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AND SABBATH HERALD.

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

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"A WREATH OF FLOWERS AND A CROWN OF THORNS."

"They platted a crown of thorns and put it about his head."
Mark. "Let us go forth to Him without the camp, bear-
ing his reproach."—Paul.

"I will that women adorn themselves in modest apparel with
shamefacedness and sobriety; not with broidered hair, or
gold, or pearls, or costly array; but (which becometh wom-
en professing godliness) with good works."

What do I see? a wreath of flowers
Entwined around a Christian's brow!
No one should let their ransomed powers
Before the shrine of pleasure bow.
Let pretty flowers,
In nature's bowers
Blossom and bud we know not how.

It cannot be a tinsel wreath
Becomes a lonely "pilgrim" here;
The hair that flows so fair beneath
Does much more beautiful appear;
God gave it thee
Ther let it be
An ornament accounted dear.

We know a crown of piercing thorns
Was placed on thy Redeemer's brow;
And does a fancy wreath adorn
Thy head in imitation now?
Can it be so?
Are all to know
That you such vanities allow?

There is a day, an awful day,
That comes along with quickened pace,
When "all the proud" (the Scriptures say),
"Will fall before the Judge's face;"
Though honored here,
They will appear,
To be the subjects of disgrace.

No wreath of flowers, no sparkling gems,
No costly robes will then avail;
Nothing secures life's diadem,
Nor saves one from the sinner's wail,
But to possess
Christ's righteousness,
And have our hope within the veil.

Then, sister, seek a spirit meek,
Let that thy chief adorning be,
And when the King of glory comes
He will not be ashamed of thee.
Enrobed in white,
In realms of light
Thou wilt the King eternal see.—*Sol.*

EARLY PIETY.

"Come while the morning of thy life is glowing,
Ere the dim phantoms thou art chasing die;
Ere the gay spell which earth is round thee throwing
Fade like the sunset of a summer sky;
Life hath but shadows save a promise given,
Which lights the future with a fadeless ray;
Oh, touch the sceptre—win a hope in heaven—
Come—turn thy spirit from the world away."

THE JUDGMENT.

BY J. N. LOUGHBOROUGH.

THE subject we have in contemplation for this article is a solemn, important, and soul-stirring subject, if we let it have its proper bearing on our minds. When Paul presented before the mind of Felix, that there was a time coming in which God would judge the "secrets of men's hearts," "Felix trembled." May the Lord help us, that our souls be suitably affected by this solemn subject.

If this judgment was simply to affect our present life, and we were only under liabilities of losing our present life by the decision of it, we should be considered very unwise in the eyes of the world, if we manifested no concern as to how the case might be decided. But that of which we are about to speak is the judgment of heaven, from which there is no appeal, and the decision of which will either grant to us the felicities of endless life, or cast us into outer darkness where we shall be forever separated from God and his people, and have our portion with those "to whom the blackness of darkness is reserved forever." How unwise must all heaven look on that soul to be, who neglects his case in the court of heaven, simply to amuse himself with the toys of earth, till, alas! he finds like Esau, he has sold his birthright for a mess of pottage. It will be the case of thousands of careless souls who are flattering themselves with the hope of enjoying everlasting life, and are striving to enjoy the present life too. They will find themselves engulfed in ruin, with no more chance of repentance than Esau had. We ought to learn from the lesson of Esau. He did not seemingly want to lose all in the future, but in his strait, the present outweighed the future. Perhaps he thought he might in some other way than through the birthright, get into the future good. But no; Esau might weep then, but then it was too late. Souls here may flatter themselves that God does not require them to give up this or that comfort, or to make any great sacrifice; but they will find at last when God calls for his people to assemble, it will be "those who have made a covenant with him by sacrifice."

The importance of the subject before us, but few feel so as to sense the bearing it should have on our daily course here. Says the Saviour, "For every idle word men shall speak, they shall give an account thereof in the day of judgment."

"How careful then ought I to live,
With what religious fear,
Who such a strict account must give
For my behaviour here."

We find a difference of opinion on the subject of the judgment as well as the subject of the Sabbath, and many other Bible truths; yet we cannot forbear the statement that the Bible teaches but one way, on any of these subjects. As we are aware that the medium through which a man looks will have a great bearing on his idea of the object he is looking at, we are willing to treat with candor the different views that are held of the subject before us; although we are satisfied some of those views arise from looking at scripture testimony through early teaching, instead of what is directly revealed in the Bible.

The commonly adopted opinion has been, among those who have spoken on the subject of the judgment in the past, that all, both righteous and wicked were to be raised in one general resurrection at the second appearing of Christ; that they were then

to stand in one confused mass before the Judge, and there, in the presence of the holy angels, the decision of the cases was to be made, and the righteous separated from the wicked.

There are certain texts which have been supposed by some to teach that doctrine, which we wish now to examine. The first we shall notice is

2 Cor. v, 10. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." On this text we remark: Instead of its proving that they all stand before the throne to be judged, it conveys the idea to our mind, that they have been judged before they thus appear; for they appear there to receive that of which they have been judged worthy.

Matt xxv, 31, 32, is a text which has been supposed to teach a general judgment of all after the resurrection. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats." This text does not say that Christ will judge all nations when they are gathered before him at his coming. Neither does it prove that the wicked dead will have been raised at that time. It cannot be claimed that they are then raised; for Rev. xx, clearly shows that the resurrection of the wicked is a thousand years after Christ's second coming. Neither does the above text state, that all the wicked are then before him. It says "before him shall be gathered all nations," which we understand as referring to the nations that are among the living at his coming. This text teaches the final separation of the righteous and wicked, but says nothing about their judgment. The judgment of one party we conclude, (from that consequent on the separation,) must be a work that takes place prior to the time of their being thus separated; for when the separation takes place, one class are immediately ushered into their reward.

Again, the separation is to be like that of the shepherd in taking the sheep from among the goats. A shepherd, we conclude, knows the sheep from the goats before he enters upon the work of separating them. So, we should conclude, that before this separation spoken of in Matt, xxv, takes place, it has been decided who are sheep. It is not necessary to claim from the above text, that when the separation takes place between the righteous and wicked, all of both classes are living. Other portions of the New Testament show that the dead saints are called forth while the wicked dead are left. Rev. xx, 4, 5. 1 Cor. xv, 22, 23. 1 Thess. iv, 16. But this text does teach that at the time of Christ's coming the righteous and wicked are forever separated; the living saints from the living wicked, and the dead saints from the wicked dead.

The view some have of the judgment, is not only unharmonious with itself, but is also fraught with many difficulties. They not only claim that men are to be judged after the second advent of Christ, but that they are judged at death. There is one text that has been supposed to teach that men are judged at death, that is Heb. ix, 27. "As it is appointed unto men once to die, but after this the judgment." &c. This text does not say they are judged as soon as they die; but "after" death "the judgment." Now the question is, how long after

death the judgment? That must be settled by other testimony. If we suppose mankind are judged once at death, and again at or near the second coming of Christ, it involves us in the difficulty of making two judgments pass on the same individual. A second judgment would imply the possibility of some error in the first decision, and thus charge God with folly. The very fact that there is a judgment near the coming of Christ, should satisfy us that the cases which are then judged, have never been judged before.

If, as some claim, the judgment is after Christ's coming and the resurrection, other difficulties present themselves. The saints are represented as receiving the great reward for which they have sought, at the resurrection. "Thou shalt be recompensed at the resurrection of the just." Luke xiv, 14. The reward then bestowed is eternal life, which God will render to those who seek for it "by patient continuance in well doing."

That this change from mortal to immortal life is at the instant of the resurrection we may learn from 1 Cor. xv, 51-52. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." To talk of the saints' being judged after immortality is bestowed upon them, would imply that there was a possibility of their losing eternal life after they have laid hold upon it. But Christ says, "My sheep hear my voice, and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." John x, 27-28. He shows by this testimony, that when eternal life is given, there is to be no change in their condition. They will then remain in his hand. Then there can be no judgment on a person who has received eternal life. Those who locate a judgment on the saints after the resurrection have but a small space allotted for it, if it must be before immortality is bestowed. After the last trump sounds, and wakes the dead, "in the twinkling of an eye," this change is made. "No chance to locate a judgment there."

There is one testimony [Rev. xx, 6.] which goes strongly against the view that the saints are judged after the resurrection, and seems to show that the judgment is prior to that event. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." The reverse of this would be, cursed and unholy is he that hath not a part in the first resurrection. How does it happen that every one who comes up in the first resurrection is blessed and holy, if there has been no judgment prior to that time. To be consistent, we must conclude, that there has been a judgment, and that the saints are called forth to receive that of which they have been judged worthy, *everlasting life*.

