

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."

VOL XVI.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 5, 1860.

No. 3.

The Advent Review and Sabbath Herald is published weekly, at One Dollar a Volume of 26 Nos. in advance.

J. P. KELLOGG, CYRILUS SMITH and D. R. PALMER,
Publishing Committee.

Uriah Smith, Resident Editor. J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell and Stephen Pierce, Corresponding Editors.

Address REVIEW AND HERALD Battle Creek, Mich.

GOD LIVETH EVER.

God liveth ever!

Wherefore, soul, despair thou never!
Say, shall He slumber, shall He sleep,
Who gave the eye its power to see?
Shall He not hear His children weep,
Who made the ear so wondrously?
God is God: he sees and hears
All their troubles, all their tears.
Soul forget not mid thy pains,
God o'er all forever reigns!

God liveth ever!

Wherefore, soul, despair thou never!
He who can earth and heaven control,
Who spreads the clouds o'er sea and land,
Whose presence fills the mighty whole,
In each true heart is close at hand.
Love Him: He will surely send
Help and joy that never end,
Soul, forget not in thy pains,
God o'er all forever reigns.

God liveth ever!

Wherefore, soul, despair thou never!
Those whom the thoughtless world forsakes,
Who stand bewildered with their woe,
God gently to his bosom takes,
And bids them all His fullness know.
In thy sorrow's swelling flood,
Own his hand who seeks thy good.
Soul, forget not in thy pains,
God o'er all forever reigns!

God liveth ever!

Wherefore, Soul, despair thou never!
Let earth and heaven, outworn with age,
Sink to the chaos whence they came,
Let angry foes against us rage,
Let hell shoot forth its fiercest flame,
Fear not death nor Satan's thrusts,
God defends who in Him trusts.
Soul, remember in thy pains,
God o'er all forever reigns!

God liveth ever!

Wherefore, Soul, despair thou never!
What though you tread with bleeding feet,
A thorny path of grief and gloom,
Thy God will choose the way most meet
To lead thee heavenward, lead thee home.
For this life's long night of sadness,
He will give thee peace and gladness.
Soul, forget not in thy pains,
God o'er all forever reigns!

[Huntington's 'Hymns of the Ages.']

PREACH THE WORD.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word." 2 Tim. iv, 1, 2.

A MORE solemn charge cannot be found in the Book of God. The apostle Paul brings Timothy up in the presence of God, and of Christ, and before the solemnities of the last Judgment, as he gives him this solemn charge—"Preach the word." But what adds solemnity to this charge, is the fact that it is as it were the Apostle's dy-

ing testimony, as may be seen from verses 6, 7. "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith."

But the first clause of our text is worthy of special notice. "I charge thee therefore." This seems to be a conclusion from facts before stated. We turn back to Chap. iii, for a statement of the great facts on which Paul bases this solemn charge.

FIRST FACT.—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." Verses 1-5.

Here is a catalogue of eighteen sins resting upon the professed church of Christ—those who have "a form of godliness." The word reproves all these sins. And if it be faithfully preached, believed and obeyed, it will put them away. It is the only remedy that can possibly reach the case.

SECOND FACT.—"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Verses 14-19.

Precious Bible! With the inspired Scriptures, men may become wise unto salvation through faith in Christ. In the formation of your religious sentiments, come to the Bible; for it is profitable for doctrine. In cases of correction, or reproof, take the Bible. Would you be instructed in righteousness? learn from the word. It is given that "the man of God may be perfect, thoroughly furnished unto all good works." "I charge thee therefore," says Paul, that is, in view of these two great facts, "Preach the word." He continues, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."

"The time will come when they will not endure sound doctrine." The Apostle points to the future. There were men in the Apostle's day who would not endure sound doctrine, and this has been the case ever since his day; but Paul is looking forward to a time when this shall be so universal as to constitute a sign.

We now inquire, To what time does he here refer? Answer. To the very time he had just described; namely, the *last days*. The last days, then, are characterized,

1. As perilous, and the nature of the perils are

seen in Paul's description of the last days, where he repeats eighteen sins upon those who have a form of godliness.

2. In the last days there will be very many religious teachers who will labor to defend popular fables, and the masses will follow their teachings. The Apostle says that they shall "heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."

3. In the last days the plain truth of the word will be proclaimed. This is evident from the work of those who support fables. They labor to turn the people from the truth to fables; therefore the truth is proclaimed abroad in the ears of the people.

Dear reader, are not these things beginning to have a fulfillment before your eyes? We solemnly believe that we now stand amid the perils of the last days. God is raising up men to go forth and fearlessly preach his word. Their faithful testimony arrests the attention of the people, and this furnishes work for the teachers of long cherished errors, to stand in their defense, and turn the ears of as many of the people as possible back again to popular fables. It is therefore necessary to contrast the plain word with fables, that the honest be not deceived. The Apostle speaks of *fables*, a plurality; but we at this time propose the examination of but one. We therefore invite the careful and prayerful attention of the reader, while we endeavor to contrast the Bible evidences for Sabbath-keeping, with those urged for Sunday-keeping.

But here we are invited to come to the New Testament. All admit that the Old Testament teaches no other weekly Sabbath than the seventh day; but many honestly suppose that the New Testament teaches the observance of the first day of the week, and such wish us to come to the New Testament, and decide the Sabbath question by what is called the Christian Scriptures.

We are happy to come to the New Testament. Not because we have not a perfect right to the testimony of both Testaments on this question; but to come as near as possible to those we wish to benefit, we will at this time examine the question by the testimony of the New.

And we inquire, When was the New Testament written? Answer. In the Christian dispensation. It is said that the gospel by Matthew, the first New Testament writer, was written six years after the resurrection of Christ. For whose benefit, then, was it written? Ans. The men of the Christian dispensation. How was it written? Ans. By inspiration of God. Therefore the inspired terms of the New Testament should be received as they are handed down to us.

The first day of the week is mentioned in the New Testament only eight times, and is not, in a single instance, spoken of as a sacred day. Inspiration gives it the simple title of first day of the week.

On the other hand, inspiration in the New Testament, gives the seventh day of the week the sacred title of Sabbath, fifty-nine times.

We will here give the eight texts which mention the first day of the week, and see if they

furnish evidence that the day should be observed as the weekly Sabbath.

FIRST TEXT.—Matt. xxviii, 1. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre." Here two days are mentioned. One is called the Sabbath, and the day following it is called, simply, the first day of the week.

SECOND TEXT.—Mark xvi, 2. "And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun." We give this passage, and the following three, because we are making clean work in giving every text that mentions the first day of the week. They only show that the first day of the week is called simply the first day of the week.

THIRD TEXT.—Verse 9. "Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

FOURTH TEXT.—Luke xxiv, 1. "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them."

FIFTH TEXT.—John xx, 1. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

SIXTH TEXT.—Verse 19. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst and saith unto them, Peace be unto you." From this text it is asserted that the disciples met on the day of our Lord's resurrection to commemorate that event, and that Jesus sanctioned this meeting by uniting with them. To this assertion we reply—

The disciples at that time did not believe that their Lord had been raised from the dead. Mark. xvi, 9-14 proves this. It is there stated that he first appeared to Mary, who "went and told them that had been with him, as they mourned and wept. And they when they had heard that he was alive, and had been seen of her, believed not." Verse 11. They did not believe Mary.

"After that he appeared in another form unto two of them as they walked, and went into the country. And they went and told it unto the residue; neither believed they them." Verses 12, 13. They would not believe the two disciples to whom Jesus had that day made himself known at Emmaus. Read Luke. xxiv, 13-36.

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Verse 14. Jesus reproved the disciples for their unbelief in regard to his resurrection. And it is not remarkable that he should find his disciples together that evening, inasmuch as they had one common abode. Acts i, 13. "And when they were come in, they went up into an upper room, where abode both Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James." See also Mark iii, 19. And our Lord appeared to them "as they sat at meat." They were enjoying the last meal of the day.

The simple facts in the case, then, are that Jesus appeared to his disciples at their home, as they were enjoying a common meal, and that they did not, two excepted, believe that he had arisen from the dead. But ministers gravely assert that they were assembled in religious worship, commemorating the resurrection of their Lord! Whether assertions of this kind be made in ignorance of the facts in the case, or to deceive the people, is it not time that those who make them be rebuked, and the people read the facts for themselves out of the New Testament?

It is also asserted that Christ often appeared to his disciples on the first day of the week. But only one text [John xx, 26] is cited to prove this

assertion, and this proves nothing to the point. "And after eight days again his disciples were within and Thomas with them; then came Jesus, the doors being shut, and stood in their midst, and said, Peace be unto you." The text says, the disciples were *within*, which does not mean that they had *gone out* to meeting. They were at home. Again, after eight days does not mean seven, but carries us past the next Sunday to Monday night, at least. But here we are met with the assertion that the phrase, *after eight days* is indefinite, therefore does not prove that Christ appeared to his disciples on Monday evening. But if it be indefinite who knows that it means just one week? In the name of common sense we protest against making the phrase indefinite in order to remove the circumstance from Monday, and then making it definite in placing it on Sunday. The phrase is either definite, or it is not; if it is not definite, then no one can tell the day on which Jesus met with his disciples the second time. If it be definite, then the second time that Jesus appeared to his disciples was as late as Monday night.

