

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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J. P. KELLOGG, CYRILLUS SMITH AND D. R. PALMER,
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URIAH SMITH, Resident Editor.

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

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

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"LOOKING UNTO JESUS."

Look unto Jesus, when before the throne
Of mercy thou dost pour thy soul in prayer:
He is the great High Priest, through whom alone
Thou may'st have hope to find acceptance there,
No other name or merits will avail,
But for the sake of Christ thou shalt prevail.

Look unto Jesus, when thine aching heart
Is with remembrance of its sin oppress:
He careth for thee: weary as thou art,
And heavy laden, he will give thee rest.
Look to thy Saviour; he has ransom'd thee,
And paid thy debt of sin on Calvary.

Art thou alone without a friend to cheer
Thy path with the sweet voice of sympathy?
Look unto Jesus. He is ever near;
He will support and guide, and comfort thee,
Angels unseen are witnessing the strife,
The painful conflict of thy daily life.

O murmur not, however rough the road;
Be not disheartened at its weary length;
Thy path of suffering Christ himself hath trod;
Look unto him; and he will give thee strength.
Remember, in thine hour of agony,
All this, and more, thy Saviour bore for thee.

Look unto Jesus: with a loving eye
Of fond devotion gaze upon thy Lord,
Until thy kindling spirit mount on high,
Eager to do his will, to hear his word,
To imitate the greatness of his love,
And rise with him to endless joys above.

WALK WORTHY OF GOD, NO. 2.

Eph. iv, 3-6. New Trans. "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit even as ye are called in one hope of your calling; one Lord, one faith, one immersion, one God and Father of all, who is over all, and through all, and in you all." How keep the unity or oneness of the Spirit? Not by envying and strife, for "where these are, there is confusion and every evil work." Neither by always yielding to surrounding circumstances and associations, may we seek the sweet "fruit of the Spirit, peace," and its twin sister unity. "Seek no fellowship with the unfruitful works of darkness;" join not with "the children of disobedience in indecency, nor foolish talking, nor reproachful jesting, which are not becoming." "Come out from among them and be separate." What then is the way to secure it? Seek purity first. "First pure, then peaceable." First see that the heart, the fountain of thoughts, words and deeds, is ever welling forth streams of crystal clearness, of spotless purity. Then mayest thou find spiritual union, or the union of the Spirit, among the gentle and the pure. May we then exclude ourselves entirely from the erring and

degraded? To do this "we must needs go out of the world." Rather let us "do good to all as we have opportunity," meanwhile selecting for counselors and bosom friends, those who daily sitting at the feet of Jesus, learn of him.

Why seek to be thus united? 1st. Because "there is one body," and only one. Yet as our body though but one, has many members, such as hands, feet &c, so also Christ has but one body, which body is also composed of many members. "Now ye are the body of Christ and members in particular." And "Christ is the head of the body, the church." Then let there be no schism (or division margin) in the body," but let "the members have the same care one for another." "Then if one member suffers all will suffer (or sympathize) with it; if one member is honored all the members will rejoice with it." "As the eye may not say to the hand, or the head to the foot, we have no need of thee," so may not one member of Christ's body say to another, we have no need of thee. "For God (who is all-wise) has set the members in the body as it has please him."

2nd. "There is one Spirit," and only one from God. The Holy Spirit, the Spirit of truth which Jesus prayed the Father to send to his followers as a comforter, leader and guide when he their beloved teacher and leader should go to share his Father's home in glory. They having believed that through Christ they were to have eternal life were "sealed with that Holy Spirit of promise which was given as an earnest of their inheritance, until the redemption of the purchased possession." Now an earnest being a sum of money advanced as a pledge or security in a contract, well represents one office of the Holy Spirit. Man, having by sin lost his right to life eternal and to the inheritance given him at the first, was miserable indeed. God pitied him and sent his Son to buy both back from Satan. He came and paid the price, even his own precious blood; but the time had not come for him to take sole possession. And although the condition of those who received him as a Saviour was bettered greatly yet still they were in bondage. Jesus having paid the price leaves them. How shall they be assured that he will return "to destroy him who has the power of death, that is the devil, and deliver them who through fear of death were all their life-time subject to bondage?" He promises to come; and then to seal or make the promise sure to them he sends the holy Comforter to remain with them till his return. He gives that as an earnest or pledge of his return to raise the dead and bestow immortality. This earnest causes Paul to confidently exclaim, "If the Spirit of him who raised up Jesus from the dead dwell in you, he who raised up Christ from the dead, shall also quicken (or make alive) your mortal bodies because of his Spirit (margin) that dwelleth in you." As man gives but one earnest, so the promises of God need but one. If all are led by this one Spirit all will be united, and united in the truth; for he is the "Spirit of truth," and "the Spirit searcheth all things yea the deep things of God" and reveals them unto us.

From whence come the many spirits that are consulted at the present day? From whence come the dark and blighting clouds of error? From whence sectarian divisions, the bosom companion of error? We have found that God

sends but one Spirit; and that is truth and promotes unity. The next in power is Satan. His is the work the dreadful work of sowing error and discord. Let us dear brethren and sisters beware of his stealthy stealings. Let us by pressing together form a solid phalanx, beseeching those who best understand his devices to move forward and form the outmost rank on each side, while we by our kind words and helping hands, do what we can to encourage and sustain them. M.

THE TABERNACLE OF DAVID.

BRO. BLISS: Please to give your view of Amos ix, 11, 12. Has the tabernacle of David, that was fallen, been rebuilt; or is its erection still future? STEPHEN MARVIN.

Sheldon, Vt., Dec. 6, 1859.

The text to which reference is made reads thus: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in days of old: that they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this."

The context of this scripture indicates the epoch to which the phrase, "in that day" refers: "For, lo," saith the Lord, "I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." Vs. 9, 10. This is what precedes, to which the phrase, "in that day" refers. It is in the day when all the sinners of God's people are slain, that the tabernacle of David, now in ruins, is to be rebuilt.

A word by way of explanation of the verses last quoted: to "sift the house of Israel among all nations," is a metaphor expressive of the dispersion of Israel among all nations; and the simile, "as corn is sifted in a sieve," illustrates the effect of that dispersion.

In the sifting of corn, there is a constant moving of the grain over the different meshes of the sieve; the result of which is that the good grain, the ripe plump berries, are separated from the chaff and worthless. Not to fall on the ground, as applied to grain, signifies that it is not lost: so that the expression here illustrates that in the dispersion of Israel among the nations, and the trials to which they would then be subjected, not one of God's people among them would fail of final participation in the blessings in store for them.

As this refers to the entire dispersed nation, it cannot be limited to any one generation of their number; but the good grain of all the generations would share equally in the good promised; which makes it conclusive that the fulfillment of this prophecy, can be only in the resurrection. And as all the sinners among them are to perish, it follows that the "grain" that shall not fall to the earth, are the pious only. So that unconverted Jews are not included in this promise; and the pious Jews have a part in it, only by the resurrection of those who will come up to everlasting life, or by the translation of the pious Jews who are alive at Christ's coming.

The epoch of the resurrection, of Christ's coming and of the restitution, is, therefore "that

day," to which allusion is made, and in which God "will raise up the tabernacle of David that is fallen."

The "tabernacle of David," is evidently put by a metonymy for the family of David, in the person of his Kingly successor; and its being raised up, with its breaches and ruins closed and rebuilt illustrates the establishment of David's greater Son, as the supreme ruler over the restored of the house of Israel; which as we have seen, includes only the pious of Israel in their immortal and incorruptible state.

The antecedent of "they," in verse 12 is "the house," i. e., the family of David in verse 11; so that "they" who "may possess the remnant of Edom," are the restored family, or reigning persons in that family. And the "remnant of Edom and of all the heathen," are explained to be those of them "which are called" by God's name—i. e., the pious or converted of all nations, who, alike with the pious of Israel, will be subjects and heirs of the Son of David, when the fallen tabernacle of that decayed family shall be re-erected.

As this prophecy thus plainly teaches that a remnant of the heathen will be called by God's name, it is a clear prediction of the preaching of the gospel to the Gentiles, preparatory to the restoration of the throne of David. And thus has the New Testament interpreted it. For when Simon, or Simon Peter, declared to the other apostles at Jerusalem how God had chosen that the Gentiles should hear the word from his mouth and believe, James replies (Acts xv, 15-17) that "to this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up."

