

Advent Review, AND SABBATH HERALD.

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

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

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OUR REST.

"The sufferings of this present time are not worthy to be
compared with the glory that shall be revealed in us."

My feet are worn and weary with the march
Over rough roads and up the steep hill-side;
Oh, city of our God, I fain would see
Thy pastures green, where peaceful waters glide.

My hands are weary, laboring, toiling on,
Day after day, for perishable meat;
Oh, city of our God, I fain would rest;
I sigh to gain thy glorious mercy-seat.

My garments travel-worn and stained with dust,
Off rent by briars and thorns that crowd my way,
Would fain be made, Oh Lord, my righteousness,
Spotless and white in heaven's unclouded ray.

My eyes are weary looking at the sin,
Impiety, and scorn upon the earth;
Oh, city of our God, within thy walls,
All, all are clothed upon with the new birth.

My heart is weary of its own deep sin—
Sinning, repenting, sinning still away;
When shall my soul thy glorious presence feel,
And find its guilt, dear Saviour, washed away?

Patience, poor soul: The Saviour's feet were worn;
The Saviour's heart and hands were weary too;
His garments stained and travel-worn and old,
His sacred eyes blinded with tears for you.

Love thou the path of sorrow that he trod;
Toil on, and wait in patience for thy rest;
Oh, city of our God, we soon shall see
Thy glorious walls, home of the loved and blest.

—S. Roberts.

LANGUAGE CONFOUNDED.

At first sight this topic may not seem to be a
proper one for the columns of a religious paper;
yet when we remember that language is the me-
dium of thought, (religious as well as any other
kind,) and when we see so much confusion in the
religious world, which is the result of language
confounded, the investigation and proper under-
standing of this becomes of primary importance.

Language is the medium of thought, and in its
unlimited signification embraces all those sounds
or characters by which one person is enabled to
signify to another his own knowledge, feelings or
desires; and the universal law of all language, the
rule by which all communications are rendered
definite and intelligent is this, viz., every sound
made (whether by the human voice or an instru-
ment, it matters not) must stand as an *unchange-
able* representation of some definite idea. Also
every character used must always signify the same
definite idea. And just in proportion as we ad-
here to this rule, there will be union of thought
and action; and also in just the ratio that we de-
part from this law, will our communications be
meaningless; and confusion will follow.

Here is the origin of Babylon. Surely unless
the same signs are made always to signify the
same thing, how can the mind of the speaker be
understood? It cannot. And if what is spoken
cannot be understood, how can there be union of
faith in what is taught, or union of action in what
is commanded? Certainly there cannot be.

The above being true, (as we may learn from
observation,) it follows that the success of every
enterprise which is to be accomplished by the
united action of many, depends upon a strict ad-
herence to the above named law. This the apos-
tle Paul has illustrated in 1 Cor. xiv. 8. For if
the trumpet give an uncertain sound, (or in other
words, if the sound made by the trumpet is un-
certain in its signification,) who shall prepare him-
self to the battle; i. e., if the same sound made
upon the same trumpet does not always signify
the same idea, how shall it be known what is
commanded? It may be a charge, an armistice,
or sudden retreat, and the result is that while a
portion are preparing for a deadly onset, a second
portion are standing still, waiting for conditions
of peace, and the remainder are making all possi-
ble dispatch in retreating from the field of action.
Hence confusion. But the opposite of this being
true, i. e., the trumpet always giving a certain
signification in sounding, every man can readily
prepare himself to the battle, whether in fighting,
marching or retreating. Hence there is order.
If we wish to see this more perfectly illustrated,
let us for a short time turn our attention to me-
chanism. Here we find order, perfect union of
thought and action. The master mechanic goes
forth, followed by forty or as many hundred work-
men, for the accomplishment of some great work,
the creation of some mighty structure; and they
work as one man, because every term used in the
language of the mechanic (whether applied to the
rules used or work performed) has the same never-
changing signification. The result is a perfect
building; whereas if the language was confound-
ed the work would cease as in the instance where
God confounded the language of the builders of
the tower of Babel; which word signifies confu-
sion.

The object of the above remarks is to show that
in understanding Bible truth, the revealed will of
God to men, we must necessarily be governed by
the same inflexible rule of language by which all
other communications are made. The first ques-
tion that naturally arises in the mind of the Bible
student is, Can I understand the Scripture? The
answer to this question must depend upon and
correspond with the nature of the language used.
If the language used is certain, the interpretation
is sure. But if the same forms of expression,
and the same terms, do not always convey the
same ideas, or signify the same things, it is in vain
to endeavor to gain a knowledge of what the Scrip-
tures teach; and we may well say the Bible is an
old fiddle, and that we can play any tune upon it
that we wish. This is seductive infidelity. But
the Bible can be understood, because every term
or expression used is designed to convey some defi-
nite thought.

It is necessary, however, at this point to caution
the reader against mistaking an application of an
idea for the idea itself. For the same term, used
in conjunction with other qualifying terms, may
be made to express the same idea to a greater or
less extent, or it may give it a hundred different

applications. The application of an idea is al-
ways determined by the connection in which it is
used, whether the idea has a primary or a second-
ary application. Also it is proper to remark that
as simple terms can only express simple or distinct
ideas, no simple term can be made to express both
an object and the quality of the object at the same
time. Compound ideas can only be represented
by terms equally as varied as the ideas to be ex-
pressed.

If we heed the above rules, we may understand
the language of the Bible as well as any other
language used. But if we violate them, (and when
we find terms that express too much or too little,
or do not sustain our pre-adopted faith, give them a
theological definition), it is then that the flood-gates
of vagary are thrown open, and we are left to the
mercy of sectarian teachers.

To illustrate the truth of the above, we may
take any term we choose. For instance, let us
take the term quantity. This term stands as an un-
changeable representation of an idea, and yet time
would fail to speak of its varied application. It
applies to every material and conceivable sub-
stance. Its application is known by the qualify-
ing terms used in conjunction with it; little,
much, immense, this, that, and so on. Again, let
us take the term truth. This term, like the other,
represents a definite thought; yet it readily
unites with other terms or words that express
quantity, quality and time, and hence like the
other has a thousand different applications.

Thus the remarks might be extended. But as
the only object is to illustrate the truth, giving it
a particular Bible application, let us pass from
these and notice some found in the Bible. The
first term that comes under our observation is life.
Now if the above rules and principles of interpre-
tation be correct, we need have no fears in risking
them all in the investigation of this term. The
term life, like other words, signifies vitality or an-
imation; and when used in that connection with
persons or things, it means animated existence or
vitalized being. This word then whenever and
wherever used signifies simply animated existence,
nothing more, nothing less. It is true there are
different kinds of life, but other qualifying terms
express them, or show the kind referred to, or the
amount taken. The different kinds of life are
so named either from the persons or things pos-
sessed of life, or from the element by which life
is sustained.

The term animated life signifies the life of all
animals. So with the term vegetable life: it
means the life of all vegetables. The term spiri-
tual life is so used because the life spoken of is
produced by spirit action. Also political life is
the result of political action. And if we wish to
define the quantity or quality of the life referred
to, we use such terms as the following: to wit,
little, much, everlasting, unending, terminable,
happy, miserable, wicked, righteous, and so on.

And although the term life, as found in the
Bible and contained in the promises of God, does
not in itself signify anything more than when
found elsewhere, yet as it stands connected with
every necessary, qualifying term, and is to be be-
stowed in conjunction with every positive good,
while every evil (whether internal or external) is
to be removed, we are warranted at once to come
to the conclusion that the life to be bestowed upon
the christian is an endless chain of perfect bliss,

or a state of unending and unbounded happiness. And there is no need of confounding language, (by making it mean more than it does,) in coming to this conclusion. Again, in extending the application of the same thoughts, let us take the term death, a word that represents an idea completely opposite to the one signified by the term life; for it signifies the cessation and utter absence of all vitality or animation. Where death reigns, neither animation nor consciousness can exist, to the extent and according to the application that is made of the term, whether it has a partial (for it would be proper to say half-dead) or total application, whether it is applied to animals, vegetables, professions or persons; the doctrine, (that some believe and teach,) that death in any instance whatever can signify a state of conscious misery (either temporal or eternal,) to the contrary notwithstanding.

The death threatened Adam, as that is to be executed upon the finally impenitent, can form no exception to the above rules, even if it be replied that the penalty of God's law is spiritual or moral death. In the first place we have no such forms of expression; no such death *threatened* in the Bible. Secondly, we have no record of any such death that has been or is to be rendered in the form of judgment against men. And thirdly, we cannot find where anybody has been or is to be executed with moral death. And even if we admit the existence of the doctrine in the absence of those terms by which it only can be taught, the admission itself would weigh against our opponents in this matter; because spiritual death would signify the cessation of spiritual action. Moral death would signify the absence of all moral sensation. Those who are thus dead can have no sense of right or consciousness of wrong, but are past feeling, and therefore not pained with the stings of conscience or the gnawings of remorse. Pain is found only in the wounded life, and is the result of the conflict that is carried on between the law of life and the law of death, showing us all the while that the law of life has been broken, and warning us constantly to return to the obedience of the law infringed. Wherever the law of life reigns supreme, every organization, whether moral or not, under its jurisdiction, remains perfect, and is neither subject to change, decay or pain. And when death reigns, neither action, sensation, pain or consciousness can exist; because life is gone.