We freely admit, that there is a judgment that sits after the second advent of Christ, but it is not the judgment of the saints, as we have already shown. Rev. xx, brings to view a judgment after the appearance of one on the great white throne. This we should understand from the connection was the judgment of the wicked. But even they are judged while dead, and raised at the end of the thousand years to have that judgment executed upon them. The judgment of the wicked seems to be a work accomplished between Christ and the saints. We see in this chapter, the saints are to be made "kings and priests, and reign with Christ a thousand years." The question has often been asked, who will they reign over? Some, to answer the question have run off with all their inconsistent and various speculations about the saints' reigning over mortal nations on earth for one thousand years. They have said, "If the saints are going to reign a thousand years they must have somebody to reign over." We say in reply to this, the saints are to "reign for ever and ever." Rev. xxii, 5. If it is necessary to have mortal nations among them, for them to reign a thousand years, then how can they reign eternally without mortal nations? But, as it is admitted that the saints can reign in the immortal kingdom without mortal nations to reign over, it is no more than just to admit that they could thus reign for a thousand years before the eternal age

begins. On the question of the reign of the saints for a thousand years, we should rather inquire into the nature of that reign, than to claim that because "they reign," there must be living nations of wicked over whom they reign. Christ, in reply to Peter's question, "What shall we have," sheds some light on the point before us. He says [Matt. xix, 28,] "Ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory; ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This we do not understand to refer to the saved of Israel, but to the wicked dead of the tribes of Israel whose cases till then are undecided. This work of judging the wicked dead is not confined to the twelve apostles. Paul says, 1 Cor. vi, 2, 3, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matter? Know ye not that we shall judge angels? how much more, things that pertain to this life?" Here Paul represents that the saints shall judge angels; (this we suppose refers to fallen angels.) It must be those who are reserved to the judgment, that they shall judge. The judgment of the world he refers to, is not in respect to present affairs of the world, because he contrasts it with the judgment of "things that pertain to this life." If in the future the judgment of the world and fallen angels, is to be given into the hands of the saints, there is something for them to do during their reign of a thousand years although there may be no mortal nations living during that reign. We now conclude that the thousand years reign is a judgment work of the saints in connection with Christ. The wicked are raised and judgment is executed upon them at the end of that thousand years' reign. But as we have before claimed, the judgment of the saints is before all this, and must be prior to the time when their reward is bestowed upon them.

The question now before us is, when are the saints to be judged? We have produced some argument to show that it is prior to the coming of Christ, but additional proof is at hand. A definite message is found in Rev. xiv, 6-9, declaring "Fear God and give glory to him, for the hour of his judgment is come." A proper understanding of that message and the time for its fulfillment must shed light on the question, when the judgment sits, for it seems to be a definite announcement to the nations of the earth, that the time has come for judgment to sit. Perhaps dear reader you are ready to say, if such a message is to be given before the judgment sits, it cannot be in session yet; for I have seen no angel; I have heard no angel proclaim such a testimony. This leads us to inquire into the nature of this message before we can answer the question whether or not it has been given.

As to the nature of the message, but two positions can be taken: either it is a testimony to be proclaimed by literal angels, or else this angel represented as giving a message is a symbol. Let us look at the message. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This angel does not have a gospel to preach, but the gospel. Now the question is, To whom is the commission given to preach the gospel? To angels? No. If it was given to literal angels, we should find no fault with the position that the proclamation of "judgment come" is made by literal angels; but if we find on a mature investigation that the preaching of the gospel was not given literally into the hands of the angels, then we shall be led to look on that angel as a symbol. As recorded in Mark xvi, 15, Christ said to his disciples, as he was about to ascend up into heaven, "Go ye into all the world, and preach the gospel to every creature." And then he adds, [Matt. xxviii, 20,] "Lo I am with you always, even to the end of the world." We see then that Christ has chosen man as an instrument to preach the gospel, and that instrumentality will not fail; for he says, "Lo I am with you always, even to the end of the world." Well, say you, this first angel's message of Rev. xiv, may be another gospel. It may be necessary if another gospel was to be sent, to send literal angels with it.

So it might. But what has the Lord told us to do if angels come with another gospel? Has he said, receive it? No. Paul says, [Gal. i, 8,] "Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." We see then that this first angel "having the everlasting gospel," must be a symbol of a work to be accomplished by man in preaching some testimony of the gospel to his fellow men. Oh, says one, then judgment sits all through this dispensation on the saints; for the gospel has been preached in some form ever since the day of Pentecost. But stop! although we claim that the gospel given in the first message [Rev. xiv] is the same gospel that Paul preached, yet we do not believe that Paul gave that message. That message is a definite announcement concerning the judgment; and such an one Paul never gave. This message proclaims the everlasting gospel, but what does it say next? "For the hour of his judgment is come." Paul never said the judgment had come; but when he reasoned with Felix, "he reasoned of righteousness, temperance and a judgment to come." But we never find him saying that the judgment had come. Here we wish to make a distinction, between the common preaching of the gospel through this dispensation, and the First Angel's Message. The gospel may be preached at one time and an inducement held out before the people, to cause them to repent; and at another time it may be preached with altogether a different inducement to move the people. We have already seen that Paul preached the gospel, and when reasoning before Felix, the argument used to move him was, that there was a judgment coming. It had an effect. "Felix trembled." The gospel has been preached for centuries, and the same motive used with similar effect; and yet the sinner has trifled with it. Yes, (says the sinner,) I believe there is a judgment coming, and I mean to prepare for it; but there is time enough yet. A second reason has been urged therefore in connection with the first. The uncertainty of life has been held up before them to induce them to speedily prepare for the judgment. As death meets them, so they will be found in the judgment, and they have been exhorted with this two-fold argument. It has had its effect to move thousands to obey the claims of the gospel. Neither of the above considerations are the one connected with the First Angel's Message, "The hour of his judgment is come." This is a message of a stirring nature, and one that can be given at no other time than when judgment is actually to sit. We do not say but men may trifle with this also; but a stirring testimony is brought out by it, and one calculated to move men. We trust it is clear to the mind of the reader that there is a difference between the gospel standing alone as a test, and the First Angel's Message.

But when, you ask, is this message to be given? We reply, It can only be given when judgment is actually to sit. But, say you, you have shown that man is to give this message. He must give it from the Bible or else his fellow men will be under no obligation to receive it. Does the Bible reveal the definite time for the session of judgment? We think it does. If it did not, we should be at a loss to tell how man could give this message. How could man proclaim, "The hour of his judgment is come," if testimony concerning that event, and even the time for its commencement were not revealed in the Bible? The very fact that such a message is left for man to proclaim, shows that there is a basis for it in the word of the Lord.

We now come to the question, what do the Scriptures reveal about the judgment of God's saints? We read, [1 Pet. iv, 4-7,] "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you; who shall give account to him that is ready to judge the quick (living) and the dead." Christ is here represented as being ready to judge the living, while they are alive, we conclude; for they are among men that think them strange. He is then also ready to judge the dead saints, and will, we conclude, judge them while dead; for he says, [verse 6,] "For, for this cause was the gospel preached also to them that are dead, that they might be judged

according to men in the flesh, but live according to God in the Spirit." But when was this to take place? Does Peter mean to be understood that the judgment was going on in his time? We think not. Verse 7 locates it; "But the end of all things is at hand." The end of all things was *not* at hand in the days of Peter, [2 Thess. ii.] but when judgment sits "the end of all things is at hand;" not is already come, but is "*at hand*," that is, the next great event impending over the people. Then we see the judgment here introduced as sitting on the saints, is just before the end of all things. That this judgment which is then to sit is the judgment of the saints, is further confirmed by verse 17. "For the time is come, that judgment must begin at the house of God, and if it first begin at us what shall the end be of them that obey not the gospel of God?"

What do the Scriptures mark out to transpire in that time, just before the end of all things, that may be called a judgment. We understand it is the blotting out of the sins of God's people which then takes place, and decides their cases. Says Peter [Acts iii, 19,] "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ." &c. We see from this that the last work which is accomplished by Jesus for his people before he is sent, is the blotting out of sins. There can be no condemning a man after his sins are blotted out; or in other words, there cannot, and need not be any further judgment on his case; for his sins are to be remembered no more. Heb. viii, 12. Therefore we conclude that the blotting out of the sins of God's people, must be the decision of their cases, in other words, must be their judgment. This being the case, if we can find the definite time for this blotting out work to be accomplished, we shall then have found the definite time for this judgment to sit. Perhaps our readers are all aware that the sacrifices of the ceremonial law, and the yearly services of the Priests of that time, are an *example* of the work of Christ in making intercession for man through the offering of his own precious blood. Heb. viii, and ix. There was a blotting out time in that typical system, which shadowed forth a similar work to be accomplished by Christ. That blotting out was the last work in the yearly service of the priest, (and the service of every year was the same: three hundred and sixty-four days in the first service and a day of atonement or cleansing the Sanctuary.) The blotting out time was when the Sanctuary was to be cleansed from the "uncleanness of the children of Israel, because of their transgressions in all their sins." Lev. xvi. It was by this blotting out that the sins were to be transferred from the Sanctuary, to the scape-goat; and he then was sent away; showing that God's people were free from their sins. So in this dispensation, of which that was typical; when Christ finishes his work as priest, he blots out sins. Acts iii, 19. Paul shows, [Heb. ix, 23,] that it is necessary to have a cleansing work accomplished by Christ. "It was therefore necessary that the patterns of things in the heavens should be purified with these; (blood of beasts, &c., verse 19;) but the heavenly things themselves with better sacrifices than these." We see then that it is plainly stated that Christ is to accomplish a blotting out work. If we find the definite time for this blotting out to take place, we shall have then found a definite time for the session of judgment, and a locality for the First Angel's Message, which was to announce that judgment.