The clear meaning of this comment is, that the gospel was to be preached to the Gentiles, and that "after this" God would return and rebuild the tabernacle of David that is fallen down; which therefore is not till the close of the Gentile dispensation.

"The residue of men" to which James refers are the same as the "remnant of Edom and of all the heathen." They are the whole number of the Gentiles who should seek after the Lord, and be called by his name; so that they might be his subjects and be possessed by him, "in that day" when all the sinners of his people should be slain with the sword, and all the "good seed" among them be recognized as "the children of the kingdom." "Then shall the righteous," of all nations "shine forth as the sun in the kingdom of his Father." Matt. xiii, 43.

And that this is a permanent restoration of the pious of Israel to Judea, and therefore by the resurrection, is evident from the closing paragraph of the prophecy of Amos, in which God says, "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."—*Ad. Herald.*

AN IRISHMAN'S SUFFERINGS IN SOUTH CAROLINA.

THE Northern newspapers have recently republished a brief paragraph from *The Charleston Mercury*, announcing in a very nonchalant style, that a workman engaged on the State house, in Columbia, S. C. was recently seized by a mob on account as was alleged, of holding anti-slavery opinions, and that he received twenty-nine lashes, and that he was tarred and feathered, and escorted out of the State!

It took a very few lines to tell this story according to the style of the Southern press; for it is a trait of Southern chivalry, first to practice cruelty and then to suppress the facts.

We have seen this unfortunate man and heard his story, and looked at his wounds. His name is James Power. He is an intelligent young man about twenty-three years of age, a native of Wexford, Ireland, and a stone-cutter by trade. He went from Philadelphia to the South, and obtain-

ed employment in Columbia, where he had worked for nine months.

The only opinion he ever expressed against slavery was that it caused a white laborer in the South to be looked upon as an inferior and degraded man. But this was enough! The remark was reported to the vigilance committee (composed of twelve members), who immediately ordered the police to arrest him. He was seized two miles away from town, in attempting to escape. He was brought back and put in a cell, where he remained for three days, during which time he was denied the use of a pen and ink, and all communication with his friends outside.

At length he was taken before the mayor. Four persons appeared and bore testimony to the remark which he had made. The evidence was conclusive. He was returned to prison and kept locked up for six days. During this time, he was allowed only two scanty meals a day and the food was carried to him by a negro. He was then taken out of jail in the custody of two marshals, who said to him,

"You are so fond of niggers that we are going to give you a nigger escort."

He was led through the main street amid a great crowd, hooting and yelling, the marshals compelling two negroes to drag him through the puddles and muddy places of the street, and of the state house yard! As he was taken past the state house, three members of the legislature, including the speaker, stood looking on and laughing! The crowd gradually increased until it numbered several thousand persons, headed by a troop of horse.

After a march of three miles out of the city to a place called "the junction," the procession was stopped, and preparations were made for punishment. The populace cried "Brand him!" "Burn him!" "Spike him to death!" and made threats against his life by pointing pistols at his head, and flourishing sticks in his face.

The vigilance committee ordered him to strip himself naked, and forced a negro to assist in taking off the clothes. A cowhide was then put into the negro's hands, who was ordered to lay on thirty-nine lashes (not twenty-nine, as reported), and to draw blood at every stroke. Our informant describes the pain of this infliction as exceeding in severity anything which he ever suffered before. His back and lower limbs are still covered with the scars of the wounds!

A bucket of tar was then brought and two negroes were ordered to rub it upon his bleeding skin, and to cover him from head to waist. His hair and eye-brows were clotted with the tar. After this part of the ceremony was concluded he was covered with feathers. His pataloons were then drawn up to his waist, but he was not allowed to put on his shirt or coat. He was conducted in this exposed condition amid the shouts of the populace, to the railroad train, and was put on board the negroes' car. The engineer blew a continuous blast on his whistle to signalize the performance.

A citizen of Charleston on the train who saw the poor fellow's unhappy condition, stepped into a neighboring hotel, before the starting of the cars and brought a cup of coffee and some biscuits to relieve the sufferer's faintness. It was a timely gift and gratefully received. But the Southern chivalry gathered around the Southern gentleman, and threatened him with summary vengeance if he repeated his generosity. The exasperated crowd detained the train and called for more tar and feathers. for a further infliction upon their bleeding victim. More tar was brought, but more feathers could not be found; and after fresh tar was applied cotton was stuck upon it instead.

When the train started for Charleston, the mob bade him good-by, and told him that when he reached this city he would receive 130 lashes. At every station between Columbia and Charleston, the engineer blew a prolonged whistle, and gathered a mob to add fresh insults to the wounded man. At length, on arriving he was met by

the police, conveyed to prison, and detained in his cell for an entire week. Here he received for the first time, soap and water to wash off the tar, and oil to soften his sores. A mob several times threatened to break into the prison to carry him out into the street, and make a public spectacle of him the second time. But he was kept closely confined. A physician called to see him to examine his wounds, who told him that his case was a mild one comparing it with that of a man who was then lying in the city hospital from the effects of 500 lashes which had almost put an end to his life.

On Saturday morning last, at seven o'clock, the poor workman was taken from prison and conducted quietly on board the steamer for New York. He arrived in this city on Monday last, where he is still staying, recovering from the effects of his ill-treatment, and looking for work, which we hope he may find.

We have only one comment to make on this case. This man informed us that in common with the great mass of Irishmen in this country, he had always voted with the democratic party. He had long known in Philadelphia that the democratic party upheld slavery, but he never learned until he went to South Carolina that slavery crushed the white laborer, and that the democratic party in upholding slavery is therefore the enemy of Irishmen, who are a nation of laborers. In the Southern states work is looked upon as dishonorable and workmen as degraded. This is what an Irish stone-cutter learned while cutting stone in South Carolina. We hope the lesson of his experience may reach the ears of his countrymen.—*N. Y. Independent.*

THE CONSCIOUS MISERY OF INFIDELITY.

AN eminent artist, who was an avowed unbeliever, was employed by a gentleman living in the country to paint the portraits of his family. While he was employed in executing his commission, he was an inmate of the family of his employer. That family (we knew it well) was a beautiful specimen of Christian order, culture, and affection. It was a pious home, on which God had liberally shed the blessings of his providence, and they were consecrated and refined by the influences of his grace. Christianity never looks more beautiful than when it is seen in the virtues and the joys of a home whose sphere is all governed and animated by its influence. It was a scene to touch the susceptible heart of the artist. It did affect him profoundly. He saw there a happiness which he had never seen before—an oasis which blooms not in the dreary wilderness of skepticism. Before leaving, he said to his employer, "Sir, I would cheerfully give away all the fame and riches of this world, if I could have your faith!"

An American professor, while pursuing his studies in Germany, was in habits of somewhat intimate intercourse with a renowned scholar, who was a Pantheist. The latter once said to him, "I would give the world, if I had it, to be able to say *thou* to my God as you do to yours."

Yes, the infidel is sometimes conscious of his own misery, especially when it is brought into bold contrast with the cheerfulness and serenity of true and living Christianity. He then has a vivid sense of the dismal present and yet more dreadful future, which is the portion of that man who lives "without God in the world."

"Without God in the world!" Never was the miserable condition of an unbelieving soul so powerfully painted in so few words. What a dreary chaos must be a world without God! Beginning in chance, existing without control or direction, and ending in—nothing. What must be the condition of a soul which feels itself drifting blindly along in such a godless world, through unknown space and duration! No wonder if such a soul, when it comes in contact with a calm, thoughtful, intelligent, happy believer, should be struck with the hideous contrast of the rayless and hopeless gloom within and around itself.—*Sel.*

Most of our comforts grow up between crosses.

THE STANDARD OF COMPARISON.

THERE are many objects of earth which may lawfully receive a portion of our affection. While we tabernacle in the flesh, objects other than spiritual are necessary to our happiness. But the material should always be subordinated to the spiritual. Some seem to think that religion requires us to look with disfavor on all the sources of earthly enjoyment and look to God alone. It is true that we must look to God alone in one sense, but we look to him when we make a right use of earthly sources of joy as bestowed by him. The injunction to set our affection on things above, not on things on the earth, is not to be understood as forbidding us to love anything on the earth. It plainly means that our supreme affection should be set on things above.