These remarks might be extended to a great length, and the rules of language herein named applied to all the terms by which the final destiny of the wicked is expressed, showing that if the terms, destruction, perish, devour, consume, burn up, &c., do not mean that the persons to whom they apply cease to be, then language is no longer language; and if the doctrine is true, it cannot be expressed for the want of proper signs by which our ideas may be signified.

But we forbear (at least for the present) from speaking further upon a subject that seems so obvious, hoping, with all who read, to be guided into all truth, and finally be saved with everlasting life.

Edenboro, Pa.

E. GOODRICH.

THREE BAPTIST APOSTLES.

As the subject of apostles in the church has been quite a common topic of late, both by word and pen, I thought a few incidents taken from the early history of the Baptist sect in this country might be acceptable to many of your readers, in a somewhat abridged and condensed form. The events which I purpose to narrate occupy a space of time from 1759 up to the period of the Revolutionary war, in the state of Virginia. The first and most notable man among the three, who were regarded as apostles of the Baptist church of this time, was Samuel Harris, who was born in Hanover Co., Jan. 12th, 1724. Col. Harris, as he was then called, though his education was not the most liberal, possessed good acquirements for his time, and could boast of respectable parentage. He passed his younger days in the county of Pittsylvania, and as he advanced in age, became a

favorite with the people and also with the rulers. He was appointed from time to time church warden, sheriff, justice of the peace, Burgess for the county, colonel of the militia, captain of May's Fort, and commissary for the Fort and army. His conversion was said to have been effected by the labors of two illiterate young preachers, known as the "Murphy Boys," whose respective names were Joseph and William. At this time all his worldly offices and honors, with their accompaniments, were disposed of in a very summary manner, under the influence of his new impressions. And as he was a man of considerable wealth, he at once went out in his new and ardent vocation at his own cost, and for about thirty years he was a self-supported preacher in nearly all the settled portions of this large State. The Baptist historians of Virginia, Leland, Semple and Taylor, all speak of Mr. Harris in the highest terms of commendation, and indeed it was a rare thing in those times for a man of his worldly distinction to leave the favors of the royalist party and the established church to unite with a people (in the fullest sense of the passage) "everywhere spoken against." And for a man of his military character and habits, his muscular powers, and fearless intrepidity, with Christian meekness and submission, with no show of resentment or resistance against the violent assaults of his rude and persecuting countrymen, together with his benevolence in the use of his worldly goods, his child-like simplicity, his freedom of intercourse with people of all conditions among his new and despised associates, the blameless life which he led, and finally the irresistible ardor in his discourses, all tended to impress an honest observer with a favorable conception of his own character and the holiness of his cause. After about fifteen years of untiring labor, in the year 1774, this venerable man, (being then fifty years old), was ordained as an apostle of the Baptist church, which at that time in that State numbered thirty-four churches, with upwards of three thousand members, a large part of which were no doubt the fruit of his labors in the Lord. At a meeting of the association the following question, viz., "Are the offices of apostles, prophets, evangelists, pastors and teachers, mentioned in Eph. iv, 11, now in use?" Two days were spent in debating the foregoing question, when its decision was deferred till the next meeting. The subject was discussed with warmth and great interest both in their assemblies and during the recess of their session. Jeremiah Walker and Reuben Ford each wrote a pamphlet, the first for, the latter against, the proposed measure. Both of these men were followed by large and respectable parties, and their productions were read in meeting. But the apostolic succession, by a large majority, fairly prevailed, and the venerable Samuel Harris was solemnly invested with this high and dignified office. The ordination was conducted in the following manner, as appears from the minutes of the association. "The day being set apart as a fast day, we immediately proceeded to ordain him, and the hands of every ordained minister were laid upon him. Public prayer was made by John Waller, Elijah Craig and John Williams. John Waller gave a public charge and the whole association gave him the right hand of fellowship." The work assigned to this apostle was to pervade the churches for the purpose of performing, or at least superintending the work of ordination, and to set in order the things that were wanting, and he was to report the success of his mission at the next association. And for the discipline of this high officer the following law was enacted; viz., "If our messenger, or apostle shall transgress in any manner, he shall be liable to dealing in any church where the transgression was committed; and the said church is instructed to call helps from two or three neighboring churches, and if by them found a transgressor, a general conference of all the churches shall be called to restore or excommunicate him." At this time the church was divided into two sections by the James River, Mr. Harris belonging to the southern part, but the church north was not to be outdone by their southern brethren, and the same

year they appointed for their apostles John Waller and Elijah Craig. Thus Virginia, whose ecclesiastical affairs were formally managed by bishops, now beheld within her bounds three Baptist apostles, of what line of succession the records do not define. The first settlers in this country coming from England, when the Episcopal church was flushed with complete victory over all other persuasions, sought liberty of conscience only for themselves, as may be seen by their intolerance towards other sects at that time; and the zealous Baptists annoyed them exceedingly by their pious exertions. Their meetings were large and powerful, people often traveling one hundred miles to attend. Although their baptisms were open and abundant, and many of their converts were from the established church, yet but little was said against them on this account. The burden of complaint against them was that they were disturbers of the peace, as will soon appear. This was the head and front of their offending, whether from the ministers of the church, or of the law, or from that notoriously irreligious and immoral class, who, as Morgan Edwards once said, 'had not wit enough to sin in a genteel manner.' As Virginia had no laws to prohibit a man from preaching, the law for the preservation of the peace was made to answer that purpose, and whenever preachers were apprehended, it was done by a peace warrant. The first case of actual imprisonment in Virginia, was in Spotsylvania county, on June 4th, 1768, when one of the apostles, viz., John Waller and Lewis Craig, James Childs and others, were seized by the sheriff, and hauled before three magistrates, who stood in the meeting-house yard, and who bound them, in the penalty of £1000 to appear at the court two days after. At court they were arraigned as disturbers of the peace, where they were vehemently accused by a certain lawyer, who said to the court, "May it please your worships, these men are great disturbers of the peace; they cannot meet a man on the road, but they ram a text of scripture down his throat." But our Baptist apostle, Mr. Waller, made his own and his brethren's defense so ingeniously that they were somewhat puzzled to know how to dispose of them. They offered to release them if they would preach no more in the county for a year, and a day. This they refused, and were therefore sent into close jail. As they were moving on from the court-house to the prison, through the streets of Fredericksburgh, they sung the hymn—

"Broad is the road that leads to death," &c.

This solemn procession, and this bold and fearless conduct on the part of the prisoners, who were conscious of having committed no offense deserving of such treatment, produced deep effect on those who witnessed the scene, and a powerful reaction in favor of the cause for which they suffered. Waller and others continued in jail forty-three days, and while in prison they constantly preached through the grates to many, who heard their word, which came forth in demonstration of the Spirit and power, in spite of exertions made at times by a mob outside to prevent. After their discharge, which was a kind of triumph, Waller, Craig and others, companions in the ministry, resumed their labors with redoubled vigor, gathering fortitude from their late sufferings, and thanking God that they were counted worthy to suffer for Christ and his gospel. Waller was viewed as ringleader, and was dealt with accordingly by preachers and leading men of the established church who would sometimes attend the Baptist meetings, to plead the superior claims of their church, ministers, &c., denouncing the Baptists as "false prophets," "wolves in sheep's clothing," "disturbers of the peace," &c. To these arguments Waller and others readily replied, that if they were wolves in sheep's clothing, and they were not the true sheep, it was quite unaccountable that they had been persecuted and cast into prison; as it was well known that wolves would destroy sheep, but never, until then, that sheep would prey upon wolves; that they might indeed interrupt their peace, but if they did it certainly must be a false peace, bordering on destruction.

About thirty of the ministers were imprisoned at this time, and some as many as four times each, and also many exhorters, whose only fault was their being in company with their ministering brethren. These scenes of incarceration were generally turned to good account by the zealous reformers. Public sympathy was aroused, and multitudes gathered around the prisons to hear the bold addresses of these fearless heralds of the cross, through the iron grates, open doors, and all avenues of utterance. In some cases drums were beaten in time of service, high enclosures were erected before the prison windows, matches and other suffocating materials were burnt outside the prison doors by malicious opponents. In this manner the opposition continued till the war of the Revolution called the attention of all parties to a new field of controversy, where the dominant party was glad to have the aid of all dissenters, in their struggle for liberty. I would say in addition to the above that the source from which I have transcribed these incidents is entitled, "A general History of the Baptists," by David Benedict.

Portland, Me.

EDWIN C. STILES.

WILL JESUS COME AGAIN?

WILL my dear Redeemer again visit this inhospitable world where he once suffered so much? where he lived a brief life of poverty and sorrow? where he was continually reproached, derided, and traduced? where his holy labors were ascribed to a wicked principle? where his godly sympathy met with so many gross repulses? where he was cruelly insulted, mocked, scourged and murdered? Without the stain of crime, or guilt of sin, all this he endured or suffered by wicked hands! A few loved him, and mourned his death as the end of their hopes: "We trusted that it had been he which should have redeemed Israel."—Luke xxiv, 21. But over him death loses his power. All the power of malice cannot hold him in the grave. The death struggle is over, the life-blood turning to water has flowed from his heart, through his spear-pierced side. But over all this, and over all human power, triumphs the life-giving Spirit, by the power of God. He lives again, and lives forevermore. Angels proclaimed to the world his birth; angels proclaimed his resurrection, and angels at his ascension proclaimed, "This very Jesus who is taken up from you into heaven, will come in the same manner as you have seen him going into heaven."—Acts, i, 11.

