

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, AUGUST 14, 1860.

No. 13.

The Advent Review and Sabbath Herald is published weekly, at One Dollar a Volume of 26 Nos. in advance. J. P. KELLOGG, CYRILLUS 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 KNOWS IT ALL.

In the dim recess of thy spirit's chamber
Is there some hidden grief thou may'st not tell?
Let not thy heart forsake thee, but remember
His pitying eye, who sees and knows it well.
God knows it all.

And art thou tossed on billows of temptation,
And wouldst do good, but evil oft prevails?
Oh, think, amid the waves of tribulation,
When earthly hope, when earthly refuge fails—
God knows it all.

And dost thou sin, thy deed of shame concealing
In some dark spot no human eye can see?
Then walk in pride, without one sigh revealing
The deep remorse that should disquiet thee?
God knows it all.

Art thou oppressed, and poor, and heavy-hearted,
The heavens above thee in thick clouds arrayed,
And well-nigh crushed—no earthly strength imparted,
No friendly voice to say, "Be not afraid?"
God knows it all.

Art thou a mourner? are thy tear drops flowing
For one too early lost to earth and thee;
The depths of grief no human spirit knowing,
Which moan in secret, like the moaning sea?
God knows it all.

Dost thou look back upon a life of sinning?
Forward, and tremble for thy future lot?
There's One who sees the end from the beginning;
Thy tear of penitence is unforgot.
God knows it all.

Then go to God! pour out your heart before him!
There is no grief your Father cannot feel,
And let your grateful songs of praise adore him
Who saves, forgives, and every wound doth heal.
God knows it all, God knows it all.

From the Sabbath Recorder.
SUNDAY NO SABBATH.

Anti-Sunday-Sabbatarian testimonies compiled from the writings of the most distinguished Protestant reformers and confessors of the 16th century.

If it be granted that the law of the fourth commandment is binding on Christians, then it follows necessarily that the seventh-day, or Saturday must be kept holy; that particular day being specified in the commandment, and no other day having ever been, by divine command, substituted in its place; wherefore Sunday is not the Sabbath; and the observance of the first day of the week as a day of rest, is no keeping of the fourth commandment. To the establishing of this plain proposition, it will be observed all the following testimonies tend:—

TESTIMONY OF MARTIN LUTHER.

Concerning the observance of the first day of the week as a day of rest and worship, Luther says: "There is no necessity for keeping it, but if we do, it ought not to be on account of Moses' commandment. . . . If anywhere any one

sets up its observance upon a Jewish foundation (i. e., upon the authority of the law given by Moses, the fourth commandment), I direct you to work on it, ride on it, to dance on it, to feast on it, to do anything that shall reprove this encroachment on the Christian spirit and liberty."—Quoted in "Michelet's Life of Luther," Bk. iv, Cap. 2, and Coleridge's "Table Talk," May 19, 1834.

TESTIMONY OF JOHN CALVIN.

"The Lord's day is not observed by us upon the principles of Judaism (i. e., as a Sabbath, and as required by the law of Moses in the fourth commandment). For we celebrated it not with scrupulous rigor, as a ceremony which we conceive to be a figure of some spiritual mystery, but only use it as a remedy necessary to the preservation of order in the church. . . . And indeed we see what advantages have arisen from such a sentiment (viz., that the Sabbath has been changed from the seventh to the first day of the week). For those who adhere to it far exceed the Jews in a gross, carnal and superstitious observance of the Sabbath (or that which they call Sabbath), so that the reproofs of Isaiah i, 10-15; lviii, 3-7; lxxv, 2-7, are equally applicable to them in the present age (i. e., the Papists who were then the most strict Sunday-keepers), as to those whom the prophet reproved in his time."—Calvin's Institutes, Lib. ii, Cap. 8, § 34.

TESTIMONY OF PHILIP MELANCTHON.

In the "Augsburg Confession," prepared by Melancthon, it is thus written, concerning festivals which, as he says, "it may be well to observe," but the neglect of which is in itself considered "not sinful." "Such are the observance of the Lord's day, the passover, the pentecost, and other similar feasts and rites. For those who judge that by the authority of the church the observance of the Lord's day has been substituted for that of the Sabbath, as if necessary, greatly err.

There yet exist prodigious disputes about the change of the law, of the Sabbath &c., which all sprung from the false persuasion that Christ committed to the Apostles and Bishops, the charge of inventing new ceremonies which should be essential to salvation. These errors crept into the church at a time (viz., "the dark ages," when the righteousness of faith was not taught with sufficient clearness. Some maintained that the observance of the Lord's day was not divinely appointed, but as if it had been, they prescribed respecting holidays, how far it was lawful to work (i. e., what were cases of necessity and mercy). What are controversies of this sort but snares for consciences? For, however they may attempt to harmonize their traditions, truth can never be attained while the opinion of their necessity (or binding obligation) remains." Confession, Wittenburg Edition, p. 28.

TESTIMONY OF THEODORE BEZA.