Christ has given us a standard by which to decide whether the love we bear to earthly objects is excessive or not. Lovest thou me more than these? By comparing their affections for any earthly object with this standard, men can decide whether that affection is lawful or not.

Men love their earthly possessions. It is lawful for them to do so to a certain degree. They must not love them more than they love Christ. If one is asked, "Do you not love your property more than you love Christ?" he might reply, "certainly not."

"If he were on earth, and required you to give up your house to him, would you do it?"

Most joyfully."

These answers might all be sincere, and yet the person might after all, love his money more than he loved Christ. If asked, "Do you love your property more than you love Christ's cause?" a prompt negative might not be so easily given. There may be facts which would be in the way of such an answer. There may have been calls which were answered with great reluctance or perhaps not at all. If Christ had really been loved more than money, such unseemly facts would not have formed a portion of that individual's history. In regard to their property their houses, and lands, and comforts, and conveniences, every Christian should remember that Christ asks each one, "Lovest thou me more than these?" Let each one be sure that he can answer, "Yea, Lord."

It is lawful for Christians to love their earthly friends, and very tenderly too, but it is not lawful to love them more than they love Christ. Christian, Christ asks you respecting your friends, "Lovest thou me more than these?" He asks you respecting your children, "Lovest thou me more than these?" Do you answer, "Yea, Lord." But are there not some things in your conduct with respect to your children inconsistent with that answer? You place them in circumstances favorable in a worldly point of view, but unfavorable so far as Christ's service is concerned. You gave your consent that they should associate with those who are confessedly Christless. If you loved Christ supremely, would not your chief solicitude respecting your children be, that they too should love Christ supremely?

In regard to all objects of affection, Christ asks us, "Livest thou more than these?" Let us remember that our answer will be read in our deeds, not in our words.—*Sel.*

An Irish Estimate of Religion in America.

THE Irish Presbyterian church is evidently not a unit in principles or measures. A Presbyterian pastor in Belfast descants as follows upon religion in America and the speeches of his brethren of the deputation:

"We regret to notice the fulsome manner in which persons from this country have attributed the revival in Ireland to the prayers of American Christians. A movement which is regulated and controlled by revivalists should at all times be regarded with much suspicion; but a revival emanating from America, a country which has done more to foster infidelity than any so-called Chris-

tian land, must of necessity be pretense. When the state of things in the American Board of Home and Foreign missions is properly understood, and the disgraceful manner in which ministers yield to a vile public opinion is considered, no Christian movement imported from their shores will find acceptance with intelligent men. There is perhaps no chapter in the history of modern persecution more painful to read than that to which Dr. Cheever, one of the boldest and best of all its ministers has been subjected in New York, simply because he *alone* has had the courage to lift his voice openly against that sum of villany—American Slavery. The determination to crush all ministers who say a word against their national sin, the determination to suffocate and suppress the plain teachings of Scripture, can be persisted in and carried out at the very time these New York Christians are expecting the religious world to hail their revivals! When the time comes in which they shall heartily and earnestly direct the lessons of God's word against their own national iniquity, more and better demonstrations will be given of their real respect for the gospel than any which can be obtained by a technical revival shipped and invoiced to distant kingdoms. Until the wretchedly degraded churches of America do the work of God in their own land, they have no spiritual vitality to communicate to others; their revivals are in the religious world, what their flaunted cries of liberty, intermingled with the groans of the slave, are in the political."

Fear and Love.

To excite the fears of children may, at first sight, appear the easiest mode of controlling them; but, in practice, it will be found that an influence which is based on love will ever be more successful than any that can be gained by the use of coercion: and though the latter method has received the sanction of long usage, my experience has convinced me of its utter inefficiency as compared with those milder and more persuasive means which right feeling, when unwarped by custom, will always dictate as at once the most natural and most pleasing foundation on which to rest our influence with our fellow-beings of all ages. This method has also the great additional advantage of calling into exercise, and so strengthening by habitual use, the higher in preference to the lower impulses of heart and mind.—*Mrs. Hutchinson on the Early Education of Children.*

Worship in Singing.

A GENTLEMAN, who was traveling in Germany, made the inquiry in an important place in which he happened to be on the Sabbath, in which church he would be likely to hear the best music. The answer was: "We do not have any music in church." Somewhat surprised, he asked if no hymns were sung. The person inquired of responded in the affirmative, but seemed to have no idea that this was music; it was a religious exercise into which music came incidentally; without doubt, but in such a subordinate place as to be hardly regarded for its own sake. This is the proper idea in congregational singing. Music is not the object, but devotion. The exercise must not be regarded as musical, but religious. The most rhetorically elegant prayers are not necessarily the best by any means; but, on the contrary, the rhetoric may become a positive hindrance. So with the singing of hymns; that manner which most effectually engages the hearts of the congregation is best, though it may lack musical elegance.—*Sel.*

By Christian union is sometimes understood unity of *spirit*, notwithstanding diversity of opinion and practice on some points. . . . This is the kind of union which, we supposed it was well understood, union meetings were intended to promote. . . . Whether this is the only sense in which the church of Christ is to be one, as some hold, is questionable. We are not satisfied

that it is. With all the mitigations effected by that charity which sectarian differences cannot destroy, we see in the divided condition of Christendom the source of too many evils to feel contented with the prospect of its continuance. We cannot believe that when our Saviour prayed for his disciples "that they all may be one," he offered a prayer merely for mutual toleration among a dozen different sects. We are unable to convince ourselves that the glorious end indicated by the apostle, "till we all come into the unity of the faith and of the knowledge of the Son of God" is attained when Christians of several denominations are barely able to be peaceable and neighborly.—*Examiner.*

NOT AT LEISURE. I have read of one that presented Antipater, king of Macedon, with a book that treated on happiness; he refused it saying, "I am not at leisure."

Many have the book by them, yea, presented to them by Christ that treats of everlasting happiness, but they slight the present; "I am not at leisure," say they.

They have an opportunity of hearing the word opened on week-day, as well as Sabbath-days, but they are not at leisure.

They have means of knowledge, for hearing the same word, but they are not at leisure.

They have many precious seasons of grace, and seasons of prayer, seasons of duty; but they are not at leisure.

They take leisure for their own work, their worldly work, yea, for idle conversation; but they have no leisure for God's work, their soul's work, eternal work!

Reader, have you leisure to be saved? or are you willing to continue in the bustle of the world, neglect salvation and be damned?—*Ralph Erskine.*

"I KNOW, with Newton, what the world can do, and what it cannot do," said Hedley Vicars, a pious English officer, who perished in the war of the Crimea. "It cannot give or take away the peace of God in the soul. It cannot soothe the wounded conscience, or enable us to meet death with comfort. I have tried both services. For twenty years I lived under the yoke of sin. The retrospect of my past life is now miserable to me; yet, before I was taught by the Spirit of God, I thought and called it a life of pleasure. The very name, when applied to sin, now makes my heart to sicken. Even then I could never enjoy reviewing the occupations of a single day; and think you my conscience was quiet? No, no. Bitter experience has taught me that there is no 'peace for the wicked.' Blessed be God, now I am pardoned and reconciled through the death of his Son. How happy is the Christian's life when he has this assurance."

HEARING AND DOING.—I have read a story of two men, who walking together, found a young tree laden with fruit. They both gathered, and satisfied themselves at present. One of them took all the remaining fruit, and carried it away with him; the other took the tree, and planted it in his own ground, where it prospered and brought forth fruit every year; so that though the former had more at present, yet this had some when he had none. They who hear the Word, and have large memories, and nothing else, may carry away most of the Word at present; yet he that (possibly) can remember little, who carrieth away the tree, plants the Word in his heart, and obeys it in his life, shall have fruit when the other hath none.

INSANITY: RELIGION. Dr. Ray, in the Report of the Butler Hospital for the Insane, says: "I believe,—and it is in some measure the result of considerable observation of various psychological states,—that in this age of fast living, nothing can be relied upon more surely for preserving the healthy balance of the mental faculties, than an earnest, practical conviction of the great truths of Christianity."

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, FEBRUARY 2, 1860.

THE FAITH OF JESUS.

