenly angels join their might in singing
The world's triumphant anthem, "Glory, glory!"
Dwellers of Bethlehem-Judah, while the shies
Are waving their immortal banners o'er ye,
Shake off the leaden slumber from your eyes,
And bring your offering! Many an angel guest
Is hovering round the city of your rest.

Upon the hills that gird the city round,
Amid the quiet flock that seldom strayed,
Shepherds were seated on the dewy ground,
As years before when the boy David played
His magic harp amid the sheep-folds there;
The shepherd hard, in numbers deep and strong
Pouring his inspiration on the air,
As the free hunter pours his wild, glad song!
And the same star would burst on them this night,
That on his inner vision shed such light.

Gaze, shepherds! Lo! on the horizon's rim
Is rising now that Orb of Prophecy,
The glorious, wondrous star that heralds Him,
The world's Redeemer, in his mystery
Of earth-hood and divinity combined;
Leave there your sheep upon the mountain-side,
Meek-hearted ones, and follow till ye find
The long expected King. Your angel guide
Shall show to you a babe, a new-born stranger,
Softly reposing in a Bethlehem manger.

The night stars faded when the next morn stained
The eastern hill-tops with its rosy light:
But the bright Star of Prophecy remained
To chase away the wide world's moral night!
And they awoke the busy city throng,
But all forgotten, like a night of dreams,
The angel hymnings and the choral song;
Each his own way, as best to each beseems,
The haughty Pharisee and beggar trod,
Alike regardless of the Son of God.

Son of the Highest—Being so Divine!
From thy straw pillow wake not thou to weep!
The cattle on a thousand hills are thine—
They will not harm thee in thine earthly sleep!
For this poor stable thou hast left a throne
Of heavenly beauty, and upon thy brow
A veil of shadow and of grief is thrown;
An earthly destiny is on thee now—
And thou must bear the burden of thy lot
Alone! alone! the world will know thee not.

Years sped along! The babe of Bethlehem grew
To manly stature, in the humble home
Of his kind foster parents. No one knew
The mystery of the mission he had come
To work in human guise. The carpenter
Of Nazareth was his sire—though whispering
Of sorest meaning sometimes on his ear
Fell from envenomed tongues; as if to wring
From patient, honest poverty, its stay,
And cloud the dearest sunshine on its way.

But the forked tongue of malice could impart [fall,
No pang! From His lips, too, strange things would
Which but his mother heeded in her heart, [all;
She pondered o'er each word, and shrined them
For, Oh! for Him the bitterest drops of scorn
Had been nectarious. Nor heeded she,
In the full treasure of her spirit-born,
The world's distrust and cold uncharity!
She was a human mother, and her eye
Wept, as she marveled at his destiny!

Jesus began his mission, and the land
Was filled with strange astonishment and awe;
Though on no fiery tables did his hand
Engrave the new commandments of his law,
He dropped them by the wayside, like the seed
Of flowers that fall to bless the wanderer's lot;
His presence gladdened every heart of need,
While deeds of mystery by his words were wrought;
The hand of palsy at his touch grew strong—
The blind had sight—the dumb the voice of song!

The youth of Nain were sadly bearing one
In youth like them, a comrade to his tomb;
He was a widowed mother's only son,
And life's last love-light had gone out in gloom
From that lone mourner's heart! Jesus drew near,
His eyelids moistened with compassion's dew,
And kindly laid his hand upon the bier;
Then that electric touch started anew
The silent wheels of life; the youth of Nain
To a new earthly life was born again!

Death crossed the ruler's threshold: one sweet bud
Had lain like a bright dew-drop on his heart;
The bud was bursting into womanhood
Before his eyes, when, lo! the spoiler's dart
Touched the young blossom, and its life-tide stilled.
He called the "Nazarene" to his abode;
And when he touched the hand that death had chilled,
Warmly through every vein the life-blood flowed,
And while the maiden looked on Christ and smiled,
The ruler blessed the Saviour of his child.

He stood beside the grave in Bethany,
"Groaning in spirit" for its shadows fell
On one he loved, and whose warm sympathy
Had often been potential to dispel
The sorrows that so closely marked his way;
And while the weeping sisters urged him there
To leave unbarred the dwelling of decay,
A moment lifted he his eyes in prayer,
And then the dead a God-like summons gave
To his first resurrection from the grave.