Concerning the manner in which the Lord's day was observed by the early Christian church, Beza says, that though it was made by them, "a day for assembling together," there was no cessation from all work required, as was observed among the Jews (on the seventh day and enjoined

by the fourth commandment). This cessation (from labor on the first day of the week) was first brought in by Constantine (A. D. 321), and afterward confirmed with more and more restraints by the following emperors."—Beza on the Apocalypse, ch. i. verse 10. (Quoted in Heylin's History, p. 173).

TESTIMONY OF ULRIC ZUINGLE.

This great leader of the Reformation in Switzerland, in enumerating some ways in which the observance of the Lord's day as a day of Christian worship may be made a vain and empty ceremony, mentions this: "If we think the Lord's day so affixed unto any time that we conceive it an impiety to change it unto another (than that now celebrated, the first day of the week), . . . this would indeed make it become a ceremony. . . . It is lawful on the Lord's day, after the end of divine service, for any man to follow and pursue his ordinary labors, as commonly we do in time of harvest.—Ad Valentine Gent., Tom. i, p. 254.

TESTIMONY OF HENRY BULLINGER.

This eminent Swiss reformer, the friend and co-laborer of Zuingle, thus expresses himself in his commentaries respecting the appointment of the Lord's day: "In memorial of our Lord's resurrection, the churches set apart this day. . . . By their own authority, and of their own accord they made choice thereof, it being nowhere to be found that it was commanded."—Comment on Apocalypse, ch. i, v. 10

TESTIMONY OF WILLIAM TYNDALE.

The opinion of this zealous English reformer and martyr, respecting the mere human appointment of the Lord's day, coincides exactly with that of Beza, Zuingle, and Bullinger, and is thus expressed: "We be lord's over it (the first-day festival), and may change it to Monday or any other day as we see need, or we may make two (such festivals) every week if it were expedient."—Tyndale's Works, Bk. i, ch. 25.

TESTIMONY OF MARTIN BUCER.

This distinguished reformer expresses himself very clearly and strongly against the Sunday superstition. In his Commentary, after declaring that the Lord's day was appointed "by the common consent of Christian people, and not by divine authority," he adds: "To hold that working on the Lord's day is, in itself, considered a sinful thing, is a superstition, an apostasy from Christ. . . . I do indeed well approve of the Lord's day meetings, if there be excluded from men's minds all opinion that the day is necessary to be observed; that it is holier, in itself, than other days; and that to work upon that day is, in itself, sinful."—Comment in Apocalypse, ch. i, v. 10

TESTIMONY OF JOHN HOOPER.

Bishop Hooper, who was burned at Smithfield by queen Mary for his bold and persistent advocacy of Protestant doctrines, compares the day of Christ's crucifixion, Friday, with that of his resurrection, Sunday; and declares that we are under no more obligation to celebrate the latter than the former, and that "The one is no more holy than

the other;" nor as he plainly indicates, than any other day, Monday or Thursday.—Treatise on Decalogue, p. 103.

TESTIMONY OF THOMAS CARTRIGHT, AND THE FIRST PURITANS.

Neal, in his "History of the Puritans," sets down Thomas Cartwright as "the father of the Puritans," (Dugdale calls him "the standard bearer of the Puritans,") and says that he was "the great antagonist of Archbishop Whitgift, 'the persecutor of the Puritans,' and the author of the Second Admonition to Parliament in behalf of the Puritans." His testimony, together with that of John Field (author of the First Admonition), Edward Deering and others of "the chief Puritans about London," is given in the "Confession" of faith which they put forth to testify "against the uncharitable surmises of Dr. Whitgift, uttered in his answer to their Admonition." In this Confession they utterly deny the first day of the week to be "more holy than another."

"We keep the Lord's day," they say, "as we are commanded (i. e., by the civil and ecclesiastical laws of England, which did not require it to be observed as Sabbath), but without all Jewish superstition (i. e., all notion of basing it on the fourth commandment), we think that those feast days of Christ, as of his birth (Christmas) resurrection, (easter and Lord's day), &c., may by Christian liberty be kept because they are only devoted to Christ, to whom all days and times belong; but days dedicated to saints, with fasts on their eves we utterly dislike," &c.—Neal, Vol. i, p. 122.

TESTIMONY OF ROBERT BROWN, AND THE FIRST CONGREGATIONALISTS.

This earnest reformer, the first to advocate the principles of Independent or Congregational church government (and who, as Neal tells us, was thrown into thirty-two different prisons for his persistent efforts to expose the corruptions of the hierarchy), has left on record his testimony to the same effect with Thomas Cartwright and John Field, viz.: That Sunday is not the Sabbath, nor of divine appointment. It is given in his subscription with them to the confession put forth in reply to the aspersions of Dr. Whitgift, quoted before, where it is expressly avowed that "the Lord's day" is but a humanly appointed "holy-day," which, like Christmas and other festivals of our Lord, "may, by Christian liberty, be kept." Further testimony is found in his life and practice in Northamptonshire, which, as Fuller tells us (B. x, p. 263), was "far from that Sabbatarian (he means Sunday-Sabbatarian) strictness, that his followers aspired after."

