

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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BEARING THE CROSS.

THE heavier cross, the nearer heaven;
No cross without, no God within.
Death, judgment from the heart are driven
Amidst the world's false glare and din.
Oh happy he with all his loss,
Whom God hath set beneath the cross!

The heavier cross, the stronger faith;
The loaded palm strikes deeper root;
The vine-juice sweetly issueth
When men have pressed the clustered fruit.
And courage grows where dangers come,
Like pearls beneath the salt sea foam.

The heavier cross, the heartier prayer;
The bruised herbs most fragrant are.
If wind and sky were always fair,
The sailor would not watch the star;
And David's Psalms had ne'er been sung,
If grief his heart had never wrung.

The heavier cross, the more aspiring;
From vales we climb to mountain crest;
The pilgrim, of the desert tiring,
Longs for the Canaan of his rest.
The dove has here no rest in sight,
And to the ark she wings her flight.

Thou Crucified! the cross I carry—
The longer may it dearer be;
And, lest I faint, whilst here I tarry,
Implant thou such a heart in me,
That faith, hope, love may flourish there,
Till for my cross the crown I wear!

PERILOUS TIMES.

BY E. GOODRICH.

In every age of the world God's people have been a *tried* people. This has been their portion, a kind of heir-loom inherited by all the sons and daughters of probation.

That man is a probationer is argued from every part and point of the divine economy, whether it be of law or grace. There is no point of observation contained in the revealed will of God from which we may look, but what we shall see that man is a probationer, and that the present is a preparatory state, the object of which is a preparation for a higher state of existence. Without the doctrine of probation the doctrine of rewards and punishment is an absurdity, and the idea of a final judgment must forever disappear.

And there can be no probation without trial, and trial demands the existence of opposing or conflicting circumstances. This is the only satisfactory answer that can be given why evil exists in the government and under the immediate jurisdiction of a holy and righteous God.

The answer is that evil is temporary; and that to all that are the called according to his purpose all things shall work together for good; and that

our light afflictions here, are but for a moment, and they work out for us a far more exceeding and eternal weight of glory. And though our faith be tried like gold that is tried in the fire, yet it is more precious because it will be found to *glory* and *honor* at the appearing of Jesus.

These things have ever been present truth, meat in due season for the house-hold of faith; and yet the testimony of the word of God, both by prophets, the Saviour, and the apostles, is that the *last days* are days of peculiar trial to the church of God—days in which many are to be purified, made white and tried; yea to that extent that if it were possible the very elect would be deceived and consequently lost.

The apostle Paul, speaking of the same matter, said [2 Tim. iii, 1], "This know also that in the last days perilous times shall come." And as the term *peril* signifies danger, and *perilous* full of danger, the language and doctrine of the apostle is, that in the last days times shall come that are full of dangers to the saint of God; or (to use a figure) to the christian mariner that is homeward bound for the harbor of eternal rest.

Now as anything that opposes, diverts or threatens to render abortive any measure or design is a peril, the perils through which the christian is called to pass may be divided into two distinct classes. (1) Violent force. (2) Seductive influence

Under the former may be enumerated all those bloody persecutions that have wasted the church of God, and by which millions of the saints have been put to death in the most cruel and torturing manner that wicked men and devils could invent. And time would fail to speak of the multitude of innocent sons and daughters, helpless mothers, and god-like fathers that have been led like lambs to the slaughter, and like sheep dumb before their shearers, submitting to the dungeon, the rack, the slow torture, the fiery fagot, yea death in every form (thus sealing their testimony with their blood), yet crying, How long O Lord holy and true, dost thou not judge and avenge our blood on them that dwell on the earth!

Under the latter may be enumerated all those allurements, enchantments, and carnal devices that find a ready response in the human heart because of their congeniality to the carnal mind, or because their exterior is apparently good while the interior is full of deceit and death.

These perils though they act slowly, yet they act stealthily and surely, because while they act they divert the attention, deceive and darken the understanding and drive out moral sensibility, thus leaving their victim unconscious of his true position, and the danger to which he is exposed.

The number that will finally fall of the kingdom of God in consequence of the latter perils will be undoubtedly far greater than those that fall in consequence of the former. The last days are perilous, not because they are days of violent opposition and bloody persecution, but because Satan has brought into the field of action, and has filled the world with every enticement, enchantment, deception, and seductive influence of which hell is master.

The danger is even greater on this account than though persecution raged. Not because men can be coaxed easier than driven where the danger is seen; for when the enemy comes with exterior indicative of the dark design that reigns

within, we at once understand his motive and immediately prepare to repel the attack. But when the *seducer* comes, it is with self-enticing words, the words of a fond brother, and ere we are aware of the fatal designs that lurk under a fair exterior, the dagger is drawn, we are thrust under the fifth rib and die—die as did Abner the son of Ner by the hand of Joab; for he died as the fool dieth, neither bound nor in battle.

Virtue encounters no dangers so great as seductive influence, because the motto is, A little at a time, and keep the design hid. There is no suddenly great transition from heat to cold, or from good to bad. The person thus assailed is made to believe that the first step is perfectly harmless, that the second can be taken with perfect safety, and the third may be retraced at any time, while the fourth is by no means fatal; and he is led on from one degree in vice to another degree in crime; every step taken rendering him less sensible of his danger, and less able to resist the same, until he is so completely enthralled in the snare of the fowler, as to be unable to extricate himself. Every strong hold of virtue is demolished and he has nothing to return to but mis-spent time and a life of shame. Nothing remains but to enjoy what little he can in a life of vice. And as the last resort he embarks boldly on the voyage of dissipation and crime, having no hope of ever returning to the innocence of youth, the home of his childhood.

This is the way that Satan works, and this is the system adopted in the last days. He has come down to earth clothed as an angel of light in the garb of heaven. Every sin and iniquity is sweetened to suit the taste of his worshipers. And since the world began, the opportunities for gratifying the lusts of the flesh, the lust of the eye and the pride of life, yea every carnal desire, never were so great as now, and that too with the flattering promise of future final happiness. Hence the mind is engrossed in things of time and sense and diverted from present truth and the dangers to which we are exposed; and certain destruction is almost sure.

Modern Spiritualism comes in as the last work, the final crowning deception, confirming the rest and making ruin sure; for she comes claiming to be the legitimate daughter of an established godly faith. She comes with soft enticing words, claiming to speak through spirits, dear departed wives, lost husbands and beloved parents; and the unwary are captivated by the allurements. Happy are those who escape the meshes of her net, and stand approved of Jesus when he shall appear.

Edinboro Pa., Dec. 1859.

PREACHING TO PREACHERS.

BY W. S. FOOTE.

We wish to address a few words to those through whose influence thousands are forming characters which will insure to them eternal life, or its opposite, eternal death. We believe that some of you are honest, and verily believe that you are trying to do God service, and to point out to others the way to everlasting life. We believe also that on the other hand there are those among you to whom the Lord might say, "Ye have made the hearts of the righteous sad,

whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Ezek. xiii, 22. And there may be among the religious teachers of the different churches some possessing the character and qualifications of those spoken of by Paul in 2 Cor. xi, 14, 15. "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."

We believe that in the midst of so many religious creeds and opposite opinions there must be a vast amount of error, and that if it is true that "straight is the gate and narrow the way that leads to life," God with whom there is no variableness nor shadow of turning must be displeased with those who are sowing tares. "Wo be unto the pastors that destroy and scatter the sheep of my pasture saith the Lord." Isa. xxiii, 1.

"If they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from the evil of their doings." Vs. 22. In verse 29 of the same chapter we find the inquiry, "Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?" Why then is it, that throughout the (so called) christian churches iniquity thus abounds, and that sin in every form is tolerated? Why is there so much of hypocrisy and the love of this world? Why are such multitudes of professors of religion among the first to follow after the fashions and follies of the day? Why this downward course which must inevitably end in everlasting death? Is it not for want of an exhibition before the minds of the people of plain Bible truth? Are we not warranted in believing that the truth accompanied by the influence of the Holy Spirit in answer to humble prayer is what is needed for the salvation of sinners? Will not God bless his own appointed means of grace? Will his word (when faithfully preached) return unto him void, and not accomplish that whereunto he sent it? Is it not well for both the teachers and taught, in the different organizations of the land to inquire why it is, in a country blessed with so many religious privileges, numbering theological seminaries by scores, with such an array of talent and learning among the professed preachers of the gospel, that sin abounds to such an alarming extent, in and out of the professed church? The time has been within the remembrance of many of us, when under the preaching of the gospel, one here and another there were persuaded to break off their sins by righteousness, and their iniquities by turning unto the Lord; and it happened, and that frequently, without the extra effort now made use of for the same purpose. And judging from the results of the extra efforts, or "protracted religious meetings" held so often all over the land in years past, we are constrained to believe that there is something radically wrong in the religious teaching of the day; and if there are things that stand in the way of the progress of truth and the salvation of souls, certainly it becomes us to inquire what they are, and in the strength of the Lord to try to remove them.