Yes the angels do not lie. Jesus will come again, he has promised it himself: "I will come again."—John xiv, 3. "A little while and ye shall not see me and again a little while and ye shall see me; because I go to the Father."—xvi, 16. "I will see you again."—ver. 22. "For the Son of man will come in the glory of his Father, with the holy angels."—Matt. xvi, 27. "For as the lightening cometh from the east, and shineth even to the west, thus also will the coming of the son of man be."—xxiv, 27. "Now when the Son of man cometh in his glory, with all his holy angels."—xxv, 31. "Hereafter ye will see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."—xxvi, 64. "Whoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also will the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."—Mark viii, 38. "And then they will see the Son of man coming in the clouds with great power and glory."—xiii, 26. The same also, Luke xxi, 27. "And he (God) shall send Jesus Christ, who before was preached unto you."—Acts iii, 20. "Waiting for (expecting) the revelation of our Lord Jesus Christ."—1 Cor. i, 7. "Therefore judge nothing before the time, until the Lord come."—iv, 5. "Afterwards those who are Christ's at his coming."—xv, 23. "At the coming of the Lord Jesus Christ with all his saints."—1 Thess. iii, 13. "We who remain alive until the coming of the Lord." "For the Lord himself will descend from heaven with a shout."—iv, 15, 16. "Be preserved

blameless to the coming of our Lord Jesus Christ."—v, 23. "Rest with us, at the revelation of the Lord Jesus with his mighty angels from heaven."—2 Thess. i, 7. "When he shall come to be glorified in his saints."—ver. 10. "May be found to praise, and honor, and glory at the appearing of Jesus Christ."—1 Pet. i, 7. "Be watchful, and hope steadily for the grace that is to be brought unto you at the appearing of Jesus Christ."—ver. 13. "Behold the Lord cometh with ten thousands of his saints."—Jude 14. "Behold he cometh with clouds, and every eye shall see him."—Rev. i, 7. "But what ye have, hold fast till I come."—ii, 25. "I come quickly."—iii, 11; the same xxii, 7, 12. "Behold I come like a thief."—xvi, 15. "Surely I come quickly."—xxii, 20. Who responds, "So be it, come Lord Jesus?" Is it I? Reader, is it you? These testimonies are only a part of the many that assure us of the great and glorious event; great and glorious "to all those who love his appearing," (2 Tim. iv, 8,) whose "citizenship is in heaven, from whence, also, we look for the Saviour, the Lord Jesus Christ."—Phil. iii, 20. Well, there are many things that make me earnestly desire to see my Saviour. First of all, I love him more than all else beside, (God the father expected,) and my sweet meditation would attain the full fruition of happiness and joy in his presence; and this will be consummated when he comes, and says, "Come ye blessed of my Father inherit the kingdom prepared for you."—Matt. xxv, 34. O! it does seem as if my joy would know no bounds; there with all the redeemed, with the holy angels, with the glorious Redeemer and King of kings, and with the Father too. O! words are too feeble to utter the feelings of my soul. Then this glory and happiness is eternal, they will never end, never cloy, never lessen, and there will never be anything to mar these, or to exclude me from this state of perfect bliss. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."—1 Cor. ii, 9. And again, pain, sickness, sin and death will be no more, no more want, no more graves, no more mourning, but life, life, eternal life, joy and peace, "O! I long to be there." And now, dear reader, I beg of you be not of those who say, "Where is the promise of his coming?"—2 Pet. iii, 4. Read the Promise from his own lips, believe it, be ready for it, watch for it, keep "oil in your vessel with your lamp," and keep "your loins girt about and your lamp burning," waiting with longing expectation for his coming. Attend to the injunction, "Occupy till I come." Secure the approval, "well done good and faithful servant," do not expect the blessing without the qualification for it; let not the lot of the "evil servant, saying my Lord delayeth his coming," be yours. "That servant who knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."—Luke xii, 47. Let not seeming delay make you unmindful of watching. "Blessed are those servants whom the Lord, when he cometh, shall find watching."—ver. 37. True, many have been mistaken in anticipating too soon the coming and kingdom of the Lord and Saviour; better a thousand such mistakes than too late in being ready. If I am at the railroad-station an hour or two too soon, and anxiously waiting to take my place in the car, it is better than to be a moment too late. Blessed Lord give me grace, so that being ready, I may keep in readiness to meet thee at thy coming; and let—

"The wheels of time fly swiftly around,
And bring the welcome day;"
And let "Thy kingdom come, thy will be done,
As in heaven, so on earth," J. C.

New York, June, 1859.

Sabbath Recorder.

SCOTT'S NOTE ON EX. xxxi, 18.—And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God. Ex. xxxi, 18.

After all the preceding laws and instructions, when the forty days of Moses' continuance on the

mount were nearly ended, the Lord gave him the tables of stone before spoken of, [xxiv, 12,] with the ten commandments written on them by his own immediate power. They are here called the "two tables of testimony," because the laws written on them were the substance of that will of God which he testified to them; and likewise, because by giving this law to them, and by placing in it the ark under the mercy-seat, from above which he displayed his glory, he testified his special favor to that nation, and the way in which it would be continued to them. The stones on which the law of the ten commandments was written, denotes its perpetual, unchangeable obligation; in which it differed from the other laws, which would after a time be superseded. By the finger of God the Holy Spirit may be meant, and he writes this law in the hearts of all the spiritual children of Israel, having prepared them for that purpose.

A GOOD man, who has seen much of the world, and is not tired of it, says: "The grand essentials to happiness in this life are, something to do, something to love, and something to hope for."

Backbiting.

IF Christians would generally conform to the following rules, drawn up by the pious Charles Simeon, for the government of his own conduct, much mischief might be saved in churches and communities. The influence of many excellent people is undermined, and the reputation of ministers often sacrificed by idle habits of gossip, without any intention of doing harm.

The longer I live, the more I feel the importance of adhering to the following rules, which I have laid down for myself in relation to such matters:

1. To hear as little as possible what is to the prejudice of others.
2. To believe nothing of the kind till I am absolutely forced to.
3. Never drink into the spirit of any one who circulates an ill report.
4. Always to moderate, as far as possible, the unkindness which is expressed towards others.

The vanity of the world appears in this, that a little cross will embitter great comforts. One dead fly is enough to convert a whole box of the world's most fragrant ointment into a stench. There are so many ingredients required to make up worldly felicity,—as riches, health, honor, friends, good name, and the like,—that if any of these be wanting, the whole composition is spoiled. You may as soon grasp a bundle of dreams, or take up an armful of your shadow, as fill the boundless desire of your soul with earthly enjoyments.—Bishop Hopkins.

THE LOVE OF GOD.—Blessed be God, he loves not according to our deserts, but according to our necessity! It is not written, his blood can cleanse from all evil we see, but what he sees. *

Many chambers within are unopened yet to us; we see but through the crevice: yet His blood gets entrance and drowns all.—Lady Powerscourt.

HE who pays more attention to his hat than his head, shows which is most prized. Filling up time with and for God, is the way to rise up and lie down in peace.

THERE are men who take religious truth in such a manner that it is quite intoxicating to them.

I HAD rather never receive a kindness, than never bestow one; not to return a benefit is the greater sin, but not to confer it is the earlier.—Seneca.

If we grieve the Spirit of God by our lightness, worldliness, or presumption, we do but fill our own cup with wormwood and gall.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, AUGUST 25, 1859.

TWO DYING CALLS FOR HELP.

In view of the fast whitening harvest fields and the increasing Macedonian cries that are coming up from almost every quarter, how apparent is the necessity of all the efforts being put forth that can be, towards supplying the wants of the cause. How necessary that all should be in the field, who can go forth with the confidence of their brethren. How necessary that the church raise more fervent petitions to the Lord of the harvest in behalf of the wants of the vineyard! But before they can consistently do this, how necessary that they see to it that those who are capable of bearing the vessels of the Lord, be not cumbered with the service of tables, but be free to go forth unembarrassed in temporal things, on their solemn and important mission. Are there any who are hindered from going forth in the ministry of the word, by the wants of their families? Where rests the responsibility of such a state of things? May they feel it who should. And may the church speedily prepare the way for a consistent increase of help from the Lord of the harvest, by an appreciation of what they already have, or may make use of if they will.

We make these remarks in view of such heart-stirring appeals as the following from Sr. Tilden of Appleton, Ontagamie Co., Wis. Who, in whose heart there yet beams a spark of interest for the cause of truth, can read it and not be moved. She writes as follows:

"BRO. SMITH: How shall I sufficiently thank you under God for the *Review* and *Instructor*? I have kept my promise to get others to read them. There are many who love to read them. One dear sister, a Methodist, reads the *Review*, and says it is next to the Bible. She says it advocates truth, gospel truth. She says 'Do send some faithful brother that we may have the truth preached to us.' I truly join with her in this request. She has lived long in Appleton, and says the people stand waiting to hear sound preaching that is founded upon God's word.