The definite time for the cleansing of the Sanctuary is revealed in Dan. viii, 14. "And he said unto me, unto two thousand and three hundred days, then shall the Sanctuary be cleansed." Here we at once see is a definite time marked out for some event. Not the coming of the Lord, as some have supposed; but, "then shall the Sanctuary be cleansed." The cleansing of the Sanctuary, when this testimony was given to Daniel, was the last work of the priest's yearly service, as we have already seen. That day was a solemn and decisive day. Then every one who would come around the Sanctuary and afflict his soul might find mercy when the priest left the Sanctuary; while those who

would not, were cut off from Israel. Thus we see that those were decisive moments, and that the work of that day prepared Israel for the blessing of their high priest. So also the atonement work of the New Testament is a decisive work, and will prepare spiritual Israel for the blessing of Jesus, "Come ye blessed of my Father, inherit the kingdom."

Time and space will not permit us to speak at length here, on the subject of the Sanctuary. We wish however to notice at this point the time introduced in Dan. viii. We see by the closing testimony of the chapter that Daniel did not understand the vision. We see no point which he could properly state that he did not understand, except the time; (two thousand three hundred days;) for the beasts had been explained to him. The Lord sends an angel to instruct Daniel. If we admit this angel to have been divinely commissioned and receive his testimony, we must admit that chap. ix gives light on chap. viii. In chap. ix, the angel shows that only 490 days of this period belong to Daniel's people; and he shows Daniel, withal, where those 490 days commence; thus virtually showing him where to commence the 2300 days. "Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem," &c. Now we find two decrees respecting the building of Jerusalem, but we have selected the first, (457 B. C.) because reckoning the 69 and 70 weeks from that date, it will place the events that were to transpire at the end of 69 weeks &c., where they are recorded as having actually occurred. With the data for the commencement of the 2300 days before us, we may easily ascertain the time for their termination. If we take 457 B. C., from the 2300, it will leave us 1843 full years after Christ, to complete the 2300 days. But from the first of 457 B. C., 2300 years would not be complete till the commencement of 1844. It is further evident that the decree did not take effect till about the seventh month of 457 B. C., so the 2300 days would terminate the seventh month of A. D. 1844.

We hence find that the period that marks the time for the commencement of the cleansing of the Sanctuary in which our High Priest ministers, has terminated; and as that cleansing is a judgment work, the time has come for judgment to sit. As the time is in the past when the proclamation of the "hour of judgment come" might be truthfully given, we inquire, Has it been given? Such a message has been given. Says J. V. Himes (in 1844,) speaking of the work in which he with Bro. Miller had been engaged, "We told the ministers and churches that it was no part of our business to break them up, or to divide and distract them. We had one distinct object; that was to give the cry, the warning of 'the judgment at the door.'" Again we read in the *Advent Shield*, Vol. I, No. 1, p. 86, "We look upon the proclamation which has been made, (this was just after the time expired,) as being the cry of the angel who proclaimed, 'The hour of his judgment is come.'" Rev. xiv, 6, 7.

A class of messengers have been forth, that too in the right time, and proclaimed in a manner that stirred the world, "The hour of God's judgment is come." It is true, time has proved that Adventists were mistaken in looking for the Lord to come in 1844; but who can successfully prove that the 2300 day which gave definiteness to the message did not end in 1844? It is evident that those who have attempted to take a later starting point for the commencement of the 2300 days have not been able to reconcile their calculations with the events, of the seventieth week; for the events marked, that were to transpire at the commencement, middle and end of the seventieth week, did not occur in such time as would harmonize with their reckoning.

The point is clear to our mind that the 2300 day period has ended. The time has come for the last work of our great High Priest to be accomplished. That work is decisive in its nature. It prepares all God's people for their reward; for it blots out all their sins, and leaves them "without guile in their mouths;" and "without fault before the throne of God." It is now a solemn truth that "The hour of God's judgment is come." "We are dwelling in a grand and awful time." As in Israel's atonement, none could find mercy except those who afflicted

their souls; so now, no one can hope for mercy, or to be judged worthy of everlasting life, except they make a thorough confession to God of all their sins.

As Christ has died for the redemption of the transgressions that were under the first covenant, he must have to do with those confessions that were made under that covenant. Where would be a more proper place to locate this work than in the time of judging the righteous dead? Several years of this judgment have already rolled away. The judgment of the dead saints is fast being brought to a close. How soon will the judgment commence on the living? How soon will the scrutinizing look of the Judge pierce us through and through, and disclose the secrets of our souls? These are solemn questions that we should each carry home to our own hearts. The scenes of the great drama of earth are fast winding up. The court of heaven is already in session. Brethren and sisters, we each have a case to look to. Our suit is pending. We know not how soon it may be investigated. Who is your counsel? Have you applied for the best one? It is Jesus. Are you all ready? If you have any wrongs about you, the Counsellor will not hide them. We cannot bribe him. If we are conscious of guilt in our own hearts, "God is greater than our hearts."

Our counsellor has notified us that we are in danger. He will *speak* us out of his mouth (drop our cases) if we do not manifest more interest. "Be zealous therefore and repent," is still a solemn admonition to us. How many of us have heeded it? How many of us have opened wide our hearts, and felt truly that we were supping with Jesus? If we have felt it, is it our position now? We are nearer the day of decision on our cases than when we first heard this counsel. Are we better prepared than then for the event? Time is fast rolling on. With the speed of a solar ray we are borne on to the point where our judgment will be passed. Are we fitting ourselves with fastings, weeping over sin, and heartfelt confession to God, for that hour? The world is running mad with its busy cares. With them it is one constant scene of *hurry! hurry!* as they are borne giddily on. The time was a few years past when men had time to read and meditate between the hurrying seasons, as they were called; but where is that time now? I have not time, is the reply often made to us when we ask people to read on these solemn truths in which alone is salvation now. The last opportunity is now offered for them to secure a passport to endless bliss. The time is short. A little longer delay to see if some of them will not repent; but they have not time to think of heaven, to repent and prepare to meet God. They will have plenty of time soon, but alas! it will be too late.

But brother, how is it with you? You are living among this class of people. Are you drinking into their spirit of *hurry*? Are you so hurried that you have not time to spend a few moments every day, and several times in the day in the closet? Are you in such a hurry that you can rush on and drown yourself in cares, and not take time to read, to meditate, and struggle before the Lord for victory? Do you presume to rush into the perplexing scenes of this world without the testimony that the Lord by his Spirit is with you? If so, then you have not heeded the testimony of the Counsellor; you are not zealous in the cause of the Lord. As we are being borne swiftly down the stream of time, does eternity actually *seem* nearer? or does the coming of Jesus seem far away? Do you feel in your soul that God has placed great responsibility upon you, in that he has permitted you to see the last saving truth for the people, and that you are one through whom the light must shine to the world? You are accountable to God whoever you are, for your time, your means, your talent; and if you do not realize it, get the eye-salve, that you may see your duty and be zealous in the cause of the Lord.

You say, perhaps, I have tried to arise. Be not discouraged. The Lord has never said, Seek ye my face in vain; but he has said, in the very day we seek him with all the heart he will be found of us. The Lord help us to arise and arm ourselves for the coming conflict.

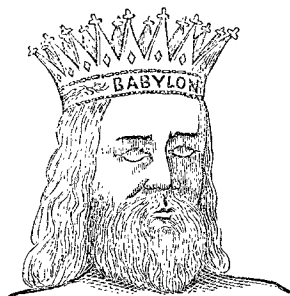
Waukegan, Iowa, Oct. 25th, 1867.

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, NOV. 19, 1857

SYNOPSIS OF THE PRESENT TRUTH. No. 2.



THE HEAD OF GOLD.

TWENTY-SIX centuries ago was founded the Babylonish empire by Belshazzar, otherwise called Nabonassar, and known in Scripture as Baladan. Isa. xxxix, 1. B. C. 747. It arose from the ancient empire of the Assyrians, founded by Nimrod, [Gen. x, 9, 10,] which had governed Asia for about thirteen hundred years.* Having reached the summit of its greatness and glory under Nebuchadnezzar, who overran Asia Minor, Phœnicia, Egypt, Syria and Palestine, † it became connected with the people of God, as an instrument in his hands for their punishment and is hence introduced into prophecy.

In the year B. C. 606, Jeremiah prophesied of the coming of Nebuchadnezzar against Judah and Jerusalem, and the captivity of seventy years that was to follow. This accordingly came to pass. In the same year, Jerusalem was taken and many of its inhabitants carried away captive to Babylon. Among these were Daniel, Hananiah, Mishaël and Azariah.

A revelation of the world's history now opens. A succession of events is unfolded, reaching down to our own time, and a little beyond, which has employed the pens of all historians from that day to this, and will continue to employ them till the great consummation of all things. Here then let us commence to note these events as they transpire along the course of time; having the assurance that the same lamp of prophecy which at this point shines so full upon our path, will light us all the way.

