

# 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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### NOT VERY FAR.

SURELY, yon heaven, where angels see God's face,  
Is not so distant as we deem  
From this low earth. 'Tis but a little space,  
The narrow crossing of a slender stream;  
'Tis but a veil, which winds might blow aside:  
Yes, these are all that us of earth divide  
From the bright dwelling of the glorified—  
The land of which I dream.

These peaks are nearer heaven than earth below;  
These hills are higher than they seem:  
'Tis not the clouds they touch, nor the soft brow  
Of the o'erbending azure, as we deem;  
'Tis the blue floor of heaven that they upbear,  
And like some old and wildly-rugged stair,  
They lift us to the land where all is fair—  
The land of which I dream.

These ocean-waves, in their unmeasur'd sweep,  
Are brighter, bluer than they seem;  
True image here of the celestial deep—  
Fed from the fullness of the unfailing stream—  
Heaven's glassy sea of everlasting rest,  
With not a breath to stir its silent breast,  
The sea that laves the land where all are blest—  
The land of which I dream.

And these keen stars, the bridal gems of night,  
Are purer, lovelier than they seem;  
Fill'd from the inner fountain of deep light,  
They pour down heaven's own beam;  
Clear-speaking from their throne of glorious blue,  
In accents ever ancient, ever new,  
Of the glad home above, beyond our view—  
The land of which I dream.

This life of ours, these lingering years of earth  
Are brighter, swifter than they seem:  
A little while, and the great second birth  
Of time shall come, the prophet's ancient theme.  
Then He, the King, the Judge, at length shall come,  
And for this desert, where we sadly roam,  
Shall give the kingdom for our endless home—  
The land of which I dream.

[London Quarterly Journal of Prophecy.]

### WOE UNTO THEM WHO CALL GOOD, EVIL.

BY D. W. HULL.

WHEN we take up the prophetic chart, and take a view of the characters noticed therein, which are to exist in the last days, we are frequently struck with admiration at the exactness with which ancient seers have delineated people of the nineteenth century. The minutest traits are brought to light in a manner so peculiar that no person can doubt their application. Nor have the ministers of the modern churches been slighted, for they may see themselves in prophecy as in a mirror. It tells of the peace and safety preachers who put far away the evil day" (Amos vi, 3), and see visions of a thousand years of peace and plenty. Jer. xiv, 13-15. The prophets have

elaborately pointed to a time when men were to teach error and invert the counsel of God, and unblushingly teach the most palpable errors. "Woe unto them" (says the prophet) "that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter." Isa. v, 20.

There is a class pointed out here who subject themselves to the fearful woes of God; but what are they doing to thus bring down God's wrath upon them? The 24th verse tells us, "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust." Why? "Because they have cast away the law of the Lord of hosts, and despised the word of the holy One of Israel."

Now if we can find a class of people that "have cast away the law" of God or a people who contend that the law was a curse, we can find a people that call "good evil;" for Paul says the "law is holy and the commandment holy and just and good" (Rom. vii, 12); and that none but the doers of the law shall be justified." Rom ii, 13. This opposition to God's law does not come so much from non-professors as from the pseudo-religious world.

"Now go write it before them in a table, and note it in a book that it may be for the time to come, forever and ever, that this is a rebellious people, lying children that will not hear the law of the Lord; which say to the seers see not, and to the prophets prophesy not unto us right things; speak unto us smooth things." Isa. xxx, 8-10. They seem to forget the awful denunciations upon those that turn away their ears from hearing the law (Prov. xxviii, 9), and with a recklessness which would scarcely characterize any of their worldly actions, they teach men to break God's commandments although the consequences are as lasting as eternity. Matt. v, 19.

"For my people is foolish, they have not known me: they are sottish children and they have none understanding; they are wise to do evil, but to do good they have no knowledge." Jer. iv, 22. They have neglected the Lord in that they have refused his law. But hear the prophet again. "How do ye say we are wise and the law of the Lord is with us? Lo! certainly in vain made he it; the pen of the scribes is in vain." Jer. viii, 8. It is useless to contend that you have the law of the Lord with you, when so far as you are concerned the law was made in vain; for you do openly violate one of its precepts, and you are therefore just as guilty before God as if you violated every one. James ii, 8-12.

Let us now turn to Eze. xxii, and while it points out a certain class of persons, let us consider if we know of any such characters. Verse 25. "There is a conspiracy of her prophets in the midst thereof; like a roaring lion ravening the prey." If the reader doubts the fulfillment of this, I only have to refer him to the many notorious instances in hundreds of communities, where the Herods and Pilates have made friends and joined their hitherto hostile hands to oppose the friends of God's "holy, just, and good" law. Truly, "her priests have violated my law and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean

and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them."

There is certainly a truthful picture here. We might stop to ask a question. Do not modern religious teachers "break a very important command and teach men so?" If so "they have violated God's holy law, and profaned his holy things!"

"O well," says one, "one day is as good as another, no difference what day we keep, just so we keep the seventh part of time!" Well sir; why then are you preaching against the Sabbath of the Lord? Is not the seventh day just as good as any other? You "put no difference between the holy and profane." If you do it seems to be somewhat in favor of the profane days.

Let me ask you again, what is your object in preaching against the law of God? Do you elevate the morals of the community, or the morals of those whom you persuade to forsake the law of God? If you do, the law has a different effect from what it had in Paul's time, for it took the law to convict him of sin. Rom. vii, 7.

"Well," says another, "the law may be in force, but if it is I can't see it." Stop sir, do you know the reason you can't see? Just open your eyes and turn them away from the world and you can see it! The prophet had reference to you sir, when he said, "they have hid their eyes from my Sabbaths!" There are several reasons why you cannot see the Sabbath. Some can't see it on account of the almighty dollar which they bring in such close proximity to their eyes as to entirely shut out the light of truth! "The Sabbath may be right but they cannot see it!" Others have their eyes blinded with ambition, and they cannot see the Sabbath! Just convince them of the truth of the Sabbath and they will believe it. And still another class cannot see it, because they obstinately shut their eyes. They cannot see the Sabbath and certainly the Lord won't punish them for a sin of ignorance. But if we were to reason on the matter we could but come to the conclusion that a sin committed on the excuse of willful ignorance is one of the most heinous of offences. Please read what the prophet says in this same chapter of those who have "hid their eyes from his Sabbaths." Verse 31. "Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord God." It will be a poor plea in that day to say you could not see the Sabbath. The Lord tells us that you "have hid your eyes from the Sabbath," and I shall take his word though you may have a different plea.

"Thus saith the Lord, for three transgressions I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments and their lies have caused them to err after the which their fathers have walked." Amos ii, 4. Now the Lord is going to punish somebody and that somebody (whoever he is) "despises the law." Who despises the law of the Lord? They that fight against it of course. The single fact that they nickname the law of God the old Jewish law, call it a curse, &c., is evidence sufficient that they despise the law. Hence (as a natural consequence), they have failed to keep God's commandments. The Lord tells us to remember

the Sabbath day to keep it holy." David tells us, "Thy testimonies which thou hast commanded are righteous," and "thy law is the truth." Psalm cxix, 138, 142, 151. Yet they falsely tell us that the Lord abolished the truth and his righteousness, although we are expressly told that his righteousness shall not be abolished." Isa. li, 6. The prophet Zephaniah in speaking on this subject says, "Her prophets are light and treacherous persons; her priests have polluted the sanctuary; they have done violence to the law." Zeph. iii, 4.

"Yea they made their hearts as an adamant stone, lest they should hear the law." Zech. vii, 8. Then if they "cannot see the Sabbath" it is their own fault; for they have predetermined not to be convinced.

Mal. ii, 7. For the priests should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts. [If so it is the priest's business to sustain the law instead of trying to persuade men to violate it.] "But ye have departed out of the way;" [why? Because] "*ye have caused many to stumble at the law; ye have corrupted the covenant of Levi saith the Lord of hosts; therefore I also made you contemptible and base before all the people according as ye have not kept my ways, but have been partial in the law.*" They tell us that a part of God's law only is in force, whilst a part of it, always having been a curse, is abolished. This is an inexcusable partiality in the law of God.

But we are told that "the law was made expressly for the Jews, and was intended for them only." This is as much as to say what is right for one man is entirely wrong for another; if it was wrong for a Jew to be an idolater, it was perfectly right for the Gentiles to worship their idols; if it is wrong for Mr. A. to steal, it may be that Mr. B. has a perfect right to possess himself of his neighbor's goods. It supposes that the Lord was not capable of creating just and equitable laws.

The prophet however anticipates this species of sophistry, and asks (verse 10), "Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother by profaning the covenant of our fathers?" The presumption is that the same father and the same Creator would govern his people by a uniform code of laws. Ezekiel also anticipates this same sophism with a denunciation from Jehovah. "Ye say the way of the Lord is not equal, O house of Israel; I will judge you, every one after his ways." Eze. xxiii, 20.

"Well," says one, "if the Sabbath is binding I don't see why our ministers don't take it up!" Let me tell you, if you wait for your preacher to lead, you may never get right. The prophet says, "I sought for a man among them that should make up the hedge and stand in the gap before me for the land, that I should not destroy, it and I found none!" Eze. xxii, 30. And "they which lead you cause you to err and destroy the way of your paths." Isa. iii, 12. In Isa. ix, 16, we are told that it is the leaders of the people that cause them to err.