"I have felt it my duty for a long time to ask for some faithful brother to come here. I believe if the people in A. could hear the truth, many of them would embrace it.

"Since I wrote you, many have been my cares and trials. I am looking for such, and feel many times to bless God for them. I have had the care of a sick sister for five months. She was truly the salt of the earth. She embraced the Saviour when eight years old; and when she died she was thirty-seven. Those who knew her best, said she was the most faithful Christian they ever knew; and those who visited her in her last sickness, even ministers said they could learn of her. She spoke to me, and said she had nothing to regret but that she had not studied the Bible more. She gave me a double charge to read God's holy word more. Drop your work, said she, and read it, if it is but one word at a time. I asked her if she had any request to make. 'Yes,' she said, 'write to Bro. Smith to send a faithful servant of God to preach to the people of Appleton. They stand waiting for the truth.' This was also my departed husband's request: to write you. My house is large enough to hold meetings in. It is my heart's desire to God that some brother may come this way."

TENT MEETING AT CENTERVILLE, MICH.

In accordance with the previous notice, our meeting in this place commenced on the evening of July 15th. It was protracted until the evening of Sunday, July 31st. A considerable degree of interest was manifested on the part of the people to hear the word of God. Yet we labored under some disadvantage here as well as at Marshall. When we were ready to pitch our tent we found that we were in the vicinity of a Methodist camp-meeting which was to commence in a few days. But as the notice had gone out we thought it more proper to fulfill it than to select another village as the place of our meeting. We therefore endeavored to

bring the present truth before the people, trusting in God to bless our effort. Notwithstanding the disadvantage alluded to, a good number were in attendance during the most of our meetings, and many of them were manifestly interested in the truths preached. It was said to us by prominent citizens of the place that two thirds of the inhabitants were satisfied that we had preached the truth. Indeed the Baptist minister said that a majority of the Baptist church believed our views. At the conclusion of the meetings eight decided to obey the truth. We trust that there are others who will take a decided stand for the commandments of God. During the meeting we sold fifteen dollars' worth of books and ten charts. Five subscribed for the *Review*.

J. N. ANDREWS.
J. N. LOUGHBOROUGH.

NOTE FROM BRO. COTTRELL.

BRO. SMITH: It seems evident that the Lord is opening the way for the last message to accomplish its work. The Lord is preparing the hearts of honest souls for the reception of the truth. And as I find an increasing desire to hear, I feel a strong desire to be faithful in striving to preach the truth to those that have ears to hear.

There is a goodly number in the place where I now am, that are interested to learn the truth, and they declare their determination to follow wherever the truth of the word of the Lord shall lead. I have preached seven times in the place; and I cannot doubt that there will soon be a little church of Sabbath-keepers raised up here.

R. F. C.

North Greece, Monroe Co., N. Y.

NOTE FROM BRO. BYINGTON.

DEAR BRO. SMITH: It is written: "Paul planted, Apollos watered, but God gave the increase." Brethren that have broken the ground and planted or sown the seed of present truth in different places that they cannot well visit often, are glad to hear how the work is prospering.

I spent last Sabbath in Convis, where Bro. Frisbie and others labored hard last winter. The meeting on the Sabbath was at sister Scott's. About twenty were present, and all felt that it was best to go forward. Sister Clarke who received the truth at the Marshall tent-meeting, spoke with a feeling heart.

On first-day held meeting at the Junction School-house in that town. There was a good congregation for that place, and the best attention.

It did me good to talk on present truth, and I thought there was an ear to hear. The husband of sister Smith of that place said to me as I left the school-house, that he should not break the Sabbath of the Lord any more. May he with his companion keep in letter and spirit all of God's commandments and the faith of Jesus, and be numbered with those who have no guile in their mouth, and are without fault before the throne of God.

I left for this place yesterday. Expect to spend the Sabbath at Centerville. Staid with Bro. Webber last night. They were called away in the evening to see a very sick brother of sister W.'s. How uncertain is life! It is but a little longer that we can do for our friends.

JOHN BYINGTON.

Colton, Aug. 12th, 1859.

GOING TO THE FOUNTAIN HEAD.

IN seasons of greatest difficulty, when human aid seemed at the farthest remove, when the help of man was apparently futile, at such times the people of God have forsaken every earthly resource, and have applied to God as the only stay and support of his children; and at such seasons, God has graciously answered his praying Israel, and has seemingly taken just such opportunities, to manifest his wondrous power.

The history of ancient Israel abundantly shows that God has ever been ready to manifest his power in delivering them (when they called upon him in faith) from the most imminent peril, and the history of nations confirm the same fact; and often when nations have been in the greatest danger from internal or external causes, then was the very opportunity for God

to display his power, in answer to the cry of his chosen people.

Just so in the life of individuals, when the sky seemed most heavy and lowering, and sullen despair had almost settled upon the heart, then, when hope had almost fled, at that critical moment, the poor soul has bethought herself of God, and raising her eyes to Jesus, involuntarily cried out, "Oh that I had wings like a dove, then would I flee away and be at rest;" then while looking away from earth, away from the arm of flesh to the good Shepherd, found solid bliss, being led by him among the green pastures, by the still waters.

He who would drink of the cool waters of the gushing spring, seeks them not afar from their source, after they have wandered by a circuitous channel, beneath the burning sun, until they are tepid and unfit for use, but with labor and perseverance, he seeks the fountain-head, where the cool sparkling water issues from the rock.

So the Christian who depends upon human aid for spiritual refreshment, gets his help mixed with weakness and imperfection, and perhaps with error, or other impurities, while his inmost life is dying for the pure, the holy influence of the Spirit, fresh from the most holy place, where Jesus pleads, and he sinks in lukewarm formality, while Satan weaves fatal nets to entrap his unwary feet.

Not so the struggling, praying one, who looks upon human aid only as a means, a spur to action. Early and late he repairs to the fountain-head, no matter if hill and valley and mountain intervene; to the fountain he will go, however difficult the way; and then when the labor is overcome, how sweet the waters of life! how wholesome, how invigorating! How they clear the sight, and sharpen the spiritual senses! Now he has ears to hear, eyes to see, a heart to feel, and his taste is corrected; for these waters when first bursting from the rock, have a miraculous power to renovate the man, and restore the health.

Christianity has been diluted, corrupted, almost annihilated. The saints have been worn out, for a time, times and the dividing of time, (1260 years of papal rule) and are troubled with all sorts of diseases, and many of these maladies are of the chronic form, and all of them incurable by any human aid. None but the waters of the fountain can eradicate these diseases and restore the health of the soul. Vain is the help of man, vain all the worn out forms of the worn out saints, worn out doctrines, threadbare errors; vain all sectarian zeal for party, and church. Old bottles will not do for new wine, neither will old garments bear new cloth for repair; and the third angel's message cannot be planted upon any of these antiquated, worn out foundations. It stands, a monument of Jehovah's power, forbearance and love to a lost world, and his providence will soon dispel the clouds which hide its beauty. It will shine out more and more brilliantly, as time unfolds his wondrous plan, and every honest soul will stand firmly upon the topmost stone of truth and there view Jehovah's wonderful wisdom, justice and mercy, as he sounds the knell of departed time. There too, in such solemn mood as man has never before known, will they view the funeral of earth.

Oh fellow pilgrim, would you see the grandeur, the sublimity of the scene now just begun, and passing before you; would you stand with all the saints upon the foundation Jehovah has laid, when all other foundations shall rock and quake and shiver in the general din of the execution of the judgment; would you see the certainty of these things and with telescopic eye pierce the future, by the books of prophecy; would you know the hidden meaning of the Scripture, "understand a proverb and the interpretation," the words of the wise and their dark sayings; would you fully comprehend that which "the wise shall understand;" would you know what besetments and sins dim your eye, so that your vision is beclouded; would you understand what disease enfeebls your spiritual frame, and unfits you to see, or hear, or taste, or feel; would you understand what blunts your moral sensibilities, and warps your judgment; or would you even see your need of all things, the fine gold, the white raiment, the eye-salve? Haste then to the fountain. Its waters are medicinal; they open the eyes, the ears, the heart. Wonderful, miraculous are they, when pure from the foun-

tain. Drink freely, and often. The Rock is at your door, near at hand. Be not afraid of surfeit. In season and out of season, they are always new, they will heal all your diseases. J. CLARKE.

CONSECRATION. NO. 4.—DRESS.

PAUL says, [2 Cor. iii, 2], "Ye are our epistles written in our hearts, known and read of all men." Let me ask, Can all men (including those who, being strangers to us, are not qualified to read the Spirit of Jesus in our character)—can all know us to be the followers of Jesus, unless they see us to be such from outward tokens in our dress and appearance? Do not think this a subject of minor importance. Anything sufficiently important for inspiration to notice, surely is of consequence enough for us to heed. But aside from the Bible, what would reason dictate respecting our dress? Remember God's children are away from home, seeking an inheritance in a city that is out of sight, and while they journey on, meeting with obstacles in almost every form, do they well to adorn their persons that they may look pleasing and attractive to the world who are looking on?