SEVENTH TEXT.—Acts xx, 7. "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow, and continued his speech until midnight."

It is asserted that the disciples after the ascension of their Lord, assembled on the first day of the week to commemorate his resurrection by the breaking of bread. We reply that the communion does not commemorate the resurrection, but the crucifixion of our Lord. 1 Cor. xi, 26. And as it was celebrated at Troas on a different day from that on which it was first instituted by our Lord, we conclude that it was not designed to be celebrated on any one particular day of each week. The meeting at Troas seems to be an occasional meeting to break bread as Paul was to depart on the morrow.

From the circumstance of there being "many lights in the upper chamber" where the disciples were assembled to break bread, we conclude that it was an evening meeting. Paul preached all night, and at day break started off on foot to Assos and there joined his brethren in a ship, and came to Mitylene.

Now comes the inquiry, On what day of the week did that meeting hold all night? Ans. "Upon the first day of the week." As each day commences at sunset, according to God's division of time [Gen. i], that meeting at Troas, was held on what is called Saturday night, and Paul and his brethren started off on their long journey to Jerusalem on the morning of the first day of the week. Here is apostolic example for labor on the first day of the week.

If it be said that the meeting at Troas was held on Sunday night, and that the disciples started on their journey Monday morning, we reply that in that case the meeting was held on the second day of the week; for the first day of the week had passed Sunday night at sunset. And those who with this position plead apostolic example for Acts xx, 7, should keep Monday as the Christian Sabbath.

But leaving the question in regard to what night this meeting was held, there is an important fact which places the subject beyond all controversy. The first part of each of the seven days of the week is the night, the last part is the day. The disciples held a meeting in the first part of the day at Troas, and journeyed on the last part of the same day. If, then, this day received the stamp of sacredness by this meeting of the Apostles in the first part of it, their journeying in the last part took the stamp off.

EIGHTH TEXT.—1 Cor. xvi, 2. "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." It is inferred from this text that Paul enjoins a public collection; therefore the Corinthian church met for worship each first day of the week; therefore it is the Christian Sabbath. But it is an important

fact that the Apostle enjoins exactly the reverse of a public collection. He says, "Let every one of you lay by him in store." This is an individual work for each to attend to at home.

Justin Edwards in his notes on the New Testament, comments on this text thus—"Lay by him in store; at home. That there be no gatherings; that their gifts might be ready when the Apostle should come." J. W. Morton, late missionary to Hayti, in his Vindication of the True Sabbath, says: "The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means 'in the collection-box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, *παρ' αὐτῶν* 'by one's self, i. e., at home.' Two Latin versions, the Vulgate and that of Castellio, render it, *apud se*, with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, '*chez soi*,' at his own house, at home. The German of Luther, *bei sich selbst*, '*bei sich selbst*,' by himself, at home. The Dutch, '*by himself*,' same as the German. The Italian of Diodati, '*appresso di se*,' in his own presence, at home. The Spanish of Felipe Scio '*en su casa*,' in his own house. The Portuguese of Ferreira, '*para isso*,' with himself. The Swedish, *när sig själf*, '*naer sig sjelf*,' near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above."

We have now briefly noticed the texts which mention the first day of the week in the New Testament, and find there no commandment to keep the day, no intimation of a change of the day of the Sabbath, and no grounds for an inference that the day possesses any more sacredness than the five days that follow it.

The Pagans dedicated the first day of the week to the worship of the sun, hence comes the name Sunday. Papists, and Protestants generally, have observed the day in honor of the resurrection of Christ, without any divine authority for so doing, retaining the Pagan name. Hence Sunday-keeping, instead of being of divine origin, is a Pagan, Papal fable.

We will here give a reference to all those texts in the New Testament which call the seventh day of the week the Sabbath. Matt. xii, 1, 2, 5 (twice), 8, 10, 11, 12; xxiv, 20; xxviii, 1; Mark i, 21; ii, 23, 24, 27 (twice), 28; iii, 2, 4; vi, 2; xv, 42; xvi, 1; Luke iv, 16, 31; vi, 1, 2, 5, 6, 7, 9; xiii, 10, 14 (twice), 15, 16; xiv, 1, 3, 5; xxiii, 54, 56; John v, 9, 10, 16, 18; vii, 22, 23 (twice); ix, 14, 16; xix, 31 (twice); Acts i, 12; xiii, 14, 27, 42, 44; xv, 21; xvi, 13; xvii, 2; xviii, 4.—Total, 59.

We do not propose to notice all these texts at this time, as many of them contain no other proof to the point, than that the Sabbath is the inspired name of the seventh day of the week in the Christian dispensation. And we might here add, that if the phrase, "Christian Sabbath," be admissible, the seventh day of the week is the Christian Sabbath. We will notice a few of the above texts.

Matt. xxiv, 20. "And pray ye that your flight be not in the winter, neither on the Sabbath-day." It is generally believed that this text has reference to the flight of Christians from the city of Jerusalem at the time of its destruction. Then our Lord recognized the existence of the Sabbath A. D. 70, as verily as the seasons of the year. The text also shows that our Lord regarded the Sabbath as being a definite day of the week. Some teach that the Sabbath-day is not a definite day of the week, but only "a seventh part of time," or "one day in seven and no day in particular." If this be a proper definition of the Sabbath, we may use the definition for the word in the text defined. Let us try it—But pray ye that your flight be not in the winter, neither on a seventh part of time! If such a prayer had been answered so that the poor Christians might not leave on one day in seven, we would like to know when they could have made their flight.

Mark ii, 27, 28. "And he said unto them, the Sabbath was made for man, and not man for

the Sabbath; therefore the Son of man is Lord also of the Sabbath." The Jews supposed that the Sabbath was Jewish—made for them alone. They had the institution buried up with their traditions so that in their narrow-souled bigotry, they charged the Lord of the Sabbath and his followers with its desecration. Jesus rebuked them. "The Sabbath," said he, "was made for man"—for the entire race. Some hold the limited view of the Sabbath which the Jews held, and cry, "It's Jewish;" but we exult in the fact that Jesus is Lord of the Sabbath of the fourth commandment, which we observe and teach.

Luke xxiii, 56. "And they returned, and prepared spices and ointments, and rested the Sabbath-day according to the commandment." This is spoken of Christ's intimate friends who had followed their Lord to the sepulchre. It was probably near the close of sixth-day when Jesus died upon the cross. He was taken down and borne to the sepulchre. The Marys returned and prepared the spices. The Sabbath came, as the sun went down. They rested. How? "According to the commandment." This record shows that the Sabbath, and the commandment guarding it, lived after the death of Christ.

Again, Luke, writing as it is supposed twenty-eight years after the crucifixion, records the observance of the Sabbath according to the commandment by Christians after the death of Christ, as an important fact for the Christian church.

We now come to the book of Acts. Those who would follow apostolic example will come to this book with peculiar interest. But first we would remark that apostolic example when in harmony with divine precept is clothed with authority; without precept, it has no real force. Paul and Barnabas had a sharp contention [Acts xv, 29], yet no one feels bound to follow their example in this respect. And if it could be shown that the disciples often assembled in the day-time of the first day of the week, it would fall far short of proving a change of the Sabbath. But only one text [Acts xx, 7] is claimed from the book of Acts for first-day observance, and we have shown from the facts stated in that chapter that the disciples were in meeting the first part of that day—Saturday night—and journeyed the last part—Sunday. We will now show that apostolic example is on the side of the Sabbath.

Acts xiii, 42. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." The Gentiles had no respect for the Sabbath, but, rather, were opposed to the institutions honored by the Jews; yet they invite this Christian minister to preach the same discourse to them the next Sabbath. "And the next Sabbath-day came almost the whole city together to hear the word of God."

Chap. xvi, 13. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down and spake to the women which resorted thither." This Sabbath meeting was not held in a Jewish synagogue. Lydia believed, and was baptized, and her household. But was the Sabbath Paul's regular preaching day? Was this his manner? Let chap. xvii, 2, answer. "And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures."

Chap. xviii, 1-11, contains important testimony on this subject. Paul at Corinth abode with Aquilla and Priscilla, and worked with them at tent-making. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Verse 4. How long did he remain at Corinth? "And he continued there a year and six months, teaching the word of God among them." Verse 11. Here is apostolic example for seventy-eight successive Sabbaths. And it will be seen by verses 5-8, that the apostle occupied the synagogue a part of these Sabbaths, until the Jews opposed and blasphemed, then he went into the house of Justus, where he preached the remaining portion to the Gentiles.

Here, dear reader, is apostolic example in har-

mony with the divine precept spoken under circumstances of awful grandeur from Sinai, and written with the finger of God, hence it has tremendous force. On the other hand we find no commandment for keeping first-day, and no example of the apostles touching the point only what bears against it. With these facts before them, honest men will readily decide what is truth, and what is a fable, in regard to the Sabbath question. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word. . . . For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." Solemn and responsible indeed is the work of those who under such circumstances preach the word. And awfully fearful is the work of those teachers who labor to sustain popular fables which stand opposed to the word. The battle is coming. The perils of the last days are upon us. May God help the reader to decide for truth, obey the word, taste of the sweets of obedience, stand in the coming contest, and suffer with Christ here, and reign with him in his kingdom forever and forever, amen.