"For among my people are found wicked men; they lay wait as he that setteth snares; they set a trap, they catch men. \* \* \* \* \* The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof?" Jer. v, 26, 31. Jeremiah also predicts a fearful sentence upon those prophets who pervert the words of the living God. Jer. xxiii, 15. "Therefore thus saith the Lord of hosts concerning the prophets, behold I will feed them with wormwood and make them drink the water of gall; for from the prophets of Jerusalem is profaneness gone forth into all the land. Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesy unto you; they make you vain, they speak a vision of their own heart and not of the mouth of the Lord."

One asks, "What are we to do if we are not to

hear the prophets?" Why just go to the Bible. The prophet continues, "Therefore behold I am against the prophets saith the Lord that steal my words every one from his neighbor. Behold I am against the prophets that use their tongues and say, He saith. Behold I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all saith the Lord of hosts." Verses 30-32.

May the Lord guide each reader to cut loose from erring prophets and rely upon God's word alone.

Dayton Iowa, Feb. 20th 1860.

#### GOING WITH THE CROWD.

THERE seems to be a natural disposition in men to go with the crowd. There is a kind of mesmeric influence, or perhaps vain curiosity to see, that induces men to run after what everybody else seems to be running after. I once stood upon Table-rock at Niagara and as I gazed at the multitude of waters rushing over the precipice at my feet, I felt a strong influence come over me, to cast myself down with them. It seemed as though every thing was trying to be first to rush headlong down into the abyss, and I felt like going with the crowd.

When a cry of fire is raised in one of our cities, everybody will run themselves nearly out of breath, because every body else does; and often it proves to be only a smoking chimney that has caused the panic: but each one goes because he feels like going with the crowd.

A man visiting New York city not long since, stepped from the city cars and asked to be directed to H. W. Beecher's church. He was told to just follow the crowd.

Many hear of the great inducements which God has held out to all that will keep his commandments, and they feel as though they wanted the prize, and so they start in the race, but are bewildered amid the numerous streets of great Mystery, Babylon, and amid doubts and fears sit down on the cold, stony steps of infidelity: or they will follow the crowd till their hopes will end in vanity and smoke. They have, self-deceived, pursued a bauble and run away from the prize instead of toward it.

Men often see that this life is as a troubled sea, while beyond it they see the goodly land and covet a possession there. So they launch out in their own little boat, fully determined not to lay down their oars till moored safely at rest. For a time they glide along with fair winds and happy hearts till they begin to feel secure and lay down one oar after another thinking perhaps that the impetuosity of their start, and the favoring breeze will land them safely over. Mistaken men! They do not realize the awful whirlpools and gales of head-winds they are to meet before they can touch those shores. Soon their little craft drifts into the whirling waters. Round and round they go amid all the drift and floating rubbish; and as they slowly approach the vortex, they are merry and happy. Why? O they are going with the crowd.

Others, who have no faith in the safety of small craft, take passage in the numerous vessels that profess to be bound for that country; but the commanders of those vessels are covetous, and only think of getting the passage money. Their ships are not provided with the necessary compass. Their charts are all right if understood; but the commanders have only a theoretical knowledge of the way; being educated for the business at the schools, they are illy prepared to face danger. They start at last. For a while their prospects appear to be fine. The whirlpools will not affect their craft, and so they, feeling safe, shout and are merry. But the region of head-winds and rocks is nearing them, and as the sound of the mighty, troubled elements reaches their ears, fear takes hold on all. They ask to be carried around some other way. The captain tries to ap-

pear calm, and tells them of "peace and safety" to lull them to sleep till he extricates his vessel from the approaching danger. He at last resolves to seek a more quiet passage and shun the danger. They soon find over six-hundred and three score vessels steering the same course away from the mighty trouble. Then their hearts grow light and sadness vanishes. Why? O they are going with the crowd.

There is another little company gathered on the shore of time, gazing anxiously towards the promised land. They are willing to peril their lives for the prize, but do not dare to trust the small craft, while they easily discover the defects of the numerous vessels with high sounding titles and empty hulls, and dare not risk a passage in them. While anxiety and care are seen in their faces, a state-ly vessel moves majestically toward them. Its charts are all right, its compass reliable, and above all its commander is experienced and trust-worthy. The hull is well stowed with ballast and provisions, and the captain advertises that they *will not go with the crowd*. They feel safe in embarking, and the captain steers directly for the storm-region, moving majestically over the troubled waters. They land safely on the banks of the goodly land. Then sorrow and care will not sit on their brows, but eternal joy will cause them to attune their golden harps to sing their great Deliverer's praise.

Reader will you go with the crowd? or will you get on board the ship where the commandments of God are revered? E. B. SAUNDERS.

#### ECONOMY.

WELL says one, what has economy to do with us now in the closing scenes of time? What has economy to do with godliness? We will show you sir, that economy is necessary, as much to the Christian, as to the man of the world.

First, the Christian wishes to provide for his own house.

Second, he would pay all whom he owes, promptly.

Third, he would have wherewithal to entertain strangers, since many have thus entertained angels unawares.

Fourth, he wishes to have wherewithal to entertain his brethren.

Fifth, he would have wherewithal to assist poor brethren.

Sixth, he would also contribute to support the messengers.

Seventh, he would have wherewithal to pay for his *Review and Instructor*, and books on present truth.

Eighth, he would consider it a privilege, to help sustain the missionary cause generally.

Ninth, he wants time to attend conferences, and prayer-meetings, and to spend many other hours, in various ways, for the spread of the truth.

Tenth, he is often detained for hours, in answering the queries of inquiring persons, who for various reasons, ask of him questions, which he must take time to answer.

These are the main calls, which he has, though there are many others branching out from these which he is happy to answer affirmatively.

Now in order to do all these things and still be free, he must have some ability; but unless he is careful and economical, he will soon involve himself perhaps, beyond recovery, and thus might disgrace the cause, more than his liberality had helped it forward.

The first step in economy is in disposing of time to the best advantage.

The second step, is the disposal of property to the best advantage.

The third step, is the cash or pay-as-you-go-system.

The fourth step, is to know your ability, and capital, and to keep within your bounds; not to stretch business beyond your capital lest you overreach some of your kind friends; and for this you must be humble enough to fill the very niche your own neglect or extravagance or the good providence of God has prepared for you.



The good economist, will patch his old garments, until he can pay for new ones; he will drink cold water, rather than borrow his tea and coffee, or run into debt for them (exigencies such as sickness, excepted); he will not be too proud to work out by the day if his circumstances require it; he will eat such food as he has provided for himself, without hankering for the nice dainties of his wealthier brother: for his common sense is rather sharpened than blunted by contact with truth.

The good economist, is a sensible man; he is a very pleasant man, and he is alike kind to his superiors, and equals and inferiors; his good economy speaks his good sense, and his good sense prompts to economy; he is not stingy nor lavish, but is between the two. You love him, and I love him, and he loves us, truly, evenly, consistently; he is just the man for a friend, for an adviser, or for the social circle. Commend to us the good economist.

JOS. CLARK.

#### SPEAKING WELL OF THE LORD.

BRO SMITH: I have felt for some time a desire to respond to the call for articles for the *Review*, but like some persons in prayer-meeting or like ministers who at times labor through a sermon without the expected aid of the Spirit, I seem to have nothing to say; that is, I seem to have lost the freedom which I usually feel when I write. Just now I thought I would leave the matter with the Lord. I raised my heart to God, mentally exclaiming, Lord if thou hast a word for me to speak, give it me, nevertheless not my will but thine—or similarly. Immediately taking the little work by Mrs. Phebe Palmer entitled *The way of Holiness with marks by the way*, I opened to the following passage. It was suggested that although my own thoughts may be barren, yet I may transcribe the words of Mrs. P. and perhaps the Lord will bless them to some one else as he does to me.—She says:

"I have met with some friends on the heavenly way of late in whom I have been much interested, especially at our recent camp-meeting. One Mr. M. pastor of a Congregational church I shall doubtless ever remember from the manner in which the Lord made him instrumental in communicating a lesson which has been greatly blessed to me. I met him first on the morning of the day at a social meeting in one of the tents where Jesus was eminently present. He spoke with such power and sweetness of the deep things of God as conveyed a conviction to the hearts of the friends of Jesus, that the secret of the Lord was with him. At noon he came to our tent and to my surprise and sorrow saluted me thus: 'Well Mrs.—, If I should say something very good about you I should be praising you, should I not?' Contemplating a religious compliment, which I most conscientiously disapprove, and disappointed that I had as I conceived made miscalculations in reference to the depth of his knowledge in the things of God, I looked up at him reprovingly and with evident displeasure said, 'I suppose it would be called so.' He hesitated a moment, long enough to let me form enduring conceptions of the trial, and then with childlike sweetness said, 'Let us speak good of God.' Then turning to the company with a beseeching look and tone he added, 'Come let us all speak well of the name of the Lord; he has done much for us; he will not be offended for he hath said, whoso offereth *praise glorifieth me*.' Many scriptural exhortations to praise the Lord were then brought forward and we had a blessed season in speaking well of the name of the Lord. I have not been perplexed in any degree with the temptation since, that I was talking about myself when I am telling what the Lord has done for me. I feel that praising the Lord is by far the most effectual way of disclaiming the work which some, untaught in the things of God might conceive to be inherent good in the creature; and I have since felt and cherished an increased longing to communicate to the praise of God the work of his Spirit on my heart.