TO THE EDITOR OF THE REVIEW: It is with great pleasure that I take this opportunity of addressing you who are striving to "keep all the commandments of God and the faith of Jesus." I have for some time, say a year or more, been a constant reader of the *Review*, and have longed for it from week to week. I approve of many of its points, and especially the point of Sabbath-keeping. I noticed in your paper recently an article from M. Hull, with a note attached, in which you said, "Bro. H. has passed over the Seventh-day Baptists, who profess to keep both the commandments of God and the faith of Jesus, although we cannot regard them, as a people, as coming up to the standard of the latter."

I have been a member of the Seventh-day Baptist church some time, and have always kept the Sabbath, and will you state wherein the Seventh-day Baptists do not keep the faith of Jesus? I am a seeker after truth, and if I am in an error, please point that error out to me, and I will at once reject it. I was never acquainted fully with the principles of the Seventh-day Second Adventists, and would like to have them, wherein they differ from other Seventh-day Christians.

You are aware, of course, that we have a small congregation in New York city, consisting probably of fifty or seventy-five regular attendants. Our pastor is a good old man. He preaches the real, genuine gospel; not the popular topics of the day, but Christ and him crucified. The reasons you know, why we do not have a larger congregation of Sabbath-keepers in a city, especially such a money-seeking city as New York. Many young men have left their country residences and come to New York to make their fortunes, and not finding it so easy to get worldly goods by keeping the Sabbath, they stretch their consciences to anything, and abandon the holy day. "May my right hand lose its cunning, and my tongue cleave to the roof of my mouth," ere I forsake the commands of God for worldly lusts.

Yours in love of truth.

JOHN M. MOSHER.

N. Y. City, Jan. 21st, 1860.

REMARKS. We meant to assert nothing dogmatically in the note above referred to; and by the insertion of the clause "as a people," we intentionally left open a wide door for many noble exceptions as we trust there are. By the faith of Jesus we mean the doctrine inculcated by him and his apostles in the New Testament; and if we rightly understand, many of the tenets held by the S. D. Baptists as a denomination, if weighed in that balance would be found wanting. We speak now simply of matters of belief, and not of failures in daily life to come up to that standard which all would admit to be binding, and to which we all should many times have to plead guilty.

Wherein then does the belief of this people differ from the teaching of the Saviour and his apostles? We need not specify every point wherein we think a difference exists; a few only will be sufficient for our purpose, if they shall justify the position we have taken.

First. The Saviour pointed his disciples, as the great object of their hope, to the time when he should personally return. "Let not your heart be troubled," said he as he was about to leave his church, "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Thus the only hope he ever held out to his disciples of being with him was through the medium of his personal return. But the theology of modern times would have us reach this result in a far different manner. Through death, by which a deathless spirit rises to a higher life, that would usher the righteous into their heaven of bliss, and the wicked to their place of doom. But the Bible too plainly connects the saints' reward with the coming of Christ, to be ignored or overlooked; and therefore to restore an apparent harmony between the great text-book of belief and the thing believed, we are told by some that death is the coming of Christ.

But can this be so? We can state on the authority of angels that he is to come in the same manner as he went into heaven. He went up bodily and visibly, and a literal cloud received him out of their sight. Acts i, 9-11. Visibly and bodily, then, in the clouds of heaven, must he return. When he comes his appearance is to be like the lightning flashing from the east even unto the west, and every eye shall see him, and the great trump of the archangel shall sound, and the angels shall be sent to gather the elect from the four winds of heaven, and all the tribes of the earth shall mourn because of him. Is it such a scene as this that transpires in the darkened chamber of a dying man, when the pulse of life is slowly ebbing out, and nothing is to be seen either going or coming? But more than this, we are directly told how the disciples understood this matter; and it would seem that with every Protestant, their decision should be final. Speaking of one of his disciples, the Saviour said, "If I will that he tarry till I come, what is that to thee? follow thou me." The disciples immediately passed their judgment upon the import of these words; and we read that the saying went abroad among them [what? that that disciple should die, and so experience the coming of his Lord? No, but] that that disciple should *not* die. So the disciples believed that whosoever should tarry till the Lord should come, would not die. If we err in taking the same position, we have at least the consolation of being in illustrious company.

Three facts are here established: first, the coming of the Lord is to be personal and visible in the clouds of heaven; second, that coming is yet future for nothing of the kind has taken place since the first advent; and third, the saints have no promise of being with him previous to that event. If this is the true "faith of Jesus," it follows that the prevailing belief on these subjects, at the present time, with which we are not aware that the views of the S. D. Baptists greatly differ, cannot be designated by that appellation.

Second. The Saviour has given us the signs of his coming, and told us when we might be looking for that event; and the apostles predicted for the last days a great declension in piety and increase of iniquity, saying that the love of many should wax cold, and wicked men and seducers grow worse and worse, as the immediate precursor of the coming of the Son of man. The signs in the sun, moon and stars which our Saviour foretold have come to pass, and who can look about him and say that the moral and political aspects of the world do not fulfill the remaining predictions to the very letter? We are thus taught to look for this great event as now imminent, being near even at the doors. But what says the church? Are they looking for any such thing? No; for the return of the Jews must first take place, the world must be converted, and a thousand years of peace and prosperity and holiness intervene before that event. The world is thus lulled into the expectation of peace and safety, while destruction cometh upon the wings of the wind [see 1 Thess. v, 3]; effort is directed to an illegitimate object; and by being thus unscripturally and indefinitely applied, is wholly lost when it might be concentrated to the salvation of some. This we consider a great departure from the faith of Jesus.

Again: The great doctrine of the resurrection of the body, upon which the apostles and apostolical Christians hung their only hope of a future life [1 Cor. xv], is rendered wholly useless by the modern teaching of the consciousness of man in death; for if at death the righteous enter the presence of God where there is fullness of joy, and the wicked descend to their place of punishment, *what need is there of a resurrection?* Let this question be pondered well, and a scriptural reply be given if one can be found. It has many times been asked, and has hitherto gone unanswered. Another departure, if we mistake not, from the faith of Jesus.

We are moreover taught in the word of God to look for a coming and general day of judgment. "He hath appointed a day," says the apostle, "in which he will judge the world in righteousness." Acts xvii, 31. This doctrine is also done away by the prevailing belief; for if the righteous enter upon their reward at death, and the wicked upon their punishment, judgment must have then been passed in their cases; for reward or punishment cannot legitimately follow till judgment has been pronounced. And then the vital query arises, What need is there, in this case, of the

future day of judgment which God has appointed? There is none; and the doctrine that such a day will come, can only be defended on the ground that the first judgment was liable to mistakes, and it would require another to correct its errors; which would be blasphemous. Is not here a wide departure from the faith of Jesus?

Again: When Jesus ascended he gave gifts unto men. See Eph. iv; 1 Cor. xii. The gifts of the Spirit were set in the church. These were the only legitimate means for the consolidation of the body, the only legitimate means to bring them into the unity of the faith. But these have been, and still are, ignored by the church. They are held to be exclusive accompaniments of what is called the apostolic age; hence at the present time christendom presents the sad spectacle of about 666 divisions.

There is also an ordinance which our Lord instituted for his church as brought to view in the xliiith of John 1-17, which is now generally neglected by his professed people.

We have thus noticed a few positions differing widely, as we think, from the plain teaching of our Lord and his apostles, and which we believe the S. D. B. church hold in common with other denominations. We regard these doctrines as of the same piece with Sunday-keeping, and have long thought that the glorious truth of the Sabbath of the Lord, was worthy of a purer theology and the companionship of better views. We have therefore been gratified to see the subjects of the coming and reign of Christ, and the nature and destiny of unconverted men, arresting the attention of our brethren of the S. D. Baptists, and to see the scriptural view of them set forth in their organ, the *Sabbath Recorder*. And if that sheet shall ever be closed against the free utterance of such sentiments we shall view it with deep regret. If we have erroneously attributed any of the views above mentioned to the Seventh-day Baptists as a body, by which we mean the majority of their members, we shall be happy to be corrected.

DONATION PARTIES.

THE Lord is abundantly able to sustain his own cause without appealing to his enemies for help. He is rich. The cattle upon a thousand hills are his. Hence he says, "If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." Ps. l, 12. His cause and his ministers need not, and do not, apply to the world for help. Not that his servants have always a fullness; for they know both how to be abased, and how to abound. Everywhere and in all things they are instructed both to be full and to be hungry, both to abound and to suffer need. See Phil. iv, 12. If, in their necessities, the Lord opens the hearts of those without, unsolicited, to supply their wants, the offering is not scorned but thankfully received and God is praised. But when the world are solicited to aid in the support and spread of that gospel which they reject, there is a compromise of principle upon the face of it, and the church makes overtures for an unholy alliance or co-partnership with the world.