Nebuchadnezzar ascended the throne of Babylon on the death of his father Nabopolassar, B. C. 605. ‡ In the second year of his reign, as related in Dan. ii, he "dreamed dreams wherewith his spirit was troubled and his sleep brake from him." The magicians and astrologers having failed to comprehend the matter, it was revealed to Daniel, and he made known to the king the dream and the interpretation thereof. He stated to him a fact which is a source of rejoicing to God's people even to the present day; namely that there is a God in heaven that revealeth secrets, and maketh known what shall be in the latter days. He told him that he had seen a great image whose brightness was excellent, and form terrible; that its head was of fine gold, its breast and arms of silver, its belly and sides of brass, its legs of iron, and its feet part of iron and part of clay. A stone cut out of the mountain without hand smote the image upon the feet (this point we shall notice particularly hereafter) and the iron, clay, brass, silver and gold were dashed in pieces, and like the chaff of the Summer threshing-floor, were blown away. In the interpretation which follows, the Prophet addressed the king with these words: "Thou O king, art a king of kings; for the God of heaven hath given thee a kingdom, power and strength and glory . . . Thou art this head of gold."

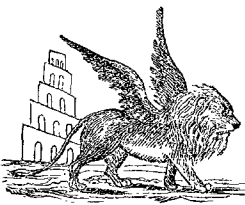
This is enough. We now know that the image which the king saw, was a symbol of earthly governments, and that he (or the kingdom which he represented,

the king being here put for the kingdom) was the first of them, for, said the Prophet, referring to his kingdom, power and strength and glory, "Thou art this head of gold." Thus clearly, with dates and starting points all well defined, are we set upon the track of truth.

Nebuchadnezzar reigned forty-three years. He was succeeded by his son, Evilmerodach, who reigned two years. Evilmerodach was followed by Neriglissar, who reigned four years. He was succeeded by Laborosoarchod, who being put to death after nine months, his reign is not counted in the Canon of Ptolemy. This brings us to the reign of Nabonadius, who is the Belshazzar of Daniel. He reigned seventeen years. ||

In the first year of Belshazzar, Daniel had a dream and vision of his head upon his bed, [Dan. vii, 1,] in which were revealed the same essential events as set forth in the image shown to Nebuchadnezzar. He saw the four winds of heaven strive upon the great sea, (the sea denoting peoples and tongues, and the four winds, wars and civil commotions among them, Rev. xvii, 15) and four great beasts came up diverse one from the other. The beasts are declared plainly to be four kings (or kingdoms) which should arise out of the earth. Verse 17.

The first was like a lion, having eagle's wings, representing the first universal or Chaldean empire, the same as the head of gold. Daniel beheld till the wings thereof were plucked and it was lifted up from the earth, and made stand upon the feet



as a man and a man's heart was given to it. Verse 4. On this verse Scott has the following note:

"The Chaldean empire as advanced to its summit of prosperity under Nebuchadnezzar, and as declining under Belshazzar, was intended by this beast. The lion was an emblem of Nebuchadnezzar's courage and success in acquiring the dominion over his neighbors; and perhaps of his superior generosity and magnanimity, with which he ruled over the nations. The eagle's wings denoted the rapidity and unabated vigor with which he prosecuted his victories. But as the Prophet saw this, he observed 'that the wings thereof were plucked.' After the death of Nebuchadnezzar, the Chaldeans made no more conquests; several of the subjected nations revolted; the Medes and Persians soon began to straiten them; till at length Babylon was besieged and taken, and so that monarchy was terminated. No longer did this beast appear rapid in conquest as an eagle, or courageous and terrible as a lion; but it was changed as it were into a human creature; it 'stood on its feet as a man, and had a man's heart given to it.' After Nebuchadnezzar's death, the kings of Babylon became less terrible to their foes and subjects, and more cautious, and even timid; till at length Belshazzar shut himself up in Babylon, not daring to face Cyrus, as a man would not venture to face a raging bear, which a lion would despise."

Gold is the noblest of metals, the lion the noblest of animals; so the Chaldean was the noblest of earthly governments: not indeed in the duration of its existence or the extent of its dominion, but in its grandeur and glory. Babylon, its renowned metropolis, became under Nebuchadnezzar one of the wonders of the world. But like the transient dream which soon vanished from the mind of the king and was forgotten, and like the empty metal of the lifeless image, so empty was all this earthly glory and so soon to pass. While the kings of Babylon were rolling in luxury within its impregnable walls, in the broad regions round about was God marshaling his agents by which great Babylon, "the glory of kingdoms, the beauty of the Chaldees' excellency" was to be brought even with the dust. Isa. xiii, 19. Everything was done which human wisdom could devise for its preservation; but God's appointed time for its fall was approaching. His people were held captive by that arrogant power; and he had declared that when their seventy years were accomplished, he

would punish that nation and the king of Babylon. Those years drew near their termination; and it was not, neither is it, in the power of human wisdom to frustrate his decrees.

(To be Continued.)

Combination against the Sabbath—Mr. Fillio and the Spiritualists.

Since the publication of the review of Mr. Fillio, a pamphlet has been placed in our hands, entitled "Design and tendency of Modern Spiritualism upon Revealed Religion. Delivered in Battle Creek, Michigan, May 8, 1853." His text is, "By their fruits ye shall know them." In this pamphlet he states eighteen articles of the "Theology of Spirits," which stand in opposition to God's word, or "Revealed Religion." The last is as follows:

"XVIII. The law of the Sabbath is of no binding force, and its observance ought to be disregarded."

This follows from the rejection of the Bible as the rule of duty; and the "mediums" and "seers" pay no more regard to the Sabbath than any other day.—Many "circles" devote it to rapping, dancing, and card-playing; and in their writing there is not the least reference to its sanctity."

By this comment on the teaching of the "spirits," Mr. Fillio places a disregard of "the law of the Sabbath" as a consequence of the rejection of the Bible. Yet he professes to believe the Bible, while he teaches that the very institution of the Sabbath was "peculiarly Jewish," and that "the law of the Sabbath" is not binding. In a course of five lectures on the subject he made "not the least reference to its sanctity;" and at other times he has preached that there is no sanctified time in this dispensation. "By their fruits ye shall know them."

His synopsis of the spiritual creed is as follows:—
"Such are the religious views inculcated by the 'Spirits.' From the 'Great Harmonia' of A. Davis, down to the last of these productions, their 'communications' are filled with the most loathsome infidelity. No creation—no depravity—no conversion—no Divine Redeemer—no atonement for sin—no miracles—no word of God—the Bible a source of corruption—no devils—no hell—no resurrection—no day of judgment—Christianity a curse—ministers hypocrites—down with the churches—down with all civil governments—down with the Sabbath—down with every thing that is lovely, and fair, and of good report."

We stated in our review of his no-Sabbath-lectures that in his lectures was laid the foundation of infidelity; but we were not aware that he had already given such a description of his couperes with whom he has joined in the cry of "down with the Sabbath." A few passages may be read to profit in connection with his text:—

Rom. ii, 21-23. "Thou therefore which teachest another, teachest thou not thyself? thou that preachest, a man should not steal, dost thou steal? Thou that sayest, a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God?"

Rom. xiv, 22. "Happy is he that condemneth not himself in that thing which he alloweth."

We hope that those who regarded his lectures with so much complacency will consider well their "tendency against revealed religion," and now "keep the Commandments of God, and the Faith of Jesus."—Rev. xiv, 12. J. H. W.

TOBACCO.

Some profess to find in the words of the Saviour in Matt. xv, 11, a warrant for the use of this "filthy weed." To such we would say that it is never allowable to make a general application of a scripture that is particular in its teachings, when such application conflicts with other scriptures. By reading Matt. xv, 1-20, it will be seen what superstitious traditions of the Jews the Saviour was correcting. To turn this in favor of the use of tobacco is no less an abuse of the scripture than to turn it in favor of drinking whisky or rum. Will alcohol defile the man, when taken "into the mouth?" The drunk-

*Prideaux's Connection, Vol. i, p. 60.

†Butler's Hist. p. 22.

‡Bliss' Anal. Sacred Chronology, p. 123.

||Prideaux's Con. Vol. i, pp. 132, 133.

ard in the filth of the gutter might refer to Matt. xv, 11, just as well as the tobacco chewer or smoker. But God's word checks all such caviling, by declaring that drunkards shall not inherit the Kingdom of heaven. 1 Cor. vi, 10. Many other scriptures speak to the same intent. Any individual that would uphold such a filthy and unnatural habit by the words of the Saviour, shows a great lack of discrimination, and perhaps of conscientiousness.

It has been said that it is allowable for a drunkard's wife to speak strongly against ardent spirits, and a fugitive against slavery. In like manner I may be permitted, with an experience of nearly fifteen years to speak thus plainly on this subject. A few questions I would propose to those who yet indulge their unnatural appetites.

1. Do you use tobacco with a fervent desire and an expectation to glorify God by it? 1 Cor. x, 31.

2. Can you "cleanse yourselves from all filthiness of the flesh and Spirit," and still indulge in the most filthy habits? 2 Cor. vii, 1; also Rom. xii, 1, 2; James i, 21.

3. Can you gratify an inordinate desire for that which is wasteful, filthy, and injurious to body and mind, and yet obey the injunction to "keep yourselves from idols?"