"The proper principle of humility has thus by the trial been brought with such tangibility within my grasp as to leave a continual and blessed certainty on my mind that God has indeed given me the grace of perfect humility. I joyfully acknowledge it to the glory of his grace. If God has given it, it is his gift. I have not given it to myself. O how much I love to praise his name! Well may the poet say,—

'Eternity's too short  
To utter all his praise.'"

LAURA C. HUTCHINS.

Ganges Mich.

#### THE FATHERS.

THE fathers! the fathers! how oft we are told,  
The fathers thus spake—the tradition is old—  
You surely must yield, when we tell you 'twas done  
When Christians in heart and devotion were one.  
They were never deceived, for they could look back,  
And walk with apostles—the very same track.  
These earnest opposers seem never to see,  
That the fathers, perchance, were not what they should be.

The fathers so lauded, were nothing but men,  
And the fathers are now, as the fathers were then;  
The fathers were men; they were men uninspired,  
And often their zeal by fierce passion was fired;  
And who by the fathers is guided to-day,  
Must be shifted about in a pitiful way.  
The fathers' opinions most surely have come,  
Through the hands of the mother of harlots at Rome;  
(And who can remember the period, when  
She taught not for commandments the doctrines of men.)  
Their words are as dross, and their words are as gold,  
For the fathers blow hot, and the fathers blow cold;  
(And why in obedience to Jesus I pray  
Shall we not cast the title of "fathers" away;  
Addressing the Christian as brother, ay, brother,  
And meekly like children, love one another).  
We want a firm standard by which we may try  
The words of tradition, praised never so high.  
The Bible! the Bible! is precious as gold,  
Above all tradition, though musty and old.  
A Judas might follow the Saviour and Lord,  
Might carry his money, and list to his word,  
Yet a traitor at heart, he must naturally covet  
The silver, the price of his Master, and love it;  
And Jesus well knew, how voracious and bold,  
Were the wolves in sheep's clothing, and thus he fore-  
told—

And Paul the apostle, the aged, must say,  
The apostasy worked, even then, in his day,  
And he spake, oh, so plainly, the warning still rings,  
Of self-loving disciples, who mind earthly things;  
How plain that they go with the world hand in hand,  
And lay for their safety, foundations of sand;  
The early apostates crept secretly in,  
And soon did the body partake of the sin:  
They committed their notions to parchment, and ink,  
Thus making the ointment perfumed, to stink!  
The Bible our standard, speak safely we may,  
Of the works of the past, and delusion, to-day;  
The Bible to guide us, our feet shall not slide,  
Neath the rock in the desert, we safely abide;  
The Bible! the Bible! the BIBLE! is gold,  
Above the traditions of ages untold.

LAURA C. HUTCHINS.

Ganges, Mich.

#### THE WHOLE ARMOR.

NOT a part of the armor, but the whole of it,  
Christian soldier! You can lay aside a part when  
you are at rest, but not till then. In the mean-  
time you are to put on "the whole armor of  
God," and with such an outfit you are expected  
to fight until the conflict shall be terminated in  
victory.

You need the helmet. It serves to protect the  
head from the blows aimed at your reason, your  
judgment and your conviction of right and duty.  
The conscience needs to be well guarded. A  
clear and intelligent understanding of Divine  
truth, a true perception of spiritual things, a ten-  
der and enlightened conscience, are essential to  
the Christian. Many have made a fatal mistake  
by not keeping their head cool, their reason clear  
and their mind pure. False reasoning, specious  
pretences, glittering philosophies, and doctrines  
that please the ear and the pride of the heart,  
have made ruin of millions. The helmet was ei-  
ther not of the right metal, or it was cast aside.

You cannot fight without a shield. The blows  
of the adversary fall thick and fast around you.

If you have not the shield to preserve you in the  
contest you may be stricken down at any moment.  
Let that shield of faith be bright and polished.  
If Paul could do all things through Christ that  
strengthened him, so can you. Paul did a dozen  
times more than falls to the lot of ordinary sol-  
diers. In prison, in bonds, in scourging, in fast-  
ings, in shipwreck, in the dungeon, and in the  
presence of magistrates, governors, and Caesars,  
his faith in the Captain of his salvation was al-  
ways strong and always at hand. He carried his  
shield with him and not a blow that was ever  
struck upon it but made it ring with the truest  
sound. But the shield of the apostle is only the  
same shield which you can have if you will. If  
you go to battle without it you will fail; and if  
an enemy should find you accidentally by the  
wayside and it is not on your arm, he will watch  
his time to deal you a deadly blow.

Keep that breastplate on. It should cover the  
vital part, which the slightest thing can destroy.  
It should guard your heart from every thrust of  
the foe. Those affections which are by nature so  
earthly, those desires which are so warm, are to  
be kept out of the heart by all means. The sa-  
cred temple of the emotions where love burns on  
the altar and peace and hope and charity chant  
their offerings of praise must be well watched  
and protected. The defense must be broad and  
strong. The enemy has a broad mark for his  
blows. The breastplate is made to wear over the  
heart and the lungs—not on the shoulders and  
across the back. The organs of circulation and  
respiration—the heart and lungs, must be kept  
from injury. We must enjoy the blessings of  
salvation, spiritual and yet real, by prayer in  
faith and faith in prayer.

So it is with the whole armor of the true sol-  
dier. Not one part should be wanting. The  
sword of the Spirit—two edged and piercing to  
the dividing of the soul and spirit—the feet shod  
with the preparation of the gospel of peace, and  
every part of the armor kept ready for use.

Do not lay that shield aside. It will become  
rusty and defaced and may require much pains  
and care to burnish it again for use. Do not put  
that sword in the scabbard. It should be drawn,  
and in the hand for constant defense. Be sure  
that the breastplate is strong and without any  
flaws.

The Captain of your salvation has appointed  
the armor. It is that which is best suited for  
the warfare in which you are engaged. He has  
left no warrant for your making a choice of your  
own. The Christian army should not be a  
body of spiritual fantasticals, each man equipped  
according to his own caprice and humor, or con-  
venience, but a well disciplined army in uniform,  
marching on under the banners of love.

The weapons grow brighter and stronger by  
use. The conflict gives strength to the arm,  
sharpness to the sword, massiveness to the  
shield, breadth to the breastplate, and resistance  
to the helmet. Other weapons than those ap-  
pointed will be found delusive and worthless.

With the whole armor the Christian shall tri-  
umph, as in the words of the hymn we so often  
sing:

"Thy saints in all this glorious war,  
Shall conquer, though they die;  
They view the triumph from afar,  
By faith they bring it nigh."

[*Christian Intelligencer*]

A CLEAR CONSCIENCE.—How bravely a man  
can walk the earth, bear the heaviest burdens,  
perform the severest duties, and look all men  
square in the face, if he only bears in his breast  
a clear conscience—a conscience void of offence  
to God or man. There is no spring, no spur, no in-  
spiration like this. To feel that we have omitted  
no just task, and left no obligation unfulfilled, this  
fills the heart with satisfaction, and the soul with  
strength. Conscience, it is said makes cowards  
of us all—but only cowards when it reproaches us  
with some unmanliness—some shrinking from truth  
and right, and the commission of some wrong.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, MARCH 8, 1880.

## THE BOOK OF LIFE.

AMONG the notable expressions of St Paul's our eye recently rested upon the 3rd verse of Phil. iv: "And I entreat thee also true yoke fellow, help those women which labored with me in the gospel, with Clement also, and other my fellow laborers whose names are in the book of Life." Paul had previously mentioned Euodius and Syntyche, and then he speaks of Clement, but suddenly stops short in this enumeration of individuals and covers all the rest with this expression: "Whose names are in the book of Life;" as much as to say, There is no need that I should mention them; there is no need that their names should be called among the honorable of earth; they are known to God; their names are in the book of Life, and that is sufficient.

What a rebuke upon the restless ambitious spirit of those who are toiling and sweating and wearing their lives away with ceaseless labors to inscribe their names upon the roll of fame, and those who pine with discontent if they cannot accomplish their object. This should not be the Christian's ambition. His aim is to have his name inscribed on the enduring tablet of the book of life. He cares not whether the world knows of his existence, further than this, that he desires that the world should be some better for his having lived in it; he cares not whether he is known to men if he is known to God, to Christ and angels, known as one who is endeavoring to do his heavenly Father's will, known as an heir of all things, known as one whose name is in the book of Life.

## REFRESHING.

THE following spirited communication will serve as a specimen of the refreshing jogs we sometimes receive amid the daily routine of Office duties:

"URIAH SMITH, SIR; I received a line from you last night in which you demand of me \$3 for a certain amount of the *Herald*. Now what I have to say is, I believe it takes two to make a bargain. I never asked for the paper, never knew why it was sent. I would not give you three dollars for all the papers you ever printed, or ever will.

Truly yours.

W. H. HYDE.

West Somerset.

One good effect of the bill is apparent on the face of the above note, and that is that we now know that that individual no longer wants the paper, and consequently we shall not be throwing away money in that direction any longer. But if others had come up to what we should consider the demands of duty, this would have been avoided. Thus the friend who ordered the paper to the above-named individual, should not have dropped the matter there. If it was designed that the paper should be stopped after a certain time, unless the individual receiving it wished otherwise, a distinct request to that effect should have been made, then it would have been stopped. If it was designed to be continued, the sender should have looked after it and stopped it when no longer wanted. But it appears that this man did not even know who sent it. Second, it would have been well for Mr. H. himself to have just notified the publishers that he took no interest in the papers, though we suppose he was not, under the circumstances, bound to do so.