J. W.

THE PROMISE OF LIFE.

IN the word of God are many rich and precious promises, among which that of eternal life stands out most prominently as the one upon which the fulfillment of all others must depend. Says the apostle [1 Cor. xv, 50], "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." This is what any one acquainted with the promises of God would call good reasoning; for as the kingdom of God is an everlasting kingdom, and the inheritance that he has promised is an incorruptible and undefiled inheritance, one that fadeth not away, and all the glories and honors that the faithful are to receive run parallel with the inheritance, unless man was placed in the possession of an undying nature, a nature that would comprehend and run parallel with the blessings promised, although the glories might be rich and continue forever, yet of what value would they be, seeing he could not live to enjoy them?

But it is replied by many, that man *now* is in the possession of an undying nature, a nature that is destined to continue as long as the ages of eternity shall roll. This is a very grave and important assumption, one that we need well to analyze before we endorse. It is an assumption that conflicts both with revelation and reason. Because that it is a truth evident at first sight that that which is a subject of actual possession can never be made the object of promise or of hope. Immortality and eternal life, as well as glory and honor, are specific objects of promise and hope [Rom. ii, 7; 1 Cor. xv, 51-53; Titus i, 2; Jno. ii, 25, v, 11, 12], constantly held up before the mind as incentives to virtuous conduct. The unavoidable conclusion therefore must be, that man is now mortal, that he cannot be in the possession of those things for which he is on probation. But if faithful to the favor of God proffered through his dear Son, he may reign in life through one, Jesus Christ, the second Adam, the Lord of life and glory.

This has ever been the hope of God's people. There are but two kinds of theology in the world, Christian and Heathen. Both claim a future existence for man. The former through a resurrection from the dead by virtue of a life-giving Saviour, the latter by virtue of innate immortality. Of the former we have ample confirmation in the miracles and resurrection of our Lord and Saviour Jesus Christ. While the latter is illuminated only by the dim torch-light of nature, and such satanic demonstrations as are found in witchcraft, necromancy, mesmerism, and the like. We will do well, then, to walk in the light of divine reve-

lation, and seek for that light which the King eternal and immortal only can bestow upon us.

E. GOODRICH.

Edinboro, Pa.

RELIGION.—Religion, that messenger of heaven, dwells not in cells or cloisters, but goes forth among men, not to frown on their happiness, but to do them good. She is familiar and cheerful at the tables and fire-sides of the happy; she is equally intimate in the dwellings or poverty and sorrow; she encourages innocent smiles of youth, and kindles a glow of sincerity on the venerable front of age; she is found, too, at the bed side of the sick when the attendants have ceased their labor, and the heart is almost still; she is seen at the house of mourning, pointing to the "house not made with hands;" she will not retire so long as there is evil that can be prevented, or kindness that can be given; and it is not until the last duty is done that she hastens away and raises her altar in the wilderness, so that she may not be seen among men.

THE TEST.—"When you see a dog following two men," says the Rev. Ralph Erskine, in one of his sermons, "you know not to which of them he belongs while they walk together; but let them come to a parting road and one go one way and the other another way, then you will know which is the dog's master. So at times, will you and the world go hand in hand. While a man may have the world and a religious profession too, we cannot tell which is the man's master, God or the world; but stay till the man comes to a parting road; God calls him this way and the world calls him that way. Well, if God be his master, he follows religion, and lets the world go; but if the world be his master, then he follows the world and the lusts thereof, and lets God and conscience and religion go."

The Point Where Infidelity Breaks Down.

Two English gentlemen, Mr. Bancroft and Mr. Weld, were overtaken with a storm on board a vessel on one of the American lakes. In the same vessel was Volney the French atheist. The storm was violent, and the danger considerable. There were many female as well as male passengers on board, but no one exhibited such strong marks of fearful despair as Volney; throwing himself upon the deck, now imploring, now cursing the captain and reminding him that he had engaged to carry him safe to his destination, vainly threatening in case anything should happen.

At last however as the probability of their being lost increased, he began loading all his pockets and every place he could think of with dollars, to the amount of some hundreds, and thus, as he thought, was preparing to swim for his life should the expected wreck take place. Mr. Bancroft remonstrated with him on the folly of such acts, saying that he would sink like a piece of lead with so much weight about him; and at length as he became so very noisy and unsteady as to impede the management of the ship, pushed him down the hatchways. Volney soon came up again, having lightened himself of the dollars, and in the agony of his mind threw himself upon the deck exclaiming, with uplifted hands and streaming eyes, "Oh, my God! my God! what shall I do? What shall I do?" This so surprised Bancroft that he exclaimed, "What, Mr. Volney, you have a God now!" To which Volney replied with trembling anxiety, "Oh, yes! oh yes!"

A MAN'S religious connections should be a part of himself—not like a harness, which you can take off from the horse, and lay aside for awhile, and then put on again when you wish to; but like a man's lungs, which you can't take out of the man but he dies.

There is nothing which hurts the moral tone of the mind more than doing things which go against our conscience, even in immaterial matters.

The Review and Herald.

"Sanctify them through thy truth; thy word is truth."
BATTLE CREEK, MICH. THIRD-DAY, JUNE 5, 1880.

MAKING US A NAME.

WE are happy to say that the discussion of this subject is evidently coming to a close with good results. As far as we can learn there is a general feeling that something should be done in the line of legal organization, and those who at first started back at the idea, are seriously pondering the necessity of it. Bro. R. F. C. writes:

DEAR BRO. SMITH: I did not wish to throw any obstacles in the way of the advancement of the truth in saying what I did in regard to a name, insurance, &c. I should be very sorry to wound the cause I love. I have no desire to meet a brother in controversy in the *Review*. As I said some years ago, I hope that brethren will never enter the lists as combatants in the *Review*.

But perhaps it will be well for the church to know how I feel in regard to this subject. Perhaps I have had an undue prejudice against church names, as promoting the sectarianism of the present day. I have thought that I never should be willing to acknowledge an unscriptural name, and as the Bible names, such as Christian, Disciples &c. have been appropriated, and have become the names of sects or factions, I had concluded it were better to have no name at all to be known by in the world. I may be wrong in this. If so, I do not want my opinions to be in the way of any.

Again, I had understood it to be the faith of the body, that it was wrong to be incorporated by law. In the work on the Three Messages, pp. 46, 47, it is said, "The United States disclaim a national religion, and yet nearly all her religious bodies are incorporated by the State. Babylon has made all the nations drunken with her wine; it can therefore symbolize nothing less than the universal worldly church." Perhaps this is error. If so, it should be left out of the new edition of the work. If I have spoken wrong, I hope that the right will prevail. But lest any should blame my intentions, I have presented this as an apology.

I still have scruples about being incorporated by law. But I am fully satisfied that measures should be taken to hold the church property legally. I think, with Bro. Andrews, that persons should be selected and qualified by law to hold the property in trust, the object being specified.

I am no lawyer; but I presume that were the church incorporated, donations could be collected back as well as now.

But as to insurance, the more I look at it, the worse it looks. It is a worldly scheme to make money out of the risk of property already acquired, very much as lotteries give a chance to gain property which we have not acquired. There is a shade of difference, but both are very much like a game of chance. A worldly man in Cleveland, O. some years ago said, "I do not bet with insurance companies."

On this point I will bring forth my strong reasons from the word. "He that hateth suretyship is sure." Prov. xi, 15. "I have not sat with vain persons, neither will I go with dissemblers. I have hated the congregation of evildoers; and will not sit with the wicked." Ps. xxvi, 4, 5. "Be separate and touch not the unclean." 2 Cor. vi, 14-18. "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. cxlvi, 3. "He shall deliver them from the wicked, and save them, because they trust in him." Ps. xxxvii, 39, 40. "Blessed is the man that walketh not in the counsel of the ungodly." Ps. i. "O Lord of hosts, blessed is the man that trusteth in thee." Ps. lxxxiv, 12.

The church of the living God is the best insurance company in the world; and, filled with the spirit of discernment and prophecy that was poured out on the day of pentecost, is the best judge, on earth, to decide who "one another" are.

Having done my duty, I submit to the judgment of the church. My prayer is that the Lord will give his servants wisdom; and I believe he will.

Yours in the unity of the Spirit and the bond of peace.

R. F. C.

The extract above quoted from the Three Messages is not in the second edition of the work. Bro. Andrews in revising it last January left it out. We are glad that Bro. R. F. C. agrees, as he says, with J. N. A., who agrees with J. W., which makes us agreed all around.

As for Insurance, we said, [Vol. xv, No. 23], "In regard to insurance we have nothing to plead at this time. We do not get our own buildings insured and if the church agree to trust the Office property without insurance, we shall be suited." Therefore Bro. R. F. C.'s "strong reasons" are one side of the main question under discussion. But we hope that all will carefully consider his proof texts and their connections, and see for themselves the amount of direct testimony against Insurance. Truth will stand.