But we are amid the perils of the last days. The prophecy of Paul, in his second epistle to Timothy, chaps. iii, and iv, is having its fulfillment. The time has already come, as predicted, when they will not endure sound doctrine; but, after their own desires, they have heaped to themselves teachers, having itching ears; and they, both preachers and hearers, have turned away their ears from the truth, and are turned unto fables. Now these teachers, though they should be as numerous as the locusts of Egypt and as greedy as those dumb dogs prophesied of by Isaiah, chap. lvi, which "can never have enough," must still have a support. But how shall this be effected in this money-loving age, when even those that have a form of godliness are lovers of their own selves, covetous, &c.? Notwithstanding the mutual compact, by which the people agree to support their ministers, and these in return are to serve their hearers with a pleasing dish of fables from week to week, suited to their vitiated appetites, and set forth with "excellency of speech" and "enticing words of man's wisdom," still there is a deficiency. How shall this deficiency be supplied?

Ah! here is the remedy. Though men in and out

of the professed church are money-lovers, as foretold, yet they are "lovers of pleasures more than lovers of God." Nothing will loosen the purse strings like a pleasure party. Now if such a party can be projected, a good supper got up, (for this, like the "days of Noah," is a feasting age), and the "young people" be invited "in the evening," the object will be accomplished, if it can be at all. Giving in public also, where the left hand knows more than the right, is especially grateful to the taste; for men were to be "boasters" and "proud," as well as lovers of pleasures and the rest of the catalogue. Who would do their alms in secret and not so much as have the name of it?!

Nearly a year ago I was among strangers in Steuben Co. N. Y., where I chanced to hear a conversation between two young men concerning donation parties they had recently attended. They were speaking of the losses their friends had sustained at these parties. One had had a pair of gloves, another a handkerchief, &c. &c., picked from their pockets; and such a one had had his overcoat stolen. They descanted upon the inconvenience of having donation parties at private houses, where there was a "perfect jam," and their property was not safe from the fact that there was a class that came to get their supper free and plunder others. And they agreed in this conclusion: That it was far better to go to a tavern and have a "regular ball." That more money would be raised in this way; for they would have their regular tickets, and none would get their supper without paying for it, and it would be a much more "decent scrape" in all respects.

This put me in mind of the fact, that I was traveling in that country some years before and stopped at a tavern to obtain a lodging. The house was filled with a donation party; and the inn-keeper informed me that every room was full, and that they would not probably leave till morning, and consequently there was no chance for a traveler to rest there that night. And though it was becoming late in the evening, and I was weary with my journey, I very willingly left the scene that was there being enacted, and made my way to the next village.

Christian reader, please compare these festivals in all their bearings with the spirit and teachings of the gospel of Christ. Observe in these the fulfillment of prophecy and some of the signs of the times. The advent messages have been announced. But the language of the evil servant is, My Lord delayeth his coming. He will not come yet. But while he cries peace and safety, and begins to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth. R. F. C.

LETTER FROM BRO. CORNELL.

BRO. SMITH: Last Sabbath and first-day were, days of special blessings to the church at Lisbon. The present truth has not lost its beauty and importance in their eyes, but they appear to love it more and more. The Lord has added to their numbers and others have lately become interested to investigate. Prejudice in certain quarters seems to be giving away some; and there is hope that ere long more fruit will be manifest. On first-day afternoon a discourse was given upon the subject of baptism and its pre-requisites, after which five were buried with Christ by baptism, and in the evening the church met at the house of Bro. Mitchell and attended to the ordinances of the Lord's house. It was a time to be remembered. There was weeping and rejoicing and the voice of praise all commingled, while the sweet blessing of God was distilling upon all around, causing the very place to seem sacred. Several testified that this was the happiest day of their lives. How true the words:

"Ye shall be happy, if ye know
And do these things, by faith below."

When the divine plan is strictly followed the needed blessings will be given. It has ever been so from the beginning as we may learn from the Bible and history; besides, there are hundreds of living witnesses who have been blessed in obedience, and have proved the promise, "happy are ye if ye do them." Because true

humility is an indispensable requisite to true happiness—to peace in believing and joy in the Holy Ghost. How true the apostle's words, "According as his divine power hath given unto us ALL THINGS THAT PERTAIN UNTO LIFE AND GODLINESS." The plan is perfect and there is no lack. If it is followed out in all its parts, it will prepare us for an abundant entrance into the everlasting kingdom. The authors of patent medicines, for the ailments of dull mortality, say we must "follow the directions strictly," though none of these will prevent sickness and death sooner or later. But there is an eternal salvation from sickness and death and all their consequent evils. If we "follow the directions" of this plan strictly there is no failure. Praise God for such a plan and for such a hope. The gospel plan not only provides the eternal salvation in the future, but in answer to prayer, it gives present relief from the power of disease, such as no remedy of man ever gave.

The Lord hath done great things for his remnant people already; but if we follow on, we may yet see greater wonders still. O what a prospect lies before us. We have been "eye-witnesses" of the power and goodness of God in the past, and we cannot doubt that the "windows of heaven will be opened" and greater blessings will be poured out than we ever knew.

"O what a blessed hope is ours!
While here on earth we stay,
We more than taste the heavenly powers,
And antedate the day."

I have just received a letter from Bro. Dorcas, stating that the work is still going on at Tipton. Their Sabbath meetings are interesting. The young man I spoke of whose father is a minister, and who was forbidden by him to attend our meetings has since been excluded from his home because he would keep the Sabbath. He went to Bro. Dorcas', but had not been there long when a messenger came with a letter, informing him that he could return and keep the Sabbath at home. This shows that the parents are not entirely void of natural affection, and it is to be hoped that he will try in everything to please his parents as far as possible without compromising the truth.

My lungs are now rested from the soreness caused by the speaking at Tipton, and the weather has moderated, so that I shall start out for new fields to-morrow if the Lord will. M. E. CORNELL.

Lisbon, Iowa.

DID YOU READ IT?

DEAR Brethren and Sisters: So highly do I prize the article in Review No. 8, from Bro. White on the proper observance of the Lord's Sabbath, that I hope all have read it, and that we shall all be profited by it. I hope the instruction therein contained will fasten firmly upon our minds. It is a subject upon which I have reflected much of late, and have wished some one would speak on it through the Review.

How can we who have seen such a brilliant blaze of light on the Sabbath commandment, be loose and careless in our manner of keeping it? How dare you suffer work which might and should have been out of the way before the Sabbath, to crowd in upon it one half or three-fourths of an hour; and then as the Sabbath is closing rob God of as much more of his holy rest-day? What influence must this practice have upon your neighbors and friends who are looking on?

It is astonishing to learn the minds of some leading members in the church, who should "shine as lights" in the world, in regard to the requirements of the Sabbath law. How the commandment can be so construed as to justify some in the amount of labor they do on this day, I know not. Would it not be better to render unto God the things that are God's? Would it not be more compatible with the injunction of the Saviour, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," to be found all ready and waiting for the return of the Sabbath, than for brethren at its commencement to be miles from home returning from their work, or doing chores, or for sisters to be preparing a warm meal?

I think much of Bro. White's suggestion for family devotion at the commencement and close of the Sabbath. How much easier looking up to the sanctuary for the descent of the Holy Spirit, in the family who

thus manifest their pure, deep and genuine love for the Sabbath day, than where all is hurry with secular business. Some in the East who have been long in the message might learn a profitable lesson on this point from some in the West who have more recently embraced the Sabbath.

"Who among you will give ear to this? Who will hearken and hear for the time to come?"

A. S. HUTCHINS.

Melbourne, C. E.

THE LORD IS COMING.

"The Lord is coming! let this be
The herald note of Jubilee,
And when we meet, and when we part,
The salutation from the heart."

Those who love the Lord, and anxiously desire his return, would love this salutation; but suppose you should salute a lover of the world in this manner; he would deem it very much out of time and place.

But those who heartily believe the message of the third angel, would appreciate such a greeting. It is the one and universal sentiment of all those who have the commandments of God and the faith of Jesus. Why then is it not oftener used?