Such are the wondrous deeds that cluster round
Thy name, Redeemer of our fallen race,
Until the mystic earth-tie was unbound
That held thee in humanity's embrace!
The sun was darkened, and no star arose
Above the Judean hill-tops, in the hour
That brought thine earthly wanderings to a close;
Death claimed thee—but the giant had no power
To bind his victim; thou didst rend his chain
And clothe thee in thy Deity again!

The lights gleam brightly through each green-
wreathed pane;
The Christmas garlands tell of jubilee,
And crowds are thronging to the sacred fane
Upon this eve of thy nativity!
But in my silent chamber, all alone
I sit, dear Saviour now, and muse on thee,
And from thy Bethlehem birth-place follow on
Each step of that lone way to Calvary,
Where thou didst suffer for the unforgiven,
And die to make the dying heirs of heaven!

CHEERFULNESS.

CHEERFULNESS is the sunshine of the soul, and the pleasing influence is not confined to *self*; but it diffuses happy light and genial warmth to the domestic and social circles. It is a true and inward joy, an agreeable and sober emotion, which, while it banishes melancholy, is readily distinguished from mirth, that oft, like lightning, breaks through the gloom, dazzles for a moment, when all becomes dark again. Merriment is transient and often spasmodic, but cheerfulness is a permanent and glowing serenity of the mind. The man who enjoys this happy disposition, is not only felicitous in his thoughts, but he controls his temper, and his impulses become amiable; while he feels a prevailing gratitude to the giver of all good, for the many blessings that have been vouchsafed to him. His family rejoice in the sunshine of his smile, and his friends unconsciously and irresistibly partake in his presence, of that galvanic but agreeable excitement, which with a mysterious mental sympathy, speeds like electricity from soul to soul, through groups and even

entire congregations of the human family. Thus the cheerful man is a living fountain of good humor to those of his fellow-beings with whom he may come in contact. His imagination is clear, his judgment undisturbed by ungenerous, suspicious or bigoted prejudices. He looks at the world with a hopeful eye, sees chiefly the bright side of things, chases away the dismal visions and spectres that haunt the idler's fancy, labors with contentment, and enjoys the fruit of his toil with an exquisite relish. He pries not into the flying scandals of the hour that may involve his friends, and ridicules or lives down the calumnies that affect himself—thus disarming the point and edge of slanderous weapons, and rendering their venom innocuous. Good-will is the general sentiment felt towards him—for he is affable and obliging, qualities that are naturally reciprocated by all with whom he converses—and whether in business or pleasure has a kindly effect upon the hearts of acquaintances, elicits a friendly friendship and a mutuality of amicable emotion. Indeed, cheerfulness may be regarded as a most manifest sign of wisdom. For as in our lives, so in our studies and thoughts, it is becoming and prudent to temper this faculty with gravity, in order that the mind may not be filled with mournful ideas and sad forebodings. This virtue which is so universally admired, infers an acquiescence in the decrees of Providence, and a desire to dispense, so far as in our power lies, additional happiness to all around, and a measurable contentment with our own condition of life. We are not only happy, if good-humored ourselves, but we are anxious that our friends should likewise partake of the serene pleasure that we experience. Proneness to melancholy is the sad condition of many men. They regard the present with dissatisfaction, and view the future—always an imaginary future—with alarm. They look forward to their coming destiny as replete with woe, and dwell upon pictures of improbable ruin conjured up by a morbidly creative fancy, with such terrible tenacity, that their minds are enveloped in gloom, and thus they first give way to a nervous despondency, then to blank despair, which not unfrequently conducts the unhappy victim to suicide. With such doleful persons, who are constantly supposing and building up in their fantastic brains, what they conceive to be insurmountable and inevitable obstacles, but which have no real existence, either present or prospective—the conversation of a cheerful companion dispenses the balm of an awakened felicity, and kindles the pure flame of hope; and then the heart of the hypochondriac becomes softened and brightened. He sees his condition and prospects in gayer and more vivid colors, and while he resolves to arouse his faculties from the depressive nightmare of sickly fancies, he soon finds that

"Hope, like the glimmering taper's light,
Adorns and cheers the way,
And still, as darker grows the night,
Emits a brighter ray."