Our objection to Bro. R. F. C.'s former articles were, first, that he wrote as the matter stood in his mind without giving scriptural reasons against our suggestions; and second that he did not state a plan on which we as a people can act, as all were requested to do who might object to our suggestions. We feared that some would be prejudiced by his manner of handling the question, and it has proved that our fears were not altogether groundless. We would say to those to whom our remarks on this subject have seemed severe, that we are sorry if we have grieved any unnecessarily. May God and his dear people forgive. And we would humbly suggest that the safest course for those who have labored under feelings of prejudice is, as they may now change their position, to frankly confess their error, and be sure to cast away all feelings of prejudice.

J. W.

1867.

It is not so unpopular at present as it was a few years since to compute the definite periods of the prophetic word. Editors of what are called orthodox papers are beginning to acknowledge that the study and interpretation of prophecy is allowable, and even a proper pursuit. The writings of Dr. Cumming and other recent writers, who seem to find the termination of prophetic time in 1867, are less repugnant to the carnal mind, for some reason, than was the true proclamation of their termination in 1844, when God, in fulfillment of his word, moved out the unwelcome message, "Fear God and give glory to him; for the hour of his judgment is come." There is something more worldly-wise in these recent writers, some chance at least seems left for sinners of this dispensation to slip over unharmed into the next, and instead of all the nations of the earth being broken with a rod of iron, and dashed in pieces as a potter's vessel, the prospect is held out that some favored one or more of the angry nations will have the adroitness to "emerge from the great tribulation" with flying colors. This may be seen from the following extract which the *Advocate*, of Buffalo, N. Y., takes from the *London Watchman*. Speaking of Dr. Cumming, the writer says, "He thinks England, for reasons it is unnecessary here to enumerate, is to emerge from the 'great tribulation,' and her sun not disappear till lost in the greater splendor in which 'there will be no need of the sun.'"

"It is, then, a very general belief that we are on the very verge of a gigantic struggle; that France is to originate, ride, and if able, overrule the storm; that England, because of her free thought, free speech, free press, and Protestant religion, the spring of them all, is to have directed on her the concentrated fire of Europe; and we must do them [Cumming and other interpreters] the justice to add, they patriotically urge, on their ground, and from their point of view, what sane politicians uphold on theirs, an instant and powerful preparation on our part at any expense to defend old England's shores."

When the Jews had rejected and crucified the true Messiah who came in exact fulfillment of their own prophets, they were prepared to believe and follow almost any impostor that promised well for their nation. And since popular christianity has crucified the true time message, it can put confidence, without evidence, in something more pleasing to the carnal mind. The gathering of the Jews and some sort of a temporal millennium is just the thing. The idea that the Lord is coming, and that probation will then be closed forever,

is too horrible to be thought of by the mass of nominal Christians. I will give another extract from the above authority. After giving the doctor's reckoning of the 1260 years, &c., he says, "What goes to confirm this, is the fact that another period was given by Daniel, called 2300 years, on the end of which 'the cleansing of the sanctuary,' i. e., the preparation of Palestine for its people, was to begin. Dating this period at what has been, if not clearly, at least probably assigned, before Christ 478, we find its termination in A. D. 1822. To this period Daniel adds another of 45 years. This brings us down to 1867. Daniel says he is especially 'blessed' who arrives at 1867."

Now by what authority is it asserted that Daniel adds a period of 45 years to the 2300? There is not a shadow of proof of this assertion in the word. And where is the proof that the cleansing of the sanctuary is the preparation of Palestine, or any other part of the earth, for its people? It is mere assumption. The Bible is all against it. But food like this seems quite palatable to the vitiated appetite of the professed Christians of the present day, having a form of godliness, but denying the power thereof. The disagreement of their popular authors, who, though they are agreed in 1867 for the termination of prophetic time, arrive at this conclusion by entirely different and contradictory calculations, instead of weakening their faith, confirms it by such striking coincidences.

One class of interpreters commence the 1260 years in

A. D. 532.

To this add 1260.

This brings us to 1792.

To this last date they add 30 years, which brings us down to 1822, and then they add 45 more, which gives the favored date, 1867.

Another class commence the 1260 years in

A. D. 607.

added, 1260.

1867.

brings them at one bound to

Thus the same golden conclusion is reached by another and more direct route. This class also give us an exposition of Daniel's great epoch, the 2300 days. They commence them in B. C. 433. What reason they have for this I do not know, and I presume they do not, only that commencing there they would end in 1867.

And now, "since I have got into quotations," I will give a very soothing extract from the N. Y. *Observer* upon the same subject and the signs of the times:

"When Russia takes possession of Constantinople, when France extends her African empire over Egypt and completes the Suez Canal, when England takes the government of Syria and Palestine and runs a railway from the Mediterranean through the plains of Sharon and Esdraelon into the East, then the desert will blossom as the rose: then a highway shall be there, and the ransomed of the Lord will return to Zion with songs and everlasting joy upon their heads."

It is not so much a wonder that those whose minds have never been enlightened with the light of the Advent messages should show themselves so much in darkness on the prophetic periods, and concerning the stupendous events about to burst upon the world. But when we see those that have been once enlightened on the true dates, and were leading men in the annunciation of the solemn message, "Fear God and give glory to him, for the hour of his judgment is come," giving their influence in favor of such a movement on time as is now in progress, what language is suitable to express our astonishment? When we see him whom the Lord moved out to put shoulder to the wheel with his chosen servant, Wm. Miller, to publish the glad tidings of the everlasting gospel—one who understands the chronology and knows the power of those arguments upon which was based the proclamation of the time message of 1844—one who has for these many years claimed the "original Advent faith," and has, since the passing of the time, vindicated the original dates—when we see such an one renounce all the past light on time and the mighty movement by which God set his seal to the truth, and fall in with a movement based upon discordant conjectures, and which casts aside the well-defined period of 70 weeks which was "to seal up the vision and prophecy," we may well exclaim, "how are the mighty fallen!"

And what is the cause of such a fall? Simply the

rejection of the truth of the third message, which bears in its forefront the commandments of God. It is a dangerous thing to oppose the work of God. It is a dangerous thing to neglect obedience to truth so mighty, so clear, so overwhelming as that which is now being proclaimed, and to which God has so manifestly set his seal!

R. F. C.

SUGGESTIONS FOR TENT OPERATIONS

THE NORTHERN IOWA TENT

REMAINS for one week at Fairview, and about two weeks at Marion, and then launches into entire new fields. That will be about the usual time of commencing tent operations, so that we hope to have the entire time occupied in places where the truth has never been preached.

We have always had the best success away from the railroads and large, aristocratic towns; but especially this season will it be necessary to go into back districts. The political excitement will be so great in all the large towns that the interest in our cause cannot predominate. Small country towns surrounded by enterprising farmers will doubtless be the best places for tent meetings during the present season.

Bro. Perkins (deaf and dumb) and Bro. Field have made a very nice book-chest, large enough to hold \$100 dollars worth of books. It is most perfectly dovetailed together and then glued so that it is water tight. It has drawers to slide back and forth similar to a tool chest, and is the best for the purpose I have ever seen.

For lights in the tent we have always used candles or open fluid lamps, and have had much trouble with them when there was any air stirring, besides having a very imperfect light. We have now a large camphene lamp for the center which cost \$2. It lights up the tent beautifully, and burns three hours at a cost of *only five cents*, and is not in the least affected by the wind. The same amount of light with candles would cost about *twenty cents*.

On the stand we have a coal oil lamp which cost seventy-five cents and will give a brilliant light for two or three hours, at a cost of *only three cents*. In a short time we save enough to buy the lamps and have a light that is a light, compelling those who choose darkness for their evil deeds, to go away from the tent. To preserve the glass chimneys of our lamps we put them into a small box made for the purpose, well supplied with wadding, and we pack them away every evening after meeting.

With proper caution there is but little danger in using a camphene lamp. I am thus particular because we have had so much trouble about lights when there was no need of it.

The greatest difficulty, however, that we have to meet is to manage a tent in a rainy, stormy time. But the danger and trouble can in a great measure be overcome by taking necessary and timely cautions. We have many times let down our tents, or had them blown down because our stakes were not deep enough in the ground. The care and trouble of raising a wet tent is so much that we desire to avoid it when possible. Besides when we let down the canvass in the wind to be whipped around on the rough seats, it is liable to be torn before it can be fastened down.

Let the stakes be driven down about three feet in common soil, and then have several extra strong guys ready to put on the side most exposed and the tent will endure every wind except the sudden whirlwind, the hurricane or heavy gale.

After taking pains to guard against the wind and the elements of strife among the people, we can only trust all in the hands of our Master, who has promised to be with us even to the end. While we are in his work faith enables us to look through the darkness to the light and victory beyond.

M. E. CORNELL.

Fairview, May 18, 1860.

P. S. If any of the brethren have any good suggestions in regard to tent operations I hope we shall have the benefit of them.

M. E. C.

REPORT FROM BRO. COTTRELL.

BRO. SMITH: When I last reported to the *Review*, I was on my way to Wyoming Co. in company with Bro. Saunders, in compliance with a call from Bro. A. There were but two Sabbath-keepers in the place,

though one more, at least, admitted that we have the truth. On first-day we had a respectable number of attentive and intelligent hearers, and we think much prejudice was removed. We hope there are souls there that will hear the voice of the good Shepherd. We desire to see them again as soon as the Lord will.