There is a reason, a cause for this apathy; and it is apparent to the candid inquirer. Salute your brethren in this way, and how would it be received? Some would cordially reciprocate the sentiment, while others would wonder, and perhaps feel quite shocked, and probably would ask, When?

Now why is it so? Simply because the doctrine of Christ's soon coming is not fully believed, even by those who profess faith in the third message; they have doubts; sometimes these doubts are expressed in words, and sometimes acted out.

Vain and worldly conversation on the part of some, uncontrolled, unsubdued wills and passions on the part of others, covetousness, pride, variance, and other evils, manifest that their belief is not a practical belief. It is no doubt very often only theoretical, and adopted rather as a man insures against fire, and adopted as a safeguard against a possible contingency, which he hopes may not take place, at least at present; he hopes that he may have time to complete this or that, to arrange this or that, a good deal as many prepare on sixth-day for the Sabbath, by crowding much work into this preparation day, and the coming of the Sabbath finds them in a heat, an excitement of cares, and so the Sabbath is lost to them in its best sense. So will it be with those who want to put off the coming of Christ. They will take up the mournful lamentation, "The harvest is past, the summer is ended, and we are not saved."

To the one class, as you meet them on sixth-day, you might say, "To-morrow is the Sabbath," and the response would be pleasant and hearty, Yes, and I am making arrangements to keep the whole of it. To the other class you might say, "To-morrow is the Sabbath," and the response would perhaps be, My work is urgent, or, O, I have such a crowd of work! or, if you urge the necessity of cutting the work a little short, in order to avoid infringing upon holy time, the answer might be, I do not believe in going to extremes; God does not require us to lose our property, by needless strictness; and so the Sabbath is trodden under foot by its professed advocates.

So it is with many in this "day of preparation," for the glorious advent of Jesus. Many are doubly anxious for mammon, and while they trample the Sabbath under foot, they also pave the way to be trodden under foot themselves in the awful day before us.

Brethren, let us on sixth-day prepare for the keeping of the Sabbath, as we would now at all times, be fitting up for the coming of the just and holy One.

J. CLARKE.

"MULTUM IN PARVO."

My brethren and sisters in the Lord, of the remnant church, "Much in Little" should be our constant cry! We who profess to believe that our dear Saviour is soon to make his second advent to this earth; he whom we soon expect to see descending on a white cloud, with his choir of ten thousand of angels chanting through the skies, coming to take his ransomed ones home to enjoy those mansions which he said he would go and

prepare for them that would love and keep his Father's commandments, that where he was they might be also. Are we ready to go with him? Have we applied the sword of the Spirit to our hearts until every cord that binds us to earth is severed? Have we a daily experience that we are laying up our treasure in heaven? that our hearts have a fixed and abiding place near the most holy sanctuary where our Saviour is closing up his last office-work as mediator between God and man? Have we our loins girded about, and our lights burning? and are we standing like men who wait for their returning Lord? Are we walking worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, keeping the unity of the Spirit in the bond of peace, having come to the unity of the faith, to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ? Have we heeded our Saviour's admonition to the Laodicean church, having obtained of him the gold that is tried in the fire, the white raiment, anointed our eyes with eye-salve, and opened the door of our hearts so that our Saviour has come in and is supping with us, and we with him, and enjoying a continual feast with him, having overcome even as he has overcome?

If not, then we may say of ourselves, Surely we have much to do in a little time. Yes, much in a very little; for if we are by faith surveying the moral horizon, we may exclaim of a truth, The signs which portend the soon coming of our Saviour are daily being fulfilled. Scoffers have become bold, the church has joined hands with the world, fearfulness is taking hold of men in high places, and evidently the way is being prepared when the two-horned beast will join hands with the beast that had the deadly wound but was healed. A time of tribulation such as never was is near at hand, when there will be no time to work out our own salvation with fear and trembling. Let us heed the warning, "behold I come quickly."

God by the prophet Malachi [chap. iii, 16, 17] said that they that feared the Lord and thought upon his name, spake often to each other, and a book of remembrance was kept, &c.; and although we are a scattered remnant, yet in the *Review* very many short, but heartfelt and soul-cheering letters may find a place, telling of our strong desire to overcome; of a living experience, of the overcoming of some error by the teachings of the Holy Ghost, of love increased and faith strengthened, and in that way we may speak often to each other, and in so doing we may strengthen each other, and encourage some lone pilgrim and help them to

"Lift up their head, rejoice and sing,
Look up! by faith behold your King,
He soon is coming, heed his call,
Look up! and make your God your all."

My brethren and sisters, let it ever be our cry, Lord,

"The power of interceding grace
Give us in faith to claim."

L—, Mich.

H.

A BOY LOST.

BRO. SMITH: Will you befriend me to lay before the readers of the *Review and Herald* a notice of a boy of mine— which I have every reason to believe was kidnapped on or about the 4th of July, 1859. He left home then to look for work in haying, and I have not seen him since. A few weeks ago two men told me that they knew where my boy was, but would not tell me, when one said that the boy was bound out, and the other denied it. I have traveled far and near, and cannot find my dear child. He is about thirteen years of age, rather thin built, dark brown hair, some freckled on his face, and has a small nose, rather turned up. His name is George Franklin Craig, of Clinton, Mass. He generally goes by the name of Franklin Craig.

I hope, dear brother, that you will request the brethren of New England to have a close lookout for my child, and write to Eld. John Craig, of Clinton, Mass., if any one should find where he is. Believe me, dear brother, my sorrow and trouble is very heavy in these last days, and this affliction bears heavily on my gray head, to lose my dear little son; for he was a very good boy. Will you do what you can for me in my

deep affliction, and may God preserve you blameless unto the kingdom of heaven. Amen.

Your brother in much tribulation.

JOHN CRAIG.

The above communication speaks for itself. We trust the brethren will bear this case in mind, and if they know of a strange boy of the above description, write as requested.—Ed.

MY SAVIOUR.

WHEN by my load of sins oppressed,
Where could I lean for peaceful rest,
When all my sins I had confessed,
But on thy kind, forgiving breast,
My Saviour?

When Satan tries to make me fear
That God will not my prayers hear,
Who is it says "Be of good cheer,"
And ever to my soul is near?
My Saviour.

When friends forsake and foes deride,
And storms of sorrow me betide,
I'll think of Him, the crucified,
Who bore my sorrows when he died,
My Saviour.

My soul be still, nor e'er complain,
But ever count each loss a gain;
Remember he will come again,
He'll come a King who once was slain,
My Saviour.

O for a heart from sin all free,
That pure and spotless I might be;
O I would live by faith in thee,
That I thy glorious face might see,
My Saviour.

Away from him I would not roam,
For I desire the Christian's home;
A ransomed saint I would become,
O come and save me, quickly come,
My Saviour.

My voice to thee I then will raise
And sing in glad, immortal lays;
Upon thy lovely face I'll gaze,
And through eternity I'll praise
My Saviour.

A. L. WILKINSON.

THE HOLY SABBATH OF THE LORD.

BY ELD. B. F. SNOOKS.

WE have selected the above as the subject of a series of articles which we propose writing for the encouragement of those who obey the commandments of God and the faith of Jesus, and for the especial benefit of my Christian brethren, the Disciples. The writer has been a Disciple in all good conscience more than six years; and about five years of this time has been a preacher. His motto has ever been, and ever is, to "prove all things, and hold fast that which is good." Therefore having investigated and thoroughly tried the seventh-day Sabbath by the divine standard of God's word, he has determined it to be good; and therefore concluded to hold it fast. To this conclusion he has been driven by the force of evidence which abundantly abides in the lively oracles. In order therefore that we may plainly present this subject, we state the following proposition which we will try to prove:

The seventh day of the week is the only Sabbath of the Lord God appointed by him for man.

In arguing the truth of the above proposition we shall consider the Sabbath in the following order: 1. Its origin or institution. 2. Its object or design. 3. Its nature. 4. Its perpetuity. 5. Its obligation.