It may be added that the ministers of the town of Northampton formed themselves into an "independent" association in 1571, and adopted "regulations" and a "confession of faith," in the latter of which they declared the distinguishing of the Lord's day and other festivals as holy, to be in common with distinction of meats and apparel, "a tyrannous yoke" imposed by the "Papistry;" "set up of their own invention;" "a devilish confusion" established, as it were, in spite of God and to the reproach of religion." This "well-minded" association, (as Mr. Strype calls it) and others of the same sort were suppressed by the queen in 1577, as "nurseries of Puritanism" and their members were "silenced," so that the following year there was not a single acting minister in the large and populous town of Northampton. The same views are entertained by Smith and Barrows, who, next to Brown, took the lead in establishing church independency.—Neal's Hist., Vol. i, pp. 118-122

Do not confound angelic with Christian perfection. Uninterrupted transports of praise, and ceaseless raptures of joy, do not belong to Christian, but to angelic perfection. If God indulges you with ecstasies and extraordinary revelations, be thankful for them; be not exalted above measure by them, and remember that your Christian perfection does not consist so much in build-

ing a tabernacle upon mount Tabor, and enjoying rare sights there, as in resolutely taking up the cross, and following Christ to the palace of a proud Caiaphas—to the judgment hall of an unjust Pilate, and to the top of an ignominious Calvary.—Fletcher on Christian perfection.

IMMORTALITY AND THE SEVENTH-DAY BAPTISTS

EDITOR OF REVIEW AND HERALD, DEAR BROTHER: Since you allowed my article to appear in your paper, I find that some of my brethren of the Seventh-day Baptist denomination (of which I am an unworthy member), seem to complain. Bro. A. M. West seems to think (as he expresses in his article in the *Review* of July 10th) that I have misrepresented the editor of the *Sabbath Recorder*, the publishing committee, and the Seventh-day Baptists generally, therefore sent an article to undeceive the readers of the *Review*, which I am greatly obliged to you for publishing. He says that it is not his purpose to debate the subject or answer my questions; for he does not think some of them were asked in Christian candor; as some seem to be asked in such a way as to try to cast contempt on the cause or people I wished to refute, or win over. I have no pleadings to make to Bro. West, as to my Christian candor. If I have failed to ask my questions in candor, I ask Bro. W. to forgive my unworthiness, and to answer my questions in that same spirit that he feels I have failed to manifest in asking them. I did not intend to "cast contempt on the cause, or the persons I wished to refute or win over," as he seemed to imagine; for I am well aware that such treatment would have a tendency rather to scatter or separate than to win over. And I can but think, had my brethren treated those adopting similar views with myself with Christian love and affection instead of with contempt, and hard names, many would have remained with us to this day; and instead of our churches being on the decrease, in many instances they might have been on the increase. But some of our ministering brethren have not failed to continue the cry of "atheist, infidel, Phariseism," &c., until many worthy members have gone out from among us, really feeling that our churches were a part of Babylon, &c.,

Bro. W. says that I, as well as every one familiar with the *Recorder* for years past, knows that the subject of my letter has been presented almost or quite without control, by myself and others, until it had become stale and tiresome to most of the patrons. &c.

Well I think I do know that this subject has been considerably discussed through the columns of the *Recorder*. But I ask, Has it been the red or blue chicken that has enjoyed this privilege? Who commenced the discussion? Was it not Elders T. B. Brown, and V. Hull? Was any one permitted to reply to them through the columns of the *Recorder*? I think not. I remember that an article was written by one of my neighbors as a reply to Bro. Brown, and sent to the *Recorder* Office for publication; and what was the result? I think it was sent by the editor to Bro. Brown, and that was the end of it; and that was about the way all articles presented by the blue chickens were handled for a long time if I mistake not.

Brother W. says that he is not opposed to free discussion when properly conducted. Well that seems rather liberal; but who is to be the judge? If he is willing to allow others the same chance with himself, then he is fair and honorable. If not, he is the reverse. I infer from the past, that one side wishes to be sole umpire on the question of proper discussion. I am frank to say that I do not like this kind of democracy. It is too much like the fable of the boys and the frogs: it may be fun for them, but death to us.

Bro. W. says he dislikes to hear or read the same thing over and over by the same or other persons. That is natural when the things said conflict with a person's former education. This however, does not lessen the obligation upon us

to hand out "line upon line, precept upon precept." "If men won't hear, let them forbear." I am reminded by this of the following anecdote: I once heard of a minister that went into a certain neighborhood and commenced a series of meetings. He took for his first text the following: "Why do ye also transgress the commandments of God by your traditions? Repent and turn to God." He had preached three sermons from this text, when one of the good brethren came to him with a complaint that the people were getting tired of that sermon; and for his part, he did not like to hear one thing over and over quite so much. "Can't you change the subject?" "Yes," said the preacher, "just as soon as you change your wicked customs and habits, and turn to God and his truth, then I am ready to change for a new subject, and not until then."