Returning we spent the Sabbath at Mill Grove. Had a good meeting. Those who had lately embraced the truth there were firm and persevering. One of them, having never made the profession of her faith in Christ, embraced this opportunity to do so in the Lord's appointed way. Also the son of my brother, J. H. Cottrell, confessed the Lord Jesus by being baptized into his death. The young among us are beginning to feel the importance of obeying the truth.

Our late monthly meeting at Olcott was one of the best we ever had. Not so many from a distance were present as we had hoped. Yet there was a representation from Clarkson, Rochester, Barre and Mill Grove. On Sabbath the oldest daughter of Bro. Wager requested baptism, and was baptized. After a discourse in the evening, on the subject of the Sabbath, for the benefit of some friends from Lockport (the parents of Bro. Rumery of Michigan) who had taken pains to come and hear, a call was made for the young, and to our great joy there was a general response from those present. Two more of Bro. Wager's children, three of Bro. Lindsay's (all that are living at home), and the son of Bro. Paine manifested their determination to enlist in the service of the Lord and go with us to Mt. Zion. The next morning we went to the water again and three of these confessed the Lord in baptism; the others thought they had reasons to defer it for a little while. I hope they will not defer it long. I desire and expect to see the time when primitive practice will be restored. When those convinced of the truth will cry out, Men and brethren, what shall we do? And receiving the same answer that Peter gave to this question, they will gladly receive the word, and the *same day* be added to the church.

There is still an interest in the truth at Somerset. I have recently been there, and left appointments for next first-day.

R. F. C.

CONVINCED, NOT DECIDED.

You admit the third angel's message is now being proclaimed; you see the consistency of the truths brought to light in this message; you acknowledge that these truths vindicate the justice, goodness and benevolence of God; you see that these truths are ancient as the everlasting hills, that they have been covered up for ages by the rubbish of tradition; that they are all founded in the word of God, and you are deeply convicted of your duty, that there is salvation only in obedience to these plain, rudimental truths of God's word; yet you are undecided.

You are alarmed in view of your situation outside of the ark, and you know and realize that while you bow to the institution of the beast, you are exposed to be left to receive his mark; yet you ponder.

You are aware that while you are pondering this matter over in your mind, all heaven is interested, angels watch with interest what will be your decision, and saints too are anxious in your behalf. Satan stands by and persistently strives to convince you of the injury your business would suffer, how your partners or associates would frown or sneer, yet you say this does not move you; and still you ponder, still you are undecided; why is this?

Should some emperor offer you a present of high value, on condition of your performing some possible, practicable, virtuous action, which would be honorable both as to the reception of the prize and the practice of the virtue, how long would you hesitate? Not one moment, lest some one else should seize the prize while you were parleying.

Let me expostulate. You seem to hesitate: Who made the world, and all that is therein, and by whose fiat does it move in its accustomed motion? Does the inanimate earth move in obedience to its Maker; and shall intelligent, reasonable man alone disobey?

God says the seventh day is the Sabbath, the pope says the first day is the Sabbath. Whom will you believe? whom will you obey? God pronounced death

upon Adam, Satan denied the truth of God. Now whom will you believe? God in his word says, The dead know not anything. Satan says they do; that death is not an enemy, but the "grand accoucher of the soul." Now who is entitled to your credit? Still can you hesitate?

What if business is injured, and property sacrificed? Will you have a home in the city of God? a blazing crown, and a sight of God upon his burning throne? the company of angels, and glorious martyrs, and prophets, and apostles, and all the lovely and good of earth? What is the wealth and ease of earth? Away with its honors; away with its treasures. Seek for immortal honors, and unfading wealth. Seek for an imperishable crown, a permanent home in the refined, the pure, the intelligent society of celestial beings, angels who stoop to protect, to warn, to comfort you now, but who, if you grieve them, will not long strive. Time is closing. This work is short. Decisions now are final. Soon will the good Spirit wing its way from earth, and probation will end. Decide, oh brother, for truth and eternal life.

JOS. CLARKE.

REPORT FROM BRO. BATES.

BRO. SMITH: The churches in Caledonia and Bowne have been laboring to overcome the besetments of the enemy of all righteousness, and set things in order, and move onward in harmony and union in this closing work of the third angel's message. I have been dividing my labors with them since the first of May, during which time the way has opened for several meetings in which to proclaim the truth connected with the last message of mercy. Last evening at the close of the Sabbath we had a good free meeting in a new place in an unoccupied new house, belonging to a family who had just begun to keep the Sabbath. They had been listening to the age-to-come and no-Sabbath doctrine, but have decided to "obey God rather than man."

Mr. O. R. L. Crosier, whose residence is hereabouts, is still engaged in the cause of his aged employer, circulating his report that the Sabbath was abolished when the Lord Jesus was crucified; consequently no living being is bound to keep it under the gospel dispensation. Some of his hearers laud him as a most wonderful preacher, and there need be no marvel at this, so long as he preaches such a wonderful doctrine. If Mr. C. and his admirers continue to circulate their wonderful doctrine that God's holy law is abolished, in part or the whole, they can at the same time read their own condemnation to death in the following words of inspiration: "To be carnally minded is death, . . . because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii, 7, 8. "Not subject to the law of God," that is, not living in obedience to the law of God. The law of God is a whole law of ten precepts. For proof of this, read the apostle's testimony in chap. vii, 1, 7, 12, 14, 22, 25.

Will an objection be urged because it reads in verse 6, "But now we are delivered from the law, that being dead wherein we were held?" Then the marginal reading compared with the first clause of verse 4, will answer the objection that Paul's brethren are dead to the law. See also Macknight's translation. It is clear then, that all those who teach and believe that a part or the whole of the law of God was abolished when the Saviour died on the cross, are not, neither indeed can be, subject, or obedient, to that portion of the law which they teach is abolished. That no part or portion of the law of God was abolished, or changed when the apostle Paul penned this epistle to the Romans, in A. D. 60, twenty-nine years after the Saviour died on the cross, is evident from the six verses already quoted. In chap. vii, 1, he shows the utter impossibility of its ever being changed or abolished, because he declares the law (law of God) "hath dominion over a man (every man) as long as he liveth."

Why I particularly speak of Mr. Crosier in this article is, that he made it a point (as I am told) to follow me where I had given seven lectures, two of which were on the Bible Sabbath, where some decided to observe it, and taught that there was no Sabbath binding since the crucifixion. A few evenings since, I preached there again, and endeavored to show the perpetuity of the Sabbath.

We had a good season attending to the ordinance of

baptism in Caledonia the 6th inst. Five were buried in baptism and raised to walk in newness of life. There were several other candidates held back by influences beyond their control at present.

JOSEPH BATES.

Caledonia, Mich., May 20th, 1860.

MEETING IN WISCONSIN.

BRO. SMITH: It is six weeks to-day since I left home for the conference at Mackford, where I met many of the dear people of God, and where also we were much revived by his Holy Spirit. From that place I went to Hundred Mile Grove, and preached in that vicinity three weeks. On Sabbath, May 12th, after preaching, we repaired to the water where seven were baptized into the likeness of Christ's death, and raised to walk in newness of life. In the afternoon we met to take into consideration the necessity of church order, after which the church was set in order. Then met again at seven o'clock in the evening to attend to those sacred ordinances instituted by our Lord on that day in which he was betrayed and crucified, and truly we all realized the fulfillment of that precious promise of our Saviour, which says, If ye know these things, happy are ye if ye do them. The church then also adopted the plan of systematic benevolence.

I continued my lectures for another week in Leeds Center, Columbia Co., ten miles east of Hundred Mile Grove, and last Sabbath after a short lecture, there were thirteen who confessed that they would keep all the commandments of God, and try to secure an inheritance in his kingdom. I believe there are now fifteen or twenty keeping the Sabbath in the vicinity, and still the work moves on. May the Lord help the people to be faithful is my prayer.

ISAAC SANBORN.

Hundred Mile Grove, Dane Co., Wis., May 21, 1860.

SMALL THINGS.

THIS is a misnomer when applied to many things with which we have to do, who have embraced the third angel's message. For instance: A professor of religion asked me why I had left off the use of tobacco. My answer was, I consider that by using it I should sin against God, which I am not willing to do for the sake of gratifying a sinful appetite. "Poh!" said he, "that is making too much of a fuss about a small matter."

There are other things about which some who profess to love the present truth may think we are "making too much of a fuss." And one is, the too common custom of giving the appellation of brother, or sister, to those who despise and reject the truth, and are its enemies and ours.

We profess to be the followers of Jesus; and the apostle John says, "He that saith he abideth in him, ought himself also to walk even as he walked." Are we walking with him, or following his example by calling those our brethren who reject and disobey the law of God? If we read the word of God aright, our Saviour gave the title of brother, or sister, to those only who kept the commandments of God and the faith of Jesus. On a certain occasion he said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. xii, 50. He says also in John iv, 34, "My meat is to do the will of him that sent me." Is it not the will of God that we do his will also and keep his commandments?