Do you think that you please God by telling the people as many of you do, that the study of the prophecies and the reading of the Old Testament scriptures is unprofitable? By so doing do you not reject two thirds or more of the word of God?

Why is it that when evidence is produced which cannot be either gainsayed or resisted successfully, that under the gospel dispensation the "seventh day is the Sabbath of the Lord your God," that you are so bitterly opposed to it? Why in order to get rid of the Sabbath, are you trying to persuade the people that the law of God or ten commandments is abrogated?

Why, when you have abundant evidence to the contrary, do you teach others that man is an immortal being, when we are told in plain words in the Bible that "God only hath immortality." Why do you thus help to build up the greatest

delusion of the day by encouraging the people to go to the dead for knowledge instead of to the living God, when the word of God tells us, "The dead know not anything?" Why tell the sinner that he is to live forever in misery when God says "The soul that sinneth, it shall die." Shall we ask those who profess to be preachers of the gospel south of "Mason and Dickson's line," Why do you by precept and example support one of the greatest systems of iniquity which disgrace humanity?

Without lengthening out this catalogue of evils which might easily be done, we ask you to look at those mentioned and not wonder at the corruption within the churches, or why those who profess to have "got religion" during your long winter meetings, should sweat it all out during the warm weather of the next summer. Can God consistently bless the labors of those who are engaged in teaching false doctrines? Are we to expect grapes from thorns, or figs from thistles?

The true watchmen on the walls of Zion, are in these latter days those spoken of in Isa. lii. "They shall lift up the voice, together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." At the first advent of our Saviour into our fallen world, the Lord brought in Zion from her idolatrous wanderings; and having again departed from her God, and having been converted by the world (we speak of the great mass of professors), he is now bringing in Zion again. That this may be done, he has commissioned men, and we believe of the right stamp too, to undertake to build up the foundations of many generations which ungodly men and evil spirits have partially thrown down.

Yet the work is the work of the Lord. He is preparing a people to meet their King at his coming and kingdom. Their number will be small. In Jer. iii, it is said "I will take you one of a city and two of a family and I will bring you to Zion, and will give you pastors after mine own heart, which shall feed you with knowledge and understanding."

We who have heard and have embraced the truth, are rejoicing in it with joy unspeakable. Evidences of the truth of our position are thickening about us daily. The word of God which has been to us, and has been to thousands, in part a sealed book, we now find "a light to our path and a lamp to our feet." And we are determined through grace divine, to "keep all the commandments of God and the faith of Jesus," and get ready to meet our Lord who is near even at the door.

Not only so, but we know that there are yet honest ones among your people who must and will come out from your city of confusion, "or partake of her sins and receive of her plagues." The "time of trouble such as never was since there was a nation" is near at hand. We know that the time is near when there will be but two classes. One will have the "name of God written in their foreheads," the other the "mark of the beast."

And now we beseech you to stand out of the way of God's people. If you will not enter into his coming kingdom do not hinder them from doing so. But we hope and pray that God may enlighten your minds and purify your hearts, and fit you for his kingdom which is to fill the whole earth. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night."

Pendleton, O, Dec 1859.

It is easier to move masses of men than it is to guide them—easier to guide them than it is to teach them the art of self-guidance—and easier to set them upon the experiment of self-guidance than it is to persuade them to accept the guidance of infinite wisdom.—*Sel.*

UNUTTERABLE PRAYERS. The best prayers have often more groans than words.—*Bunyan.*

RELIGIOUS MEDITATION.

It is a law of the human mind, that it naturally assimilates itself to those objects which most constantly and seriously occupy our thoughts. A man cannot employ his mind with low and debasing thoughts without becoming debased in his desires and pursuits. We so naturally become like those objects we think most of, that intimate friends whose habits of thinking, and whose sentiments are most congenial, come to resemble each other in the very expression of their countenances. The human mind cannot familiarize itself habitually with vice and immorality, without serious personal damage.—Hence the public exposure of gross crime and immorality has reasonably been considered a most doubtful expedient for correcting them. For however deformed and loathsome they may appear, the mind soon, by its familiarity, loses its disgust and abhorrence, and then it has lost its chief safeguard to purity and steadfastness. The best antidote against immorality is to keep the mind occupied with the most perfect models of righteousness and purity. "For as a man thinketh in his heart so is he." The surer if not the only safeguard, is to pre-occupy the thoughts with subjects that are elevating, purifying, and ennobling. The distinguishing characteristics of those for whom the book of remembrance is written are that "they feared the Lord and thought upon his name." There can be no theme of such practical utility and purifying influence on the mind itself, for the channel of its accustomed meditations, as the thoughts of God. What can tend more directly to assimilate us to purity and to heaven, than habitually to think on his name? This is the only way that we can come into intimate communion and fellowship with God. It is the only means of practically assimilating our souls to heavenly things.

It is also the most successful means of making us acquainted with ourselves, and testing our hopes by the true standard which God has given. As meditation brings before us the great objects of religion, the very act itself will try the temper of our minds. We shall be able to determine to what extent religious objects engage our hearts, and how far our aversion to them proves the carnality of our minds, by the enmity or indifference that we feel to them; whether the relish of our souls be formed to things divine and heavenly, or our affections be carried away to those of the world. In a word, as it is by the rules of God's word alone that we can truly estimate our character, so to prove ourselves by it will be one principal part of our duty in retirement. By this we shall not only discover our natural deformity and weakness, but be able to determine the degree of our Christian attainments, to prevent self-deception, to gather suitable matter for our prayers, to encourage what is good, and to amend what is evil.

The hallowed and chastening influence of the closet will most appropriately fit us for the personal cares and duties of every-day life. As Moses first retired to the cleft of the rock to commune with God, and was thus prepared to meet the people with the visible evidence of God's presence upon his countenance, so we shall be best fitted to meet our daily avocations and responsibilities, when our cheerful and serene countenances wear the visible imprints of the Spirit's presence derived from personal communion with God.

It is true in morals and religion, as well as in nature that there must be some process of recuperation, or the productive energies of the soul will waste and become barren. We must daily draw our sustenance from the invigorating source of benevolence and goodness in order to practice those virtues to any good account, for the being good is really essential to the doing good habitually and successfully. Our zeal and activities will degenerate into mere bustling unless they have their source and spring in a personal conformity of our own spirit to the vital spirit of Christianity.—*Sel.*

RELIGION WITHOUT THE CROSS.

READER! as long as you live beware of religion in which there is not much of the cross.—You live in times when the warning is sadly needful. Beware, I say again, of a religion without a cross.

There are hundreds of places of worship in this day, in which there is everything except the cross. There is carved oak and sculptured stone; there is stained glass and brilliant painting; there are solemn services, and a constant round of ordinances. But the real cross of Christ is not there. Jesus crucified is not proclaimed in the pulpit. The Lamb of God is not lifted up, and salvation in him is not freely proclaimed. And hence all is wrong. Reader, beware of such places of worship. They are not apostolical. They would not have satisfied Paul.

There are thousands of religious books published in our times in which there is everything except the cross. They are full of directions about sacraments and praises of the Church; they abound in exhortations about holy living and rules for the attainment of perfection; they have plenty of fonts and crosses both inside and outside. But the real cross of Christ is left out. The Saviour and his dying love are either not mentioned, or mentioned in an unscripural way. And hence they are worse than useless. Reader, beware of such books. They are not apostolical. They would never have satisfied Paul.

Paul gloried in nothing but the cross. Strive to be like him. Set Jesus crucified full before the eyes of your soul. Listen not to any teaching which would interpose anything between you and him. Do not fall into the old Galatian error. Think not that any one in this day is a better guide than the apostles. Do not be ashamed of the old paths in which men walked who were inspired by the Holy Ghost. Let not the vague talk of men who speak great swelling words about Catholicity and the Church, and the ministry, disturb your peace and make you lose your hands from the cross. Churches, ministers, and sacraments are all useful in their way, but they are not Christ crucified. Do not give Christ's honor to another. "He that glorieth let him glory in the Lord."—*Rev. J. C. Rile.*

Two Views of Life.