Would not unbelievers be apt to conclude from seeing professors take a course like this, that the truth lacked consistency, or that the human heart is so prone to evil that it is almost impossible to live in continual obedience to its divine teachings? In such a case, how weak is our influence over them to lead them to Jesus. Alas! how many wounds our suffering Saviour and his holy religion receive in the house of his friends, (so-called). Could we but realize that every deviation from the straight line of right bears with it a train of effects on eternal interests, how guarded would we be. Lord, enable us to "anoint our eyes with eye-salve that we may see."

God has laid down in his word principles which are sufficient to govern us perfectly. The holy scriptures are able to make a man "perfect, thoroughly furnished unto all good works." Then they must extend into every department of life, and furnish a perfect guard and guide to our influence, if obeyed. We may therefore expect to find in the Bible something relative to the subject before us. Does it allow a compromise with the world, a conformity to part of their ways that they may conform to God in the remainder? Let us look at the example of Jesus. He set a perfect Christian pattern. Do we anywhere read that Jesus conformed to the fashions of his age, and chose a style of dress that might win others into the narrow path? Did he descend as low as to bring the standard of piety down to a level with the tastes of the carnal mind? Never!

His Spirit has given explicit directions concerning our dress. See 1 Tim. ii: "I will therefore that men pray everywhere, lifting up holy hands, without wrath or doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered (margin, plaited, i. e., widely braided,) hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works." Also, 1 Pet. iii: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God adorned themselves." And shall the women of God who soon expect translation be less conformed to the divine will than those holy women of old were? Would not the spirit of this requirement exclude from our dress all superfluities, while we would show to the world that we really feel the worth of time we call so short? We may excuse ourselves by saying it can be no harm to wear needless articles if we do not love or think of them while wearing them. But every one knows we love them well enough to put them on, and must have spent some precious moments in thinking of them, besides the time and means wasted in purchasing and preparing them.

Brethren and sisters, there is no sin too small for us to forsake, and some of these little things may, without our knowledge, have the firmest hold of our hearts. Another objection has been urged to the above

commandment. God has created many things expressly to adorn the earth; he has made this world beautiful, and may we not follow his example in making ourselves appear as lovely as possible? Dear friend, our Father knows our fallen nature. He realizes full well our love of the approval of others, and sees how easily we become self-exalted, and knowing our only place of safety is low at the foot of the cross, his tenderness comes in and denies what otherwise might prove our ruin. Praise that blessed One! "All his commandments are faithful." Far better were it for us to shun temptation than needlessly enter combat with the tempter. Remember the Devil himself was ruined by pride, [1 Tim. iii, 6,] and if pride could creep into the heart of an angel of light, and cause such a fearful fall, how much more easily could we be ruined by its dreadful influences. I have thought that every human being was beset by this demon in human form, by pride of intellect, of wealth, of appearance or by some other form. Now "pride goeth before destruction, and a haughty spirit before a fall"—i. e., if cherished. Oh do let us endeavor to humble ourselves, asking grace of God to help us in the work, instead of cherishing our pride or making no special effort to overcome it, while at the same time we ask the Lord to humble us. God humbles by judgments. O it seems to me that pride is one of the most offensive things to the Lord we could be guilty of harboring. Will we not endeavor to give it up? And concerning the subject we have been considering, will we not consent to follow the teachings of the apostle, and wear a dress at all times of which every article can truly be called *useful*, a dress of which God can approve? And what is the approval of the world to us? What is earthly honor? It is like the glitter of frost-work, that freezes the tender leavers of piety, and passing, leaves them blackened and withered. Dear Lord, deliver us from the delusive song of worldly ambition and honor.

But it may be you have dressed to please some friend, a parent, husband or wife, whom you feel bound to honor. Did you never think you could really honor no one while doing wrong? It is only in doing right that we honor or are an honor to any one. But were it otherwise, who claims, and is worthy of our first affections and service? Whose are we by right of creation, preservation and redemption? If this being be an earthly friend, then we do right to regard his wishes before and contrary to all others; but if we be the Lord's, then let his commands stand paramount to every thing else.

Again, do we hope to win a dear friend or companion to keeping the commandments of God? Could we do so while we break them, in regarding that friend's wishes, and even cause him to transgress sometimes by dressing in a way to please him, and thus in a manner setting ourselves up to be idolized? God forbid that a conscientious soul should so read his duty, as to think he ought to transgress the plainly-stated requirements of the word, in order to keep the favor of some near earthly friend, with a hope thereby to lead him eventually to Christ. Let us get ourselves away in every sense from between the Lord and every human heart, and cause no one to break the first commandment. Do let us take a decided, uncompromising position on the side of truth and the whole truth; let us suffer nothing to draw us from the least point of God's will, as far as we understand it; then what influence we have, will be felt for truth, for holiness, while a wavering or half-hearted work could accomplish very little for our Redeemer.

And now do you decide to let your only adorning be that of a meek and quiet spirit, "which is in the sight of God of great price?" How much better to have something about us truly valuable to Him who knows how to value things aright, than a finery worse than worthless. Let us, having concluded to lay off the portion of our dress that the Bible condemns, to avoid needless temptation and struggle, put such articles as much as possible out of our possession. We shall have enough to contend with without subjecting ourselves to needless trials.

Before leaving this subject I would simply say that I hope no one will think I approve of a slovenly dress. God is a being of order, and he most certainly requires order and neatness in us, our persons, dress and dwellings. Let us while endeavoring to cleanse ourselves from the pollution of sin, remember physical unclean-

ness, and strive to cleanse ourselves from all filthiness of the flesh and spirit. We must be pure. Do let us keep our persons, dress and houses clean and pure, spending just the time necessary to secure this object, and no more.

Says Paul, [1 Cor. iii, 16, 17,] "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

I hope my dear brethren and sisters will bear with me. I do desire that we may become patterns of piety in all things, and live before the world as Paul did, "blameless." M. E. S.

JESUS.

I HAVE been thinking of Jesus, that noble visitor to our earth, from the distant realms where the great Jehovah reigns. I have been thinking of his object in visiting this planet, and of his conduct while he remained here; of his noble bearing while in the presence of Pilate; his composed and cheerful aspect when two kings with their minions did all in their power to cast abuse and ignominy upon him; and I ask myself, Do I realize the why and the wherefore? Can I appreciate such condescension, such infinite love? Did the Son of God leave the bright regions of light to visit this base sinful world? Did he assume our nature, and humble himself to the low sphere of humanity? Did he suffer, and labor, and die here, thus, as is described? Was it reality? The Son of God? The Word? The Creator? Did he leave the bosom of the infinite Father? Did he leave all the joys of that beautiful home of angels, where God is worshiped in incomprehensible grandeur and purity, to dwell with unholy men, here to bear ignominious burdens, to perform servile labor, to be scorned and trodden upon, by layman and priest, by king and beggar? he who was beloved and honored of God, and revered by the dignitaries of heaven?

Surely this was no idle tragedy, no fanciful exhibition, to consume time and entertain spectators! No! no! There are reasons for all this. The Son of God came to earth in person, to rescue his chosen ones, and to make a way for the annihilation of Satan and his lying train. All this will yet be fully accounted for. God will yet be magnified by the common sense of redeemed men, and holy angels, in all this.

Yes it is reality. The story of Adam's race, from the fall of our first parents to the advent of Jesus, is familiar; and the account of Jesus' life and sufferings is true; no romance, no fiction. Jesus is a person. His first advent is reality. None can reasonably doubt such evidence as is furnished in proof of the truth of the holy Scriptures. Hume, and Voltaire, and Paine, and others of the last century, tried to invalidate the sacred writings; but the only harm done was to their dupes and themselves; for a host of learned men arose and furnished such proof the truth of the Bible as was not before sought out, and such a superstructure of truths, such an army of facts was produced, that now the infidel can readily be put to the blush by any common reader.

For eighteen hundred years the united powers of earth and hell have done their best to crush out the truth. Kings and popes have deluged the earth with the blood of the martyrs, their best and most innocent subjects. They have burned the Bible, and destroyed those who carried it in their memories, and outlawed the name of Jesus. But all in vain: the banner still waves on high in spite of wicked men and devils. Kings and popes, emperors and generals, ecclesiastical councils and infidel writers, have tried in vain to outlaw the Bible, or invalidate its truths. In vain they have deluged the earth with the blood of the good, the lovely, the truthful and the honest. In vain have they cast their darts at the fame of the lovely Jesus—he lives still, not only in person, in the far off regions, where angels dwell, but in the hearts of his people.

Yes, this is reality. Jesus lives. His burdens will soon be laid aside. The great controversy between good and evil will soon close gloriously for God, for Christ and good angels, and redeemed men. The last battle is soon to be fought. Hark! Do we not hear the thunderings of the hosts, the note of war, the day of preparation?

Glorious thought! 'Tis reality. Jesus lives, and all this time since Adam's fall, he has borne a heavy burden patiently. O what fortitude! what enduring love! all this time has he borne our burdens, has pleaded our cause. The Father too first formed the plan to save a remnant, and to put a final end to evil; and now the end approaches; it is at hand. Angels too have labored and sympathized in the work, and can we be lukewarm? JOSEPH CLARKE.

WHEN THE SON OF MAN COMETH, SHALL HE FIND FAITH ON THE EARTH?

We are waiting for thee in thy kingdom to come, To gather the exiles that long for their home. In the wilderness, scattered, down trodden, oppressed, With hope long deferred, we are sighing for rest.