But there is a misapprehension in the note itself which we wish to correct. The writer says he received a line from us. This is a mistake. Let him look again at his bill and see if he finds the editor's name there. He will not find it. The *Review* is published by a publishing committee; its financial interests are in their charge; that committee employ us to take charge of the editorial department. Hence those who take exceptions to receiving a bill and wish to express their indignation, mistake the man altogether, in showering it upon the head of the editor.

Considering the frequent occurrence of cases like the above, we deem it necessary to adopt the following rules: 1. Those who order the paper for their friends

on the half-price system, must accompany the order with advance pay for at least one volume. 2. The paper will be invariably stopped in such cases at the expiration of the subscription, unless heard from to the contrary.

We frequently have orders like this: "Send the paper to so and so, and if he does not pay, I will." In too many cases nothing more is heard from either party. Such orders as this might have answered in years past, when the paper was published on the free and easy basis of gratuitous circulation; but since we keep subscription accounts, and the business and cares attendant upon the Office have proportionably increased, it would be altogether too perplexing and complicated to open a separate account with all these individuals. Hence the necessity of a reform on this point. We think of no better plan to meet the difficulties of the case than the one herein proposed.

## WESTERN TOUR.

We are now at Lisbon, Iowa, at the home of Bro. and sister Wilson. This is Bro. and sister Cornell's head quarters—a good resting place for pilgrims.

We left Battle Creek at 3 p. m.; changed cars at midnight at Chicago; reached the Mississippi river at 7 a. m.; crossed the ice on foot, walking behind the baggage drawn on a sleigh by four men, the ice being too weak to bear up horses; and felt relief when we stepped upon Iowa soil. The late rain weakened the ice very much, and even injured the Rail-Road on the Iowa side, so that the cars were detained the day before we crossed the river, detaining our letters and the *Review*, so that our appointments were in the mail-bag on the same train with us. At Lisbon station we left the train, and looked in vain for some brother to take us to a pilgrim's home, so we returned to the train and passed on to Mt. Vernon, to Bro. Morrow's. We found them upon the third floor of a brick building, with limited room, and sickness. Everything possible was done to make us comfortable under the circumstances. Here Mrs. W. suffered twenty-four hours' severe sickness, vomiting and raising blood, from which, however, she seems to have fully recovered.

We spoke to the church here once on the Sabbath, and in the evening following, with some freedom. Mrs. W. was able to attend and bear her testimony. On first-day we spoke to a good congregation on the subject of true conversion. At near the close of the discourse, in came Bro. J. Doreas, from Tipton, formerly of Ohio. He received notice of the meeting night before, and had come fifteen miles through the mud. Soon after the close of the meeting Bro. and sister Cornell came from Anamosa, sixteen miles. They had received notice of the meeting at the close of the Sabbath. We were exceedingly glad to meet these dear friends again. In the evening we spoke upon the extent and power of the third angel's message with some freedom. It is thought that several more will immediately commence to keep the Sabbath in this place.

We expect to start for Iowa City and Dayton to-morrow to meet our appointment for next Sabbath and first-day. The mud is getting deep, and we fear we shall not be able to get through to Knoxville, which is eighty-five miles from Dayton. We much fear that we shall not be able to pass the slews and ford the streams between Dayton and Knoxville. If we cannot, we shall labor in this part of the State for a few weeks, till we can pass down the Mississippi by steam boat, to Otumwa by Rail-Road, and to Knoxville by private conveyance. In that case we will give another appointment for conference at Knoxville through the *Review*.

Iowa seems to be a very encouraging field of labor. The willingness and even the anxiety to hear in new places is astonishing. The way is open for Bro. Cornell to labor successfully in this part of the State. Sister Cornell has well acted her part. The mode of warfare is something as follows: Bro. Cornell goes out alone into a new place, perhaps puts up at the tavern, preaches a few days, when friends appear to invite him to their houses; and when the work is well under way, sister C. joins her husband, and labors from house to house as they are invited. And when Bro. Cornell's work is done, it is a good place for sister C. to remain and defend the truth in private conversation, and bear responsibilities of the work in the midst of young dis-

ciples. In this way both can bear a part in the good work, which will bring a glorious reward in the next kingdom.

But the reward is not all in the future kingdom. It is good for our spiritual health to bear burdens here. Such grow strong, healthy and happy in the things of God, while those who shun responsibilities and burdens grow weak, unhappy, restless, and worthless in the church of Christ.

We venture to say that an unconsecrated companion is the greatest hindrance possible to a messenger of present truth. She soon becomes a medium for Satan to work through to get him down from the work to which the Lord has called him. Is he a tender, kind hearted man? How easy then can she wound his heart by unbelief, unreconciliation to their lot. She can oppose him as to the time and place of his going out to labor. She can call him home before his work is done. She may be ungrateful for the good things of this life bestowed upon them by the brethren. She may be like the enemy in his very fort to weaken him, and overwhelm his worn spirit with discouragement and grief. She may do all this through the power of Satan, and at the same time think she loves her husband. Some have been burdened and held back from duty even in the West, and now surviving friends can have the privilege of visiting their graves.

Sisters, you whom Providence has called to walk the rough but short journey of life to the city of God with those called to go forth and give the last message, yours is a noble part to act. You have sacrifices to make and hardships to bear that your sisters do not realize. But what of this, while Jesus knows all, and a faithful record is kept in heaven. Every privation and toil, and every trial well borne will weigh in the scale of that eternal reward soon to be given. Your companions are gathering precious souls to be stars in their crowns to shine for ever and forever. If you act well your part; if your prayers go up with his in faith when at home, and follow him in faith as he goes out; if by your consecration, you win the guardian presence of angels about the dwelling in his absence to keep you and yours from accident and sickness; if you act the noble part your station demands, when you and your worn pilgrim companion stand side by side in the kingdom of glory, your reward will equal his, your crowns will alike sparkle with stars of those saved by your united efforts. And if in consecration to the will of God you bind your children on the altar with cords of a living, active faith, he will save them.

Mary washed the feet of the Saviour with tears, and wiped them with the hairs of her head. Blessed place! Come then, ye Marys, to the feet of Jesus. Come and linger about the cross, and behold the agonies of your dying Lord. Come to the sepulchre and see how his body was laid away in death. Hasten to the sacred place, and behold the glories of his resurrection. Come up to mount Olivet and wonder with those who stand gazing into heaven, as Jesus ascends, and the cloud covers him from their sight. What a moment of astonishment! But listen! the shining ones are speaking—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "Amen, even so, come Lord Jesus." The time hasteth greatly when the chief Shepherd shall appear in glory, when all the under shepherds, whose work has been to feed the flock, and those who have battled for the truth with them, side by side, will receive the crown of unfading glory.

Soon it will be said "Gather my saints together unto me, those that have made a covenant with me by sacrifice." All must make a sacrifice. The minister of Christ and his wife must make a sacrifice which will well compare with that made by those who leave their native land, on a foreign mission to heathen lands. O God, give the spirit of sacrifice! And all the members of the church have a sacrifice to make in order to be saved in the gathering day. A portion of your means is wanted to well sustain your preachers who are going everywhere preaching the word.

J. W.

Believer, you have nothing but what God has lent you; and if he sees fit to call in what he has lent you only for a time, you ought to be grateful that he lent it you so long, rather than grieve that he has demanded his own.



## ONE OF TEN.

SOME six years since, the third message was introduced into a new place, as Bro. Loughborough will recollect, on the coast of lake Ontario. The truth took hold of the minds of those that heard, as it always does when listened to with candor, and some were deeply convicted of their duty to obey. One man thus convinced and convicted said to some of his neighbors and friends, "I will be one of ten that will keep the Sabbath." But the other nine were not immediately at hand. Some three or four, however, that saw the truth, felt that as individuals they must obey the Lord, and were now rejoicing in the truth. These obeyed, and are now rejoicing in the truth. They have had the satisfaction also of seeing others come to the knowledge and obedience of the truth, through their instrumentality. But the individual first mentioned has never embraced the truth, and perhaps never will; at least there appears at present to be no prospect of it.

This circumstance gives rise to a few reflections. What if Noah had said, I will be one of ten that will build an ark, to save ourselves from the coming flood! Would not he have perished with the rest, and the race become extinct? But he prepared an ark, by which he condemned the world, and became heir of the righteousness which is by faith.

What if Lot had proposed to be one of ten to leave the cities of the plain! What if the first disciples of Jesus had waited to see whether any of the rulers or the Pharisees believed on him! But we hear people say, "I would keep the Sabbath if everybody else would." This is not the sort of servants that the Lord wants. One that will obey the truth, because it is the truth, if they have to stand entirely alone, is worth more than a world of such.

R. F. C.

## NO SCOLDING

WILL be in the kingdom that God has promised to them that love him. Then why spend our days in fretting and scolding here? It will not prepare us to enjoy that holy state of society. And we certainly should cultivate the same spirit here that will make the home of the redeemed so pleasant.