A YOUNG man recently committed suicide at Richmond, Virginia, who, before he plunged into the unknown, wrote for the world, that life was a farce, happiness a humbug, and the cares and trials before him only a prolongation of sorrow; and so he rounded the farce with a tragedy, and surrendered a treasure he had not the resolution to keep. Another man once lived whose trials and cares were doubtless greater than any this young man's timid fancy ever suggested; and after he had braved them all with a stout heart and unfaltering faith, and his eye looked beyond the curtain which parted before him, and the full effulgence from the Land of the Blessed poured upon his enraptured vision, left as a legacy to those who should come after him, to inspire them with courage and cheer them onward, these immortal words: "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all them also that love his appearing." How utterly despicable the views of the one appear when contrasted with those of the other.

THE CROSS REFUGE FOR THE GUILTY.—"A tasteful and sentimental theology will not quell the agitations of a spirit laboring under a sense of guilt, and the high demands of a law. You may as well think of lulling it to repose under the reelings of an earthquake, or the loud discharges of an impending volcano. It is in the atonement that the sinner meets a solution of all his difficulties, and so of all his fears. It is at the cross, where

justice and mearcy have met in harmony, and where the exercise of the one casts on the awful sacredness of the altar its highest irradiation."—*Chalmers.*

THE HOPE OF THE CHILDREN OF GOD.

Now the Scripture says of them, "Ye are dead, and your life is hid with Christ in God;" but at that time, even "when Christ, who is our life, shall appear, then shall we also appear with him in glory." Col. iii. 3, 4. They are now described as "in vile bodies," (literally "bodies of humiliation,") like unto what their Lord assumed for them, but still they are looking when the Saviour, the Lord Jesus Christ, shall come, because he will then change their vile bodies like unto his glorious body; Phillip. iii. 21; of which some idea may be formed from reading the account of Moses and Elias, as they appeared in glory with him at the transfiguration, and from his manifestation of himself after his resurrection. Concerning the present dispensation, it is written, not only creation, but "ourselves also, which have the first-fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of the body." Rom. viii. 23. For then, and not till then, "this corruptible shall put on incorruption, and this mortal shall put on immortality." 1 Cor. xv. 54. Then shall the dead in Christ rise first. Now the burden of a sinful body obliges even the apostle Paul to cry out, "O wretched man that I am, who shall deliver me from the body of this death?" i. e., this body of death; but he knows that then, "He who raised up Christ from the dead, shall also quicken our mortal bodies by his Spirit that dwelleth in us." Rom. viii. 11. Just, then, in proportion as we feel these sinful bodies a drawback to our unreserved devotion of ourselves to him that hath redeemed us, we shall long for his appearing to change them. There is much practical unbelief on the subject of this glorious hope, even among those who profess to believe in a resurrection. Let our faith close with this promise of God in Christ, because "it is written;" and we shall find it to be full of joy to look forward to the time when the consummation of our hopes shall be completed, by our receiving glorified bodies, free from pain, sickness, sorrow, crying, or death, able to serve him day and night, without distraction, and without fatigue. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job xix. 25-27. "They dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi. 19.

THE SIMPLICITY THAT IS IN CHRIST.

UPON this ground was the offence taken by the Jews against our Saviour. They had great worldly expectations respecting his advent; and he, by the intentional absence of parade and pretension utterly disappointed them. A more unassuming and unambitious being never lived. "For, I am meek and lowly in mind" was the expressive language with which he designated his person and policy.

The character of Jesus of Nazareth was a simple one. For, though it was a mysterious combination of humanity and divinity, yet it was that combination and nothing more. His habit was simple, and the account of his birth and death is a simple story. The same feature marks the style of language and order of illustration adopted by our Saviour, to communicate his instructions.

Simple is the delineation he gave for the being and worship of God. Simple, the sacraments of perpetual obligation he instituted. Simple, the terms of salvation he published. Simple the precepts of universal observance he established. And simple the doctrines he promulgated. For, while these doctrines are confessedly mysterious and hard

to be understood in all their connexions and bearings, yet, as mere matters to be credited, they are unqualifiedly simple.

"The simplicity that is in Christ," is, as a theme of reflection, fruitful of practical thoughts—such as these!

Are deep and learned sermons, delivered with a great flourish of oratory, most in accordance with the spirit of the Gospel! Is the snperbly elegant style of architecture in our cities really becoming! What consistency is there in church members patterning after the extravagant portion of the world in house-building, furniture, equipage and dress? What more common stone of stumbling, with the educated classes, than pride of intellect? Being converted and becoming as little children, is not without reason so strenuously insisted upon in the scriptures. Complexity in the forms of religious worship and the mode of ecclesiastical government, cannot be allowed to commend that sect as a model one. Doing penance is certainly not a scriptural ordinance. The artifices practised in the scheme of "new measures," do not bear the tone and temper of our holy religion.—*Central Pres.*

A SAFE HOUSE TO SLEEP IN.

A LAWYER of high reputation, in the city of Philadelphia, was traveling in one of the Southern States; and being belated one evening, after a long day's ride, he was compelled to turn into a house on a solitary plantation, and asked for shelter and hospitality for the night. His request was granted. In the course of the evening, he thought he observed something reserved in the master of the house, which awakened his suspicions. He was at length conducted to his chamber, which was adjoining the family room. There he dwelt on the circumstances which had alarmed him, till his exciting imagination was filled with thoughts of midnight robbery and assassination. He proceeded to barricade the room as well as he could. He fastened down the windows; against the door he piled up tables, chairs, everything that was moveable in the room. While thus engaged, words uttered in a low voice caught his ear, and increased his alarm. He placed his ear at the key-hole. The man of the house was engaged in prayer—family prayer. Among the objects of intercession, he was praying for the "stranger whom the providence of God has unexpectedly brought to lodge beneath their roof that night." When he got through, our traveling friend arose from his stooping posture. Imagine the change of his feelings. All his fears had vanished. Though no Christian himself, he knew that the prayers of Christians are like guardian angels to the abode in which they are offered up; and went to bed and slept soundly and sweetly, feeling that the house where God was feared and worshiped was a safe place to sleep in.—*Am. Messenger.*

To consider religion always on the comfortable side; to congratulate one's self for having obtained the end, before we have made use of the means; to stretch the hands to receive the crown of righteousness, before they have been employed to fight the battle; to be content with a false peace, and to use no efforts to obtain the graces, to which true consolation is annexed; this is a dreadful calm, like that which some voyagers describe, and which is a very singular forerunner of a very terrible event. All on a sudden, in the wide ocean, the sea becomes calm, the surface of the water clear as a crystal, smooth as glass, the air serene; the unskilled passenger become tranquil and happy; but the old mariner trembles. In an instant the waves froth, the winds murmur, the heavens kindle, a thousand gulfs open, a frightful light inflames the air, and every wave threatens sudden death. This is an image of most men's assurance of salvation.—*Saurin.*

FAITH IN TRIALS.—Faith is the better of the free air, and of the sharp winter storm in its face.—*Rutherford.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, DECEMBER 29, 1859.

SABBATICAL CATECHISM.

QUESTION. What do we find in the book of Genesis, in relation to the Sabbath?

ANSWER. We find the institution of the Sabbath, but not the name. In Genesis ii, 2, we read that on the seventh day God rested from the work of creation; and as Sabbath means rest, and Sabbath-day means rest-day, it follows that when God had rested on the seventh day, that day at once and forever, became the rest-day of the Lord. He then placed his blessing upon it and set it apart for man. Here the Sabbath was instituted in Paradise. No other act of institution can anywhere be found. Hence it is properly called, in the fourth commandment, Sabbath-day, at the time when God placed his blessing upon it.

QUES. Is the Sabbath anywhere else mentioned in the book of Genesis?

ANS. Not directly; and from this circumstance many would fain argue that the Sabbath was not known, or, at least, was not observed, from the creation till Moses. But such seem to overlook the fact that there are other reasons for this, which are equally entitled to consideration. Thus, the fact that a certain custom is not mentioned in certain parts of the Bible, is no proof that it was not known; for it might have been *so well known as not to need mentioning*. And with equal propriety may we assign this as the reason why the Sabbath is not mentioned from Adam to Moses. But, aside from these considerations, we cannot wonder that there is nothing said of the Sabbath institution subsequent to Gen. ii, when we consider that the history of 2500 years is condensed into the brief record of fifty chapters.

QUES. On what is the reckoning of time by weeks based?

ANS. As it is derived from nothing in nature, it must be based upon the events of the first seven days of time; and the fact that this division of time was well understood by the patriarchs, is good evidence that the Sabbath of Jehovah, so prominently connected with the institution of that division, was not forgotten by them. The week is three times alluded to in Genesis, viz., chap. viii, 10, 12; xxix, 27. Week, in this last reference, evidently means a period of seven days as at the present time; for it was the custom of the ancients on the celebration of marriage, to hold a feast of seven days. See Clarke's note on above, also Judges xiv, 12.