Some say, "I am not a slave to tobacco; I can do without it just as well as not." Such have no excuse for its use; they are more guilty than any other class of tobacco users. But others say, "We cannot do without it; we cannot work nor think if deprived of it. Such have offered a good and sufficient reason why they should break off a habit which thus, according to their own confession enslaves both body and mind. If your enemy or the enemy of truth should steal your tobacco he would disarm you and disqualify you for serving the truth in any capacity.

A very zealous Methodist once told me he could not enjoy any meeting, however good, without his tobacco. I asked him if he enjoyed his tobacco out of meeting. He confessed he did. The conclusion was unavoidable that his tobacco was the chief source of his enjoyment. And this is but the experience of all tobacco users. Thus their strength is in their tobacco. But David said the Lord was his strength. Then let us all "be strong in the Lord."

J. H. W.

MEETING WITH THE DISCIPLES.

BRO. SMITH: Some weeks since, Bro. Wheeler preached a number of discourses at the Disciples' house in Lancaster, Erie Co. N. Y., which had the effect to call forth an appointment from a Disciple preacher on the Sabbath question. At the time appointed I found myself at liberty to attend, but learned that the minister had preached his promised discourse a week previous to the time appointed. However, another preacher was present, and I remained to hear on another subject.

The Disciples have, from their very first introduction in this part of the country, stoutly advocated the no-Sabbath doctrine. You may therefore conceive something of my surprise, when, at the close of their Sunday school, the minister gave out a hymn commencing:

"This day belongs to God alone,
This day he chooses for his own;
And we must neither work nor play,
Because it is God's holy day."

To hear those who have repeatedly affirmed that there was no holy time under the gospel dispensation, and could not be all over the habitable surface of this revolving globe, now teaching the young that Sunday is God's holy day, might well produce astonishment. I could scarcely help wishing to revise the next verse, for their use, as follows:

'Tis well to have one day in seven
To think of God and Christ and heaven;
Since God divorced his day of rest,
We take the day the Popes have blest.

The discourse was on the subject of man's nature and destiny. The speaker made a very just distinction between destruction and annihilation, but repre-

sented his opponents as teaching that the wicked will be annihilated, whereas we only affirm that they will be burned up root and branch, and be ashes under the feet of the righteous. If this is true, (and who will deny it, since the word of God affirms it,) they certainly will have no conscious existence, unless ashes have. As persons they will not be, i. e. they will not exist; but this is not saying that their dust will not exist.

He proceeded to affirm that "man is a triune being," consisting of body, soul and spirit. I never heard a Disciple confess faith in the doctrine of the trinity; but why not, if man consists of three persons in one person? especially, since man was made in the image of God? But the *image* he said, was a moral likeness. So man may be a triune being without proving that God is. But does he mean that one man is three men? I might say that a tree consists of body, bark and leaves, and no one perhaps would dispute it. But if I should affirm that each tree consists of three trees, the assertion would possibly be doubted by some. But if all admitted that one tree is three trees, I might then affirm that there were ninety trees in my orchard, when no one could count but thirty. I might then proceed and say, I have ninety trees in my orchard, and as each tree consists of three trees, I have two hundred and seventy. So if one man is three men, you may multiply him by three as often as you please. But if it takes body, soul and spirit to make one perfect, living man; then separate these, and the man is unmade.

He defined soul as signifying animal life, and said that beasts have soul and body. Consequently he did not claim immortality for the soul, but for the spirit. And to prove that the spirit of man is not the breath of life, he quoted some passages where the word is used, in which it will not do to substitute breath; such as unclean spirits, unclean breaths, &c. He seemed to forget that no one definition will in all cases, answer for either soul or spirit, as used in the Bible. It still remains a fact that soul, in its primary use, includes the whole person; (Gen. ii, 7;) and that the spirit of man, in its first sense is the breath of the spirit of life, which God breathed into his nostrils. See Gen. vii, 21, 22. Job xxvii, 3. He affirmed that "spirits are never said to die." He must have forgotten, just here, that beasts have a spirit as well as man; so that if this argument proves the immortality of man, it proves that of brutes also. It is not strange that the spirit of man is not said to die, for the term is seldom used as signifying anything that has life, but generally means the life principle in man. Sometimes it means the whole man; as, "The spirits of just men made perfect," means just men made perfect, soul, body and spirit, in the resurrection state. But the spirit can fail if it cannot die. The Lord says, I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. Isa. lvii, 16. Here spirit is used in the singular number, for all have one spirit—"all have one breath." And should this spirit fail, as a consequence, all the souls that God has created would fail also.

In speaking of what Jesus said to the thief upon the cross, in order to show that the term *to-day* could not qualify *I say unto you*, he said that, in the Greek, *to-day* begins with a capital letter, and that the sentence is marked as a quotation. Now I have often said that punctuation is not inspiration. If I am mistaken, I wish to be corrected. Were the Greek Scriptures first written without points, and wholly in capital letters? If so, what sort of proof are the capitals and quotations in a modern Greek Testament? Does it approach any nearer to inspiration than the same thing in English?

But the most outrageous thing of all was, he branded our views as "Sadduceism." The Sadducees say, there is no resurrection, neither angel or spirit. Now did he not know that we give more prominence and importance to the resurrection than any other people? Certainly he did. Did he not know that we believe in angels as ministering spirits,

and also that the spirits of devils are working miracles all over the land? He understood this well. Why then the charge of Sadduceism? Simply because we do not hold the popular notion of man's immortality.

But I would not be severe. The man is of a mild and gentle turn, and seems quite candid. And I should really expect him to embrace the truth, were it not for the overwhelming influence against it, with which he is surrounded. In one point, if no more, he is far in advance of professed Christians generally. He sees no propriety in attempting to sustain earthly governments, while we are looking for a kingdom which will overthrow all these as usurpers. God bless the man with the light of present truth.

R. F. C.

PRAYER.

I HAVE thought much of late on the important duty of prayer. Jacob wrestled in prayer until the breaking of the day, [Gen. xxxii, 26,] and said, I will not let thee go except thou bless me. The answer is, Thy name shall be called Israel, for as a prince hast thou power with God and with men, and hast prevailed. Elijah prays and there is no rain for three years and six months. James v, 17. Again he prayed and the heavens gave rain. At the house of Mary where the church were praying, prayer was so effectual that the angel of God comes down and the prison gates are opened and Peter goes free. Acts xii, 7. Our Saviour prays until he sweats great drops of blood and an angel comes down to strengthen him. Luke xxii, 43. He prayed, saying, Father, if thou be willing remove this cup from me, nevertheless not my will, but thine be done. Here commences the shedding of his blood by which atonement will be made for all that truly repent, and here no doubt the Saviour would have died had not the angel of God come to strengthen him, and thus the cup of his sufferings did not pass until he hung upon the cross and said, It is finished. That this is the object of our Saviour's prayer is clearly proved by Heb. v, 7, which says, Who in the days of his flesh when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. He is our example in prayer, and is touched with the feeling of our infirmities, therefore he will make a way for our escape, in every trial till our work is done. Let us therefore come boldly to a throne of grace that we may obtain mercy and find grace to help in time of need.

JOHN BYINGTON.

Union City, Mich., Nov. 3d, 1857.

Watch and Pray.

WHEN does Satan get the advantage over me and lead my heart away from God? When I neglect secret prayer. When do worldly thoughts and desires rule in my mind, and thus crowd out thoughts of God, and holiness, and heaven? When does temptation assail, and overcome, and darkness cover the mind, and despair fill the heart? When is family worship a mere formal ceremony? When am I impatient under opposition? When do I neglect duty and conform to the world around? When I lack a prayerful frame of mind. When I cease to watch and be sober. When is the Bible to me a sealed book? When I read it without prayer.

When is the word of God precious and sweet to my soul? When I read it, praying, "Open thou mine eyes, that I may behold wondrous things out of thy law." When does light, and joy, and peace attend me? When do the heavens smile to me with gladness, and all the promises of God become to me yea and amen? When do I subdue self and gain an easy victory over besetting sins? When is my conversation free from guile, and my hopes and evidences bright, my head clear and my heart joyful and free? When can I diffuse a good and healthful influence around? When am I patient and compassionate towards those that oppose the truth, and when does success crown my efforts? When does my faith reach forward to the resurrection of the just with assurance of hope? When I watch and pray.

JOSEPH CLARKE.

Portage, Ohio.

"THE LIFE—THE TRUTH—THE WAY."

Thou! who unseen didst guide my youth,
In pleasant paths of wholesome truth—
And when I turned away
Rebellious—to the world—to find
Food for a discontented mind—
And e'en forgot to pray—

Preserver! thou who ne'er forsook
Me in my wandering ways—nor took
Just vengeance on me then—
O hear the prayer I raise to thee!
And even now forget not me—
O guide me forth again.

Forgive my base ingratitude,
O thou most mighty—thou most good—
Bear with me once again.
A wicked, fearful child of clay,
I at thy feet most humbly lay
The talent thou hast given.

All unimproved, dehailed it lies,
Too wretched for thy sinless eyes—
I with a broken heart
Come—for I've nowhere else to go—
Earth's brightest visions end in woe—
E'en pleasure hath a smart.