But we have so much provocation, who can help scolding? Says one, "If I had no more to try me than others have, I should be as calm as they." Perhaps you are mistaken. It may be that your fretful disposition creates your provocations. That it is, as the poet describes jealousy,

"That ghastly, green-eyed monster that doth make  
The most it feeds on."

This fretful disposition is the very thing that you have to overcome. You must get the victory over this foe. How easily you would overcome, if you had not these provocations—if you had nothing to overcome!

Scolding brother or sister, do you not look forward with longing desire to that peaceful rest, that calm and blissful state, where there will be no scolding? Here you have constant trials of mind. You have no rest or peace. There all will be happy and serene. What a blessed thought, that there is rest for the weary. Do you not ardently desire it? Then leave off fretting and enjoy a little foretaste of it here. Get as near as possible to that state of mind which you think you would enjoy so well. Prove yourself to be a son or a daughter of peace.

We must, by the help of the Lord, overcome our evil passions. While we indulge in fretfulness, and live in a storm of unsubdued passion, how illy prepared are we to be translated into a state of perfect peace. The bliss of heaven would be marred, and we should not feel at home. Let us leave off fretting, and the occasions of it will surely diminish; and thus we shall assure ourselves that we should like to live where there is no scolding.

R. F. C.

## LEGAL ORGANIZATION.

"Bear ye one another's burdens, and so fulfill the law of Christ."

My mind has been led to some reflections on the above subject and text, by reading Bro. White's remarks in *Review* No. 14, under the head of "Borrowed Money." It seems from Bro. White's remarks that we have come to a point where it is necessary that something should be done. No reasonable man, it seems to

me, could blame Bro. White for not wishing to be responsible for the debts of the *Review* Office. No worldly man would wish to assume such a responsibility, and I seriously doubt whether any of you, brethren, would wish to assume a debt of \$1500, without anything to secure you. Bro. White for a long time had on his shoulders not only the care of editing the *Review*, but also the whole responsibility of the financial department. This burden he bore till his health failed under the load, and the church came up to take it, and relieve him. The church cheerfully took the Office and books off of Bro. White's hands, and thus raised the means to relieve him of the debts which had been incurred in printing the books then on hand. This, of course, was a relief to Bro. White; and not only so, but it also stopped the mouths of those who were forever harping on speculation at the *Review* Office.

I presume the brethren did according to their best light at that time. But we may readily gather from Bro. White's remarks in the *Review* above referred to, that the work is not yet completed. In the position the church have placed Bro. White as publishing agent, we readily see that he still has burdens upon him, which could be made easier by placing matters in such a shape that the responsibility of debts, &c., will not rest upon one individual.

He has borrowed means to put into the *Review* and books, and taken the responsibility of those debts. I, as an individual, do not blame Bro. White for throwing off that responsibility. If the church were in a position to hold property by law, we readily see that the property might then be insured, and business be transacted in the name of the church, or institution, whatever it might be called. Probably no insurance company would wish to insure in the name of *Review* Office any more than "the sister" would wish a note signed, *Review* Office, unless it was a properly organized institution bearing that name. Now what I understand is necessary to remedy all the defect there is in this matter, is to organize in such a manner that we can hold church property legally. Then the property could be held in the name of the church, insured in the name of the church, money borrowed in the name of the church, and no individual would have to take a burden upon him, which he ought not to bear.

But, says one, if you organize so as to hold property by law, you will be a part of Babylon. No; I understand there is quite a difference between our being in a position that we can protect our property by law, and, using the law to protect and enforce our religious views. If it is wrong to protect church property, why is not wrong for individuals to hold any property legally? If it is not wrong to hold farms and village lots in a lawful manner, neither is it wrong to hold church property in the same manner. I should think the same principle was involved in both cases. As Bro. White has requested the brethren to speak out, I would say, I am in favor of organizing by law, that we may be able to hold and legally protect our church property.

J. N. LOUGHBOROUGH.

Ionia, Feb. 28th, 1850.

## CONFESSING CHRIST.

CONFESSING Christ in the public assembly is as much the duty and privilege of the Christian as it is to believe on his name unto righteousness. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." For the true believer it is a great privilege to testify to others the truth and faithfulness of his covenant-keeping God. The experience of the faithful is a constant advance in a life of godliness, developing more and more the wonders of grace, and proving more and more the faithfulness of God in the precious promises of his word; and brighter and brighter shines the light of life from the sure word of prophecy, so that they always feel the obligation at all times, and in the public assembly, to confess the truth to the glory of God.

But cold formality in the ministry and in the churches of these last days, has dispensed with confession for Christ in the Sabbath assembly. It is unpopular with the worldly, and the minister fears his own popularity may suffer if the plain-spoken brother or sister should be a public witness for Jesus, and certainly so, if they were looking for and loving his appearing.

In the church that had my name upon its record until a few months since, the pastor usually gave liberty for testimony after his discourse, but a few of us only availing ourselves of the privilege, and that few being Adventists, it was thought best to give no more liberty to us lest the leaven of the Advent heresy should infuse itself into the church, and destroy her popularity and offend the worldly and fashionable. So the minister assumes the responsibility of confessing for the church and congregation, and all others must be silent.

Paul in 1 Cor. xiv, 23-25, gives directions in regard to meetings of the whole church: "If therefore the whole church be come together in one place," &c. "But if all prophesy and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all." "And thus are the secrets of his heart made manifest, and so falling down upon his face he will worship God, and report that God is in you of a truth." Faithfulness in confessing Christ will be attended with the same results now as then, and constrain the unbelieving and the unlearned to the same precious truth that God is in us of a truth; and thus the precious truth of God's word will be honored and God glorified in the church.

Paul recognizes here a meeting of the whole church. The servants and hand-maidens of the Lord had come together into one place, and all prophesied—how much like the blessed day of Pentecost when upon all there the tongue of flame descended and sat upon them.

But what is the prophesying in which the whole church are to take part when come together in one place? The third verse of this chapter answers the question. "But he that prophesieth speaketh unto men to edification and exhortation and comfort." Now mark: all the brethren and sisters prophesy; and this is what gives the meeting efficiency and power to edify and comfort the saints; all will be mutually blessed and encouraged. How much does our realization prove this truth, and how important that all realize our responsibility! for if unfaithful in this duty we not only injure ourselves, but we also injure others. I have long been of the opinion that in the assemblies of the saints, all of them at prophesy, and if all faithfully follow the promptings of the Spirit, the interview will be blessed abundantly; because in so doing there is harmony with the Spirit—it is being led by the Spirit. Hence the responsibility upon all to be faithful. But another effect of faithfulness in confessing Christ, or in prophesying on the part of all the church is, "If there come in one (or more) that believeth not or is unlearned, he is convinced of all, he is judged of all; and so falling down upon his face, he will worship God and report that God is in you of a truth." This is as certainly true now as in the Apostle's day; and if so, who of us will dare to be silent in our church assemblies, when the glory of Christ is concerned and the honor of the truth, and when the instruction of the unbelieving and unlearned may result in their glorifying God and submitting to the truth? Let the timid and weak be encouraged! let them be bold for Jesus, and remember that the time has come spoken of by the prophet Malachi: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of hosts in that day when I make up my jewels."

Timid disciple, be strong! Put on a holy boldness. Let the weak say, I am strong in the Lord! Be faithful in speaking often one to another amid the trials and discouragements of these last days.

God will write us in the book of his remembrance and gather us as his bright jewels in the day of our Master's coming. How the fashionable bodies of this day delight to exhibit their jewels of gold fixed upon their bosoms, or pendant from their ears, or encircling their wrists. With infinitely greater delight will the great God display his bright purchased jewels—his faithful ones—in the coronet of the Prince of the house of David before the enraptured gaze of all the glorious hosts of angels in the day of redemption. May you and I, reader, be among them. Amen.

I bless the Lord that there is a people willing to plant themselves upon the apostolic platform, both in faith and practice. With them I delight to be, with them confess Jesus before men, and with Bro J. Clarke in the 11th number of the *Review* I concur in adopting the salutation when we meet, "The Lord is coming." This would be confessing Christ with the mouth, while in our heart we believe this truth.

B. F. ROBBINS.

Friendship, N. Y.

#### SALVATION.

Jesus, lovely Lamb of God,  
Friend and Shepherd of my heart,  
Hear me while with thee I plead,  
And thy tender love impart.  
Let me at thy feet recline;  
Those same feet that once on earth—  
Weary, way-worn and alone,  
Trode the winepress of God's wrath.

O, I'd love that blessed place;  
Love to lie there now and be  
Molded by thy fashioning grace,  
Made from every sin-spot free.  
Saviour, bleeding One, I pray,  
Listen to my humble cry;  
Thou hast opened up a way  
For the guilty, such as I.

Thou wast wounded, pierced and slain;  
Jesus bled and died that I  
Might be cleansed from every stain.  
Now dear Saviour purify;  
From dead works my conscience purge;  
Cleanse, O, cleanse me from all sin!  
Spirit, soul and body surge,  
With thy blood and make me clean.

Save me from the law of sin,  
Save me from the carnal mind;  
Make me spotless, pure within,  
And in thee perfection find.  
I believe; oh help, dear Lord!  
Help my cruel unbelief!  
Faith takes hold upon thy word,  
Now I find in thee relief.

O how free, how richly blest  
thou to lie at Jesus' feet!  
While his smile on me doth rest,  
This is happiness complete.

M. E. S.

#### LETTERS.

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

From Bro. Maxson.