QUES. Have we any mention of the Sabbath in Exodus?

ANS. The Sabbath is mentioned fifteen times in the book of Exodus, in the following passages: chap. xvi, 23, 25, 26, 29; xx, 8, 10, 11; xxxi, 13-16; xxxv, 2, 2. The first mention, in chap. xvi, was one month after the departure of Israel from Egypt, and one month previous to their arrival at Sinai. This chapter contains no account of the institution of the Sabbath, nor any enactment for its observance, which shows that it was known and observed previous to its promulgation with the ten commandments.

QUES. If the Sabbath was known before its promulgation on Sinai, from whence could this knowledge have come?

ANS. It could easily have come down from creation. Thus, Adam was cotemporary with Methuselah for two hundred and forty-three years; Methuselah with Noah for five hundred and ninety-nine years; Noah with Shem for four hundred and forty-eight years; Shem with Abraham for one hundred and fifty years; and Abraham was the grandfather of Jacob, from whom Moses was but the fourth in descent. Thus, without difficulty, the true knowledge of the works of creation and the commandments of God could have been handed down; seven or eight steps only, bringing us to Moses the leader of Israel.

QUES. In Ex. xxxi, 12-17, the Sabbath is called a sign between God and Israel; in what respect was it a sign?

ANS. It showed that all those who kept it had a knowledge of the true God and were worshipers of him. Had the Sabbath always been kept, atheism and idolatry

could have found no footing in the hearts of men.

QUES. Was the Sabbath a sign simply between God and the Jews, or is it applicable to us?

ANS. It is as applicable to us as to them; and hence the expression, "It is a sign between me and the children of Israel forever," may be taken in its unlimited sense, referring to both houses of Israel, the natural and the spiritual.

QUES. In Ex. xxxi, 3, we read that the Israelites were to kindle no fire throughout their habitations on the Sabbath-day; is this a universal appendage to the Sabbath law?

ANS. By no means; and those who accuse us of violating the Sabbath by kindling fires, betray a narrowness of comprehension, or a degree of unfairness, by no means enviable. In the climate in which the Israelites lived, and the circumstances under which they were placed, such an act was unnecessary, and hence reprehensible.

QUES. Have we any mention of the Sabbath in Leviticus?

ANS. The weekly Sabbath is mentioned eleven times in Leviticus, but not in a manner to furnish any special ground for argument either for or against its immutability and perpetuity.

QUES. What other fact is to be noticed in connection with this portion of the Bible?

ANS. It is in this book that we first meet with a class of sabbaths differing widely in their nature from the weekly Sabbath of the Lord. These were the yearly sabbaths of the Jews, which were local and ceremonial in their nature. They are mentioned thirteen times in this book. The Jews had three annual feasts, and with these feasts were connected seven sabbaths as described in chap. xxiii. These sabbaths are never called the Sabbaths of the Lord, but "your sabbaths," and "her sabbaths." Their cessation is predicted in Hosea ii, 11; and the fulfillment of that prediction is recorded in Col. ii, 14-16.

(To be Continued.)

THE TIMEISTS.

THIS class of professed Advent believers have had three disappointments the present year, at the time of the Passover, of the Pentecost, and of the Atonement, and still have fixed upon another definite day for the Lord's coming—the twenty-fourth day of the ninth Jewish month, which, they say, cannot be later than the 20th of Dec., 1859. This last time will be passed, and their fourth disappointment, for the present year, will be experienced, before this paper will reach the readers of the *Review*.

We might admire their persistency in this fruitless course, were it not for its tendency to prejudice people against the truth, and destroy faith in the Advent movement. They claim an *increase of light*—that their pathway shines *more and more*, while, with a strong hand, they overthrow their past work since 1854, and prove that their boasted light on the commencement of the 2300 days, which they have enjoyed for the past five years, was *total darkness*. They have seemed to discover a new starting-point from which to reckon the 2300 days, and of their former one they speak thus:

"In regard to the decree in the twentieth year of Artaxerxes to Nehemiah which has so much been relied upon in '54 and since, the most that can be said about it is, that it was a mere consent or permission to Nehemiah to go up and repair the walls and gates which had been partially broken down and burned since they were first built up by Zerubbabel and Joshua. Let any one read carefully the first and second chapters of Nehemiah, and they will readily see that all that was done by Artaxerxes was to simply grant Nehemiah his request, which differs very widely from giving a command to restore and build Jerusalem. In every sense in which it can be looked at, the permission granted to Nehemiah comes very far short of a command. That the walls of Jerusalem had been previously built up, since the return of the Jews to Jerusalem, and subsequently thrown down again between the seventh and twentieth years of Artaxerxes, is not only proved by Josephus, but it is sufficiently proved by Nehemiah himself. For how could Nehemiah be so much surprised on hearing that the wall was broken down and the gates burned with fire, if they had never been re-built since Jerusalem was destroyed by Nebuchadnezzar, an event which Nehemiah could not have

been ignorant of from the earliest period of his recollection. Josephus shows in book xi, chap. v, sec. 6, that the breaking down of the walls and burning of the gates, which surprised Nehemiah so much to hear about, was done by the neighboring nations, who did a great deal of mischief to the Jews, overrunning the country and pillaging it, and carrying off many of the Jews into captivity, even out of Jerusalem itself: and Josephus locates this event between the seventh and twentieth of Artaxerxes."

Such reasoning as this they would not hear in 1854 and onward; but now having received *more* light upon the point, the light which they then had was *no* light. Again, during the present year, as in years past, they have been looking to the feasts of the law, in order to fix upon a definite day for the coming of Christ. The first point of expectation this year was the Passover. That passing, they claimed he must surely come at the Pentecost. Then the *increasing light* showed that the day of the Atonement was the day. But since they have failed here, they have discovered that as "we are under the new covenant, we have been in great error in looking for the coming of Jesus at any point of time, fixed by the law for the fulfillment of any of its types." In this respect, then, their past light has been darkness.

When will these infatuated individuals cease their work of folly? Will they cease, or will they continue to set the day again and again for the coming of Christ, while they neglect the necessary preparation to meet that swiftly approaching day in peace? Will they ever have humility enough to return to the original dates as proclaimed in 1844—learn that the 2300 days ended there, receive the true light upon the cleansing of the Sanctuary, and see and keep the commandments of God contained in that true Sanctuary? Would that they might. They bear bravely the cross of all their disappointments. Would that they might as bravely bear the true cross of Christ. Would that they might see and acknowledge that the true time message was preached in 1844, and following down the track of prophecy lay hold on the present truth—the third angel's message! Then would they indeed see an increase of light upon the pathway, a light that would not prove the more feeble light of the past to be darkness itself.

They speak of the "mighty movement that was produced by time preaching, its effects on those who embraced it," &c., as a proof that they are right in preaching time over and over again, till, according to their own representation, there is "but one here and there" that has any confidence in it. Why not see that the mighty effect of preaching time in 1844 proves that God was in the work, and, consequently, that the time then preached was the true time. God does not set his seal to error; and if the time then preached was false, the whole movement was false, and was not carried on by the Spirit of God.

But admitting that the true time message was then given, and that the Sanctuary to be cleansed was the heavenly: that the work of cleansing is the Atonement typified in the law; and we pass down the track of prophecy to the third and last message, which alone can prepare us for Christ's coming. Thus the light shines more and more unto the perfect day.

R. F. C.

FAITH.

So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. Dan. vi, 23.

Why was Daniel rescued by the angel? Because he believed in his God. Dear brother or sister, are you walking in darkness? Does it seem vain to pray? Does Satan fill you with gloomy terror and alarms? Does he try to distract your mind with care, while you would fain cast your burden upon God? Are your prayers hurried, anxious, almost distracted lest they should not be heard? Does your unworthiness rise up like a mountain between Christ and your soul? Do past sins which you had hoped were forgiven still present themselves as if for re-consideration? Is your mind tossed about in agony at the thought of being so far from God? Are you at a loss what to do to free yourself from this load of sorrow? Please stop where you are;

be calm and composed; get your Bible and read carefully the sixth chapter of Daniel. Think of one man's standing alone in a heathen land, among deadly enemies who were hunting for his life: finally cast among the furious lions! How dreadful! Think of it! Realize, if you can, what would be your feelings in a den of lions, those dreadful creatures of the desert! Why do they retire, as if abashed? Why do they perhaps start back, as if with fear? Why is the man of God so calm? Simply this: he believed in God. As Paul says in his letter to the Hebrews, Through faith they stopped the mouths of lions. O it is faith, still, calm faith! no distraction, no noise, no terror nor fear, not a word of complaint, no sorrow, no pain, no aching heart, but firm faith, unmovable, beautiful faith, looking to God with steady eye and trusting heart, while sweet mercy pours salvation into the soul, healing its wounds, driving away its doubts, dissipating its fears, dispelling its clouds, illuminating its darkness, and lighting up that manly heart of his, until that den of lions seemed like a heaven.