How important, then, and how gratifying also, will ever be the endeavors of all who encourage a cheerfulness of disposition! It is a faculty that will banish from the soul all that secret heaviness and vain sorrow, which many men are liable to, who labor under no real affliction. It deprives the unavoidable evils and adversities of life of half their bitterness, and is a treasury even in hours of severe and multiplied trials, like Pandora's box, a casket full of ills, with hope at the bottom—and so are the ills counteracted. Cheerfulness promotes virtue, reproves vice, and improves temper. Properly appreciated, it will be recognized as a portion of the "Divinity that stirs within us."—*Phil. Inquirer.*

LETTERS.

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

From Bro. Holden.

BRO. SMITH: Through the goodness of God I am yet numbered with those of whom the prophet speaks when he says, The living, the living, he shall praise thee, as I do this day. Isa. xxxix, 19. I am glad that with you I am permitted to live in the days of the proclamation of the second coming of Christ, in the time of the messages, when the commandments of God, and the faith of Jesus are proclaimed in truth.

Yes, although we are living in the perilous times of the last days, spoken of by Paul in 2 Tim. iii 1, the thought that we are living so near the coming of that very same Jesus, who was taken up into heaven over eighteen hundred years ago, and is to return for those for whom he went to prepare mansions, [John 14, 3,] is indeed cheering; that many who are now living, will live to behold him coming the second time when they shall be changed from mortal to immortality, is a sublime thought. Although the times are perilous, to all the faithful, God's grace will be sufficient. Yes we will hope and will try to be faithful so as to be found with those who will be ready to say Lo, this is our God; we have waited for him, and he will save us.

While reading your remarks upon "through messengers" the thought arose, shall all who are permitted to read this, get through? Shall I go through? Shall we ever be seen with the Lamb and his blood washed company, through?

Having the aid of the two great lights, so to speak, "The commandments of God; and the faith of Jesus," we can go through? Or we may be allowed to compare them to two mirrors between which we are standing; one reflecting the light of the other, showing what is behind us as well as before, the spots and stains upon the back as well as in front. May God grant that many may so look into the perfect law of liberty, being doers of the work, as to have liberty to pass in through the gates into the city, eat of the fruit of the tree of life, and live forever.

W. HOLDEN.

Battle Creek, Mich.

From Bro. Gurney.

BRO. SMITH: I am still trying to make progress in the right direction, but sometimes get to looking on the dark side; and some discouragement steals over me for a time, or until I get a single eye to the words of truth, and then I am made to rejoice again. And sometimes while reviewing the harmony of present truth, I am led to rejoice with joy unspeakable. There is something glorious in the dealing of God with men; and amidst trials we may rejoice if we let patience have her perfect work.

O when will Jesus come? Why doth his chariot delay? O come my Lord! Are not thy people ready? O thy long-suffering! will it continue long?

Your brother looking and waiting,

H. S. GURNEY.

Jackson, Mich.

From Bro. Wright.

BRO. SMITH: Thinking it might be gratifying to the saints scattered abroad to hear from the little church in Marshall, planted by so much zealous labor, and I might add, strong cries and tears on the part of God's messenger and others, I will endeavor to give a brief account of our situation. Since I moved here (which was about five months since), we have had meetings regularly on the Sabbath; and Jesus, true to his promise, meets with us. When we commenced there were only six of us, but thank God, the number is increased to eleven, all striving to keep the commandments of God and the faith of Jesus. We are often cheered by visits from brethren living in Battle Creek, Ceresco and Convis. Last Sabbath Bro. and Sr. Byington were with us, and encouraged our hearts with a word of testimony suited to our wants. May the Lord reward them for their efforts in our behalf. We should be glad to see any of the messengers, or other brethren and sisters, whom duty may direct this way. I think as a church we need instruction, as most of us are young in the present truth. We desire to do our whole duty and be indeed good and faithful servants.