BRO. SMITH: It is but a short time since I first saw or knew that the *Advent Review and Sabbath Herald* existed. In perusing its pages I find that my views and those advocated in the paper in the main agree. The first meeting that I have had the privilege of attending, was held in the town of Willing on the 8th and 9th of October last, sixteen miles from my place of residence. It was one of those blessed refreshing seasons that I had not for a long time before enjoyed. I live in a neighborhood where there is but one, and that a dear sister, of like precious faith; although there are others that are partially on that ground. I can say that I receive with pleasure through the medium of your paper from time to time the cheering intelligence communicated by the letters of the brethren and sisters who are scattered far and wide from each other throughout the length and breadth of our land. I feel to thank God that there is a people that are striving to keep the commandments of God and the faith of Jesus, and are "looking for that blessed hope, and the glorious appearing of our Saviour Jesus Christ," "when he shall come to be glorified in his saints, and to be admired in all them that believe." I would willingly add my mite to the columns of the paper if I could say anything that would serve to advance that blessed cause for which my Saviour died and rose again, and ever liveth to make intercession for his dear despised followers. My birth and education was at a time far back and very different from the present day, where a thorough education is put within the reach of almost all the rising generation. But I think that God sometimes makes use of the weak things of this world to confound the things that are mighty. I think I can say with Moses that I would choose rather to suffer affliction with the people of God, than enjoy

the pleasures of sin, or the applause of a popular, worldly church for a season. Dear brethren and sisters in Christ, strive to be faithful in the cause of our blessed Saviour. You have one passage of scripture in particular that you may claim in your favor. "They that will live godly in Christ Jesus shall suffer persecution." Be patient therefore under tribulation, and our trials and troubles here will only make us richer there, when we arrive at home. The race is worth running; the prize at the end of the race is well worth winning. May we ever be looking forward towards the mark of the prize of the high calling of God in Christ Jesus; to that crown of righteousness which the Lord the righteous Judge will give in that day to all that love his appearing.

May we all possess vital piety, pure religion, and be volunteer soldiers in the cause of Christ, faithful stewards and laborers in the vineyard of our Lord, and lights to the world to lead sinners to the Lamb of God that taketh away the sin of the world. I think I can say, although passing through trials and afflictions, I do feel thankful to the Lord from day to day for the light of his countenance, the influence of his Spirit, and the evidence that I feel of my acceptance with him through Christ my Redeemer. May we all be wholly consecrated to his service, and his will be done in us and by us, and we hold out faithful to the end; for which may we ever pray.

Alfred Center, N. Y.

L. MAXSON.

#### From Sister Sewell.

BRO. SMITH: I feel a strong desire to speak to all the scattered flock to whom the *Review* makes its weekly visits; for I feel that it is my duty to give God the glory of my salvation. Yes, I feel constrained to say that I have experienced a great salvation.

For ten years past I have been a member of the M. E. church, and though I have been a sincere seeker after the way of holiness, and have had a longing desire to be a vessel fit for the Master's use, still there has been an abiding dissatisfaction in my heart, a feeling of conviction that all was not well, a feeling well expressed by the poet:

"Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord or no?  
Am I his, or am I not?"

I knew nothing of the present truth, or the believers in it, only that they kept the seventh-day Sabbath, and that they were a "sect everywhere spoken against," until last March, when, by the providence of God, two of his messengers, Bro. Czechowski and D. T. Bourdeau came into our neighborhood to preach the everlasting gospel. Though I was strongly prejudiced against them, or rather their doctrine of the Sabbath, I was induced by curiosity to hear what they had to say, and O, how shall I praise God suitably! What shall I render unto him for the light that broke into my soul on that occasion! I went home determined to imitate the noble Bereans who searched "the Scriptures daily to know whether these things were so." As I began to hunger and thirst for knowledge, Bro. Czechowski gave me the "Bible Student's Assistant," and as I searched with the aid of that little book, the light shone all around me, dispersing the clouds and darkness of superstition and tradition, until no place was found for them, for the truth had entered into my mind, and I could adopt the language of the Psalmist, "The entrance of thy words giveth light; it giveth understanding to the simple." I had no difficulty in deciding whether to obey God or man. When I "saw a great light," "immediately I conferred not with flesh and blood," but determined that I would "lay aside every weight and the sin which did so easily beset me, and run with patience the race set before me, looking unto Jesus, (and to him alone,) the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

I had not long obeyed the fourth commandment before the Holy Spirit, my only counsellor in the matter, convinced me that I was breaking the first. I had one idol that I had tried hard to forsake, but had finally decided that I could never give it up. But when I saw the inconsistency of obeying one commandment while I refused obedience to the other, and was assured by the word that he that "offendeth in one point is guilty

of all," I saw that I must yield this also, and though it was like plucking out a right eye, I felt that it was better than having two eyes to be cast into hell fire. I believed, and proved that all things are possible to him that believeth. Yes, glory to God! I feel this morning that I want to say to all my brothers and sisters, as far as my voice can reach, "Through Christ strengthening us we can do all things" necessary to "cleansing ourselves from all filthiness of the flesh and spirit." And the Saviour has told us to cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Yes, all ye servants of tobacco, and the pipe, and the snuff-box, hear what God the Lord saith, "From all your filthiness, and from all your idols will I cleanse you;" and I will put my Spirit within you, and I will cause you to walk in my statutes, and ye shall keep my judgments and do them." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure."

To the glory of God's grace, I am enabled to testify that I put away my idol (pipe and tobacco), and it has become to me an object of disgust and abhorrence.

I feel that I cannot close this communication without expressing my gratitude to those dear brethren and sisters who have so kindly extended their sympathy, and their aid, both by their personal presence and the loan of books and papers which have been to me an invaluable blessing. In love and fellowship with all God's dear children, I am striving to walk with God, hoping, and praying, and trusting, that ere long I shall have my companion, and some of my dear neighbors, to go with me to mount Zion.

Your sister and companion in the present truth.

JANE SEWELL.

Malone, N. Y.

#### From Sister Smith.

DEAR BRETHREN AND SISTERS: I have long thought of giving in my testimony with you through the *Review*, but have felt so incapable of saying anything that would edify, I have withheld. I read your interesting letters over and over again, and am encouraged by them to press my way on through this sinful world.

Twenty-two years I have been striving to make heaven my home. I have not been without my trials along the way. I have felt many times that this vile world is no friend to grace, to help me on to God; and as I look back on my past life I can truly say, The goodness of God has followed me all the days of my life. Bless the Lord, O my soul, and forget not all his benefits. It is three years to-day since I became a reader of the *Review*. Its sentiments at first were new and strange to me. I felt a spirit of inquiry to know if these things were so. My prayer was, Show me thy ways O Lord, teach me thy paths; lead me in thy truth and teach me, for thou art the God of my salvation. I commenced at the first chapter of Genesis to search my Bible, and was one year and fifteen days reading it through; and praise his holy name he has shewn me his ways and taught me his paths, and led me to see that the seventh day is the Sabbath of the Lord our God, and not the first. I can now say as did one of old, that whereas I was once blind I now see. I rejoice at thy word as one that findeth great spoil. And I am not ashamed to say to the world that I have great respect for all the commandments of God and am striving to keep them. Thou art near O Lord, and all thy commandments are truth.

I love my blessed Redeemer. He came not to destroy the law or the prophets; he kept his Father's commandments, and he said to the young man, If thou wilt enter into life keep the commandments. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. It is my desire to sit at the feet of Jesus and learn of him who is meek and lowly in heart. I am striving to overcome every besetting sin, that I may sit with Jesus in his throne, even as he overcame and has set down with his Father in his throne. And while I write and meditate on these great and glorious promises, my heart burns with love to God, and to my fellow-beings. Truly my



soul waiteth upon God. He only is my rock; he is my strong tower from the enemy. It was two years the twelfth day of last September since I commenced keeping the Sabbath of the Lord our God, and I ever hail its hallowed hours with delight. It is my meat and drink to do the will of my heavenly Father. I want to be one of that number who will stand on the sea of glass, and sing the song of Moses and the Lamb.

Brethren and sisters let us be faithful to God, and he will give us a crown of life when Jesus comes.

Yours in hope of eternal life,

MRS. JACOB SMITH.

Marshall, Mich.

From Bro. Phelps.

BRO. SMITH: I can say for the church at Koskonong, that nearly all are standing firm in the truth and striving to overcome by the blood of the Lamb and the word of their testimony. My health has been so poor all this winter that I have been unable to preach but very little except on the Sabbath, but I am in hopes I shall feel better when the weather gets warmer. I am glad to learn through the *Review* that the cause is prospering in so many places, and the Lord is opening the eyes of so many to see the commandments of God, and to feel an interest in the third angel's message. My prayer is, O Lord speed on the message until thy servants are all sealed in their foreheads.

Your unworthy brother striving to overcome,

W. PHELPS.

St. Atkinson, Wis., Feb. 13th.

From Sister Nelson.