Bro. W. seems to take exceptions to what I said about coming under priest rule, &c., and thinks what I said "would lead those not acquainted with the Seventh-day Baptists, to suppose they were like the Roman Catholics, under priest government, &c." This is an application of his own.

Allow me now to explain what I did mean by priest-rule in my former article, and leave the readers to draw their own inference. I claim to be a Seventh-day Baptist from the fact that I keep the seventh day, and believe it to be the privilege and duty of every believer in Christ to be baptized; and I further believe it the duty of every Christian to take the Bible for the rule of his faith and practice, regardless of what priests or kings may say. But within the last year some of our ministering brethren have taken the liberty to set forth (through the *Recorder*) "what a person must believe, and what a person must not believe in order to be a Seventh-day Baptist." This looked to me a little like priest-rule, providing the people consent to be thus restricted and ruled. Further, when our ministers say they will not go to hear the subject above referred to, or the subject of the second coming of Christ, discussed, or lectured upon, and will do all in their power to prevent their members and congregation from doing the same, it looks a little in my judgment, like an attempt at priest rule. This has been done to my certain knowledge.

In conclusion, If any of the readers of the *Review* conceive that I have misrepresented any one, I will receive proper reproof in all kindness.

Yours for the truth. E. LANPHEAR.
Nile, N. Y.

DEATH-BED REPENTANCE.

I HAVE come to the conclusion that it is best to be decided, as far as the denunciation of this subject is concerned.

I cannot believe that it is a frequent occurrence that one is truly converted at the close of life, for the following reasons:—

1. It is contrary to all the plans of God's providence in life. The design of God is to try men for eternity in this life, and that they may mature a character for eternity. Now if a man who has been tried, and has matured a wrong character, by a death-bed repentance can slip off his character so very easily and enter heaven, it is clear that it contravenes the law of God's usual providence. Now God does not often break his own laws; and hence it is clear that men cannot often thus repent, for they are beyond it when about to go to that world for which their character is already decided.

The Bible tells us of thousands of conversions, and only one or two who were saved when about to die. And these (that one or two) were not those who had often heard the gospel, but those, who, when about to die, heard and embraced it at once. So I cannot conclude that the repentance of those who have often heard the gospel is worth a straw; while I may hope that he who never heard a word about repentance and faith in Christ, until on his death bed, may repent. Now the latter case I may never meet, so it is not probable I shall ever witness, or ever have seen a genuine death-bed repentance.

2. Most of the supposed cases of death-bed repentance will not bear scrutiny, for they are not built on Christ. I have seen what is called sorrow, and forsaking of sin, and resignation; but in all these cases it was the forced admission and the compelled quietude which deceived. So of all reference to Christ, it was apparently because they could not deny his name and be saved, and not the leaping of a pious heart to one loved in and of himself. So that from this time forth I must deem them all false; while I deny not the power and truth of a few, very few cases indeed, on the whole globe since the Christian Era.

I might add the influence of pain and derangement, lassitude and medicine, want of reflection, and all the other concomitants, as well as the fact that the Bible has no promise, except by implication, to the eleventh hour of sickness, did I need further confirmation.—*The Old parsonage.*

RULES OF HOLY LIVING.

1. Let your words be few and serious.
2. Let your temper be mild, and all your actions kind.
3. Let your deportment exhibit cheerfulness, modesty, and devotion.
4. Begin every day with prayer; spend it watchfully and dutifully, and end it with praise to God.

OBJECT IN SEEKING HOLINESS.—That all my propensities that stand opposed to the will of God may be destroyed; that I may be set free from the law of sin and death; that I may be prepared cordially and cheerfully to bear my crosses, and perform my duties, and be fitted to give up my final account with joy.

The cheerful coincidence of the will with that of God is satisfactory and valuable evidence of a heart purified by grace.

JOYS OF THE HOLY GHOST.—Never expect much of the joy of the Holy Ghost if your heart and mind be occupied in the enjoyment of sense. The joy of the Spirit is a delicate, sacred deposit and must be kept in a pure casket. An unholy breath will dim its lustre and fade its freshness.

The joys of sense, even the most lawful of them, are agitating, tumultuous and unsatisfactory. The joy of the Spirit is calming, modest, strengthening, elevating and satisfying.

The joys of sense, at the best, enervate, lower and impoverish the soul. The joys of the Spirit ennoble and enrich it.—*Cecil.*

HOW TO BEAR LITTLE TROUBLES.