1. Whence originated the Sabbath, or when was it instituted?

This is an important question, and much depends upon the manner in which it is settled. But there need be no difficulty relative to this, if we only walk in the light of truth; for the truth has with its golden beams, sufficiently illuminated every important matter after which we need search. To the testimony. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which God created and made, and God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and

made. Gen. ii, 2, 3. According to the above, God rested on the seventh day from all his work; second, he therefore blessed and sanctified the seventh day, the day on which he rested. The institution of the seventh day is declared in the words, blessed and sanctified, which are defined by Webster as follows: "Bless; to set apart or consecrate to holy purposes; to make and pronounce holy, to invoke a blessing upon. Sanctify; to separate, set apart, or appoint to a holy or religious use." That this seventh day is the Sabbath of the Lord is made absolutely certain by the fourth commandment. Ex. xx, 8-12.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, &c.; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Again, Ex. xvi, 23. This is that which the Lord hath said: To-morrow is the rest of the holy Sabbath unto the Lord. Verse 26. But on the seventh day which is the Sabbath. Verse 30. So the people rested on the seventh day.

This testimony is sufficient to satisfy any mind not trammelled with prejudice that the seventh day is the Sabbath, and was instituted by God himself in Eden. But that the caviler may be left without excuse we will compare these texts and show their agreement.

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|---------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. God rested on the seventh day. Gen. ii, 2. | 1. But the seventh day is the Sabbath of the Lord thy God. Ex. xx, 10. |
| 2. God blessed and sanctified, or consecrated to a religious or devotional use, the seventh day. | 2. Wherefore the Lord blessed the Sabbath day and hallowed it. |
| 3. God blessed the seventh day because that in it he had rested from all his work which God created and made. | 3. For in six days the Lord made heaven and earth, the sea, and all that in them is; wherefore the Lord blessed the Sabbath day and hallowed it. |

We now affirm that there is not a text of scripture in the whole book of God which locates the institution of the Sabbath at any other time than that referred to above. Neither is there a man on this broad earth who can point out the scripture which proves any other than the seventh day to be the Sabbath of the Lord God. The Sabbath rests on an unshakable basis. It has God for its author, and is honored with his own divine signet. God did create the heavens and earth in six days. God did rest from his work on the seventh day. Therefore, for this reason, God sanctified and hallowed, or blessed, the seventh day. God did not rest on the first, or any other day but the seventh; therefore he did not sanctify and bless any day but the seventh. The seventh-day Sabbath is therefore a divine institution, as much so as matrimony, and must of necessity endure as long as the basis on which it is established.

In conclusion, we solemnly appeal to all who are disregarding this divine institution, Stop, we pray you, and think! Jehovah's awful name is declared in this blessed precept, and as oft as you disregard it you disregard, dishonor and insult the authority of him whose right it is ever to command. You have made your heavenly Father's law void by your tradition, (for you know you have no divine authority for the first day of the week,) and must, if you thus continue against the light of truth to insult his divine majesty ere long reap the wages of sin, which is death. Rom. vi, 23.

(To be Continued.)

REPLY TO QUERY IN REVIEW NO. 8.

BRO. SMITH: The question proposed by sister Sarah A. Hallock in No. 8 of the *Review*, "how Bro Robbin's address to Female Disciples can be reconciled with 1 Cor. xiv, 34, 35, and 1 Tim. ii, 11" is I think, easily harmonized. 1 Tim. ii, 11, "Let the women learn in silence with all subjection." Here the apostle doubtless alludes to that kind of teaching connected with usurping authority; for it is evident that the gospel does not alter the relation of woman in view of priority. "For Adam was first formed then Eve." And though the condition of woman is improved and her privileges enlarged yet she is not raised to a position of superiority where she may usurp authority and teach

dictatorially, for the law still remains as at the beginning.

But the sort of teaching to which the apostle alludes in the text cited connected with usurping authority cannot be of the sort to which he alludes in 1 Cor. 11, 5, &c. Here the apostle admits the prophesying of women in public assemblies and gives particular directions respecting their conduct and appearance while engaged in that sacred duty. "Every man praying or prophesying having his head covered dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head, &c." Here I think the apostle recognizeth the public prophesying of women. With respect to the prophesying as exercises by both men and women in the churches of the saints, he defines its nature in 1 Cor. xiv, 3. "But he that prophesieth speaketh unto men for edification and exhortation and comfort." Now such kind of speaking as described in this passage were the public services of women which the apostle allowed, and such was the ministry of females predicted by the prophet Joel and described as a leading feature under the gospel dispensation. See Acts ii, 16, 17, 18. Women who speak in assemblies for worship under the influence of the Holy Spirit, assume in so doing no authority over others but are merely instruments through which divine instruction is communicated to others.

But of vast importance in order to usefulness in edification and exhortation and comfort to the dear disciples of Jesus, is the pouring out of the Spirit upon the servants and handmaidens. Without this endowment of power from on high all is vain; both men and women can do nothing. And, my dear sister, will not the same indwelling of the Spirit of might which fell upon Mary and the other women on the day of pentecost also qualify the daughters of the Lord Almighty in these last days for abundant usefulness? And if in obedience to the command of our Saviour they seek for and attain it, who I ask could forbid their speaking among their brethren as the Spirit gives them utterance? B. F. RONNINS.

Friendship, N. Y. Jan. 17.

THE THIRD ANGEL'S MESSAGE.

THE third angel's message is the gathering message which God has sent to gather his people into the unity of the faith, and it will accomplish the object for which it is sent. God has long foretold by his prophets that in the time of the end the wise should understand; that the watchmen should see eye to eye when the Lord should bring again Zion; and he has laid the plan and ordained the means to bring out this result. His settled purpose and the means of its accomplishment being clearly revealed in his word, it is folly and infidelity to think that it will fail; and since the last message of the three has come in its order, and is to be followed by unmingled wrath upon the disobedient, we may know of a surety that this glorious result will be consummated by the present message. The word of God is infallible; and the third message consequently cannot fail, and it must be fulfilled harmoniously. It cannot be superseded by another message or revolutionized in its course. The work is onward because it is the work of God. Men may fail; they may turn away from the truth and be lost; but God's purposes cannot be thwarted. His work cannot be overthrown or impeded in its course. My heart's desire and prayer to God is that I may be found in harmony with his work; that I may willingly occupy the humble place which God has assigned me, and that I may be faithful in the discharge of my duty, and thus have a share in the work of the Lord and finally have a part with the overcomers. The Lord has no need of me to accomplish his work. The work can be accomplished as well without me as with me; but I have great need of him, and earnestly crave a part and a place with his children. The Lord is gathering his people; let us gather with him. The great apostasy has done its work of dividing and scattering, and the confusion of sectarianism has been the result. "Now the gathering call is sounding." The message has been prepared, the messenger is on his way; and he who in the beginning spake and it was done, is now addressing his people by the sure word of prophecy. "Gather

yourselves together, ye a gather together, O nation not desired. Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you; seek ye the Lord all ye meek of the earth which have wrought his judgment; seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger."

The day of the Lord's anger is just before us; and the third angel is warning all to prepare who would be saved from it; and when this work is accomplished God's people will be one; they will have been gathered from their long captivity in Babylon and from their bitter bondage in Egypt, and can then be easily distinguished from all the rest of mankind. It can then be said emphatically, "Here are they that keep the commandments of God and the faith of Jesus." Dear brethren let us all be found there. It will be enough to repay us for the loss of all things else. I feel to renew my covenant with you that by the grace of God I will go through with you to the end of the race.

Parkville, Mich.

GEO. BUSK.

LETTERS.

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

From Sister Wolcott.

DEAR BRETHREN AND SISTERS. It has been about ten months since I commenced keeping the Sabbath of the Lord, which I do truly feel is the right day to keep. We also have abundant proof that it is in God's holy word.

I commenced keeping the Sabbath after hearing Bro. Bates deliver a course of lectures. When he first came to Eaton Rapids, I had many wrong feelings towards him, for which I now desire to be forgiven. Previous to his coming, there had been a protracted meeting held in our place. I thought certainly he would destroy all the good that seemed to have been done. However I thought I would go and hear what he had to say, but went with a strong determination not to believe. After I had been a few evenings I saw that all he said was from the Bible and also harmonized. The truth he presented came with a convincing power that I was not able to resist. I do feel to thank and praise God that it did. Before Bro. Bates came, there were four of us that thought we had been converted from the error of our ways; but we now began to be in doubt; for we had not Bible truth enough to sustain us. It did seem that Bro. B. was sent to give us meat in due season. I have no desire to turn back to the weak and beggarly elements of the world, for I feel that all earthly pleasures are fleeting, and of short duration; but my desires are to press onward and upward. O brethren and sisters let us be faithful, and ours will be eternal life; and when Jesus comes we shall be admitted into those mansions that are prepared for all that love him.