Fear! Do you think that Daniel feared for a moment those cruel, ferocious monsters? Does a child fear while in the arms of its fond mother? Oh thou tried and tempted one, fix your mind here, hold it here, in this lions' den. Stay with this Daniel until you feel the same excellent spirit he had, of child-like, yet manly, faith. The godly man is no coward, fleeing before his shadow, while such faith animates his bosom. You never hear of Daniel's fleeing into the desert to get away from an Ahab or a Jezebel, because this excellent spirit was there, it was steady, even, firm. Oh who does not love the excellent Daniel!

Hold on, thou tempted saint, as Daniel did; for the just shall live by faith. You may pray a thousand years, yet without faith, and it would be as useless and idle as the passing wind. Yet you may exercise faith as you think of this example of Daniel, the beloved Daniel, still, noiseless faith, and you will realize the blessing of God, distilling like heavenly dew upon your soul, and as you realize this, take care to keep in this frame of mind. Do not trust to duties (true, they must be performed), but trust in the God of Daniel. Read, too, the eleventh of Hebrews, and notice how highly Paul exalts faith, the first stone in the structure. It lies close upon the foundation, Christ. Lay it broad and evenly, and keep it there. Cement it down with love, for he that doubts God cannot hope in his mercy.

J. C.

MAN IN THE IMAGE AND LIKENESS OF GOD.

THE following is an abstract view of a discourse preached on the Sabbath to a Christian church, an extract of which appeared in a religious paper. The subject was, "Man in the image and likeness of God." It was explained, I should judge, in accordance with heathen philosophy, traditions of men, and Romish superstition, in substance as follows:

"What is the image and likeness of God, after which man was created? Is it a physical, or a spiritual image and likeness, or a combination of the two? The being created in his image and after his likeness, refers not to any physical attribute or appearance whatever, but a causative power, a creative energy—a being the same in kind as his Creator, differing only in degree. Such was the original condition and attributes of man.

"The attributes of matter are extension, size, density, figure. The attributes of spirit are life, activity, thinking, feeling, memory, intuition. We cannot conceive of dead spirit, or living matter. By no process of thought can we pass the attribute of one over into the other. To speak of matter as possessing life, thought, feeling, action, is to use words not only without meaning, but contradictory to all true meaning. So to talk about spirit having form, size, taste, is not only to use words without meaning, but utter nonsense. For the truthfulness of these statements we appeal (where? to the Bible? O, no!) to the intuitive affirmation of universal intelligence!"

Our theological philosopher, or lecturer, did not tell us whether the brute creation, such as the horse, dog, and others, were material or spiritual beings, or creatures; they appear to possess some of the attributes of both as described above, such as size, figure, form,

ascribed to the material; and such as life, activity, thinking, feeling, ascribed to the spiritual.

Alfred, N. Y.

L. M.

READING.

THIS is emphatically a reading age, and this is highly commendable, if a proper choice is made in what we read. Let us consider for a moment the character, nature and tendency of the reading of this fast age. Go where you will to places of any note, and news depots especially, and flaming posters meet your eye, announcing that a thrilling tale is just commenced in the *Ledger* and papers of the like stamp. Their immense circulation attests the character of the reading of the masses. Men partake largely of the character of what they read. How important then, if we would form characters for usefulness, that we make choice of those books and papers that are elevating in their tendency, that inspire noble thoughts and leave us happier and wiser after their perusal.

I assure you, dear reader, nothing of this nature, comparatively speaking, is to be obtained from the light literature that is sweeping over the land like a flood. Three-fourths of the matter of the *New York Ledger*, which, by the way, stands at the head of this class, is made up of such light, trashy reading. I can state from experience that all such reading is pernicious, and destroys a taste for good, sound, wholesome reading. What wonder then, that the Bible, the book of books, is neglected? Even the professed religious papers and periodicals are more or less tinctured with (if I may use the term) religious novels. The *Ladies' Repository*, which I took for several years, and which is acknowledged on all hands to stand at the head of its class, being conducted by an editor appointed by the general conference of the M. E. Church, contains one or two articles of this nature every month. When I reflect on the time I have lost on this worse than useless reading, I cannot be grateful enough for the change the Lord has wrought in my mind in this respect.

Reader, I would recommend to you that Book that is able to make you wise unto salvation. Happy is he who learns to love and reverence the Book of God when young, especially if it has grown with his years, and strengthened with his strength. Such, Paul tells us, was Timothy; from a child he had known the holy Scriptures. To the young especially I would say, Imitate his example; give all diligence to add to your faith virtue, and to virtue knowledge. If you would learn of him who spake as never man spake, read the Bible. Jesus says, I am the way. In short, if you would be thoroughly furnished unto all good works, read the Bible. Shall we who believe the Lord is near, even at the doors, neglect the blessed Book? The Saviour says, Search the Scriptures. We are required to give a reason of our hope with meekness and fear.

There are many aids to help us in the investigation of the Bible. The proclamation of the third angel's message, the messengers God has raised up have been and still are throwing great light on the sacred pages by their writings. Books on all important Bible subjects, relating to the coming and kingdom of our blessed Lord, and kindred doctrines, are being published at the *Review Office* at Battle Creek. I believe the hand of the Lord is in the work. These silent messengers are being scattered far and wide, and in connection with the living preachers, they are doing a mighty work. God bless them in their work and labor of love. Prominent among these, as a means of spreading the truth, stands the *Review*, which visits us so faithfully every week. I love to trace its past history, look it over from the commencement (which I have the privilege of doing). When I learn the deep poverty, privation and sacrifice those faithful souls endured who commenced publishing, and then see its present position, I am led to exclaim, Surely it is the Lord's doings, and it is marvelous in our eyes.

Brethren scattered abroad, let us not forget the wants of the paper. Bro. Smith has appealed to us to do our share in contributing towards making the *Review* still more interesting. Let us pour in soul-cheering, practical articles; calculated to make us wiser and holier, from which Bro. S. can select what he may deem profitable. Don't be discouraged if your first article does

not appear; try again, and may God bless you in the effort. I hope there are none who forget to read it, or pay for it. In a word, let us do our whole duty in the fear of the Lord. We read, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Dan. xii, 3. Blessed promise!

In conclusion I would say, I have found a perfect antidote for all this rage for reading politics, novels, popular dogmas, &c. It is this: Get the old man crucified with all his deeds, and the new man, Christ Jesus, put on. Thank God, when the power and glory of present truth takes hold of our mind and heart, the desire for these things flees away, like the morning cloud and early dew.

Dear brethren, while the god of this world is blinding the eyes of the people, and ripening them for destruction, let us who are of the day watch and be sober, do all in our power to spread the truth, that the jewels may be gathered, and we all saved soon in the kingdom of our heavenly Father.

GEO. WRIGHT.

Lapeer Mich.

LIFE LOST AND SAVED.

For whosoever will save his life shall lose it, and whosoever shall lose his life for my sake, shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? Mat. xvi. 25, 26.

These words of him who "spake as never man spake," were spoken on an occasion, and under circumstances adapted to clothe them with peculiar interests. Jesus had just begun to show his disciples that he must suffer, die and be raised again the third day. Peter took him aside (see Whiting's Translation) and rebuked him, saying, "Pity thyself" (margin). The Saviour turned and said unto Peter, "Get thee behind me, Satan, thou art an offence unto me for thou savorest not the things that are of God, but those that be of man." He then enforces self-denial and following him, on the weighty considerations presented in the above text. Because whosoever will "pity himself," shall lose his life. If any man will come after me, let him deny himself. The glory of God in the salvation of man, was the great object for which he came into the world. Should he now "pity himself" or shrink from the cup he came to drink, this great benevolent plan would fail of accomplishment.

The whole human race must perish under the wrath of God. Jesus must incur the reproach of not counting the cost of his earthly mission; of being unable to finish what he began to build, thus forfeiting the confidence of all intelligent beings, and striking an effectual blow at the glory of God, not only in failing to redeem a lost world, but also in creating a universe merely to destroy it. What a triumph would Satan then have gained! Well might Jesus say "get thee behind me, Satan." But—

"This was compassion like a God,
That when the Savior knew
The price of pardon was his blood,
His pity ne'er withdrew."