O come, for the weary are looking for thee; The captive is mourning in chains to be free; The grief of our burden no stranger shall share, And the call of the pris'ner is dark with despair.

Thy poor and afflicted, thy suffering and tried, Still deep in the furnace, unransomed, abide; While want and disease and oppression is here; And the wail of the dying is smothered in fear.

With the weight of the curse, and transgression, and wrong, Creation now groans, and her travail is long, Till her agonized bosom uncovers her slain, And thy hand shall restore her unspotted again.

Day and night shall the cry of the desolate rise In the ear of the Highest, who will not despise— Till Jesus, our king in his kingdom shall come, And his will on the earth, as in heaven. be done. —[C. S. M.]

A GOOD STEP.

Bro. B. McCormic of Sumner, Wis., gives us his experience in gaining a victory over tobacco as follows:

"I have been firm in the truth, and the cause has seemed to lay near my heart; but still there has been a hateful idol that I have not been able, till of late to get rid of; viz., the use of tobacco. I quit chewing and tried smoking for the purpose of weaning myself from it by degrees; but I soon found I could accomplish nothing in this way. At length I determined to exercise a little manly principle, with Christian fortitude, and abandon it at once. I conclude that at the present day and age of the world professors of religion who will spend money for tobacco and persist in the injurious use of the same can hardly expect to enter into the kingdom of God. I do not feel disposed to sell my interest in the kingdom so cheap. It would be more than Esau's selling his birthright for a mess of pottage. Let us take the exhortation of the apostle, and shun every appearance of evil."

Letters.

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

From Bro. Robinson.

BRO. SMITH: I thought while writing on business I would be glad to tell you some of my feelings as to the truth, and what the Lord has been doing for me. It seems to me that my union with God's people increases, while I try to heed the counsel of the faithful and true Witness. It seems to me the more fully we get the door of our hearts open and let the lovely Jesus in, the stronger will be our union with each other, and the deeper will be our interest in the work of the Lord. I am trying to have my interest fully with the cause of truth. I want no separate interest. I realize it is a solemn time, when God is weighing his people. I want day by day to exert an influence on the side of truth. It has seemed to me of late more than usual, that in whatever I undertake to do, I want to know that the Lord is with me. I want a deeper experience in the things of the Spirit of God.

My love for the *Review* is not abating. I watch with interest the reports from week to week from those chosen to labor in word and doctrine, also the cheering epistles of brethren and sisters. Three weeks ago last Friday, Sabbath and first-day, the church in Lorraine and Elsburn were blessed with the labors of Brn. Sperry, Edson and Wheeler. I met with the church

on Friday. I am satisfied the Lord heard prayer, and guided by his Spirit. Testimonies were borne which we needed as a church. The apostle says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. ii, 1. I fear we have not thought of this verse and applied it to ourselves as we ought. I was not with the church Sabbath and first-day, yet from what I learn, the Lord is blessing the efforts of those meetings. By my request the brethren met at my house the next Monday morning (which was the fourth of July). I had been afflicted with a lameness in one of my knees for thirteen weeks, and had walked but little without a crutch, or cane, or something of the kind. Most of the time I used a crutch and cane both. Although tempted to think that God would not hear prayer in my behalf, I yet felt that I wanted to trust in him, and see and feel of his salvation. Prayer was offered, the instruction in James v, followed, and the Lord heard and answered, praise his holy name. I felt that I could in the name of the Lord, lay aside my crutch and cane, and did so. In the afternoon I walked perhaps sixty rods, worked three or four hours and walked back again. The second morning I went to work at some corn I have, cultivating and hoeing. I was between one fourth and half a mile from my house. This distance I traveled four times that day. The Lord is still increasing my strength. The most of the time for three weeks past I have felt like praising the Lord.

A. H. ROBINSON.

Sandy Creek, N. Y.

From Sister Freeman.

BRO. SMITH: We love to read the *Review*, situated as we are, alone in the present truth. We feel sometimes like one of old, that we dwell in a dry and thirsty land where no water is. We have not seen any of the messengers since Brn. Loughborough, Hart and Everts preached at Dodgeville. We have thought that perhaps Brn. Ingraham and Sanborn might be directed this way. We wished to attend the tent meeting west of Monroe, but were disappointed. Many are the trials we have experienced through the past winter. Not being able to meet our payments we were obliged to let our land go. We are now living in Arena, west of the depot, and should any of the brethren and sisters pass by on the cars, will they please call and see us. We have felt under every dispensation of God's providence to look to him to guide and lead us, and feel now to say, The Lord is my light and my salvation, in him will I trust. Yet often when meditating on the straight gate and narrow way, I feel that unless I am more diligent, have more grace, more of that faith that works by love and purifies the heart, I shall be one that hath said Lord, Lord, in vain. I need your prayers brethren and sisters, that while surrounded by the gay and thoughtless, I may be one that shall be living soberly, righteously and godly in this present evil world, looking for and hasting unto the appearing of our Lord and Saviour Jesus Christ; that my eyes may be turned from vanity to behold wondrous things from the law of the Lord. When reading the cheering letters in the *Review* from sisters who show much stability of mind in regard to dress and fashion, I have felt that I needed my strength renewed, to come up to the point to which they have attained. When I consider the beauty of Christ's church when they will stand forth clear as the sun, fair as the moon, and terrible as an army with banners, I cannot bear the thought that my name should be left out. I desire that my mind should be deeply impressed with a sense of the near coming of the Lord. May the Lord speed on the message and send forth his light and his truth; may his priests be clothed with salvation, and his saints shout aloud for joy. And when the refreshing time comes, may I be one of the number that shall be ready to receive it.

Your unworthy sister in Christ.

FANNY FREEMAN.

Arena, Wis.

From Sister Lawton.

DEAR BRETHREN AND SISTERS: I often feel it would be a relief to me, as well as a privilege, to speak out my feelings to the dear people of God. But I have such a sense of my ignorance and unworthiness, I have refrained from writing as often as I should if I

felt capable of expressing my feelings, and for fear I may be thought too forward by writing so often. But what a privilege, dear brethren and sisters, we enjoy in speaking to each other through the *Review*. We can tell of our joys and our sorrows. Then we shall know when to weep with those that weep, and rejoice with those that rejoice. And if we enjoy much of the Spirit of our master, we can comfort, encourage, and strengthen each other in the narrow way.

Oh how I wish that each member in the Advent church were filled with the life and power of godliness; that we all possessed in heart, and carried out in our lives, the true spirit of holiness.

Dear brethren and sisters, is the line of distinction drawn as closely as it should be between us and the nominal churches? We make a much higher profession than they. God in mercy has given us light on his word; and through that light the standard has been raised high; and if we live up to it, there will be seen a very plain distinction between us and other churches; for they have become so conformed to the world that the majority, at least, cannot be known from the world. But we profess to be a peculiar people, separate from sinners; for if we are the people of God we must be separate from the world; and the truths we have embraced, if lived up to, will draw a line between us and them. They expect to see us far in advance of them in spirituality. Said a minister to me when I first came into the truth, "According to your views, you should enjoy much more religion than we, but I cannot see as you do." He knew but little, however of the Adventists. I believe that as a people we have more truth and are living up to it nearer than any other people. I do not speak thus boastingly; for I do not feel like boasting; but I feel humbled and distressed on account of our lack of faith and spirituality.

I was glad to see Bro. Hutchins speak out in regard to our measuring ourselves among ourselves. I have felt for sometime that we were becoming too much inclined to this. Oh let us beware. How many I have seen in the M. E. Church, to which I belonged before I became an Advent believer, that have fallen in this way. They looked up to those who professed high attainments in religion; for they thought it would be safe to follow them. But why should we do so? We have our true standard and pattern to go by. It will be safe to go by this. I fear we are not as dead to self and the world as we should be; if we were, we should not wish to conform to it in our dress, or gratify our appetite by indulging in that which is sinful and filthy. A desire to conform to the world if not restrained and driven out of our hearts, will soon drive out all our spirituality and we shall be left destitute of vitality. I know this is an individual work. For ourselves we stand or fall; but God will have a pure church, and his people will yet see eye to eye. I believe there will be a rallying to the standard soon. God will not permit us to remain half hearted and undecided long. The work is the Lord's and it must go forward. The 144,000 will be sealed. The loud cry will soon be heard and God will work with power in our midst.

Dear brethren and sisters, if we are to go through with the remnant and enjoy the refreshing from the latter rain, we must get ready soon. There must be a spirit of sacrifice among us. We must be willing to part with right hands and with right eyes. The world, the flesh, and Satan, must be put under our feet. The wedges of gold and Babylonish garments must be brought forth, and the Achans must be destroyed. Oh let none stand in the way of the work of the Lord; but let us draw together and let purity and humility, meekness, faith, and love be our motto. Oh may the Lord by his grace help me to overcome that I may stand with the redeemed on mount Zion. C. LAWTON.

West Winfield, N. Y.

From Bro. Chase.