Yours in hope of eternal life.

JOSEPHINE E. WOLCOTT.

Jackson, Mich.

From Sister Barrows.

BRO. SMITH: Permit me to say a few words to the dear brethren and sisters.

I am often encouraged and strengthened by reading the communications from the dear pilgrims, and so I will try to write a word for your encouragement. The glorious cause of Jesus lies nearest my heart. I think I can say I have some of the spirit of the third angel's message but I want a deeper work of grace in my heart that I may have on the whole armor and be doing the will of God at all times. I feel determined brethren and sisters to go with you clear "through" to the kingdom. With you I want to keep all the commandments of God and have the faith of Jesus. I want to have that "holiness" without which no man shall see the Lord. I am glad that I ever embraced the glorious doctrine of the second coming of Christ, and the unconscious state of the dead. O how thankful we ought to be that we have such a medium as the *Review*, that we can tell our determinations and expectations. I mean to stand up for Jesus and let the world know that I am for God and truth. We live far

from any that keep the Sabbath and should be glad if some of the faithful servants would come this way with the third message. I think some would embrace the truth.

Your sister striving to overcome, that with you I may be numbered with the 144,000.

PRISCILLA BARROWS.

Bridgewater Vt.

From Bro. Harlow.

DEAR brethren and sisters: More than five years have passed since we came West. Words cannot express the sorrow of our hearts at parting with those of like faith. Often have we thought of those precious seasons of worship we have enjoyed together when God manifested his presence by his holy Spirit and blessed us. When we came here, in all this place, for more than thirty miles around, we could find but seven that kept the Sabbath; and some of them had but little light on other parts of the message. The next fall Bro. Butler and Hart came here and held some meetings. Again, Bro. Waggoner and Andrews were here with the church one day. Their labor of love much edified and strengthened the brethren. A short time since Bro. Sanborn came here, and stopped two days, laboring in word and doctrine to the joy and rejoicing of us all. We now number nineteen. I believe the desire of every one is to do right. We have good meetings, and often do we witness the tears flowing down the cheeks of some when pleading with God to help them to overcome. Though some have turned aside, those that are faithful grow strong in the Lord. Down here in the end of time, we do well to heed the apostle. He says, "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

We see that Jacob was named Israel because he prevailed with God. So we see that the promise is in Christ. Him that overcometh, saith the Lord, will I make a pillar in the temple of my God, and he shall go no more out.

We believe this to be the last message; if the last, then it is accomplishing the work of the last. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it." Isa. lv, 11.

"Oh! awful thought, and is it so?
Must all mankind the harvest know?
Is every man a wheat or tare?
Me for that harvest, Lord, prepare?"

Your unworthy brother striving to overcome.

THOMAS HARLOW.

Horicon, Wis.

Extracts from Letters.

Sister L. M. Locke writes from South Milford, Ind.: "I am requested to inform you that some of the people here are anxious to have some of the messengers come here and give a course of lectures. Bro. Waggoner gave one discourse at South Milford last winter, but left the neighborhood the next morning. One man said he would have given him five dollars if he could have heard him lecture one week. Another one that heard him lecture, said a short time ago, if one of the Sabbath brethren would come and give a course of lectures here he would give him ten dollars. There appears to be an anxiety on the part of some to hear the truth. If any brother should come to South Milford, they will find a home with J. W. Learned, who lives three-fourths of a mile from South Milford."

Mrs. A. Egbert writes from Midland, Mich.: "I have not seen one Sabbath keeper in over 5 years, but my faith is still the same as when I was with them, and I hope that I may once more see one of like precious faith."

NOTE. We trust that the example we have of persons holding on to the truth though far away from any of like faith in the midst of opposers, will encourage others to likewise stand fast for the truth, who may be similarly situated.—Ed.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, FEBRUARY 2, 1860.

THE inquiry is often made on what basis we send out the GOOD SAMARITAN. We would state for the information of all, that we open no separate list for that sheet, so that we can conveniently send it to those only who receive the REVIEW.

T. P. BURDICK, Post Master of Akron, Ills., writes: "I wish that some one of the ministering brethren would come here. I think they might do some good."

Systematic Benevolence Book.

THE second edition of this book is ready. It is an account book expressly for the benefit of those who adopt the System of Benevolence so generally carried out by our people. It would be well for all to commence with the first of the year. Those who have not this book would do well to send for it without delay. We send it by mail, post-paid, for 15 cts.

Note from Bro. Wheeler.

BRO. SMITH: I have recently given ten lectures in two school districts in Exeter, N. Y. Two have commenced to keep the Sabbath. Others acknowledge the truth, but the cross appears great, to confess and obey. Yet I think some will make up their minds to obey. God rather than follow the traditions of men. Bro. and sister Lawton, who have been alone in that place in keeping the Sabbath, are much encouraged at the prospect of having a few to meet with them on the Sabbath of the Lord. F. WHEELER.

How to Keep the Sabbath.

BRO. SMITH: As we all agree in commencing the Sabbath at sunset, I wish with your permission to ask Bro. J. N. Andrews through the *Review*, How shall we determine definitely when it is sunset? Shall we decide by clocks and watches, or (if fair weather) by watching the setting sun? In a cloudy evening, can it be sunset when it is so light that one can read or write from fifteen to twenty-five minutes, with ease, at a window?

These questions do not arise in my mind because brethren and sisters commence the Sabbath too early, but because I fear some close it too early. I sometimes find Sabbath-keepers in the same neighborhood, who consider the Sabbath past from twenty to thirty minutes earlier than others do. It seems to me there should be union on this point, and that while some think that the Sabbath does not close till quite near dusk, others should not think there is near one hour after its close before dark.

Yours in love of the truth.

A. S. HUTCHINS.

REPLY. The above questions may be properly answered by each Sabbath-keeper. The difficulty exists, not in the subject, but in ourselves. If the fear of God is before us as it should be we shall have no difficulty in refraining from all worldly business until we are sure that the Sabbath is really past. Alas, that a spirit of carelessness should have come over the commandment-keepers. God claims the Sabbath as his; let us see that when we render to God the things that are his, we do not rob him in the offering. Let the close of the Sabbath be our season of evening family worship. We shall find it an excellent preparation for the commencement of worldly business, and a wholesome restraint against carelessness in closing the Sabbath.

J. N. A.

Meetings in Wis.

BRO. SMITH: I want to say for the encouragement of the brethren and sisters that the Lord is still at work in Wisconsin. Sixth-day, Jan. 13th, I commenced another series of meetings at the Ban school-house, Rock Co., Wis. On the Sabbath we met together in the school-house at Aron, four miles west of the Ban school-house, where I preached a short discourse, after which about thirty pointed testimonies were borne in favor of the truth. Five more decided to go with the commandment-keepers to mount Zion. I then continued my labors at the Ban school-house till first-day evening, when the house was so crowded that the people were uncomfortable, there being twenty-five or more that had to stand while I spoke about one hour

from 2 Tim. iv, 2, 3. I was then told that one more had decided to keep the Sabbath. Second-day morning, before I left, two more followed their Lord in the ordinance of baptism.

Dear brethren and sisters, the cause is onward in Wisconsin. Praise the holy name of the Lord.

ISAAC SANBORN.

Business Department.

Business Notes.

H. C. S. Carus: We find no letter from you in either our November or October files, and think we have not received it.

R. D. Guild: Your letter was received and the money receipted in No. 5, present volume, and the money for INSTRUCTOR is acknowledged in the last No. of that sheet.

A. Thayer: The remittance of which you speak was allowed in Bro. C.'s account with J. W., but not receipted.

J. A. Wilcox: The P. O. Address of E. D. C. is Kirkville, Onon. Co. N. Y. The other we do not know.

C. W. Olds: The P. O. Address of I. Sanborn and Wm. S. Ingraham is Monroe, Green Co. Wis.

L. L. Loomis: You will find a note to you in No. 4. We receipt the dollar in this number.

A. Pierce: We put your paper at half price.

THE P. O. address of E. L. Barr will be for the present, Ulysses, Potter Co., Pa.

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.

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Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW and HERALD to which the money receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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