It is a little more than a year since the Lord opened my eyes to see the light of the second and third angels' messages, and my love for the truth increases more and more every day. But I feel that there is much to overcome before I am prepared for the coming of Jesus, which is near and hasteth greatly. My prayer is, Lord, give me wisdom and strength to live out the truth, that when Jesus rewards his saints I may have part with them. Remember us in your prayers.

J. D. WRIGHT.

Marshall, Mich. Dec. 3d, 1859.

From Sister Bascom.

BRO. SMITH: Gladly would I express my gratitude for the *Review*. I feel that it is one of the many great blessings which my heavenly Father has bestowed upon me. How many times have I found something within its pages which was just what I very much needed. Never did I realize it more than while reading a piece on "Self," in No. 25 of Vol. xiv. I had felt for some time that I was indeed wretched and nearly destitute of the grace of God. I felt to truly hunger and thirst after a clean heart. When I read that piece, I saw how I had been resisting the work of the Lord in my own heart. The trials which I thought so very afflicting, I now feel are just what I need. How good the Lord is! how long-suffering to unworthy me! When I first saw the light of present truth I thought it would be an easy matter to go through to Mt. Zion. How little did I know of my own carnal heart! and how could I have seen that without trials? When I look back and see how impatiently I have borne trials, I wonder that the Lord has borne so long with me. I feel like giving up all my own will, and saying, welcome trials and afflictions, if I can only be accepted of the Lord and numbered with his children.

E. L. BASCOM.

Caledonia, Mich., Nov. 1859.

Extracts from Letters.

Sister E. Degarmo writes, Nov. 19th, 1859: "I feel to praise the Lord for the glorious work that is going on at West Monroe, N. Y. Two weeks ago to-day I met with the brethren there. There were eleven that then had planted their feet on the commandments of God and the faith of Jesus; now there are seventeen. Although they are of different tongues, yet they all speak the language of Canaan. False theories and traditions of men walk the streets in glowing colors, yet the simple Bible truth will bear away the victory. Let us give God all the glory for what he has done for us. For myself I feel more than ever to struggle for holiness till I can have the witness that my ways please God at all times."

Sister Jane R. Ginley writes from Bowne, Mich., Nov. 30th: "We are still striving to row up the stream against the wind and tide of opposition, knowing that our only safety is in keeping steadily at work and our eyes earnestly fixed upon the bright light ahead, and that by so doing we may finally out-ride the storm and reach our desired heaven. The little church here are striving to arise and gird on the armor that they may be prepared to stand in the battle of the great day."

OBITUARY.

FELL asleep in Jesus October 5th, in the fifty-third year of his age, our well beloved brother Charles Guysinger. For the last twenty-five years of his life he confessed himself a pilgrim and stranger here, "seeking for a better country, even a heavenly;" and although afflictions many and severe had been his lot to suffer, yet in his case truly "tribulation worked patience." Our much beloved brother has left a large family and many relatives to mourn his loss, but in this afflictive dispensation of providence they have an entire community to sympathize with them, as it has lost one of its most exemplary and worthy citizens. The church also feels truly sensible of the great loss it has suffered, and claims its position among the principal mourners, as it has lost one of its most valued members, one who was an example to believers in word, in conversation, in charity, in spirit, in faith, in purity. May the Lord enable all the mourners, both in the circle of relatives and in the church to follow his example, that they may have a well grounded hope with him of soon having their vile bodies made like unto Christ's own glorious body, and becoming joint heirs with him to the heavenly inheritance which is incorruptible, undefiled, and that fadeth not away.

T. J. BUTLER.

A religious or holy life has a voice; it speaks when the tongue is silent; and is either a strong attraction, or a perpetual reproof to those around us.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, DECEMBER 16, 1859.

CALLS FOR HELP. Wm. Bates of Abington, Ct., and Laura S. Canfield, of Bridport, Vt., make a request for some preacher to visit their respective places.

To Correspondents.