For this cause came he unto this hour, to redeem unto God a peculiar people; to destroy death and he that had the power of death; to gain a complete victory over all the powers of darkness, and restore all things which God had spoken by the mouth of all his holy prophets since the world began." And how gloriously worthy of confidence and love is a being, who would not shrink from such sufferings as he endured for the salvation of his enemies.

From this position let us consider the duty of self-denial here enforced by so divinely glorious an example. Will I be a disciple of Christ? Then I must "come after him." Like him I must not seek my own pleasure, profit or honor; but his who has bought me with his blood. He came not to do his own will, but the will of him who sent him. My will must be lost in his. Even Christ pleased not himself. I must please him who has chosen me to be a soldier. He left all the glory he had with the Father before the world was. I must seek the honor which cometh from God only. He became of no reputation. I must drink in so much of his Spirit as to be hated of all men for his name's sake. Though he was rich, he became poor. I must feel that

the silver and the gold and the cattle upon a thousand hills are the Lords, and employ so much of them as he commits to my care, precisely as he shall direct. In short, I must crucify the flesh, and have my life hid with Christ in God. I must continue in his love by keeping his commandments, even as he kept his Father's commandments, and abode in his love; notwithstanding iniquity abounds and the love of many waxes cold. I must forsake all and follow hard after Jesus, uncompromisingly bearing his cross, and seeking my all at his hand; and having done all that he requires, feel that I am still an unprofitable servant depending on Jesus' death for the free gift of eternal life.

A. THAYER.

Buckland, Mass.

SOLDIERS OF THE CROSS.

[Bro. SMITH: I send you a hymn which I clip from a sheet of music lately printed, which if you think proper, you will please insert in the *Review*.

S. C. WELLCOME]

Ye valiant soldiers of the cross,
Ye happy praying band,
Though in this world you suffer loss,
Press on to Canaan's land.

CHORUS.

Let us never mind the scoffs or the frowns of the
For we've all got the cross to bear; [world,
It will only make the crown the brighter to shine,
When we have the crown to wear.

All earthly pleasures we'll forsake,
When heaven appears in view;
In Jesus' name we'll undertake
To fight our passage through.

O, what a glorious time there'll be,
When we arrive at home;
Our friends and Jesus we shall see;
And God will say, "Well done!"

LETTERS.

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

From Bro. Wellcome.

DEAR BRETHREN AND SISTERS: Through the abundant goodness of God, I yet live, and am enabled to rejoice in Him, the God of my salvation. I have been brought very near the gates of death the past Summer, but found his grace all sufficient. His hand was laid beneath me; and upheld by his loving hand, what had I to fear? I felt that I was going home to walk the golden streets of the New Jerusalem; and although this poor body may moulder back to dust, yet by faith I could look forward to the time when the blessed Saviour should come to awake his sleeping saints, and give them a body like unto his own glorious body. O, what a blessed thought! to have an immortal body that shall feel no pain or sorrow! but it will be a glorious body that shall last through eternity.

But why should I have a hope like this when I feel that I am one of the least of His children, and altogether unworthy? I will tell you: Jesus came to call sinners to repentance. He shed his precious blood on Calvary that whosoever believeth on him might have eternal life. He gave himself a sacrifice for sin. It was accepted. Our sins were to be washed away by faith in his blood. He ascended to the Father and intercedes for dying men. He sent the comforter the Holy Spirit of promise, to win souls to himself. Ah, then! how could I resist the pleadings of that gentle Spirit, which was saying, "Come and drink of the waters of life freely."

Praise God, I did not resist it; but by its assistance was enabled to lay hold of that atoning blood by faith, and felt its cleansing power in my poor heart, and thus obtained a good hope through grace; and, thank God! it is not a little hope; but it is radiant with immortality. And although this was some years ago, yet I feel that same love in my heart to-day; and it is implanted still deeper, and burns brighter and brighter. I pray God it may continue to burn and increase until I lay down to rest, to await the coming of the Just One. Why, glory to God for this perfect love that fills the soul to overflowing! that burns with a holy flame in the heart to the consumption of everything unholy! O, blessed Savior! how can we praise thee enough for the way of life and salvation, which thou didst open

to us through thy sufferings? When I think of the greatness, the fullness and the freeness of this salvation, my soul is lost in wonder, admiration and praise to God; and I feel like saying with the psalmist, "Blessed be the Lord God who only doeth wondrous things."

Brethren and sisters, how is it with you? Are you enjoying this perfect love in your hearts? Have you laid all upon the altar of Christ Jesus, and made an entire consecration of yourself and all you have and are to God? If not, then delay not, rest not, until your hearts are cleansed from sin. Oh, how many there are that are resting upon an old hope, and a form of godliness! half christians, as some term them, but, in fact, no christians at all. The nominal churches are filled with such, and shall those who call themselves the remnant, follow in their footsteps down the formal road that leads to death? No, my brethren, God forbid. This remnant is to be a holy people; they always have been; and although thousands have professed to be his people, he accepts of none but such as are holy in heart and life. Oh, then awake out of sleep, and examine your hearts. Are they filled with love to God and man? Does God's spirit witness with your spirits that you are his children? If so, rejoice in him, the God and rock of your salvation. Let your hearts be filled with living love that may shine through you in your daily life. It will if you are the saved of the Lord. You cannot shut up the love of God in the soul. It will shine out. It will be spoken out, and lived out every day; and then the fountain of love seems to grow deeper and deeper day by day, for the spring from which the traveler drinks, that walks the highway of holiness, is inexhaustible.

But there are many of you that are striving to keep the commandments in the letter that have never submitted your hearts to God. You complain of your coldness, your sinfulness; and when you hear a brother or sister say that they love God with all their hearts, you groan within yourselves, saying, I wish I could feel as they do, but probably they don't have such trials as I do. But you mistake here; they have trials too, but they walk in the strength of Israel's God, they know in whom they have believed. This privilege is yours too; for God is no respecter of persons. This coldness you complain of is the alluring breath of the enemy that he breathes upon you while he seeks to rock you to sleep in the cradle of carnal security. Oh, that God would save us all from cold, dead formality.

"Wake up brother! wake up sister!
Seek, O seek this holy state;
None but holy ones can enter
Through the pure, celestial gate.
Can you bear the thought of losing
All the joys there are above?
No my brother, no my sister,
God will perfect you in love."

I praise God that many are waking up to this subject, and begin to see the importance of taking God at his word, having full faith in him, believing, that when they ask him to create in them a clean heart, he will accomplish the work and not leave it half done. Shall we not all be willing to be made free from sin? Jesus did not die in vain. His blood can wash away the deepest stains that sin has made.

The cause is moving on in this part of Wisconsin. The church is rising under the influence of the spirit of God. Our motto is, "Holiness to the Lord." We have excellent meetings at Fish Lake on the Sabbath. My brother preaches there occasionally, and we have prayer and conference meetings; and we have felt the power of God in our meetings of late in a wonderful manner. Some backsliders have been reclaimed, and there is a deep feeling in that neighborhood. May the sanctifying power of God rest upon the scattered flock is the prayer of your unworthy brother in Christ,
S. C. WELLCOME.

Almond, Wis.

From Bro. Jones.

BRO. SMITH: I noticed a call in the *Review* for a communication from every believer in present truth in the land. I feel that I am of that number, and have an interest in the spread of the third angel's message; also in the welfare of deceived and perishing man. I am thankful for the *Review*, which imparts to us so much light upon the word of God, and for its faithful admonitions; also for the privilege of hearing through

its columns from those of like precious faith. It is truly heart-cheering to us to read communications from brethren and sisters with whom we have assembled in prayer and conference meetings in gone by days. I love to hear that they are still trying to live in obedience to all the requirements of God's word, in spite of the opposition which we are called to meet. I do not see anything which should discourage us from trying to keep the commandments and faith of our blessed Master. Precious promises are in the book of God for the encouragement of the faithful. When I read the history of the church from its infancy and see what the primitive Christians suffered for the cause of Christ, it makes me feel willing to bear all the trials of my time, if I may have an entrance into the city of the living God. To go forward is eternal life, backward is death.

Let me say to those if any there be, who are weighed down with temptations and surrounded with opposition, This has always been the lot of those that would follow the footsteps of Jesus. He says, My grace is sufficient for you. We have no reason to doubt. He knows all our infirmities, and the desires of every heart; he is able to save all that will put their trust in him. Everything indicates that probationary time is fast drawing to a close, and that we should be ready and on the watch, not sleeping as do others.