BRO. SMITH: I have not written for a long time to inform the brethren of my whereabouts. I take this opportunity to say through the *Review* that I am living in the town of Leeds, Columbia Co., Wisconsin, on the road leading from Columbus to Leeds, about three miles west of Leed's Corners. My P. O. Address is North Leeds. Should any of the brethren traveling east, west, north, or south happen this way, please make us a call, and we should be glad to see you. And if any

of them would take a little pains to come we should be very glad. We have no meetings in this vicinity. The only preaching we have is the *Review*. I have not even seen an Adventist since I left Mauston one year ago last March. I have called on the lecturing brethren a number of times heretofore, while living in the vicinity of Columbus, to come and give us a course of lectures, but all to no purpose as yet. Now I will call again, hoping that some one either east or west will heed the call. Will some one come over and help us? There are some here that want to hear on the subject of present truth. Bro. Phelps or brother T. M. Steward, cannot one of you come? or any other of the ministers of the gospel of the kingdom. If any one will come soon, please inform us through the *Review*, or by private letter. I am alone in this place and have almost forgotten that I have been purged from my old sins. We live about three fourths of a mile from a good school-house that I think we can obtain to hold meetings in, if any of the brethren should come here to labor.

Yours with respect.

J. CHASE.

From Sister Gates.

DEAR BRETHREN AND SISTERS: I do truly feel encouraged to press my way onward and stand with you on mount Zion. Heaven is worth striving for, and I fully believe that we are well able to go up in the name and strength of the "Captain of our salvation" and possess that goodly land. I have for many years been a member of an orthodox church, but it is only about ten months since I was led to embrace the truths of the third angel's message. I am entirely alone, being far removed from any of like precious faith; still I do cherish humble hope that Jesus will not overlook me when he comes, but that I shall be one of that blessed company that shall have part in the first resurrection. I have never heard a sermon on the present truth till a few weeks ago while on a visit to a relative in Mauston. I heard brother Phelps preach to the church in that vicinity three times. I felt that his words were indeed meat in due season to my hungry, thirsty soul. But I am not satisfied with my present attainments, I ardently desire a deeper work of grace wrought in my heart. I want to make a more entire consecration of myself, and all my interests to the service of God. I want to love the Lord Jesus, and heaven, and holiness, with a deeper love, and to hate sin with a more perfect hatred.

Oh that I might get just right before the Lord. Oh that I might more fully appreciate the blessings of the holy Sabbath. Do we, those of us who are heads of families, and are of necessity obliged to labor almost incessantly during the six days, so that there is little time left us for reading and private meditation, do we, I ask, prize this blessed institution as we ought? How often does there come to many of us a time when the world seems to darken around us, when the eyes are heavy with the weight of unshed tears, and the brow aches beneath its burden of sad thoughts, when the din of ceaseless duties has dulled the mental ear, and the ever recurring round of business dimmed the intellectual vision; and what would become of the over-wrought body and weary mind were there not one day in seven set apart as a respite from the care and turmoil of the present life? Oh blessed boon to mortals given! Welcome, thrice welcome the holy hour that ushers in the hallowed Sabbath eve, with its soothing, sanctifying influence on the care-worn heart; when we may lay earth's cares all aside, and bow in humble adoration before Him who made heaven and earth, the sea and all that in them is, and hold sweet communion with our great High Priest from off the mercy seat. It is truly a consolation to know that the lonely ones have the prayers of the church.

Yours, seeking for eternal life.

L. M. GATES.

Trenton, Wis.

From Sister Place.

DEAR BRETHREN AND SISTERS SCATTERED ABROAD: I often look on receiving the *Review*, anxiously, to see if there is not a communication among other cheering epistles from those dear brethren west that brought the third angel's message to us, and were faithful to us after we received it, and for those faithful labors I ever feel to thank God. As I have looked in vain for a long time, it comes home with weight to my mind, What do

ye more than others? Perhaps they have been expecting to hear from us.

I still stand as a witness for God and the truth. I am still striving to overcome, and the Lord does help me. I have many sore conflicts, but the Lord strengthens me from time to time to bear them, and I have felt of late to consecrate myself anew to God and his precious cause. Yes, I do feel my heart rejoices in the truth. I believe our laboring together on the systematic plan is pleasing to the Lord.

Dear brethren and sisters, is it not high time that we arise individually and labor together in this great work of saving our own souls and those of others around us. The church is arising and I mean, the Lord helping me, to get so meek and humble and quiet and teachable that I may have a place among those that shall finally overcome. Oh what a meeting will that be! and who of us can bear to have our worthless names cast out when Christ makes up his jewels? I feel I must be there. Although the way is rough, it cannot be long.

"When Satan appears to stop up the path,
And fills us with fears, we'll triumph by faith.
He cannot take from us, tho' oft he has tried,
This heart-cheering promise, The Lord will abide."

BETSEY E. PLACE.

Oswego, N. Y.

From Bro. Allen.

BRO. SMITH: I have had the privilege of reading the *Review* for nearly a year, and I hope to be able to pay for it. I feel that I can say with truth it is a welcome messenger to all of our household. We look for it with impatience until it arrives, then lay it aside regretting there are no more pages. Our household consists of myself and wife, my sister and her husband and their three children. These comprise all the Sabbath-keepers that we know of within thirty miles of us. Although I have professed to keep the Sabbath about fourteen years, I feel that I have never rightly understood its claims until of late. I regret that in days past I had not a more thorough understanding of its claims, feeling that perhaps I might have been instrumental in bringing many to a more thorough knowledge of the truth. When the fallow ground of the heart is broken up, then truth, rightly spoken, takes deep root.

I confess that in days past I have been somewhat prejudiced against Sabbath-keeping Adventists, while at the same time Adventism has been the theme my soul loved to dwell upon. Although I have never been much of an opposer of present truth, yet I feel that prejudice has caused me to harbor wrong feelings toward one of the Advent brethren, viz., H. W. Lawrence of N. Y. state. If I could see him I could extend the hand of fellowship to him and ask him to forgive the wrong I have done him. May the Lord bless and sustain him in every trial.

It has been about eight years since I have tried to preach the gospel. I started with the Christian denomination, but my views became much changed. About four years ago I withdrew from the connection and came West. Since that time I have tried to preach, as often as a door would open, the coming of the Saviour near at hand. I have not united with any denomination in the West, feeling it was better to stand alone than to be yoked to those of different faith. Sometimes I have felt that the Lord was with me and abundantly blessed my labors, but at other times have been lonely and sad.

I have preached but little the past year on account of denominational prejudices. Yes, I am lonely; my soul longs for a union with the people of God. I pine for active service in his cause. When I read in the *Review* the many calls for help I long to buckle on the armor and fly to the fields of labor with my Father's children. Pen would fail to express my feelings of joy if such a privilege was mine. But a voice whispers, You do not thoroughly understand all that a messenger should understand; you have never heard a course of lectures by a messenger; you are almost wholly unacquainted with the Advent people; and how can you expect to excel in the great battle-field of life? I know it is highly necessary that we know that God calls us before we enter upon so great a work as the last message of mercy to men. I desire the prayers of all the faithful that I may know duty and be able to do it.

W. M. ALLEN.

Galva, Ills., Aug. 14th, 1859.

from Bro. Corey.

BRO. SMITH: My heart beats in union with the blessed truth; and all I have to regret is that I have not lived it out more faithfully. It has been some over two years since I commenced trying to keep the Sabbath, and I am thankful to God that he ever gave me a mind to obey him rather than man. I can say of a truth that I am not at all discouraged, but the way seems brighter and more glorious. Although we have trials, they are to purify and fit us to stand in the time of trouble.

Brethren and sisters, I desire not to go on like the people of the world, carelessly and without concern; I would be kept in the crucible till all my dross is consumed. Those that suffer with Christ shall also reign with him. Those that live godly in Christ Jesus shall suffer persecution, because this world is at enmity with God. I see more than ever the need of having the law written in the heart, for it is perfect, converting the soul, and those that do his commandments shall have a right to the tree of life, and enter in through the gates into the city. I can say that this world has no charms for me.

The church here in Caledonia have some trials, but I believe it will work for good. The Lord knows what is best for his children, and we must stand the test while the shaking is going on. Pray for us.

A. J. COREY.

Gaines, Mich., July 31st, 1859.

Extracts from Letters.

BRO. J. W. Wolfe writes from Republic, Ohio; "I have great reason to praise the Lord for his goodness in permitting me to hear the third angel's message, and I do bless his name that myself and wife were led to embrace the present truth, and are among the few that are trying to repair the breach that has been made in God's holy law. Though we are called the poor of this world, and are despised by the people of the world, I feel to say as Paul did, 'these light afflictions.' Our great and glorious High Priest, now in the sanctuary above, came down to earth, bore our infirmities without sin, suffered trials, persecution and death for our sakes, and should not we be willing to suffer and be persecuted for his?"

"There were many in this place convinced of the truth when Bro. Loughborough was here with the tent, and during the first lectures Bro. Cornell delivered here, fifteen or sixteen resolved to keep the Sabbath of the Lord. I bless God to-day that I was one of that number.

"We have two meetings a week, and they were good till the enemy got in and caused division among us, not wishing us to speak on the law or the prophecies in our prayer-meetings, but simply tell our experience. I feel that the time has come to do away with these cold, formal meetings and to exhort one another, and so much the more as we see the day approaching. My heart is united with those who are looking and waiting for the coming of our Lord with power and great glory. I feel very thankful for the *Review*. It gives us great joy to hear from the dear brethren and sisters from other places, from whom we could not hear in any other way. I love to hear that there are some here and there striving for the crown that is promised to those that overcome and endure unto the end."