At th' eleventh hour I come to thee—
O Father, cast me not away—
Sick, heavy, faint, I come;
Through all my life thou'st watched o'er me;
But blind, I knew not that 'twas thee—
O Saviour, take me home!—*Sol.*

LETTERS

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

From Bro. Sperry.

BRO. SMITH: Since coming West, the subject of the Third Angel's Message has been of deep interest to me. When I look at the disappointment of 1844, being led as we were to that time, and then left to the temptations and buffetings of the enemy, not knowing where we were, and feeling like asking as did ancient Israel, "Wherefore has the Lord led us out here to perish?" taunted with jeers by some, and pitied by others who thought it a rash move; feeling as did Israel while at the waters of Marah, the Lord sent us the Third Angel's Message, when we could best appreciate and recognize it, which lighted up our pathway and gave us a lively hope in the Advent faith.

I look at the rise of the message, the efforts put forth to get out the thrilling testimony, also the gathering of the few at the first conference, and contrast it all with the present means for getting out the truth, and feel an assurance that this is the Lord's work and not man's. While the inventions of this age facilitate the works and affairs of men, the work of God will not, or should not, lag behind. With interest and courage I see the work, as to its course, is in harmony with the prophecy, i. e., ascending from the East. I am thankful to see what it has done in the West.

When I see and hear those who after hearing this Message receive and rejoice in its glorious truths, exclaiming, "How long since you have seen these truths? and why has not this reached our ears before?" it makes me feel like pressing onward, knowing that there are still others who would rejoice could they hear. "And how can they hear without a preacher; and how can they preach except they be sent." But who is sufficient for these things? Who are willing to take their lives in their hands, and leaving all, go forth without the camp, bearing the reproach, trials, and conflicts, and rejoice in the privilege of suffering for Christ, that when his glory shall be revealed they may be glad with exceeding joy.

I feel like putting forth my feeble efforts for the spread of this truth. Although I have not seen all that I would have been glad to, yet I have been free and made to rejoice in trying to present the truth to hungry souls in the West.

"Let me but know where'er I roam
That I am doing Jesus' will,
And though I've neither friends nor home,
My heart shall glow with gladness still."

It is temptations, conflicts and trials that work experience which gives us a firm hope. We are apt

to do as did Israel, when we come to trials, and ask, "Is the Lord among us?" and feel like turning back into Egypt. The Lord wants us to have a higher estimate of eternal life than to sell it for a little "mess of pottage," or to give it up, because of a few trials and conflicts. May the Lord give us the spirit that Paul had when he said, "Who shall separate us from the love of God?" Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake are we killed all the day long, we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us;" and added, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii, 35-39.

Our eyes need anointing that we may better understand the work of God, and what it takes to purify us and make us fit subjects for the kingdom. Light shines the best when in a dark place; virtue is the most brilliant in the midst of afflictions. We cannot know our virtues unless tried by opposite means. We do not know what patience is, without tribulation; for the Word tells us that tribulation worketh patience. "Couldst thou discover benevolence if there were no sorrows to be soothed? What were power without an enemy? or mercy without an object? The characters of God were but idle, if all things around him were perfection. And virtues might slumber on like death, if they lacked the opportunities of evil."

May the Lord help us to understand our calling. There is no reward in suffering for our faults; but says the Apostle, When ye do well and suffer for it and take it patiently, this is acceptable with God. And when we suffer for Christ's sake happy are we, for hereunto were we called; because Christ also suffered for us, leaving us an example, that we should follow in his steps. 1 Pet. ii, 20, 21. Do not let these things pass hastily from the mind. Again Paul instructs us not to be moved from our faith by afflictions, "for yourselves know that we are appointed thereunto, for we told you before that we should suffer tribulation." 1 Thess. iii, 34. "Yea, and all that will live godly in Christ Jesus shall suffer persecution," for which we ought to rejoice that we are worthy to suffer for Christ's sake. But alas! how poorly qualified we are to glory in bearing reproach for Christ's sake. We will not suffer patiently even for our faults; and especially feel ourselves much hurt and murmur if we do not get applause when we do well, instead of patiently bearing buffetings for it, and counting reproaches greater riches than the treasures of Egypt. And instead of being kind to the unthankful and evil, and heaping coals of fire on our enemy's head, by feeding him, a flame of enmity and hatred is kindled in our own bosom, and we are overcome of evil, instead of overcoming evil with good, and we are led to see our poverty and destitution of the righteousness of Christ, or white raiment.

It is often repeated that "Here are they that keep the Commandments of God and the Faith of Jesus." It does not say, Here are they that acknowledge them, but *keep* them. We cannot know that we possess the spirit of them until tested by the presentation of objects, which are of an opposite character. We might think ourselves in possession of much of the love of Jesus, when we love every one because every one loves us; but let any one hate us and spitefully use us, then we shall know how much we have of the Faith of Jesus.

We have reached a time, definitely so, when it is not enough to say, Lord, Lord, only, but we must practice and *live* by every word that proceedeth out of the mouth of God. It is not enough to refrain from labor on the Sabbath, but it should be our delight to remember to keep it holy, and not speak our own words. It is not enough that we go to meeting to make resolves, or for a mere flight of feeling, but we should realize that these resolutions are vows made

unto God, and not to man, to be carried into practice during the week; and we should seek for a deep feeling and preparation of heart to follow the Lamb whithersoever he goeth, and to do or suffer the will of God.

A man's profession is good for nothing, unless he reforms by practice. Our leaving the world or nominal church will make us no better, unless we reform. Alas! how much profession, but how little vital godliness practiced. We often see ourselves in the gospel glass, but go away and soon forget what manner of persons we are. When will we reform? I hope all will read carefully the piece in No. 25, headed, "Christian activity to be aroused," especially the first sentence, and see if we have reformed in these things with which they charge themselves guilty. If we were not guilty of some of these things we never should have merited the rebuke from the faithful and true Witness.

How long will we suffer ourselves to be overcharged with the cares of this world? How long will we suffer the love of the world to choke the word? How long before we learn that when cares press most, we should watch and pray most? But alas, we pray the less, and the Spirit is grieved and hurried away. If we contend that all we do is necessary and cannot be avoided, why is there not more supping with Jesus and he with us? Why do we have to confess when the hurry is over, that we have been on the back ground? A religion that is governed by such circumstances, I fear will not stand the coming storm. May God help us to reform before we are spued out of the mouth of God.

O that we could realize that the judgment is set, and for every idle word a book of remembrance is kept, and when we jest or joke, feel that the books are open. And while in the field or in the shop, or engaged in domestic affairs, buying or selling, know and realize that "thou God seest me." And when talking privately about a brother or sister, remember that God will bring every secret work into judgment, and that our religion is vain when we do not bridle our tongue; for when we speak evil of a brother we speak evil of the law, and judge the law. How? Because the law says that we must not do it, and when we do it, we put the law under our feet, and become its judge. The Lord grant that there may be less judges, and more doers; for the Apostle says, Thou art not a doer, but a judge. If the Bible be our creed, let us live by it, and walk more faithfully in the narrow road, the only one that leads to eternal life. And while the last act is being performed in the plan of salvation, let us make haste to search out our sins, put them away, and get on the whole armor which we shall need for the coming conflict before us. Let us bare our faces to the storm and not give the battle over until we reach the gate, when the crown and diadem will be given to those "who turn the battle to the gate."

Yours striving for victory.

C. W. SPERRY.

Round Grove, Ills., Nov., 1857.

From Bro. Holt.

BRO. SMITH: I am not a little comforted to hear of the prosperity of the church of God, and the progress of Bible truth in different portions of the vineyard of the Lord, through the columns of the *Review and Herald*. Although the progress of the present message containing the Commandments of God and the Faith of Jesus, progresses slowly, we feel assured that every victory it now gains will be eternal.

If the Laodicean church strictly and universally heed the counsel of the faithful and true Witness, they will be a peculiar people indeed. They will be the children of Abraham, who left all to obey the voice of God, and went out not knowing whither he went. They will walk by faith, and not by sight, and willingly offer upon the altar of sacrifice, the dearest thing which they hold on earth, and give glory to God as they see the smoke ascend upward to the throne of heaven. They will be like Moses who forsook Egypt with all its treasures, not fearing the

wrath of the king, but had respect unto the recompense of reward. Like Caleb and Joshua who followed the Lord fully, and brought back a good report from the promised land, and said, We are able to go up and possess it. Like Gideon's army of picked men, who took the camp of Midian; and like David, who in the name of the God of the armies of Israel, slew Goliath and put to flight the Philistine host, and was a man after God's own heart. And in conclusion, they will possess the faith once delivered to the saints, and be imitators of the multitude of worthies spoken of by Paul in the eleventh chapter of Hebrews. They will be heirs of God and joint-heirs with Jesus Christ. Yes, they will have power over the nations, and sing the song of Moses and the Lamb on the sea of glass before the throne of God, ere long.

How cheering the thought that our journey is almost at an end. The last battle will soon be fought, and the last victory won. God will soon turn the captivity of his people, and the cities of the nations will fall, and the last trump awake the righteous ones that sleep in Jesus, when the shining hosts of heaven will gather, and bring them with shouts of victory over death and the grave, to their eternal home. I would like to be there and see that holy and happy throng, and to hear their sweet songs of praise to God and the Lamb.