BRO. SMITH: I feel to-day like the psalmist when he said, Draw near all ye that fear the Lord and I will tell you what he hath done for my soul. I have been led to see that my heart was not all given up to Christ. I had an outward conformity to his word, and have enjoyed in times past some of the sanctifying influence of the Holy Spirit, and through the past summer and fall have been striving to open the door of my heart and let the blessed Saviour in; but the Lord has shown me that I have been striving too much in my own strength, and looking too much at my own good works, and not feeling my entire dependence on God. I can now see clearly that it is the blood of Christ which cleanseth from all sin; not by works of righteousness which we have done, but the righteousness which is of God by faith. I have been enabled to cast myself entirely upon the mercy of my heavenly Father and to submit myself into his hand to be guided and governed by his holy will, and he has enabled me to open the door of my heart to the dear Saviour. O what condescension, what love hath the Father bestowed on us that we should be called the sons of God! O that men would praise the Lord for his goodness, for his wonderful works to the children of men!

I have had the blessed privilege of hearing the gospel preached by Bro. Sanborn at Mackford. I truly felt that it was accompanied by the demonstration of the Spirit and with power. He was enabled to bring forth things both new and old out of the treasures of God's word, and to give to every one a portion of meat in due season. I was led to wonder why all could not see the great beauty there is in God's plan of salvation. O how perfect and complete is the law of God, and how perfectly the law and gospel harmonize. I praise the name of the Lord that he has shown me these great truths and given me a heart to obey them in some degree, that I have felt some of their sanctifying influence.

Brethren and sisters, is it not high time that we come up to the help of the Lord against the mighty, and that we gird on the whole armor of God, and prepare ourselves for his coming, that we begin to labor in his vineyard? Methinks if we were all awake as we should be, our dear Bro. Smith would not be obliged to borrow so much matter for the *Review*. I have long regretted this, but thought that my talents were so small I could not do any good by writing; but I remember that our Saviour taught us to improve them if we had only one, that when he comes he may receive his own with usury. When our hearts are filled with the love of God, I think we may speak words of encouragement to each other, though in much weakness.

I have long been looking at the subject of holiness, and have desired to see more written upon the subject

in our paper. Some pieces which have been written were food indeed to my soul, sweeter than honey or the honey comb. I would ask the prayers of the dear brethren and sisters in the Lord that I may keep humble, trust in his wisdom to guide me, that he may work in me both to will and to do of his good pleasure.

There are none of my friends or kindred according to the flesh that believe in the present truth, but I humbly trust that the Lord will open the eyes of some of them at least and bring them to a knowledge of the truth. How it would rejoice my heart to see them keeping the commandments of God and the faith of Jesus. That the time may soon come when the professed people of God may all be filled with his Holy Spirit is the prayer of your unworthy sister in Christ.

M. M. NELSON.

Green Lake, Wis.

From Bro. Johnson.

BRO. SMITH: Through the kindness of Bro. Morse of Deerfield, Minn., I became acquainted with the *Review*. He visited us near one year ago, and lectured on the subject of the sanctuary and Sabbath. While here he requested me with several others to subscribe for the *Review*. Since that time I have been a reader of your paper, and I have been made to rejoice in so doing, but owing to the influence with which I have been surrounded, I was not prepared to investigate the glorious truths, as I now believe, which it advocates, until the past fall. Bro. Ingraham, Lindsey and Morse visited us about the first of November. Bro. Ingraham lectured to us faithfully and earnestly on the three angels' messages, also the sanctuary and Sabbath. And as I listened to the arguments he produced I was led to believe that I was transgressing the fourth commandment. Some five or six decided to keep the Sabbath of the Lord. Owing to the influence of Eld. Hall, who was once a Sabbath-keeper, but now its bitterest foe, they have all turned their backs upon the truth except Bro. St. Clair and myself. By the grace of God we are determined to endure to the end. I believe the Sabbath is binding on all Christians, and the more I read my Bible, the more I am convinced of the correctness of our position. I am glad I ever heard the third angel's message, and I hope by taking heed to the many admonitions contained in the lectures given by Bro. Ingraham, I shall be fitted for translation, and eventually join that happy throng that no man can number. I hope Bro. Ingraham or some other brother will come this way again and preach the word. Many are prejudiced against our views by listening to D. P. Hall, while others are open to investigation. Would to God he could see his folly in resisting the truth.

WM. F. JOHNSON.

Cleveland, Minn.

From Sister Heligass.

BRO. SMITH: I am thankful to my heavenly Father for his goodness in enabling me to see the truth. There are a few of God's children in this place that are trying to serve him in an acceptable manner by keeping his commandments and having the testimony of Jesus. Eight months ago there was only three that were keeping the Sabbath here. I praise God that nine have since been added to the number. I commenced keeping the Sabbath last June. I formerly belonged to the Presbyterian church, and believed that there was no other ism right but Presbyterianism. I feel thankful that the Lord has led me to give up the traditions of men in order to keep God's holy law, and in so doing I find there is great reward. The Bible has become a new book to me. I was led to investigate its precious truths by reading the *Review*. I think 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 to praise the Lord that my dear companion has been keeping the Sabbath three months. Our desires are to press our way onward and upward. Bro. Bostwick is the only one we have heard speak on the third angel's message.

We have prayer-meetings every Wednesday evening, meet every Sabbath, and sometimes oftener, and the Lord meets with us. There are five in number who desire the ordinance of baptism administered to them. If Bro. Ingraham or Sanborn, or any of the western

messengers will come to this place we will do all we can to help them and pay their expenses. Will some one regard this Macedonian cry, and come and help us? Pray for us that we may continue in obedience to all his commandments, and share with you the blessings that God has for his people.

Your sister seeking for glory, honor and immortality.

M. HELIGASS.

Lynxville, Wis.

From Bro. Wilson.

DEAR BRETHREN AND SISTERS: I would say a few words to you through the *Review* in harmony with your communications which have so long cheered and encouraged me in the struggle for eternal life, amid trials and temptations innumerable. I can say I heartily rejoice with you in the precious truths that have been revealed to us in these last days. The messages are my delight. I think the truth is more dear to me than all the world beside. I long for more knowledge of it that I may be made free, for Jesus has told us that the truth shall make us free indeed. I have striven constantly for that perfect love which casteth out fear, the tried gold and the white raiment, and if I have not yet attained, I gladly press toward the mark for the prize of the high calling of God. I have been keeping the seventh day as the Sabbath for nearly two years, and I know no reason in the Scriptures or elsewhere for keeping any other day, for I am unable to find any precept even hinted in the Bible for so doing. Thus viewing the subject I shall continue (God helping me) to keep the day which according to our best knowledge is the one set apart and sanctified by our Creator for holy rest, and on which he rested after his work of creation, the observance of which he so solemnly enjoins upon us throughout the Scriptures. I desire to be one of those of whom the third angel says, "Here are they that keep the commandments of God and the faith of Jesus;" and of whom Jesus says, "Blessed are they that do his (the Father's) commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

Yours truly in hope,

GRANVILLE P. WILSON.

Wilson's Mills, Me.

From Sister Potter.

BRO. SMITH: It is about fourteen months since my husband and myself were first led to serve the Lord by obedience to all his commandments and the faith of Jesus, and to seek pardon for our past transgressions through that blood which cleanseth from all sin. I feel to-day to thank the Lord that he opened our eyes to see his truth and gave us willing minds to come out from the world and keep the true Sabbath of the Lord. Although we do not have the privilege of meeting with the brethren and sisters on the Sabbath very often to speak of the love of God, and the promises contained in his word, yet we can meditate on his goodness in preparing a way of salvation whereby we may be saved. We feel thankful that some of our relatives and friends have embraced the third angel's message, and our hearts would be made glad to see more of them led by the Spirit of God to see and embrace his truth, that they may be prepared when Christ comes to have eternal life. O that it may be said of me, Well done thou good and faithful servant, enter thou into the joy of thy Lord.

E. A. POTTER.

Sterling, Mich.

Sister Goodnow writes from West Union, Iowa: I feel that I am a stranger in a strange land. I have often felt like sinking Peter, but the arm that was reached forth to him is always extended to me. Oh, if it was not for his loving kindness and long forbearance my feet would have still been in the miry clay. I fully believe the third angel's message is founded upon the rock, and when fully believed there is no room for fables. I verily feel it is founded upon the word of God, a most sure foundation. You can have some idea of my loneliness when I tell you I have never heard the message proclaimed. I have seen only one (Bro. Wilkins) in Iowa who is striving to keep all the commandments and the faith of Jesus; I also have the privilege of reading his paper, the *Advent Review*. I prize it above all other reading except the word of God.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 8, 1860.

**THE INSTRUCTOR.**—The subscribers of the INSTRUCTOR have with the March number received notices of their indebtedness. To these the same remarks are applicable as those made in reference to the REVIEW in No. 14. The following figures will show the amount that is due from different localities: New England, \$76.52. New York, Pa. & Ohio, \$147.91. Mich. & Ind., \$129.15. The West, \$72.49. Total, \$426.07. When the REVIEW and INSTRUCTOR were placed in the hands of the committee for the church, it was hoped that they were in a situation to sustain themselves, but it will be seen by the figures that there must be more promptness on the part of the friends before they will do this.

We would say to those who have sent for volume vii of the INSTRUCTOR, singly, in paper covers, that we have none of that volume put up alone, but have put volume vi with it in order to furnish the commencement of the series of articles by Bro. Bates. Price of the two volumes together, 50c, postage paid. Those who have already sent for volume vii alone, will please send 25c more and receive vols. vi & vii.

## The Lord's Prayer.

[THE following versification of the Lord's Prayer is the best we have ever seen, so far as we remember. The author is not known.—Ed.]