BRO. J. J. Bostwick writes from Stockton, Ills.: "Our little band have organized, and adopted the plan of systematic benevolence, hoping that the Lord will bless all our efforts to honor him, though some who were with us seem to stand aloof. May the Lord have mercy on us and help us all to act consistently. We meet on the Sabbath to worship, and enjoy a good degree of the Spirit of God. Pray for us, that we may let our light so shine before men that they may be led to glorify our Father which is in heaven.

I take great delight in reading the *Review*, and could wish its dimensions doubled. I love the doctrine it advocates, and it is indeed cheering to read the testimonies from the scattered ones of the precious faith. I feel the importance of humbling myself before God, under a sense of my unworthiness and my dependence, and of speedily arming myself for the last great conflict; for I believe with the whole heart that probation will soon close, when they that are filthy must remain filthy, and he that is holy be holy still."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., AUGUST 25, 1899.

THE MILKY WAY.

INFIDELS tell us that Astronomy has brought to light facts which stamp the Mosaic record of creation as utterly puerile and false. Stars have been discovered, they tell us, so immensely distant, that hundreds of thousands of years would be required for the transmission of their light to this earth; hence the earth must be hundreds of thousands of years older than the Bible makes it. Were this the fact in regard to the stars, it would prove nothing for the skeptic, since such stars might have existed for ages before our earth was called into existence; but it appears from the following statement that the theory itself is not true, as light from points so remote could never reach us, since, expanding and decomposing in its progress, it would be utterly dispersed in space. The "Marvels of Science," thus speaks of the Milky way:

"The Milky Way forms the grandest feature of the firmament. It completely encircles the whole fabric of the skies, and sends its light down upon us, according to the best observations, from no less than 18,000,000 of suns. These are planted at various distances, too remote to be more than feebly understood; but their light, the medium of measurement, requires for its transit to our earth periods ranging from ten to a thousand years. Such is the sum of the great truths revealed to us by the two Herschels, who, with a zeal which no obstacle could daunt, have explored every part of the prodigious circle. Sir William Herschel, after accomplishing his famous section, believed that he had gaged the Milky Way to its lowest depth, affirming that he could follow a cluster of stars with his telescope, constructed expressly for the investigation, as far back as would require 330,000 years for the transmission of its light. But, presumptuous as it may seem, we must be permitted to doubt this assertion, as the same telescope, in the same master-hand was not sufficiently powerful to resolve even the nebulae in Orion. Nor must we forget that light, our only clue to those unsearchable regions, expands and decomposes in its progress, and coming from a point so remote, its radiant waves would be dispersed in space. Thus the reflection is forced upon us, that new clusters and systems, whose beaming light will never reach our earth, still throng beyond; and that, though it is permitted to man to behold the immensity, he shall never see the bounds of the creation."

The time given in the above for the transmission of light to this earth from the most distant visible point in the Milky Way is one thousand years. The idea it would seem to convey is, that light requiring a longer period than that for its transit, would be dispersed in space, and so never reach us. If this be so, allowing the utmost latitude to the opponents of revelation, no objection can be drawn from the stars to the Scripture record.

A DANGEROUS PARAGRAPH. We find the following paragraph in some of our exchanges, which should as far as possible be corrected; as there is no telling the evil it might do by leading people to resort to dangerous means in the case of accident to the exclusion of those of real utility and benefit. The following is the paragraph:

"How to NEUTRALIZE POISON. A correspondent of the *New York Evening Post* says:

"A poison of any conceivable description and degree of potency, which has been intentionally or accidentally swallowed, may be rendered almost instantly harmless by simply swallowing two gills of sweet oil. An individual with a very strong constitution, should take nearly twice the quantity. This oil will most positively neutralize every form of vegetable, animal, or mineral poison with which physicians are acquainted."

This statement the *Scientific American* on the authority of *The Druggist*, corrects as follows:

"A new and excellent journal, *The Druggist*, published in Cincinnati, Ohio, states that a paragraph has been extensively circulated in the daily papers to the effect that olive oil is an antidote for all poison. This is so very far from being true, that it increases the effect of one very common poison—phosphorus—and has no power as an antidote to most of the others. There is no universal antidote, and in cases of poisoning, when

the proper remedy is not known, the safest plan, in the absence of a competent physician, is to produce a vomiting if it has not already come on, by some simple emetic, such as mustard and water, and then give mucilaginous drinks—such as milk, flour and water, &c.

"Such paragraphs as the one alluded to are calculated to do much harm by leading persons to depend on a remedy which will do no good, to the exclusion of others really efficacious."

APPOINTMENTS.

GENERAL CONFERENCE AND TENT MEETING at Roosevelt, Oswego Co., N. Y., August 27-29. It is hoped that the brethren will come up to this general gathering prepared to engage in the worship of God. It will be a general gathering for the State. Five hundred can be accommodated in the warm season at Roosevelt, if most come prepared to nearly take care of themselves. Hope we shall have a blessed good meeting. Battle Creek Conference at Roosevelt. Brethren, come to the Conference examining yourselves, and praying that the Spirit of God may rest upon preachers and people.

JAMES WHITE.

Those coming to the Roosevelt Tent meeting by public conveyance should leave the cars at Syracuse and take the omnibus for Central Square where they may expect to be met by some teams if not enough to take them all to Roosevelt. They will reach Central Square at 6 P. M.

E. L. BARR.

CHANGE OF APPOINTMENTS.

BRO. SMITH: I have decided not to be at the Chazy French Conference; but take another route, and be at New York City Wednesday, Aug. 31st, and will meet the friends at Bro. Charles Andrews' at 3 o'clock P. M., and at Kensington, Ct., Sabbath and First-day, Sept. 3d and 4th, and in the vicinity of Boston, where brethren may appoint, Sabbath and First-day, Sept. 10th and 11th.

JAMES WHITE.

Business Department.

Business Notes.

W. L. Saxby: Bro. White will see you on his eastern tour, in regard to press.

Brn. Ingraham, Phelps, Steward, and Newton: We sent you last week a few extra copies of REVIEW No. 13, for distribution. We can send a few more if in your judgment they are needed.

Letters.

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

J. Newton, G. P. Wilson, Jno. Byington, W. M. Graves, L. H. Bond, J. M. Baker, D. Chase, H. S. Gurney, I. Sanborn, W. H. Ball, L. Kellogg, A. J. Richmond, Wm. P. Shockey, T. C. Corey, W. L. Saxby, J. A. Wilcox, S. C. Perry, E. H. Olmstead, J. H. Waggoner, S. Burdick, Wm. C. Corey, L. M. Morton, Geo. Wright, W. M. Allen, O. A. Seely, J. W. 2, W. W. Miller, J. N. Loughborough, J. Bostwick, W. B. Castle, S. Havirland, S. H. Peck, S. Elmer, L. J. Richmond, P. F. Ferciot, J. Clarke, P. Lightner, J. D. Wright, S. Myers, A. S. Hastings, M. Wilcox, L. M. Jones, J. Kemp.

Receipts.

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

FOR REVIEW AND HERALD.

J. M. Daigneau 1,15,xvi,1. L. Hadden 3,00,xiv,22. Geo. Leighton 3,25,xv,1. Geo. Leighton (for J. N. York.) 1,50,xiv,1. L. Morrison 1,00,xv,1. Jno. Newton 1,00,xvi,1. D. Daniels 2,00,xv,1. S. Whitney 1,00,xv,13. Mrs. F. Dusing 1,00,xiv,21. M. M. Osgood 0,70,xv,3. D. Chase 1,00,xv,14. G. P. Wilson, 1,00,xv,14. S. Burdick 1,00,xiv,1. M. Richardson 1,00,xv,14. A. J. Richmond (for Wm. Barden) 0,50,xiv,14. S. C. Perry 1,00,xv,1. N. Dixon, 2,00,xv,20. Geo. Wright 0,50,xiv,21. L. H. Bond 2,00,xiv,1. J. S. Wicks 1,00,xv,11. J. Perry 1,88,xiv,8. J. Sawyer 1,00,xv,7. W. H. Brown 2,00,xiv,10. S. Crandall, 2,00,xiv,14. J. Bascom 2,00,xv,14. P. Lightner 1,00,xv,1. P. Erb 1,00,xv,14. S. Myers (for R. Wagner) 0,50,xv,14. N. McCumber 1,00,xiv,1. M. Wilcox 1,00,xv,14. L. Hackett 3,00,xv,1. E. Dow 2,00,xiii,1. L. Felton 1,00,xiv,1. S. H. Peck (for J. Bell) 1,00,xvi,14. E. Paine 1,00,xvi,1.

FOR REVIEW TO POOR.—Jno. Newton \$0,64.

FOR MICH. TEXT.—R. Leighton \$2. Church in Jackson (s. b.) \$5. L. Kellogg, (s. b.) \$0,90. A brother \$0,10.

FOR MISSIONARY PURPOSES.—Jno. Newton (s. b.) \$3. Bro. Whitmore \$0,90. Sr. Mills \$0,50. Five friends in Lapeer \$1,24. J. A. Wilcox \$2. S. H. Peck \$2. C. C. Drown \$2.

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Works published by H. L. Hastings, for sale at this Office. The Voice of the Church on the Coming and Kingdom of the Redeemer, by D. T. Taylor. Price \$1,00.

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

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