THERE is a kind of narrowness into which, in our every day experience, we are apt to fall, and against which we should most carefully guard.—When a man who is in perfect health has a wound inflicted upon him,—a wound in his foot, a cut in his finger, a pain in his hand—he is almost always sure to feel, even though it be only a small part that is suffering, and the suffering itself be unworthy of the name, that the perfect soundness of all the rest of the body counts as nothing; and a little annoyance is magnified into a universal pain. Only a single point may be hurt, and yet he feels himself clothed with uneasiness, or with a garment of torture. So God may send ten thousand mercies upon us, but if there happen to be only one discomfort among them, one little worry or fret, or bicker, all the mercies and all the comforts are forgotten, and count as nothing! One little trouble is enough to set them all aside! There may be an innumerable train of mercies which, if they are stopped one by one, and questioned, would seem like angels bearing God's gifts in their hands! But we forget them all in the remembrance of the most trivial inconvenience! A man may go about all the day long—discontented, fretting, out of humor—who at evening on asking himself the question, "What has ailed me to day?" may be filled with shame on being unable to tell. The annoyance is so small and slight that he cannot recognize it; yet its power over him is almost incredible. He is equally ashamed with the cause and the result.

We may fall into such a state merely through indifference, and remain there simply because we have fallen into it, and make no effort to get out. When a man starts wrong early in the morning, unless he is careful to set himself right before he has gone far, he will hardly be able to straighten out his crookedness until noon or afternoon—if happily then; for a man is like a large ship—he cannot turn around in a small space, and must make his sweep in a large curve. If we wake up with a heavenly mind we are apt to carry it with us throughout the day; but if we wake up with a fretful, peevish, discontented disposition, we are apt to carry that all day, and all the next day too. I have comforted myself, and risen out of this state of mind, by saying to myself, "Well you are in trouble; something has come upon you which is painful; but will you let it clasp its arms around you and shut you in its embrace from the sight and touch of all the many other things that are accounted joys? Will you suffer yourself to be saddled and ridden by it? It is well to remember that there is a way of overcoming present troubles by a remembrance of present mercies. The Apostle Paul knew this, and so exhorted us to "look unto Jesus, who for the joy that was set before him, endured the cross, despising the shame." All that Christ had to bear, he bore patiently,—he carried his sorrow above with him as a very little thing. Why? Because of the "joy that was set before him." O let us apply the exhortation faithfully to ourselves; and when we are worried and tempted to give way to vexation, let us seek a sweet relief in the thought of the blessedness that is set before us to be an inheritance forever.—*H. W. Beecher.*

SURGEON ON HELL.

AND what say the wicked? "We do not care for metaphorical fire." But they are real, sir—yes, as real as yourself. There is a real fire in hell, as truly as you have now a real body—a fire exactly like that which we have on earth in everything except this, it will not consume, though it will torture you. You have seen the asbestos lying in the fire red hot, but when you take it out it is unconsumed. So your body will be prepared by God in such a way that it will burn forever without being consumed; it will lie, not as you consider, in metaphorical fire, but in actual flame. Did our Saviour mean fictions when he said he would cast body and soul into hell? What should there be a pit for if there were not bodies? Why fire, why chains, if there were to be no bodies? Can fire touch the soul? Can pits shut in spirits? Can chains fetter souls? No; pits, and fire, and chains are for bodies, and bodies shall be there. Thou wilt sleep in the dust a little while. When thou diest, thy soul will be tormented alone—that will be hell for it—but at the day of judgment thy body will join thy soul and then thou wilt have twin hells; body and soul shall be together, brimful of pain, thy soul sweating in its inmost pore drops of blood, and thy body from head to foot, suffused with agony; conscience, judgment, memory, all torture; but more, thy head tormented with racking pains, thine eyes starting from their sockets with sights of blood and woe, thine ears tormented with

"Sullen moans, and hollow groans,
And shrieks of tortured ghosts."

Thine heart beating high with fever, thy pulse rattling at an enormous rate in agony, thy limbs cracking like the martyrs in the fire, and yet unburnt; thyself put in a vessel of hot oil, pained, yet coming out undestroyed; all thy veins becoming a road for the hot feet of pain to travel on; every nerve a string on which the Devil shall ever play his diabolical tune of hell's unutterable torment; thy soul forever and ever aching, and thy body palpitating in union with thy soul.

Fictions, sir? Again I say, they are no fictions, and as God liveth, but solid, stern truth. If God be true, what I have said is the truth, and you will find it one day to be so. * * * *

But hear me while I again affirm God's truth.

I tell thee sinner, that those eyes that now look on lust, shall look on miseries that shall vex and torment thee. Those ears which now thou lendest to hear the song of blasphemy, shall hear moans and groans and horrid sounds such as only the damned know. That very throat down which thou dost drink shall be filled with fire. Those very lips and arms of thine shall be tortured all at once. Why, if thou hast a headache thou wilt run to thy physician; but what wilt thou do when thy head, and heart and hands, and feet ache all at once? If thou hast but a pain in thy veins, thou wilt search out medicine to heal thee; but what wilt thou do when gout, and rheum, and vertigo, and all else that is vile attack thy body at once? How wilt thou bear thyself when thou shalt be loathsome with every kind of disease, leprosy, palsied, black, rotten, thy bones aching, thy marrow quivering, every limb thou hast filled with pain; thy body a temple of demons, and a channel of miseries? And will you march blindly on? * * *

You listen to me now unmoved; it will be harder work when death gets hold of you, and you lie roasting in the fire.