G. W. HOLT.

Bloomington, Ohio, Oct. 31st, 1857.

From Bro. & Sr. Edson.

BRO. SMITH: We feel thankful for the *Review*, and the Bible truths that it contains; and we mean to take heed to its admonitions and warnings. Praise the Lord that he has raised up some in these last days to publish and send out the weekly visitor to warn the world of its final doom, and to strengthen and encourage the lonely saints on their pilgrim journey to Mount Zion. Our prayer is that the Lord will help and sustain you under all the trials and perplexities that you have to meet, and that you may be instrumental in the hands of God in bringing souls to a knowledge of the truth.

Dear brethren and sisters, let us be patient unto the coming of the Lord. We have not followed cunningly devised fables in embracing the doctrine of the speedy coming of our Saviour; but we have a sure foundation whereon to rest our hope. We have the prophets and apostles, and Jesus Christ is the chief corner-stone. May the Lord help us as a people to ever stand upon that sure foundation, the word of God, and square our lives by its teachings.

We do praise the Lord for his goodness unto us, that he did not leave us unto ourselves while in a lukewarm state; but he has given us the message to be zealous and repent. We mean to heed the admonition. We want everything removed from the door of our hearts that bars Jesus out, that he may come in and sup with us and we with him. We mean to be overcomers, for the promise is that such shall inherit all things.

Pray for us, that our faith fail not in this dark and trying time; that we may endure to the end and be prepared to stand on Mount Zion. We mean to be there.

Your brother and sister striving for the kingdom.

MARSHALL EDSON.
MARIA EDSON.

Ashfield, Mass., Oct. 31st, 1857

From Bro. Haskell.

BRO. SMITH: I can say, Blessed be the name of the Lord for his tender mercy in showing me the way in which I should go. Two years ago I received a few books and some papers from my friends in Green Spring. From those I learned that I was living in rebellion to that Father in heaven who is better unto us than any earthly parent. From the light of those papers and books, the advice of our friends and our Bible, my companion and myself commenced keeping the Sabbath. It was a heavy cross for us. There was not a brother within sixty miles of us; but as time has rolled on, the message has gone forth, and now within six months, societies have sprung up, and there are brethren and sisters within eight miles of

us. I feel that the word of God will prevail. Let us pray the Lord to send more laborers into his harvest.

I am not sorry that I have taken a stand to do the will of him who has done so much for us. What promises he has given us! If we are faithful and keep his Commandments there is laid up for us a crown of glory that fadeth not away.

Yours in hope of a better inheritance.

SAMUEL HASKELL.

Marion, Ohio, Nov. 1st, 1857.

From Sister Thompson.

BRO. SMITH: I feel that I am a pilgrim and stranger here, having no certain dwelling place; but I am seeking a city that is out of sight. I feel that I am one of the most unworthy of earth, and often get discouraged. The past season has been one of trial and disappointment, and if it was not for the promises of God I could hardly endure the roughness of the way; but I still have a desire to go through with God's dear people to the kingdom.

It oft times rejoices my heart to think of the future. The truth looks precious to me. When I look around and see the pride of the professed church, my soul is sick, and I am led to ask the Lord to make me humble and lowly in heart. I want that religion that will stand the test in the great and terrible day of the Lord. There is a great deal said about hard times for money, and the cry is, Gold! gold! but I desire the gold that is tried in the fire, and the eye-salve, and white raiment, that when the Saviour comes I may be ready to meet him in peace. I realize that there is a work before me to get ready, and desire the prayers of God's saints.

Your unworthy sister.

A. O. THOMPSON.

Wilna, N. Y., Oct. 23d, 1857.

From Bro. Tuttle.

BRO. SMITH: It is with a thankful heart that I would acknowledge the weekly reception of the *Review*, which is a light shining in a dark place; yet the darkness comprehends it not. "Light is sown for the righteous," and "the path of the just is as the shining light, that shineth more and more unto the perfect day." Well, this is what I expect.

I have felt thankful to see with what readiness the faithful brethren have met the invitation from Bro. White, to help in establishing the press. Then I think, what have I done? What have we done as a church, in the vicinity of Lorraine and Ellensburg? In what No. of the *Review* were there two or three hundred dollars received from this church for so glorious a work? Well, I think, there was no receipt of it, from the fact that it was not sent in. But why this fact? I, with the rest must try and answer this question to satisfy our conscience in the fear of the Lord. We have been a favored church, but for some cause have reaped sparingly. I would express my unfeigned thanks to the faithful ministers of the word of the Lord for their untiring zeal for us. Especially would I remember our much beloved brother Samuel W. Rhodes, who has had more than a father's love for us, coming and going, mostly at his own expense. Well, I will not merely confess, but try and forsake past errors; and while we are left without a watchman for a while, try and profit from what we have been taught. For one I can say, I still love the truth, and I mean it shall appear in my daily walk as well as word.

When I commenced to write I thought of saying a few words relative to Bro. White's article on Sabbath-keepers' children. I am afraid some will pass it by as a common place thing, not applying to them. Parents, I feel it belongs to every one of us, though it be cutting. We must receive it, and try and profit by it. I would advise you to keep those papers by themselves and read them often. They are the 14th, 15th, and 16th Nos. of Vol. x. If you want to make any apology to your neighbors for restraining your children from wicked companions, read that article to them. If you are taunt-

ed by the school teacher, with your children's being too good to send to school, read that article in reply. Let them know there is something more required of God's people than letting their children go astray as soon as they are born, like the wild ass' colt. I thank the Lord for his faithful servants that will not shun to declare the whole counsel of God.

ABEL TUTTLE.

Sandy Creek, N. Y., Oct. 21st, 1857.

From Sister Sharpe.

DEAR BRETHREN AND SISTERS: Although a stranger to you in person, still I feel that in the love of God we are not strangers; for I can truly say that I love the dear Saviour who bled and died on mount Calvary to redeem us, and I love all the saints who are trying to keep the Commandments of God and the Faith of Jesus.

It is but a few months since I commenced keeping the Sabbath. It was under the preaching of Brn. Holt and Cornell that I saw my poor, blind and naked condition, and that I was trampling God's holy Sabbath under foot every week; and I resolved to turn and repent of my sins, and take heed to the warning of the faithful and true Witness.

I feel to bless the Lord for all his goodness and mercies towards me, although my parents, and many that are near and dear to me by the ties of nature, are opposed to the truth; still I thank the Lord that I am not all alone, for my husband is with me, and he is very zealous for the cause of truth.

I am truly sensible that I need a deeper work of grace in my heart, and more of the faith that works by love. I feel determined to try by God's grace assisting me, to be up and doing while it is called to-day, for the night cometh when no man can work.

Brethren and sisters, let us be faithful a little longer, and strive to overcome. Christ has said, "To him that overcometh will I grant to sit with me on my throne, even as I overcame and am set down with my Father in his throne." Rev. iii, 21. Let us gird on the whole armor of righteousness, and fight manfully the battles of the Lord, that we may come off conquerors and more than conquerors through him that hath loved us. 1 Thess v, 8.

Yours striving for the kingdom.

SARAH F. SHARPE.

Green Spring, Ohio, Nov. 1st, 1857.

SISTER Hannah Briggs writes from Blenden, Mich., Oct. 23d, 1857: "I have been trying to search my heart and prepare to meet a heart-searching God. My prayer is that I may so live as to recommend the religion of Jesus by a well ordered life and conversation. I can say with the Psalmist, My heart and flesh cry out for the living God; when shall I come and appear before God? My flesh longeth for thee in a dry and thirsty land where no water is, to see thy power and thy glory so as I have seen thee in the sanctuary. It is five years last April since I commenced keeping the Sabbath of the Lord; though I have had the privilege but a few times of meeting with those of like precious faith, yet those seasons were precious.

"I am constrained to believe that judgment has indeed begun at the house of God, and that we shall soon see that time of trouble such as never was; and in view of these things let us fear lest a promise being left us of entering into his rest any of us should seem to come short of it. Let us see to it that we live by faith as well as by obedience to the commandments, which we ever ought to love and observe as a rule of life and duty."

OBITUARY.

FELL asleep the 24th inst., Charlie H., infant son of Bro. L. B. Lockwood, aged seven months and seventeen days. Discourse on the occasion from Jer. xxxi, 15-17, to an attentive audience. But this bereft family mourn not as those who have no hope. We have comforting evidence that such children will come again from the land of the enemy, and there is hope in their end, that they shall come again to their own border.

This is the second time within eight months that this beloved family have been bereft of its inmates by the inroads of death, indicating to us that it is a family whom Jesus loves, because he has taken occasion to rebuke and chasten.

STEPHEN PIERCE.

Waitsfield, Vt., Oct. 28th, 1857.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. NOV. 19 1857.

Bro. J. T. Orton, having returned to Rochester, N. Y., to his former residence on Union street, near Monroe, would be glad to have the brethren passing that way call on him.

Report of Conference in Eden, Vt., from E. L. Barr, next week.