Says David, "Behold how good it is for brethren to dwell together in unity!" God has but one church. Is there any unity between those who are striving to obey God, and those who despise his government, and his holy law? If I am a Christian, is it right for me to call him my brother who is treating the solemn truths of God's word with sneers, scoffs and ridicule?

By calling such our brethren, do we not acknowledge them to be the followers of him who said, "I have kept my Father's commandments;" and does not such a course on our part, have a tendency to encourage them to go on in their own chosen way, and reject the last offer of mercy? Is there any fellowship between light and darkness? between Jerusalem and Babylon? Let us act consistently.

WM. S. FOOTE.

Except ye have the Spirit of Christ ye are none of his.

"Now if any man have not the Spirit of Christ he is none of his." There are faithful spirits, hasty spirits, humble spirits, excellent spirits, spirit of judgment, a perverse spirit, spirit of heaviness, unclean spirits, foul spirits, a spirit of strife, envy, &c. &c.

But we are to have the Spirit of Christ. I have thought when I felt fretful about temporal matters, that this is not the Spirit of Jesus. When I have felt fretful about ungodly professors of religion and the wicked, I have thought, this is not the spirit of Jesus. Perhaps some of my dear brethren have not suited me in every point, and I would get a little fretful about it. I am satisfied that this does not agree with the Spirit of the Lord; therefore I will try and not fret any more about these things, and the Lord will help me and all others who will try to overcome the world, the flesh and the Devil.

"Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass and wither like the green herb. Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Cease from anger and forsake wrath, fret not thyself in any wise to do evil." May the Lord help me, with all such as are honestly seeking to know the truth, and mean to obey the commandments of God, that we may have the Spirit of Jesus within us now and until he comes. We read in Rom. viii, 11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Verse 13. "For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live." Verse 14. "For as many as are led by the Spirit of God they are the sons of God." Surely the way is narrow that leads to life, and few are walking therein; but the Lord will help in every time of need, such as honestly strive to walk in the way. This is my experience, and many have testified to the same.

Dear brethren and sisters, I never have seen many of your faces, but I expect to meet you when the Lord comes. Though far from each other here, some of us, we shall be near together in the blessed kingdom. It cheers my heart to hear from you through the *Review*. I meet with a little church of brethren here, and we have heavenly times. The Lord does refresh us with his Holy Spirit. I feel sometimes that I have almost a double portion. Thank the Lord that the promise is to two or three that meet together in his name that he will be in the midst. To such the promise is sure. He also says, "Fear not little flock, it is your Father's good pleasure to give you the kingdom."

E. MACOMBER, JR.

New Shoreham, R. I.

LETTERS.

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

From Bro. & Sr. Walker.

BRO. SMITH: We wish to say a few words through the *Review* to the brethren and sisters abroad which were suggested to us when our little one was lying before us in the cold embrace of death.

Dear brethren and sisters, have you ever lost a loved one? Has death ever entered your family circle and claimed as his victim some cherished one? If so, you can sympathize with us and appreciate our feelings when we were called upon this morning to part with a dear little girl aged 4 years 4 months and 8 days. Yes our dear little Clara, the pet of the household is dead. She fell asleep sweetly in Jesus this morning. She is now lying before us, unconscious of anything passing around her, of the sighs and tears uttered and shed for her. Happy being! sweetly sleeping in Jesus, her life being hid with Christ in God. The next event occurring to her will be the sound of the last trump, which shall wake her from her mossy tomb, when this corruptible shall put on incorruption, and this mortal shall put on immortality. She will then rise triumphant; and be caught up to meet the Lord in the air, and so will she ever be with the Lord. But oh! how we do miss her. Her little feet were ever ready to run to meet us when returning

home, to take us by the hand, and with her innocent prattle conduct us to the house. Oh! how kind and affectionate was she to us; ever willing, ever ready to do our bidding. Every little thing which she owned or used to handle reminds us of our sad bereavement. Every place she used to frequent calls to our recollection our dear little one. Our prayer to God is that we may be kept faithful until death, or until the coming of our Lord and Saviour Jesus Christ, so that we can meet her at the resurrection morn, and be permitted with her to enter upon that inheritance which is incorruptible, undefiled, and which fadeth not away.

Oh how sad and dreary this cold world appears, this world of tears and sorrows, this world where death now reigns without a rival and without a foe. Oh why do we cling so to this sin cursed earth? Why so taken up with its vanities, with its treasures and perishing things? Why so loth to leave it when everything in it is against our eternal interest? Why can we not realize that we are but pilgrims and strangers here; that we have here no continuing city; but that we are seeking one that is to come, whose builder and maker is God.

Oh brethren and sisters, let us strive to wear our affections from the world, from its fascinations and its allurements, and endeavor to place them upon God and our Saviour, and upon our eternal inheritance, ever striving to overcome, ever trying to keep all the commandments of God and the faith of Jesus, so that when Christ who is our life shall appear, then shall we also appear with him in glory.

Brethren and sisters, let us pray that the God of peace may sanctify us wholly, and that our whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ.

E. S. WALKER.

ELIZA WALKER.

Knoxville, Iowa, May 19, 1860.

From Bro. Sanborn.

BRO. SMITH: Feelings of sympathy for the remnant prompt me to write. Through the kindness of some friends we have the privilege of reading the *Review*, which we have done for some months past with much interest. As this is my first communication I may be pardoned for speaking a little of myself. I find myself spoken of as a Baptist preacher, in Bro. Loughborough's report of the Orion conference. Allow me to say that all the reason for applying that title to me, is that during about half of the past year I have had the privilege of speaking to the church and others, the word of the Lord, which continued to the time of our commencing to keep the Sabbath, which was, I think, the first Sabbath in November, since which time we have had some queries in our minds as to whether the Baptist church is really the kingdom of heaven, testing it by our Lord's words, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v, 19.

When Bro. Cornell and Lawrence were at Lapeer with the tent, I had occasion to pass through there, and staying for the night, I heard Bro. C.'s reply to Woodruff. I had previously a good deal of prejudice against Adventists, having heard a great many strange stories about them. But before Bro. C. had finished his discourse I found the outposts of my prejudice giving way. His remarks on the subject of man's mortality were particularly interesting, as I had searched in vain to find the orthodox claim to inherent immortality sustained by the Bible.

When Bro. Lawrence was here holding meetings my health was such that I thought it not prudent for me to attend evening meetings at all; and my old prejudice saved me from any very deep regret on that account. But one thing that served to open my eyes was the very prudent remark of our pastor that "the best way to get along with these men was to let them alone, keep away from them entirely," which was quite different from his usual readiness to meet error.

By the great mercy of our Father in heaven we have been led to see the truth on the Sabbath, and we can say with Paul that we "conferred not with flesh and blood," but began immediately to walk in the light.

May the Lord in mercy continue to lead us into all truth, and establish us in the same and help us to perfect holiness in his fear.

Our numbers are few. Besides my own family, consisting of my wife and little girl 11 years of age, and myself, there are but two Sabbath-keepers in this vicinity, and we are so far apart that we are often unable to meet together, though we try to meet on every Sabbath for worship and mutual encouragement. We feel to pray that the Lord will use us as means, or at least by some means bring others to delight in his law, and take hold on his Sabbaths, or else open the way for us to walk with his people in some other place; for no earthly good can compensate us for the loss of the society of those who keep the commandments of God and have the faith of Jesus. May the will of the Lord be done.

In the love of the truth.

D. M. SANBORN.

North Branch, Mich.

Extracts from Letters.

Bro. S. W. Crandall writes from Rubicon, Wis: "I would say the cause is onward here. Although we are frequently told that this doctrine of present truth will come to naught, our confidence is that God is in the work, and so long as this is the case we need not fear. God sometimes makes use of unexpected instruments to carry forward this work. A friend of Bro. Z. Andrews wrote a letter on the subject of the Sabbath which caused Bro. A. to investigate. Accordingly he and his wife came out and left the church to which they belonged and commenced keeping the Sabbath. Bro. A. preached a few discourses which resulted in the conviction of others who assembled themselves together on the Sabbath for worship. The Lord was with that little company and united their minds, and he has added to their number such as I trust will be saved. This has been accomplished during the last four years, and still God is working, the truth is spreading and I feel encouraged to press on to mount Zion. The church appears to be united and striving for entire consecration to God. May God have all the praise for what he has done for his people, and for what he is still doing."

Sister A. A. Harris writes from Kelley's Island, Erie Co. Ohio: "About six months ago a very dear friend had the *Review* sent to me, since which time I have felt an increasing interest in the many truths which it upholds, the Sabbath question in particular; and I feel a desire to know more. I am not and never have been a member of any church. I have thought that I could serve God as well out of a church as in, and often prayed for strength to do his will and for a knowledge of the right way. I wish much to see some of the messengers to hear the word preached according to the faith of your church. I wish some of the brethren could come this way and enlighten us further on these subjects."

Bro. A. W. Hartson writes from new Lisbon Wis: "I would praise the Lord for his mercy and his goodness, and thank him for the *Review* and for that blessed book the Bible which he has seen fit to give us for a guide. I am thankful that he sent the present truth so near that I could hear it proclaimed as it is in Jesus, and that I am enabled to see the sanctity of his holy day."