L. L. L., of Vt.: The promise of Christ to the thief [Luke xlii, 43] is a simple declaration. Transposing the subject and verb makes no difference whatever in the sense. It is the same whether we say, thou shalt, or shalt thou. The Gr. is simply *ēgō* [ese], the future of *eimi*, "you shall be." Placing the comma after to-day, makes Christ declare upon that day what he would do in the future. Leaving it before to-day as in the common version, makes Christ utter a promise the fulfillment of which he emphatically denies three days after, in Jno. xx, 17. In regard to the rest mentioned in Heb. iv, 9, it is evidently the rest of Canaan, which the children of Israel entered upon under Joshua, and which was a type of the "rest that remains" for God's people. Hence it is evident that the Jesus of verse 8, is Joshua, as you will see by the margin, and as you will also see by reference to Acts vii, 45.

True Philanthropy

Does not consist merely in being liberal in money matters; for, says the Apostle Paul; "And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity it profiteth me nothing."

Therefore true philanthropy or love of mankind is something more than giving alms to relieve the poor in destitute circumstances; it embraces also all the other noble and generous principles taught in the Bible by patriarchs, prophets, the Lord Jesus Christ and his apostles.

The christian philanthropist being led by the holy Spirit will have exalted views of the great benevolence and tender compassion that moved the dearly beloved Son of God to leave the glory he had with the Father before the world was, to come down into this dark world of sin and woe to open a plan of salvation broad enough that all (who will believe in him and obey his Father's just and righteous law according to their best ability and the light which God giveth) might be delivered from the sad effects of sin and eternal death and thereby obtain everlasting life in a state of complete happiness. Our great and adorable Redeemer in his life of spotless purity while in this world exemplified the true spirit of philanthropy or charity in his many acts of kindness and benevolence to the sick and afflicted, the disconsolate and oppressed.

In the philanthropy which he possessed the world has had a living illustration of heavenly wisdom as described by the apostle James, chap. iii, 17. "But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

His acts of goodness and generosity were all prompted by pure motives, for the sake of doing good, because of righteousness and justice and equality, and not merely to acquire a reputation among men. In his life of self denial and suffering he manifested no partiality in respect to persons, though he showed distinction in relation to the development of moral character.

Whenever an opportunity presented for doing good he graciously improved it by example as well as precept, whether to the high or low, rich or poor—all classes, grades and conditions of men shared alike his bountiful acts of goodness and mercy in relieving their sufferings and also administering kind words of consolation to the sorrow stricken and desponding in heart, according as their various circumstances in life needed, of which he was well qualified to judge. Jesus is our perfect pattern; he set us an example that we should follow in his steps. But alas! for the frailty of human nature! There is danger of selfish motives being mixed up even in the best acts which any of mankind are capable of doing, unless the "carnal mind" is thoroughly subdued by the grace and love of God; for the word testifies "that the carnal mind is enmity against God; for it is not subject to the law of God neither indeed can be."

How often have we read accounts of individuals giving large sums of money for the missionary cause or for some other charitable purpose, while perhaps at the same time the widow and the fatherless, the sick and afflicted around them have been left to suffer for the common necessities of life. Such have been held in high esteem more or less among men and extolled as christian philanthropists.

If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not and it shall be given him. James i, 5. The meek will be guide in judgement and the meek will be teach his way. Psalm xxv, 9. Therefore it is not only the duty of all professed christians to be noble and generous hearted, but also to know how to act consistently in the disposal of our Lord's money or "this world's goods" whether we possess little or much.

O for more fervent charity, or the love of God, to dwell in my heart and in the hearts of all the people of God that we may be willing to cheerfully forego all selfish interests for the good of others. "As we have therefore opportunity let us do good unto all men especially unto them who are of the household of faith." Gal. vi, 10.

J. A. WILCOX.

N. Y. Nov. 26, 1859.

APPOINTMENTS.

PROVIDENCE permitting I will meet with the brethren of western Iowa as follows:

Decatur City,	Jan. 5.
Afton,	" 12.
Bro. Decker's,	" 19.
Oceola,	" 23.
Bro. Jones', or where he may appoint,	" 26.

All the above meetings commencing at early candle-lighting. May the Lord give us a good time.

M. HULL.

The P. O. Address of Bro. Joseph Bates is, Allegan, Allegan Co., Mich.

Business Department.

Business Notes.

J. Butchart: The tract you send has all been published in the REVIEW.

I. N. Pike: The 24 page tracts published by H. L. Hastings are 5 cts. each.

L. Maxon: Your money arrived safely and you will find it receipted in the last paper. That number had probably not reached you when you wrote. The paper is sent according to order.