PROBABLY the friends of the cause would like to know how we get along in paying for the Power Press, Engine, &c. Well, I have paid out \$2455.95, and shall probably have to pay immediately where I owe for fixtures, and to purchase certain other necessary fixtures enough to make the whole sum \$2500.00. Of this sum I have received \$2964.00. Due, \$436.00, of which \$255.00 are pledged, and will probably be paid soon. I borrowed money to pay down on Press, &c. I will not urge; but if the friends of the cause will immediately take this debt off from me, they shall have my sincere thanks.

JAMES WHITE.

New Tract.

"A Brief Exposition of Matthew Twenty-four." This is the title of a Tract of 68 pp. just issued. Price \$4.00 per 100, or, 6 cents a copy.

CONTENTS. Take heed—False christ—Famines—Pestilences—Wars—Earthquakes—False prophets—Iniquity abounds—The end—Gospel of the Kingdom—Destruction of Jerusalem—Days shortened—The sun darkened—The moon darkened—Falling stars—Powers of heaven shaken—Sign of the Son of man—Tribes of the earth mourn—Parable of fig-tree—All these things—This generation—The days of Noah—Noah's days like the last days—Final separation—Those who watch will know the time—Faithful and wise servant—Evil servant—The parable—The marriage of the Lamb.

A Request.

ELD. Henry Grew addressed a letter to me last Spring in the *Prophetic Expositor*. A brother called my attention to it, and copied it for me, with a request to answer it. But I laid aside the MS. and have not been able to find it. If any one can get said copy of *Expositor* and will forward it to me at Battle Creek, he will do me a favor for which I will be very thankful.

J. H. WAGGONER.

Conference at Washington, N. H.

WE have good reason to believe that this Conference, like those in Ct. and Mass., will prove a lasting blessing to the cause. There was a good gathering of the saints in this State, and several from Vt. The cares of this life and the spirit of the world has weakened the strength of the church, and had a blighting effect upon the cause of truth here as well as elsewhere. The straight forward testimony on the Faith of Jesus was attended by the reformation spirit, and produced a salutary effect upon many hearts.

Our meeting on First-day was well attended by the surrounding inhabitants, who listened attentively to the word spoken, while the tear that glistened in same eyes bespoke the deep feelings of the hearer. Some said that an interest like this has not been witnessed here since 1841. We are satisfied that the cause is now on the rise in New England, and will continue to rise as long as the church makes one united effort to perfect her faith by corresponding works. Be diligent, brethren, only a very little while and all is past, probation is ended.

E. L. BARR.

Brewer, Me., Nov. 4th, 1857.

Vanity of Vanities, saith the Preacher. Vanity of Vanities; all is Vanity. Eccl. i, 2.

SUCH is my feeling to-night. This day I have attended the Agr. and Mechanics' Fair, for this county, and to-night my soul is barren of joy, and light, and zeal. I have tried to pray, and to sing away the vanity from my heart, but there it is. I would have staid away, but friends urged the noble objects and aims of such an institution, and the little boys wanted to go, and what harm is there in it; so to the Fair we went.

There we found so many acquaintances, and saw so many sights, that I forgot to distribute the Sabbath Tracts in my pocket, and the *Youth's Instructor* in my hat. Though the subject of the present truth was not forgot-

ten, and I did say a few things in an under tone to a few on the all-engrossing theme; yet I freely confess I should have trembled to have seen my Judge approach, while we were seeking pleasure in such a manner.

To be sure, we did not patronize the seller of literary trash, whose stand was contiguous to the phrenologist who sold charts; still we were present, and thus endorsed the vanity. Can we say to-night that we have done all to the glory of God? Is such a place proper for us, who to be consistent with our views and feelings would feel more at rest clothed in sackcloth and ashes, with weeping and mourning for the fall of Zion, that so few come up to her solemn feasts? Am I too scrupulous in this? I dare not trust my feelings. Is it possible to glorify God in attending such places? One thing I must testify, as to its effects upon myself, that I am burdened and chilled, with a sense of the vanity, while no good appears to arise; and yet many would, and will say, Fie! what harm is it? Does any brother or sister view it thus?

JOSEPH CLARKE.

Portage, O., Oct. 7th, 1857.

OUT OF EMPLOY.—The *Evening Express* says that more than twenty thousand persons have been thrown out of employ in this city in consequence of the failures. Of this number are common laborers, 8,000; dry goods clerks, 1,000; engaged in the iron works, 2,100; clock-makers, 1,660; hatters, 400; tailors, 700; shoe-makers, 300; clothiers, 550; shirt-makers, 400; skirt-makers, 300; painters, 200; printers, 500; book-binders, 900; and segar-makers no less than 4,000.

Testimony to the Church, No. 4.

THIS little work of 36 pp. is ready for circulation. It will be found to be very important testimony at this time. It presents the subject of our duty in regard to earthly possessions in a rational manner, most convincing to those who can say, "Thy will be done." While it shows the wealthy their duty in regard to surplus means, it also rebukes that spirit of fanaticism which would urge the poor man to immediately dispose of his humble home and rashly scatter his means where it will not advance the cause.

Address E. G. White, Battle Creek, Mich.

APPOINTMENTS.

There will be a Conference at Sutton, Vt., in the vicinity of Bro. Stephen Willie's, to commence Sixth-day, Dec. 18th, at 1 o'clock, and continue over First-day.

E. L. BARR.

PROVIDENCE permitting, we will be with the brethren at Jackson, Sabbath, Nov. 21st, and at Monterey the 28th.

J. N. LOUGHBOROUGH.

JAMES WHITE.

THE P. O. Address of Bro. J. N. Loughborough is Battle Creek, Mich.

Business Items.

R. Ashald:—We have no copy of Universalism against Itself, for sale. You can obtain a copy by sending \$1 to Applegate & Co., Publishers, Cincinnati, Ohio, with fifteen cents for postage. How shall we dispose of your dollar?

H. W. Dodge:—All New England money that is current where issued is good here, and may be sent by mail for the paper. This remark will answer similar inquiries from others.

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.

B. A. Phillips 1.00, xii.1. I. Cornell 1.00, xii.1. Louisa McLellan 1.00, xii.1. M. G. Kellogg 1.00, xii.1. E. Aldrich 2.00, xii.12. P. Dickinson (for Geo. Bell) 0.50, xii.1. E. Wilcox 1.00, xii.1. Wm. Weaver 1.00, xii.1. D. Richmond 2.00, xii.1. D. Richmond (for Mrs. N. M. Richmond) 1.00, xii.1. J. M. Lindsay 1.00, xii.1. J. M. Lindsay (0.50 for J. C. Taylor or x1, 0.50 for B. Taylor xii.1, 0.50 for S. Whiting, xii.1, 0.50 for Sr. Whiting x1) 2.00. C. C. Bodley 3.00, xii.1. P. Collins 1.00, xii.1. G. L. Ashley 1.00, xii.1. J. T. Ashley 1.00, xii.1. M. M. P. 1.00, x1. H. Russell Jr. 1.00, x1. R. C. Ashley 1.00, x1. C. K. Farnsworth 1.00, xii.1. Jno. Stowell 2.00, xii.1. Mrs. H. Smiley 2.00, xii.1. L. Priest 1.00, xii.1.

DONATION TO OFFICE.—I. Abbey \$5.

FOR REVIEW TO POOR.—R. B. Abbey \$5. L. M. Abbey \$1. E. Wilcox \$1. Jno. Stowell 0.64.

Books for Sale at this Office.

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

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

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

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

Bible Student's Assistant. This is the title of a work of 36 pp. It has been prepared with much care, and considerable expense, and can be had at this Office for \$4.00 per 100, or if sent by mail, post paid, 6 cents a copy.

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

The Two-horned Beast of Rev. xiii, a Symbol of the United States.—Price 10 cts.

The Sanctuary and 2300 days by J. N. A.—Price 12½ cents.

A Refutation of the claims of Sunday-keeping to Divine Authority; also, the History of the Sabbath.—Price, 5 cents.

The Atonement. This work opens a wide field of Bible truth, and will be found a valuable assistant in the study of the great theme on which it treats.—196 pp.—13 cents.

Man not Immortal: the only Shield against the Solutions of Modern Spiritualism. We commend this work on the Immortality question, as an able discussion of the subject.—148 pp.—12½ cents.

An Examination of the Scripture Testimony concerning Man's present condition, and his future Reward or Punishment. In this work we consider all objections to the mortality of man and the death of the wicked fairly and fully met. Price 13 cents.

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

The Bible Class. This work contains 54 Lessons on the Law of God and the Faith of Jesus with questions. It is peculiarly adapted to the wants of those of every age who are unacquainted with our views of these subjects, especially the young.—Bound 25 cents. Paper covers, 18 cents.

The 2300 Days and Sanctuary by "U. S."—Price 5 cents. Why Don't you Keep the Sabbath? Extracts from Catholic works.—Price 5 cents.

History of the Sabbath.—Price 5 cents.

The Celestial Railroad.—Price 5 cents.

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

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

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

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

Perpetuity of the Royal Law.—Price 5 cents.

Christian Experience and Views.—Price 6 cents.

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

Supplement to Experience and Views.—Price 6 cents.

POEMS.

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

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