Bro. S. Mountford writes from Newkirk, Wis: "I would esteem it a great privilege to speak a few words through the columns of the *Review* to our brethren and to let them know that we are still holding on to the truths it advocates. I delight in the law of God and the faith of Jesus, and I still feel like following in the footsteps of my blessed Redeemer. He kept his father's commandments [John xv, 10], and it is my duty to go and do likewise. Although my friends prophesied when I commenced to keep God's holy law, that I would give it up in less than six months, yet I feel as strong in the faith to day as ever I did, and as good a determination to hold on to the end notwithstanding twenty months have elapsed since I turned my feet into the testimonies of the Lord.

We are nearing that time of trouble such as never was since there was a nation, and my prayer is that

the Lord would remember the remnant who keep the commandments of God and the faith of Jesus. Brethren let us try to be faithful and watchful and prayerful. Let us exhort and encourage one another, and so much the more as we see the day approaching. Time is short and we should not waste it. Jesus is soon coming to gather his children home. May I be one of that number who shall stand with the Lamb on mount Zion and sing that song which no man can learn but the hundred and forty four thousand which were redeemed from the earth."

Bro. A. A. Marks writes from Jackson, Mich.: "By the aid of the blessed hope I am yet looking beyond the trials and troubles of this world to that reward soon to be given to the saints in the earth made new. Here are losses, and crosses, disappointments, and sorrow, and pain; there in that bright world amid the beauties of the new earth, will be the palms of victory and crowns of glory that fade not away; and Jesus will be the giver of all this, to him that overcometh. O, who would not wish to exchange the sorrows of this dark world for the joys of that immortal inheritance, where the saints of all ages will plant their feet on a soil free from the curse. Here how often do we see the lovely and the beautiful fade away in death, while others are left to mourn; there Jesus, the great Life-giver, will destroy death, and bring up the saints clothed with immortal health, beyond the reach of pain or death. Truly ours is a blessed hope, as we toil on amid the trials and sorrows of earth, to know that the coming of Jesus and the redemption of our body, is but just before us.

"The Lord is coming; but shall I be ready to meet him? I love to meet with the people of God now and join in their worship; but what will it be to join the songs of the redeemed in the kingdom of Christ, and to stand upon mount Zion with the Lamb? But if we would share in the reward of the people of God, we must live as they have lived here. There is a battle to fight, a race to run and a victory to gain.

"May God help us brethren and sisters to pattern after Jesus; and now while the plan of salvation is drawing to a close, and the third angel's message is doing its work, may we be found gathering with Christ and clinging closer to the body, that should a shaking time come, we may not be spued out of the Lord's mouth. Let us take courage brethren. There is glory for the saint of God but a little in the distance. Look up lone pilgrim and lift up your head; your redemption draweth nigh. Let faith penetrate the darkness that many times presses in upon us, and take hold on God; he is ready and willing to help his children, if they but trust in him and do his will. Let none falter now, when we are so near the end. A few more conflicts with the powers of darkness and all will be over. A few more trials and tribulations and persecutions to wade through, and we if faithful shall stand upon mount Zion with the Lamb beyond the reach of sorrow."

Sister E. A. Sovey writes from Green Bush, Mich.: "I frequently feel as though I would like to respond to the letters from the brethren and sisters scattered abroad. It is about three years since I began to try to keep the commandments of God and the faith of Jesus. I find that in keeping them there is great reward. I have not made that progress that it seems I ought to, but still I have overcome some, and hope by God's grace assisting me to overcome all, so that I may meet the ransomed ones in the new earth. My attention was first called to the law of God by Bro. Frisbie. I am thankful that he ever came this way. It is plain to my mind that we are living in the last days, but I am afraid we do not realize it as we should. Are we making that preparation that we should if we fully realized it? Let us be up and be doing while the day lasts."

Bro. E. Harris writes from Vernon, Vt.: "The Lord has revived us of late in the spirit of our minds; he has opened the eyes of four more to see the importance of keeping God's holy law. Praise his holy name. We number six now, and can have meetings. For almost six years myself and wife have kept the Sabbath all alone until a few weeks. Judge ye how thankful we now feel."

OBITUARY.

FELL asleep in Jesus at Irondequoit, Monroe Co., N. Y., our beloved sister Laura, wife of Bro. David Seely, in the 39th year of her age.

Her disease was paralysis. Her sufferings were great for many months before her death. But she retained her reason until near her death, when the disease, which had paralyzed her limbs for months, approached the brain, which she survived but a few days. She had complained of clouds hanging over her mind, which was doubtless the natural effect of the disease; but some days before her death her mind's sky was clear, and she rejoiced in the hope of the glory of God.

She was among the first, in Rochester, to receive the first of the three advent messages, and the very first to receive the third, and come out on the Sabbath of the Lord. She labored zealously for friends, and brethren and sisters, to get the truth before their minds. But her labors, her trials and her sufferings are past, and she sweetly sleeps, a subject of the divine blessing. The writer spoke to the friends and neighbors assembled at her funeral, from Rev. xiv, 13. "Blessed are the dead that die in the Lord from henceforth."

R. F. C.

By a mournful providence, we are called to record the death of our beloved sister, Esther M. Hutchins, wife of Bro. A. S. Hutchins, who of consumption fell asleep at Bro. Wm. Camp's, in Chelsea, Vt., May 6th, 1860, aged 27 years, lacking 5 days. She was 70 miles from her home and relations, out in the work of the last mission of mercy to man.

She embraced religion at the early age of eight years, and was received into the Baptist church. Under the labors of Bro. Bates in 1849 she embraced the present truth with her parents, brothers and sisters, since which she has manifested undeviating constancy, and put forth unwearied efforts to promote the cause she then espoused.

Four or five of her last years she spent mostly in traveling with her husband, and in laboring by every effort, by prayer, and holy living, and fervent exhortation, to tell on the minds of the people, and for good in their future destinies.

In the months of Jan. and Feb. last, she had sunk so low it was thought doubtful whether she ever went from home again; but the first of March she was so greatly blessed and strengthened in answer to prayer, that after prayerful consideration she concluded that God would sustain her in coming to Roxbury to attend Bro. Andrews' meeting, which she enjoyed very much.

After staying in Roxbury two Sabbaths, she desired to visit the saints in Bristol, where also she enjoyed the visit, and was much blessed of the Lord in bearing testimony to the truth. From this place it was rather the choice of Bro. H. to return home; but as there was a favorable opening to present the truth in Chelsea, Vt., 65 miles from Bristol, she preferred going there to going home, as she thought they might possibly do good there. They reached Chelsea April 26, she to return no more until she was carried home to her weeping friends a corpse.

Near the midst of that mournful journey, a fond mother and loving sister, while on their way to visit the loved one of whom they were then bereft, not knowing of the sad event, met the lonely procession consisting of the bereaved husband, Bro. Grant and myself. Here in a moment they were made mourners, and bestrewn the highway with silent tears, as they turned and went back to their home, where their grief burst forth anew on meeting a loving father, brother and sister.

The Sunday before her death she attended meeting at the meeting-house in the A. M., but had not strength to bear her testimony. Her last days were very peaceful and calm. She was perfectly resigned to the will of God, and expressed no murmur or complaint that she was away from, and not permitted to see, her parents, brothers and sisters.

Thus ended the probationary course of one to whom the advancement of the cause of truth was more precious than life. "Blessed are the dead which die in the Lord."

S. PIERCE.

Roxbury, Vt., May, 1860.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, JUNE 5, 1860.

Special Notice.

CORRESPONDENTS will please take notice that all orders, communications and remittances for the paper should be addressed for the future to "REVIEW & HERALD."

CORRESPONDENTS will please remember that we cannot notice communications or queries unless the real name is made known to us.

The Double Number.

We have printed 5000 copies extra of this illustrated sheet for general distribution. A change was made, however, on pages 8, 9 and 16, before the 5000 extras were printed. Instead of the article on the kingdom, and other communications, the discourse, given in this No., on Preach the Word, fills pages 8 and 9. And instead of business items and receipts, on page 16, is an illustrated article on the principles of the Law of God.

This sheet expresses briefly our views on many important subjects; but for a full exposition of our sentiments we must refer the reader to the catalogue of books published at this office.

It is hoped that the friends of the cause, who know the value of this sheet, will give it a wide circulation.

Price,

Twenty for one dollar.

One hundred for four dollars.

For a single copy, ten cents.

To preachers, who have to give away many, at a liberal discount.

J. W.

To the Brethren.

We wish to say to the brethren who extended to us an invitation to meet them in Conference at Gilboa, O., Hillsdale, Mich., Roosevelt, N. Y., and also in Vermont, that we were sorry not to be able to comply with their wishes. And perhaps it might be well to mention some of our difficulties.

1. Many cares and perplexities connected with the cause, which seemed to make it necessary to remain in Battle Creek.

2. Being occupied with matters of a business character, we have been deprived the privilege of study, and reading much in the word, and being much in prayer, and we have felt unfit to meet the brethren in Conferences.