REMARKS. Even heathens repudiate such doctrine as the foregoing. Bad as they are in other respects, they have not so far done violence to the light of nature as to incorporate into their religious belief the idea of eternal torture for the wicked. The Siamese tell us we may keep to ourselves our American God who torments men forever; for their god is so far superior that he torments men only a thousand years. The doctrine of never-ending misery is thus left to find its adherents among Catholics and Protestants. Catholics teach and defend it, as Luther said, "to make the Pope's pot boil;" and their deluded victims believe it, because in their ignorance and superstition they know no better. But Protestants, enlightened and educated Protestants, with whom the Bible has become as household words—what shall we say of them? Here would we charitably suspend sentence till we invite them once more to compare carefully and thoroughly this doctrine with that sacred word, to see if they can find it taught therein. When they will do this, we trust to be relieved from the necessity of passing upon them any decision prejudicial to their honesty, or to their professed willingness to take "the Bible, and the Bible alone, as their rule of faith and practice."—*Ed.*

TIME AND ETERNITY.—We step on the earth; we look abroad over it, and it seems immense—so does the sea. What ages had men lived, and knew but a portion? They circumnavigate it now with a speed under which its vast bulk shrinks. But let the astronomer lift up his glass, and he learns to believe in a total mass of matter, compared with which this globe itself becomes an imponderable grain of dust. And so to each of us walking along the road of life, a year, a day, an hour, shall seem long. As we grow older, the time shortens; but when we lift up our eyes to look beyond this earth, our seventy years, and the few thousands of years which have rolled over the human race, vanish into a point; for then we are measuring time against eternity.

GOETHE says: No one ought to enjoy what is too good for him, but he should make himself worthy of it by rising up to it.

He asks, How am I to know myself? Not by contemplation, but by action. Only do your duty and you will know your value.

"NOTHING MINE BUT GOD."—In recently looking through the memoir of Mrs. Savage, the sister of Matthew Henry, the commentator, we notice this entry in her diary: "Resolved to call nothing mine but God." This reminded us of the Saviour's requirement: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple;" and also of the Apostle's representation of the Christian possessions: "All things are yours." Truly, if this be so, "he that loseth his life shall find it."

The Review and Herald.

"Sanctify them through thy truth; thy word is truth."
BATTLE CREEK, MICH. THIRD-DAY, AUGUST 14, 1900.

SUNDAY THE TRUE SEVENTH DAY.

NECESSITY, according to the well known adage, is the mother of invention. Whether this cause has operated in relation to the Sabbath question or not, it is true that something has given a wonderful impetus to the inventive faculties of the defenders of the first day of the week. The theory which seems at the present time to be gaining most rapidly in public favor is that the first day of the week, is the true seventh day from creation. On this account perhaps it needs occasional notice. The accompanying letter in which this theory is endorsed with more boldness we think than its reasonableness will warrant, was called forth by the following circumstances: a sister in New York sent to a friend of hers the book Sabbath Tracts one to four: that friend put it into the hands of a person she considered competent to answer it. He penned the following, which has been sent for our consideration:

"Those who hold to the seventh day as being the true Sabbath are mistaken. They think that the day we call the seventh day of the week is the seventh day according (or reckoning) from the creation of the world; but in this they are mistaken. The first day of the week is the seventh according to the history that the Bible gives us of time from the creation. To make this evident and plain to every inquiring mind, they must read Mr. Kennady's Scripture Astronomy, in which he has calculated the changes of the moon from the time he wrote, back to the fourth day of creation; on which day the sun, moon and stars were made, and he found that it was full moon precisely at 6 o'clock P. M., on the fourth day of creation. Now the seventh from the creation was the Sabbath. 'And God blessed the seventh day, and sanctified it, because that in it he had rested (or ceased) from all his work which God created and made.' And every seventh day from that time to this was the proper day to be observed as a Sabbath, unless it should please God to alter it; and this, it appears, he did when he brought the children of Israel out of Egypt.