Our heavenly Father, hear our prayer,  
Thy name be hallowed everywhere;  
Thy kingdom come, thy perfect will  
In earth as heaven let us fulfill;  
Give this day's bread that we may live;  
Forgive our sins as we forgive;  
Help us temptation to withstand;  
From evil shield us by thy hand:  
Now and forever unto thee  
The kingdom, power, and glory be.

## Meetings in Wis.

BRO. SMITH: I write that you and the brethren and sisters may know where I am and what I am doing, as many of them in Wisconsin expected that I was going to Indiana. I then thought that it was my duty to go there, but the Lord hedged up the way so that I could not. But the way opened for me to go to Little Prairie, Walworth Co., Wis., where I commenced preaching the 29th day of January, and continued till I had given twenty-seven lectures. The result is that twenty have publicly confessed the truth, while many others are convinced and will undoubtedly obey.

This evening I am to commence a series of meetings two miles north-east of Whitewater, Walworth Co., Wis., where I expect to stay about ten days, and in the evening of the 2d of March I am to commence meetings again at Little Prairie, and continue over two Sabbaths, there being no preventing providence.

Pray for me, dear brethren and sisters, that I may be delivered from unreasonable and wicked men, for all men have not faith. 2 Thess. iii, 1, 2.

ISAAC SANBORN.

Whitewater, Wis.

## APPOINTMENTS.

PROVIDENCE permitting, I will meet with the church in Parkville, March 10th. Also with the church in Convis, Sabbath, March 17th, and with the church in Burlington, Sabbath, March 24th.

JOHN BYINGTON.

## Change of Appointments.

BRO. SMITH: Yesterday Bro. Dorens took us on the route to Iowa City and Dayton, as far as the Cedar river, which we could not cross. It is filled up with broken ice, and impassable at present, so that we cannot meet our appointments at Dayton and Knoxville. Therefore we make new arrangements, and appoint to meet with the brethren in Iowa as follows:

Anamosa,	March	3d and 4th.
Tipton,	"	10th " 11th.
Iowa City,	"	17th " 18th.
Where Bro. Osborn may appoint through the Review,		24th and 25th.
Knoxville,	31st,	and April 1st.

JAMES WHITE.  
Lisbon, Iowa, March 1st, 1860.

## Business Department.

## Business Notes.

J. Barrows: The P. O. address you inquire is Mackford, Marquette Co., Wis.

B. Morse: We forward your remittance to Bro. M.

## Letters

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

J Hebner, Wm Deverell, D B Staples, J P Hunt, J Taber, L J Richmond, J P Lewis, Wm S Ingraham, J Clarke, S Brown, L Babcock, H Smiley, J M St John, M E Hall, M E Lockwood, I M Davis, L M Jones, Z E P Garretson, H S Lay, R Aldrich, N Bone, P M, F F Lamoreaux, L M Locke, L M Alexander, S W Willey, R C Goodwin, J Barrows, M A Nichols, J N Andrews, L Lyman, H C Watkins, G G Dunham, P D Lawrence, T Bryant jr, J H Waggoner, D E Gardner, M C Butler, A S Hutchins, Jas White 2, H Bonfield, M Roushey, H Gray, A Reed, C Lawton, D W Johnston, C W Sperry, G H Sweet, Chas Russell, G A Roe, A N Curtiss, L O Frink, E L Barr, H Patch, A H Daniels, M Simmons, L Sheldon, Jno B Webster, S McIntosh, S Raymer, J Barrows, Geo Wright, D Sweet, W S Higley jr, C Davis, Jno A Myers, J A Wilcox, F A Cooper, J M Santee, H C Crumb.

## Receipts.

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

## FOR REVIEW AND HERALD.

C S Glover 1,00,xvi,14. C S Glover (for Jno Glover) 2,00,xv,14. M E Lockwood (for E C Bush 0,50, xiii,10. Jas Cornell 1,00,xvi,1. I Cornell 1,00,xvii,1. C Hodgman 1,00,xvi,15. J P Hunt 1,00,xvi,1. M Borden 1,00,xvii,7. J M St John 1,00,xv,1. D B Staples 1,00,xv,11. J R Butts 2,00,xvii,15. R Godsmark (for Wm Godsmark) 0,75,xvi,1. D Evans 1,00,xviii,1. R Godsmark 1,00,xvii,1. E Judd 0,50,xv,1. J Edson 1,00,xiv,1. J H Aldrich 2,00,xvii,14. G N Foster 1,00,xvi,1. Church in Allegan (S B for T McDowell) 2,00,xvii,13. C Carr 2,00,xvii,18. J T Orton 2,00, xvi,3. Mrs E R Seaman 2,00,xvi,1. Dr J Naramore 1,00,xvi,1. B F Herbert 5,00,xiii,1. E Lothrop 1,26, xvi,15. A R Morse 1,00,xviii,1. G W Kellogg (for J Z Kellogg) 1,00,xvi,1. M S Wilds 2,00,xvi,1. N G Needham 1,00,xiv,1. J B Sperry 1,00,xvi,22. D Cole 1,00,xvii,1. L Lyman 5,50 (old acc't.) Mrs H Watkins 1,00,xv,7. H F Baker 1,00,xvi,24. T Johnson 1,00, xvi,10. W C Griffin 1,00,xv,10. A N Curtiss 2,00, xvii,1. A Green 1,00,xvii,14. Jno A Myers 1,50, xvi,1. F A Cooper 0,25. H C Crumb 2,00,xviii,1. G G Dunham 1,20,xvii,1. L Edmunds 2,00,xvi,1. E Lozee 2,00,xv,6. M C Butler 1,00,xvii,1. G H Sweet 2,00,xiv,14. Chas Russell 3,00,xvii,1. Mrs D Stiles 1,00,xvi,1. S Wright 2,00,xvi,1. W A Jackson 1,00, xvi,1. W H Smith 1,00,xiii,24. D Pike 1,00,xvii,1. M M Hull 1,00,xvi,7. H Bonfield 0,90,xv,15. H Gray 3,00,xvi,1. H Patch 1,00,xvi,1. J B Benson 2,00,xvi,14. L Sheldon 1,50,xvi,14. S Raymer 1,15, xv,15.

FOR REVIEW TO POOR.—D Cole \$0,25.

FOR MISSIONARY PURPOSES.—J Willey \$,50.

## Books and Accounts.

BOOKS SENT SINCE FEB. 8, 1860. C C Haws, Ills. 60c. C E Harris Vt 8c. F Rossman Mich 20c. L M Guilford (for C M Calkins Ohio) 60c. A Coventry \$1. F Wheeler N Y 16c. L B Sanford Mich 15c. S Howland Me 60c. C M Coburn N Y 15c. A S Hutchins Vt 15c. P Robinson N Y 30c. D W States Ohio 10c. C W Sperry Vt \$2. O Jones Wis 15c. M A Bensley N Y 10c. J Bostwick Wis 10c. G G Dunham Mich 25c. L M Morton N Y 10c. J W Raymond N Y 10c. I N Pike Vt 15c. A J Richmond Mich 10c. J Wolfe Ohio 15c. Wm Wood Ind 40c. Wm Harris N Y 12c. N S Raymond N Y 50c. H Bingham Vt \$1. S Brown Mich 30c. L Lyman Pa 60c. S Lawton Wis 80c. E Emery Me 75c. M H Brown Wis 25c. J B Lamson N Y 12c. C H Claggett Md 10c. C W Stanley Wis 15c. E C Styles Me 10c. J T Mansfield Ills 10c. L Stomburg Ind 10c. M McDaniels Ohio 65c. T J Butler Ohio 35c. Geo-Smith Ind 15c. A S King Mich 64c. J Bates Mich 60c. J I Cramer Mich 15c. C Hyde Vt 50c. D B Day Wis 15c. S Osborn Iowa \$1. G Castle Mich 15c. A Gleason Mich 15c. A Walter Mich 15c. Wm S Ingraham Wis 51c. J P Hunt Ind 18c. C C Bodley Ind 15c. P R Chamberlain N Y 95c. H F Baker Ohio 35c (15c still remaining to your credit). T Johnson Ohio 15c. D W Johnston Ohio \$1. A Green N Y 90c. M Simmons Iowa 15c. L Sheldon Wis 30c. J B Webster Iowa \$1. S McIntosh Wis 21c. Wm Lawton N Y 60c. H S Lay 95c.

Sold on acc't. J H Waggoner \$19,67. H C Whitney Iowa \$101,42. F Wheeler N Y \$6,60. I C Vaughan Mich \$9,64.

Rec'd on acc't. M Hull \$3. J Bates \$3. T M Steward \$1. J H Waggoner \$4,30. J A Laughhead \$3,50. I C Vaughan \$1,67. A H Daniels 30c.

## Books Published at this Office.

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

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

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

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

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

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

**The Atonement**—196 pp. Price 15 cents.

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

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

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

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

**The Saints' Inheritance.** Price 10 cents.

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

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

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

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

**The Signs of the Times.** Price 10 cents.

**The Seven Trumpets.** Price 10 cents.

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

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

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

**The Celestial Railroad.** Price 5 cents.

**Perpetuity of the Royal Law.** Price 5 cents.

**Last Work of the True Church.** Price 5 cents.

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

**Brief exposition of Matt xxiv.** Price 5 cents.

**Review of Filio on the Sabbath Question.** Price 5 cents.

**Brown's Experience.** Price 5 cents.

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

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