3. Many of our cares have been of a perplexing and distressing character. The manifest willingness on the part of some to throw greater burdens on us, those, too, that we have labored to befriend and assist, has had a discouraging influence, and we have given up preaching for the present, till we can get free from those cares which have long kept us in an unfit state of mind for preaching, and have a little time to breathe. Then we expect to devote our time exclusively to preaching. Then we shall be happy to meet the brethren in State conferences as Providence may dictate.

J. W.

Illinois and Wisconsin Tent.

We have ordered a Tent for Wisconsin, and with the order sent \$185.00, the cost of a new fifty-foot Tent. We ordered the Tent sent to H. Patch, Brandon, Wis., via. Detroit and Milwaukee Railroad.

We have received for this Tent \$113.00. Due, \$72. If more convenient, the friends in Wisconsin and Illinois may send their donations for the Tent direct to this Office until the sum due is paid.

Address Eld. James White.

From a letter received from Bro. J. A. Griggs, we extract the following:

"Bro. A. Redson's people write from East Saginaw, Mich., 'Is there any prospect of some one of our preaching brethren coming here to deliver a course of lectures. There are a great many here that seem anxious to hear the gospel preached in its true light. Can you not intercede for us and get some one here? We have by the grace of God assisting us, talked with

some and persuaded them to search the scriptures more thoroughly. 'Search the scriptures, for in them ye think ye have eternal life and they are they that testify of me.' We have received four Reviews. The people are so anxious to read them that we can scarcely get time to peruse them ourselves. The poor and the rich are asking, 'When will the tent be here? Do try to get one here, and we will try to do all we can to encourage them.' Will not some one heed this call?"

A WARNING shows two things: one is danger, the other is hope of escape if the warning is heeded; and in worldly affairs, even a false alarm is not offensive, unless purposely so; but in spiritual things how different; instead of thanking the kind friend who troubles himself to give the warning, eyes are averted, ears are closed, hearts are barred, and, Stop! stop!! they cry, do not talk so about prophecies which neither we nor our fathers, nor our learned and wise could, nor ever will, understand.

J. CLARKE.

APPOINTMENTS.

PROVIDENCE permitting, I will meet with the church in Hundred Mile Grove, Wis., June 30, 1860.

ISAAC SANBORN.

Providence permitting, I will meet with the brethren in Northern Illinois, as Bro. Lathrop and others may appoint, Sabbath and First-day, June 16th and 17th. I will hold meeting in the Tent in Mackford, Wis., or vicinity, as the brethren may arrange, Sabbath and first-day, June 23d and 24th. Will Bro. T. M. Steward join me at Mackford?

J. N. LOUGHBOROUGH.

Business Department.

Business Notes.

S. Pierce: We mark A. Allen's paper free.

N. Fuller: We do not know that there is any necessity of taking receipt of Post Master when you send money. But if you have an amount of \$10, or upwards, it would be better to send a draft on New York, if you are where one can be obtained.

The article headed, French Mission, in No. 25, last volume, was written by A. C. Bourdeau, instead of D. T. B., as credited.

S. B. Southwell: Where do H. Peabody's and L. Gardner's papers go?

Letters.

E Goodrich, L Chandler, L W Shaw, E F Simmons.

Receipts.

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

FOR REVIEW AND HERALD.

J D Hough 1,00,xvii,1. G Leighton 2,00,xvii,1. G Leighton (for C Bennet) 1,00,xv,17. A H Hilliard 2,00,xviii,1. Ch in Otsego, Mich (s n for S E Brundage) 1,00,xviii,1. E Harris 3,00,xvi,1. S H Peck 1,00,xviii,1. A C Southworth 1,00,xvii,1. A Allen 2,00,xv,1. O P Rice 1,00,xvii,1. D S Sutton 1,00,xvi,14. J H Heggie 3,72,xvi,19. H Hopkins 1,28,xv,21. R N Chalfee 1,00,xv,7. J P Kellogg 1,00,xvii,1. Jno Saxby 2,00,xvii,20. H N Austin (for M Olmstead) 1,00,xviii,9. C R Austin 1,00,xvii,1. Mrs E Griffin 1,00,xv,7. A A Harris 0,50,xvii,7. H Farr 1,00,xvii,1. Ch in Wright, Mich (s n, for M Palmer) 1,00,xvii,1, for I Russell 1,00,xv,14) 2,00. E H Root 1,00,xvii,8. S Southwell 1,00,xvii,1. Jno Young 2,14,xvii,12. S B McLaughlin 1,00,xvii,1. D W Crandall 2,00,xviii,1. E Stiles 0,64,xvi,11. S Hastings 0,50,xvii,1. Geo Morgan 1,00,xvii,1. W E Landon (50c each for T F Holcomb & E H L Agard) 1,00, each to xvii,1. W E Landon 1,00,xvii,1. L Bean 1,00,xvii,8. E L Derby 1,00,xvii,1. E L Derby (for H L Holcomb) 1,00,xviii,1. D Crowl 2,00,xvii,20. E Styles 2,00,xviii,6. J Harvey 1,14,xix,10. J Park 2,00,xix,1. M Willey 2,00,xviii,1. L B Caswell 1,00,xix,1. N Claflin 1,00,xviii,14. Mrs C Rice 1,00,xvii,8. W S Fairchild 2,00,xviii,1. C Lawton 2,00,xviii,1. A Wright 1,00,xviii,1. Wm Lawton 2,00,xviii,1. C Lawton (for N M King) 1,00,xviii,1. L Potter 2,00,xviii,1. S Bartlett 2,00,xviii,1. C Sweet (for S S Williams) 0,50,xvi,1. C Sweet 0,50,xvi,20. J Crandall 1,00,xvi,1. S Vincent 1,00,xvii,1. M Thompson 2,00,xvii,1. D Smith 1,00,xvi,1. D Richmond 1,00,xvii,1. N W Nuttall 3,00,xvi,1. W Hyde 2,00,xix,1. A Taber 1,00,xvii,18. C Dugan 1,00,xvi,1. Geo Smith 1,00,xvii,1. C C Collins 1,00,xvii,1. L Dalley 1,00,xvii,1. S McIntosh 2,00,xviii,7. S Eastman 1,00,xvii,1.

FOR MICH. TENT.—R Godsmark \$6. Sr D Evans \$1,50.

FOR BRO. CZECHOWSKI.—J B Merritt \$3.

FOR MISSIONARY PURPOSES.—D Crowl \$1,50. E Styles \$1.

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.

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.

A Book for Everybody—The Kingdom of God. Price 15c. 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 15c.

The Saints' Inheritance. Price 10 cents.

Modern Spiritualism; its Nature and Tendency—an able exposure of the heresy.—Price 15 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.

Vindication of the True Sabbath, by J. W. Morton, late Missionary to Hayti. 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.

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.

An Appeal to the Baptists on the Sabbath. Price, 5 cents.

PENNY TRACTS. Who Changed the Sabbath? Unity of the Church—Spiritual Gifts—Judson's Letter on Dress—Mark of the Beast—Wesley on the Law—Appeal to Men of Reason, on Immortality—Truth—Death and Burial—Preach the Word.

These small Tracts can be sent, post-paid, in packages of not less than twenty-five.

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

Word for the Sabbath. Price 5 cents.

The Chart.—A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches. Price 15 cts. On rollers, post-paid, 75 cts.

Tracts in other Languages.

GERMAN. Das Wesen des Sabbaths und unsere Verpflichtung auf ihn nach dem Vierten Gebote.

A Tract of 80 pp., a Translation of Nature and Obligation of the Sabbath of the Fourth Commandment. Price 10 cents.

HOLLAND. De Natuur en Verbinding van den Sabbath volgens het vierde Gebod. Translated from the same as the German. Price 10 cents.

FRENCH. Le Sabbat de la Bible. A Tract on the Sabbath of 32 pp. Price 5 cents.

La Grande Statue de Daniel II, et les Quatre Betes Symboliques et quelques remarques sur la Seconde Venue de Christ, et sur le Cinquieme Royaume Universel A Tract of 32 pp. on the Prophecies. Price 5 cents.

Books from other Publishers.

Debt and Grace as related to the Doctrine of a Future Life, by C. F. Hudson. Published by J. P. Jewett & Co., Boston. 480 pp. 12 mo. Price \$1.25.

Works published by H. L. Hastings, for sale at this Office.

The Voice of the Church on the Coming and Kingdom of the Redeemer, by D. T. Taylor. Price \$1.00.

The Great Controversy between God and Man, by H. L. Hastings. 167 pp., bound in cloth, price 60 cents.

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

Future Punishment. By H. H. Dobney. Price 75

Pauline Theology. An argument on Future Punishment in Paul's fourteen epistles. Price 15 cents.

Tracts of 24 pages. Church not in Darkness; The Three Worlds; The Last Days; Plain Truths; New Heavens and Earth; Ancient Landmarks Price 5 cents.

These Publications will be sent by Mail, post-paid at their respective prices One-third discount by the quantity of not less than \$5 worth. In this case, postage added when sent by Mail. All orders to insure attention, must be accompanied with the cash, unless special arrangements be made. Give your Name, Post Office, County, and State, distinctly. Address REVIEW & HERALD, Battle Creek, Mich.