"To demonstrate this we must read and understand the 12th and 16th chapters of Exodus. In the 12th chapter it is written, 'And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months. It shall be the first month of the year to you.' Now this is a new era of time. Before this the children of Israel calculated time by the sun's equinox in September, once a year, and half yearly, as the sun crossed the line in March. But now the year is divided into months to be governed by the moon, which would make twelve months and a half for a year. The twelfth month was called Adar, and ve-Adar, as once in two years there were thirteen months, and the thirteenth they called ve-Adar. We are to suppose that the children of Israel were to calculate the seventh day of this first month, the day to be observed as a Sabbath unto the Lord, and the moon to contain twenty-eight days, and as the moon changed every twenty-eight days, and a few hours; in the 16th chapter we are informed that on the second month the Lord gave the children of Israel manna, when they were in the wilderness of Sin, between Elim and Sinai. We have good reason to believe that the first Sabbath after the manna was given, was the sixth day of the week, reckoning from the first day of creation; and the seventh day of the week, reckoning from the first day of the first month mentioned in the twelfth chapter. But it seems some did not believe in the change of the day. But I say we have good reason to believe that the day was then changed by the command of the Lord, for Israel to reckon time from the first day of the first month. Mr. Kennady, in calculating the changes of the moon, demonstrates the truth of the Scripture account of time, from the creation down to the closing of the history by the apostles. But in his calculations he had to allow the ten hours that the sun went back in the days of Hezekiah, and twelve hours that it stood still in the days of Joshua, in order to have a full moon on the fourteenth day of the first month. By this he proves those two

cases to be miracles; and thus calculating the changes of the moon from the first day of the first month to the fourth day of creation, he proves it to be a full moon on the fourth day of creation precisely at 6 o'clock, and he thereby obtains also the exact number of days from creation to the first day of the first month, and by dividing by seven he thereby proves that the Sabbath after this new era of time was on the sixth day, reckoning from the commencement of time; therefore there was a change of the day for Israel to observe as their Sabbath unto the Lord.

"It seems also that the Jews were required to observe the Sabbath in remembrance of their deliverance from bondage. This Moses intimates in his commenting on the commandments in Deut. v, 15. By this it appears plain that the sixth day (Sabbath) was designed to remind the Israelites of their deliverance from bondage. Such is the reason Moses assigns by saying, 'Therefore the Lord thy God commanded thee to keep the Sabbath day.' But if a man will not believe that the day was changed from the seventh to the sixth day of the week, let him obtain the exact number of days from the creation to the present time, and divide by seven, and then he will know as I know, that the day that our Lord arose from the dead was the seventh day, reckoning from creation, but it was the first day of the week, reckoning from the first day of the first month. But it is difficult to ascertain the exact number of days, unless you calculate the changes of the moon, and allow the sun to rise ten or eleven hours earlier in Egypt than it does here. If a man will not believe what he has mathematical demonstration for, he must be a volunteer in unbelief, or like Thomas. It is true, men believe just what they choose to believe, though some have said that they could not believe what they would. But this is altogether a mistake. Men believe just what they choose to believe. And to believe a lie has just the same effect in producing joy or grief, as believing the truth does. When Jacob's sons came to him and said that they had not seen their brother Joseph, they lied; and when they produced his coat, torn and bloody, they said that they found it in the wilderness, but they lied again. Yet Jacob believed it, and his faith was the cause of all his grief and mourning for the loss of his son Joseph.

"I am as ever your brother in Christ,

"B. HIBBARD.

"P. S. The light was made four days before the sun crossed the line in September. The sun was made on the line, and the moon was a full moon precisely at 6 o'clock P. M., the fourth day. But the change of time in Exodus twelve begins with the new moon in March, and on the fourteenth day, which was a full moon they killed the passover, and the changes of the moon governed their feast days. But we are not required to observe those feast days as the Jews were. B. H."

We had supposed before receiving the above document that the question of the chronology of this world was still involved in some doubt and uncertainty; but lo Mr. Kennady has settled the whole matter, and tells us to a day how old the world is! In what enlightened age of the world this gentleman flourished we are not informed; it is to be supposed however that no period less brilliant than the present would be likely to be honored with such a personage. What a pity that he had not lived before to save the controversies that have attended this perplexing question; and render unnecessary the long labors of such eminent men as Hayes, Jackson, Mede, Hales &c., who have endeavored to throw light on this subject. How much would have been saved! But perhaps we ought, instead of looking with vain regret at the past, to congratulate ourselves that we, more fortunate than our predecessors, can at last know to a day just how old the world is, dating from six o'clock P. M. precisely! But a difficulty still meets us; for we fear that although the light has come, there are many who have not seen or heard of it, and who, despite the light which God has seen fit to vouchsafe in the gifts of reason and revelation, will live and die ignorant of the true seventh day, because they have never been fortunate enough to meet with Kennady's Scripture Astronomy!

But, seriously, we discover what seems to us like something of a discrepancy in the first part of our friend's remarks. He says, "The first day of the week is the seventh according to the history that the

Bible gives us of time from the creation." If then this is so evident from the history the Bible furnishes, where is the pressing need of Mr. Kennady's Astronomy in order to an understanding of this question, as is asserted in the very next sentence?

Again he says, speaking of the time when Israel came out of Egypt, "Before this the children of Israel calculated time by the sun's equinox in September, once a year, and half yearly as the sun crossed the line in March; but now the year is divided into months," &c. It will do for a person to make such an assertion as this, who has never read the viith and viiith chapters of Genesis; and it will do for him to suppose everybody simple enough to take it on his authority, provided he is the victim of an intolerable conceit.