There are a few here that God in goodness and mercy has been pleased to lead out into the truth. There has been no preacher here but the *Review* and the books, together with the Bible. We shall be very glad to see some messenger here as soon as there is a way opened for them to come. I wrote to Bro. Ingraham in Minnesota to ascertain if he could come this way, but have received no answer yet: I intended to send means to pay his expenses, but have not been able to get it. Neither labor nor grain will bring the money here this winter. There are brethren and sisters about thirty miles from here. Bro. McCormick says some wish to be baptized. I think the brethren and sisters there and here should unite together in a church, for their own benefit and for the good of the cause. We could meet as often as circumstances would admit, and attend to the ordinances of the Lord's house. It seems to me that this is very important. Only those who have enjoyed such privileges know how to appreciate them. I should like to read more letters from the brethren and sisters at Avon and Hoosier Grove, also from Twin Grove and Monroe. And may God grant that we may all overcome is my prayer.

ORVILLE JONES.

Durand, Wis.

From Bro. Kimball.

BRO. SMITH: I have nothing discouraging to write to the office with regard to the position we occupy as a church in this part of God's moral vineyard. The third angel's message, the Sabbath and other Bible truths, twining around the message, are gradually rising. The Church here is growing strong in the Lord and firmly united in brotherly love. Cases occur, however, where some grow weary, give way to temptation, and go back into the weak and beggarly elements of the world, but the vacancies are soon supplied by others who go on their way rejoicing. Hence the caution from the angel [Rev. iii, 11] "Behold I come quickly; hold that fast which thou hast that no man take thy crown." How glorious the promise, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth."

Our meetings for the past year have increased in interest. Sabbath meetings have been regularly kept up with great promptness on the part of some of the brethren and sisters to attend. Our meetings on the first day and evening which are held in different places in this vicinity are unusually interesting. In some instances, however, a warm opposition has been shown by unbelievers. Our meetings on Sunday evenings have been and are more fully attended than other religious meetings, the Congregationalists not excepted. Several instances have occurred where rooms have been crowded to overflowing, and requests have been sent us from near places to come and talk our Bible truth and faith to them; and as we move along in the straight and narrow way, we hear the cry of "union! union!" from

almost every religious sect in the land. I believe this union cry to be the last trap of Satan. We could as readily unite oil and water as to unite Bible truth with the errors of the day.

We have not been favored with visits from the messengers for a long time. I think a good and efficient lecturer would be well received in this region; at least he would find ears to hear and some warm hearts to sympathize with. The perils of the last days are upon us, and the image [Rev. xiii, 15,] will soon be set up and begin to speak. O, may the Lord help us to be ready for the events of the world's crisis. Our redemption draweth near.

ASA KIMBALL.

Hampton, Ct.

From Bro. Leonard.

BRO. SMITH: I am not weary of the way. My trust is in the God of Israel; he will save us. The Lord is soon coming; then we shall see him as he is—our lovely Saviour that has redeemed us.

I believe God hears the cries of his children and will answer their prayers when in accordance with his word. James says: "The prayer of faith shall save the sick, and the Lord shall raise him up;" also, "Confess your faults one to another and pray one for another that ye may be healed." I would say to my brethren abroad, that in answer to prayer, God has raised me up from a sick bed. My disease was the lung fever. While it was raging, my good brethren came in, and with my family prayed earnestly for my recovery. The Lord heard prayer. I immediately got up and dressed myself, when a few minutes before, it was with much difficulty and pain that I was moved in bed. Praise the Lord for his goodness to me.

The third angel is doing his work. Soon the harvest will be past and the summer ended; let us see that our souls are saved.

Yours in the Lord,
Burlington, Mich.

M. H. LEONARD.

From Sister Hutchins.

BRO. SMITH: Permit me to address the saints scattered abroad. I do not feel capable of edifying, but want to be on the Lord's side, and my testimony on the side of truth. I realize truly that I am a weak, imperfect creature. Alas! this wretched heart of mine, how prone to wander from its God! Oh, I desire to return unto the Lord with my whole heart, and say:

"Forever here shall be,
Close to Thy bleeding side."

I feel truly that we are in a land of sorrow, sickness and death. "But the better land no sorrow knows." Oh, blessed promise of a better inheritance! 'Tis there I want to meet all the weary saints; there to rest this aching head, this troubled breast, these weary limbs, where death can never come.

We have been called upon to pass through affliction with many of our brethren and sisters. Death has visited our family circle, and taken one of our little ones, a son, aged four years. He died of scarlet fever. His sufferings were beyond description. When I told him, that the Lord would soon come to take all his people to a world where they would suffer no more, it seemed to comfort him in his sufferings.

Little Milo, precious one,
Gently sleeps he in the grave,
Till our dearest Lord shall come,
Who has died our souls to save.

No more pain shall rack his frame,
No more fever scorch his brow,
No delirium vex his brain,
He is resting sweetly now.

Dear brethren and sisters, is this not indeed a blessed consolation? O, Savior hasten thine appearing, and help us all to get ready, is my prayer. Pray for me, dear brethren and sisters.

ELIZABETH HUTCHINS.

Balloville, Ohio.

From Bro. and Sr. Carlin.

BRO. SMITH: We are truly living in a solemn and momentous time. And while the last work is being done for the remnant, and the work of purifying is going on, we feel like girding on the armor anew; for only those who obey all the commandments and do them will have right to the tree of life and enter in

through the pearly gates into the city. And while the accuser of our brethren is going about seeking whom he may devour, and the accusing spirit of the Messenger party is leading some away into darkness, may the church awake and get ready for what is coming on the earth; for truly, if we look at the world at large, and behold the political strife among the nations, we cannot fail to see that the final crisis of this world's drama is just to close in upon us; and then, O then! there will be no opportunity to get a preparation; the sealing work will be over, the day of grace past, and then the solemn declaration will go forth, He that is holy let him be holy still; and he that is filthy, let him be filthy still. Then now, while the work of separation is going on, and the precious are being separated from the vile, let us be found among those that shall gather with Christ, and not scatter abroad, that we may be of that happy number whose God is the Lord, and may be permitted to hear the blessed welcome, Come ye blessed of my Father, enter into the joy of thy Lord.

Yours truly, waiting for redemption.

JOSEPH & FRANCES CARLIN.

West Milton, Saratoga Co., N. Y.

Extracts from Letters.

BRO. C. Gregory writes from Monroe, Green Co., Wis.: "I take this opportunity to tell the brethren and sisters of my determination to obey God, by keeping all his commandments and the testimony of our Lord and Saviour. It has been about one year and eight months since I embraced the first message and its accompanying truths. I praise the Lord that he inclined mine ear to hear, and my heart to receive the gracious offer. I believe we have the truth, and it is my desire to be sanctified through it. I feel the necessity of having on the whole armor, in order to resist the temptations and escape the snares of the adversary. May the Lord help us to cleanse ourselves from all filthiness of the flesh, and to purify ourselves by obeying the truth."

BRO. A. S. King writes from Hoosic Tunnel, Mass.: "I have long wished to say something to the brethren and sisters through the *Review*, but have been so lukewarm that I have said within myself, What good can I do in my situation? I see iniquity abounding, and the love of many waxing cold, and am led to exclaim, Who of us will endure unto the end, that we may be saved? I am thankful that I ever heard the truths of these last days, and am determined to seize every opportunity to obtain the whole truth, and the gold tried in the fire that I may be rich."

BRO. J. Brown writes from E. Plattsburgh, N. Y.: "When I realize the condition the church is in, I am led to believe that we are living in that time of strong delusion that God said he would send that they might believe a lie instead of the truth. Dear brethren and sisters, shall any of us fall into this delusion? I fear for some when I see them loving the fashions and forms of the world. God's people will be a pure people, without spot, or wrinkle, or any such thing. I believe we are living in a time when Satan will work all manner of deceiverfulness. O that the Lord may give us grace and wisdom to arise and get out of this state of lukewarmness, and come up to the standard of truth."

OBITUARY.

Died in Reedsburgh, Wis., Sept. 23d, 1859, of consumption, our oldest child, Julia Antoinette Towne, aged 22 years. She suffered much from a child, with an affection of the lungs, which she bore with much patience. She became serious at an early age, but never indulged a hope in Christ for herself till June, 1857, when Brn. Hart and Everts held a tent-meeting in Rubicon. She then fully embraced the Sabbath and third angel's message, and ever after endeavored to keep all the commandments of God and the faith of Jesus. Her strict obedience to her parents was marked by all that knew her. She was a peacemaker everywhere she chanced to be; her object always seemed to be to do right. Her health the summer past was much better than usual, until six days before she died. Four days previous to her death an abscess broke in her lungs, which caused much suffering, but not a murmur or

sigh escaped her lips. She was never entirely confined to her bed, but died in her father's arms, without a struggle or groan. Her faith in a resurrection to immortality through Christ, disarmed death of all terror. We feel greatly afflicted, but expect to meet our child soon, if faithful, where sickness, sorrow and death will never be known. Bro. J. Lock preached a very consoling discourse from 1 Cor. xv, showing the Christian's hope, to an attentive congregation.