Letters.

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

J. F. Carman, I. C. Vaughan, Wm. A. Raymond, H. S. Gurney, Wm. E. Price, Wm. Carthy, J. D. Wright, L. D. Fickett, J. Sellars, J. Place, J. Marvin, Wm. Whitford, J. B. Sanford, D. W. Emerson, G. P. Cushman, M. G. Bartlett, J. B. Sanford, J. Pomfret, M. H. Leonard, R. S. Gear, J. M. Corey, D. M. Stiles, D. C. Demarest, A. S. King, E. Styles, G. W. Davis, F. Wheeler, D. F. Moore, Wm. Gould, J. Carlin, J. N. Loughborough, G. Gregory, H. C. Hayden, L. Maxson, J. J. Johnson, J. D. Lain, N. Holloway, Jno. Brown, J. C. Day, J. Clarke, Geo. Wright, S. Page, E. C. Breese, F. F. Lamoreaux, J. Mears, Wm. W. Miller, C. W. Nason, Wm. S. Ingraham, M. Hull, B. F. Robbins, I. N. Pike.

Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW AND HERALD to which the money receipted 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.

G. Lowree 1,00,xvi,1. G. P. Cushman 1,50,xvi,1. M. G. Bartlett 2,00,xviii,1. H. S. Gurney (for S. Gurney) 0,50,xvi,1. O. Randolph 1,00,xvi,4. H. S. Gurney 1,00,xvi,1. J. F. Carman 1,00,xvi,1. Wm. Whitford 2,00,xvii,1. C. Smith 0,50,xvi,1. E. Hillis 0,50,xvi,1. Wm. E. Price 1,00,xvi,1. J. Place 1,00,xvi,1. J. Marvin 1,00,xv,4. Wm. Gould 1,00,xvi,1. D. M. Stiles (for J. Jarrard) 0,50,xvi,1. D. C. Demarest 2,00,xvii,1. R. S. Gear 1,00,xvi,24. Wm. Smith 1,00,xvi,1. F. Carlin 1,00,xvi,14. L. D. Newton 2,00,xvi,21. A. S. King 1,00,xvi,1. N. Holloway 1,00,xvi,9. J. C. Day 1,00,xvi,1. I. N. Pike 1,00,xvi,1. N. Osborne 0,50,xvi,1. D. Arnold 1,00,xvi,1. S. Peckham 1,00,xvi,1. A. Tuttle 1,00,xvi,1. J. P. Munsell 1,00,xvi,6. D. F. Moore 2,00,xvi,1. J. Pomfret 2,00,xvi,1. F. F. Lamoreaux 1,00,xvi,1. A. E. Gridley 1,00,xviii,8. Jno. Brown 2,00,xv,1. Sr. Luke (for N. Ogden) 1,00,xvi,3. S. Page 1,00,xv,19. E. C. Breese 1,00,xvii,22. J. Mears 1,00,xvi,1. L. C. Yalo 0,25,xv,14. R. Griffith 0,25,xv,14.

FOR MICH. TENT.—J. P. Lewis (s. b.) \$1,00. Sr. Lane (s. b.) \$1,00.

Books Published at this Office.

Hymns for those who keep the Commandments of God and the Faith of Jesus. This Book contains 352 pp., 430 Hymns, and 76 pieces of Music. Price, 60 cents.—In Morocco 65 cents.

Supplement to the Advent and Sabbath Hymn Book, 100 pp. Price 25 cents.—In Muslin 35 cents.

Spiritual Gifts, or The Great Controversy between Christ and his angels, and Satan and his angels, containing 224 pp., neatly bound in Morocco or Muslin. Price 50 cents.

Bible Tracts, Two Vols, 400 pp. each. Price 50 cts. each.

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

The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. 148 pp. Price 15 cents.

The Atonement—196 pp. Price 15 cents.

The Bible Class. This work contains 52 Lessons on the Law of God and Faith of Jesus.—Price 15 cents.

The Prophecy of Daniel—the Four Kingdoms—the Sanctuary and 2300 days. Price 10 cents.