A., & A. N. TOWNE.

DIED at Rouse's Point, Clinton Co., N. Y., Nov. 16th, 1859, Mrs. Achsah Thurber, in the 78th year of her age.

Sister Thurber was born in Athol, Mass., came to this place in 1804. About forty years of her life she bore the name of Christian. Her religious interest for about thirty years was connected with the Presbyterian Church. When the message of Rev. xiv, 6, 7, was proclaimed, she took no great interest in it. When the doctrine of unconsciousness in death, and utter destruction of the final wicked, was agitated, she remarked that she would be very sorry to have her children believe such a doctrine. When some began to remember the Sabbath, and work on Sunday, she said she would not set so bad an example before her family as to work on Sunday. But for the last ten years she has been a noble Berean in searching the Scriptures daily, whether these things are so, and to her astonishment she found that the Bible taught what she at first opposed, and thought to be great errors. She died in firm faith of all the solemn truths now advocated through the *Review*, and was often heard to say that she did not believe these unpopular doctrines because man said so, but that she had read them in her Bible.

As she learned the will of her heavenly Father by his revealed word, she moved forward in the path of duty. At the advanced age of seventy she saw that she had never been baptized. She did not wait for the multitude, or for numbers, but with one other she was buried with Christ in the waters of blue Champlain. She kept the Sabbath for the last four or five years, and called it a delight.

Her sickness was short—about nine days—but quite severe. I saw her on Monday evening. She said her mind was not as light as she could wish. She bowed by the bed-side, and asked the Father of lights to let down its rays upon her. I saw her the next evening; she was calm and resigned. She said, Pray that I may be spared from severe pain in my last hours; for she was sinking fast. I saw her the next evening, Wednesday, but she was too far gone to speak or notice much. We bowed again around the dying bed of the saint of God, and was led to thank him for his truth and power that sustained and strengthened in an hour like this, and prepared his child to "lay her head on Jesus' breast, and breathe her life out sweetly there."

At 12 o'clock the breath of life returned to God who gave it; and as we gazed on her face, cold in death, we could still see the calm, resigned and happy state of her mind in the last moments of her life. She was not left to die alone—no, angels were there. During the hours of the holy rest we laid her body in the grave, where the wicked cease from troubling, and the weary are at rest.

When asked, while her mind was yet clear, Do you expect to go to heaven at death? No, I expect to sleep in Jesus. O that sweet sleep, how I long to enjoy it! was her ready answer. There in the silent tomb she sleeps, and there she will remain until that bright morning of the first resurrection, when she will come forth clad in immortal glory to live forever in the vigor of youth, to have a right to the tree of life, to enter in through the gates into the city, to enjoy the smiles of her Saviour, and the society of the redeemed multitude, during the ceaseless ages of eternity.

We shall miss her from our society, and our prayer circle on the Sabbath, where she always added an interest, by her whole-hearted testimony in favor of the mercy of God, the love of Christ, and the teaching of both. But her work is done, while others are left to finish theirs.

C. O. TAYLOR.

When you think of the grave, remember you are only going where Jesus has been.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, DECEMBER 29, 1869.

Blasphemous.

CASTING a glance lately upon a medical almanac—almanacs, by the way, which are becoming as numerous, and about as great a nuisance as the locusts of Egypt—our attention was arrested by the vignette on the cover. It was a representation of an angel flying through the midst of heaven with the patent medicine in his hand, and bearing this motto: "For the healing of all nations." Now where was this idea of the healing of the nations obtained? Evidently from the Bible, which speaks of the tree of life whose leaves were for the healing of the nations. Probably the almanac would have used the very language of scripture, had the author been sufficiently acquainted with it to quote it correctly. Here then we have the healing properties of the tree of life, which God alone can give, applied to the miserable nostrums of patent medicine venders. This, to say the least, is insufferably degrading to the words of Holy Writ.

But worse than this, we have seen advertisements of patent medicine, Ayer's pills, pectoral, or something of the kind, accompanied with the vignette of a serpent raised upon a pole. Again we ask, Whence was this idea derived? And the answer is, From the brazen serpent which Moses lifted up in the wilderness, to which all who looked would live. And what was that serpent? A type of Christ! Here again the worthless compounds of unscrupulous patent medicine-makers are likened in their effects to the efficacy of the atoning blood of the Saviour of the world, which giveth life to all who come unto him. Perhaps those who originated these illustrations did not see their bearing upon divine things; and perhaps the religious papers which have inserted them, have done so inadvertently; but we cannot, on this account, consider them any the less blasphemous.

Queries.

DEAR BRO. SMITH: I would like an answer to a question or two relative to John's preaching. At what age did he commence his public ministry? How long did he preach before he was cast into prison? At what period of his ministry did he baptize the Saviour? What led him when in prison, and after he had seen the Holy Ghost rest upon Christ in bodily shape like a dove, to send his disciples to inquire if he was the Christ?

J. BYINGTON.

That John preached a coming Saviour before his manifestation, is evident; but how long before, is not so apparent. Those who have any light on the above queries will please speak out.

To the Brethren in New York.

I have corresponded with Brn. Andrews and Loughborough in relation to their laboring with the New York tent the coming season, agreeably to our request, and they are disposed to do so, provided duty does not evidently call them in some other direction. So we may expect their labors here, and be preparing to sustain them. Let the system we have adopted to raise means for the cause be vigorously prosecuted, that the Lord's servants may not lack, and that our prayers be not hindered, while we earnestly pray that the Lord will bless our labors to the advancement of his cause and the spread of the truth.

R. F. C.

Note from Bro. Cornell.

BRO. SMITH: I have been holding meetings over two Sabbaths in Tipton. The interest has been better than I expected. Most of the time the court house has been crowded, and sometimes twenty or thirty have stood up for two hours. At present there is ground to hope that a few will receive the truth. Twelve discourses have been given, three of them on the Sabbath and I am to give three more on the Sabbath. If they can see and obey the truth on the law and Sabbath, then they may see the remainder. I shall stay over another Sabbath here and perhaps longer. I expect to be in new places all the time this winter, and till the

message ends. I will try to have as many as possible take the Review and Instructor.

M. E. CORNELL.

Tipton, Iowa.

APPOINTMENTS.

If providence permit, Bro. and Sr. Byington will meet with the brethren as follows:

Parkville, at Bro. Keeney's, Sabbath, Jan. 7th, at 11 o'clock A. M.

Centerville, as Bro. Pratt may arrange, Tuesday evening, Jan. 10th.

Colon, Sabbath, Jan. 14th.

PROVIDENCE permitting we will meet with the brethren at Ashfield, Mass., Dec. 24th, and remain over two Sabbaths; and Kensington, Ct., the first Sabbath in January.

C. W. SPERRY.

D. T. BOURDEAU.

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

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

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

M. HULL.

Business Department.

Business Notes.

Who is it? We mean the person who wrote us from Portland, Me., enclosing \$2 on the International Bank, but did not sign any name.

F. Davis: Your papers have been sent to Sutton, C. E. We now change to East Richford, Vt., and send back Nos. from the commencement of the present volume.

E. D. Wilch: We are unable to receipt your money till we learn your P. O. address.

S. E. Edwards: There was due on your REVIEW at the close of last volume, 36 cts.; the same on G. W. Edwards'.

S. Osborne: The letter was received, and you will find the money receipted in No. 3.

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.

C. H. Claggett, P. M. Lamson, F. Davis, D. Cantin, Anonymous from Portland, Me., L. Wait, S. Elmer, O. Jones, Arad Town, W. A. Raymond, A. Kimball, S. M. Swan, Geo. Wright, D. Richmond, M. M. West, C. W. Sperry, M. Hull, S. C. Corey, H. M. Casler, R. F. Cottrell, L. A. Bramhall, S. B. Ray, P. Barrows, I. P. Philo, S. E. Edwards, L. Maxson, E. D. Wilch, T. M. Steward, J. Chase, I. S. Chaffee, M. E. Cornell, E. Styles, C. Lawton, M. Luther, J. Cady, D. M. Canright, B. F. Robbins, Wm. G. Springer, Wm. S. Ingraham, S. Mountford, A. G. Smith, S. S. Lamson, M. Fifeild, B. Graham, C. Gordon, D. Swasey, O. Nichols, B. McCormie, H. Briggs, O. Davis, W. M. Sexton, S. Osborne, E. Fish, E. J. Waggoner, E. Stowe, D. Robbins, M. Hull.

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.

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