The History of the Sabbath, and first day of the week, showing the manner in which the Sabbath has been supplanted by the heathen festival of the sun. pp. 100, price 10c.

Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man. pp. 128, price 10c.

The Saints' Inheritance. Price 10 cents.

Modern Spiritualism; its Nature and Tendency—an able exposure of the heresy.—Price 10 cents.

The Law of God. Testimony of both Testaments relative to the law of God—its knowledge from Creation, its nature and perpetuity—is presented. Price 10 cents.

Miscellany. Seven Tracts on the Sabbath, Second Advent &c. Price 10 cents.

Facts for the Times. Extracts from the writings of Eminent authors, ancient and modern. Price 10 cents.

The Signs of the Times. Price 10 cents.

The Seven Trumpets. Price 10 cents.

The Sinners' Fate. pp. 32, price 5c.

The Nature and Obligation of the Sabbath of the Fourth Commandment, with remarks on the Great Apostasy and Perils of the Last Days. Price 5 cents.

Bible Student's Assistant. A collection of proof-texts on important subjects. 36 pp. Price 5 cents.

The Celestial Railroad. Price 5 cents.

Perpetuity of the Royal Law. Price 5 cents.

Last Work of the True Church. Price 5 cents.

Review of Crozier. This work is a faithful review of the No-Sabbath heresy. Price 5 cents.

Brief exposition of Matt xxiv. Price 5 cents.

Review of Fillion on the Sabbath Question. Price 5 cents.

Brown's Experience. Price 5 cents.

The Truth Found—A short argument for the Sabbath. Price 5 cents.

SIXTEEN PAGE TRACTS. Who Changed the Sabbath? Unity of the Church—Both Sides—Spiritual Gifts—Judson's Letter on Dress—Mark of the Beast.—Price \$1 per 100.

EIGHT PAGE TRACTS. Wesley on the Law—Appeal to Men of Reason, on Immortality. Price 50 cents per 100.

These small Tracts can be sent at the above prices, post-paid, in packages of not less than eight ounces.

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, 15 cents.

Word for the Sabbath. Price 5 cents.

The Chart—A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches Price 25 cts. On rollers, post-paid, 75 cts.

Tracts in other Languages.

GERMAN. Das Wesen des Sabbaths und unsere Verpflichtung auf ihn nach dem Vierten Gebote.

A Tract of 80 pp., a Translation of Nature and Obligation of the Sabbath of the Fourth Commandment. Price 10 cents.

HOLLAND. De Natuur en Verbinding van den Sabbath volgens het vierde Gebod. Translated from the same as the German. Price 10 cents.

FRENCH. Le Sabbat de la Bible. A Tract on the Sabbath of 32 pp. Price 5 cents.

La Grande Statue de Daniel II. et les Quatre Bêtes Symboliques et quelques remarques sur la Seconde Venue de Christ, et sur le Cinquième Royaume Universel. A Tract of 32 pp. on the Prophecies. Price 5 cents.

Books from other Publishers.

Debt and Grace as related to the Doctrine of a Future Life. by C. F. Hudson. Published by J. P. Jewett & Co., Boston. 480 pp. 12 mo. Price \$1,25.

Works published by H. L. Hastings, for sale at this Office.

The Voice of the Church on the Coming and Kingdom of the Redeemer, by D. T. Taylor. Price \$1,00.

The Great Controversy between God and Man, by H. L. Hastings. 167 pp., bound in cloth, price 60 cents.

The Fate of Infidelity, 175 pp., cloth gilt. Price 25 cents.

Future Punishment. By H. H. Dobney. Price 75

Pauline Theology. An argument on Future Punishment in Paul's fourteen epistles. Price 15 cents.

Tracts of 24 pages. Church not in Darkness; The Three Worlds; The Last Days; Plain Truths; New Heavens and Earth; Ancient Landmarks. Price 5 cents.

These Publications will be sent by Mail, post-paid, at their respective prices. One-third discount by the quantity of not less than \$5 worth. In this case, postage added when sent by Mail. All orders to insure attention, must be accompanied with the cash, unless special arrangements be made. Give your Name, Post Office, County and State, distinctly. Address URIAH SMITH, Battle Creek, Mich.