We are further told that in reckoning back to creation, allowance must be made for the 12 hours that the sun stood still in the days of Joshua. The record of that event reads that the sun "hasted not to go down about a whole day;" and if we mistake not, the Bible means by the expression "a whole day," a period of 24 hours instead of 12.

It is, however, fortunate for Bible believers that all great Bible questions can be settled by the Bible alone. This is especially true of the Sabbath question; and not only so, but no other testimony is admissible on the subject. It is in vain that men appeal to the popular sciences to figure out our duty to God.

"It appears," says the writer, that the Sabbath was changed when the children of Israel came out of Egypt. We should like to know where this appears. It certainly does appear from his article; it does not appear from the Bible; and we shall be excused from believing in any such appearance until we see it. The record of all the change that was made at the exode, is found in Ex. xii, 2, and reads as follows: "This month shall be unto you the beginning of months; it shall be the first month of the year to you." Here, it is claimed, is recorded a change of the Sabbath; but is there anything said about the Sabbath? Not one word. Is there anything said about a change in numbering the days of the week? Not a word. Would the changing of the number of the months, and calling a certain month the first month of the year, affect the week? Not a particle. Yet, says the writer, "we have good reason" to believe that the day was then changed by the command of the Lord. If there are any reasons for this belief, we should be happy to see them. They are not presented. And again the reader will excuse us for not acknowledging any such reasons till they are brought forward.

The theory under consideration labors under a double absurdity. That theory is inconsistent enough which claims a change of the Sabbath from the seventh to the first day of the week at the resurrection of Christ; but this is doubly so which argues a change of the Sabbath one day back from the seventh to the sixth day of the week, at the exode, and a day forward again at the resurrection of Christ. And to harmonize this theory with existing facts, it has to be assumed that the Jewish and patriarchal or creation weeks were out of joint with each other by one day, so that the seventh day of the Jewish week, was the sixth day of creation week; and hence we, although we have succeeded in emancipating ourselves from the "old Jewish Sabbath," and getting back upon the original creation Sabbath, are still taking along with us the old Jewish week, since our first day corresponds with the original seventh. Thus this theory is out of joint at every step, and crooked through every barley-corn of its length and breadth.

To further show the absurdity of the idea of a change of the Sabbath to the sixth day of the week at the exode, we wish to ask the reader one question; namely, Were not the Jews required to keep the *very day of the week on which God rested*? Read the fourth commandment, and return an answer as in the presence of Him who can read the hearts and consciences of all men. Unless you are under the unfortunate pressure of maintaining a wrong theory, you will reply that they were. The fourth commandment, so far as its authority can be appealed to in favor of a sabbatism of any kind, fixes the day of observance to the very day of the week on which God rested. A change of time in any respect, or in any age, is, from the very nature of

the case, an impossibility—an absurdity, which we would fain see intelligent men free themselves from the folly of endeavoring to propagate.

TENT MEETINGS IN N. Y.

We have closed our meetings at Pompey Hill, Onondaga Co., N. Y. It would be interesting to give all our experience in this place, but we can only give a little concerning the results of the meetings. Not less than eight have come out decidedly to keep the Sabbath, and many more have acknowledged the truth, and we hope they will obey it. The ministers of the place have commenced preaching against us, but their testimony does not agree. The Disciple takes the position that if the law—the ten commandments—is in force, the seventh day is the Sabbath; the Methodist teaches that this law is still binding. Put their testimonies together, and they prove our position.

Last evening at the close of our meetings, a deacon of the Disciple church, after hearing both sides of the question, arose and declared his determination to obey the truth. He invited others to go with him, but said if they would not, he would go alone.

We regret to leave while the interest is increasing, but it seems duty to go. We have been here four Sabbaths.

The work at Kirkville is still onward. Bro. Sperry spent last Sabbath there. Over thirty have embraced the truth there, and there is a great interest still.

Cannot Bro. Wheeler come soon to this field of labor? Labor here is very much needed at this time. There is a prospect of many more at this place coming out on the truth.

R. F. COTTRELL.
C. W. SPERRY.
J. N. ANDREWS.

Pompey, Aug. 6, 1860.

REPORT OF MEETINGS IN VERNON, IOWA.

This meeting was one of interest from first to last. Our congregations were larger than were ever collected in Vernon on any previous occasion.

The nights were short, the weather excessively warm, the farmers busily engaged in their harvest fields, and the people entering upon a great political excitement; yet the interest was good. Political questions were no longer the absorbing theme of the day. The whole talk at the stores, mills and shops was upon the subject of religion, and especially the subjects under investigation at the tent.

I know of no one who heard our lectures through who did not become convinced that our positions were true.

Two Methodist ministers came to the tent, and endeavored to convince the people that our positions were false; but they went off fully satisfied that their cause would have been left in a decidedly better condition if they had remained silent.

One of them preached on the Sabbath. His sermon was a mixture of Methodism, Campbellism, Roman Catholicism and infidelity. His first position was that Moses was mistaken: God did not make the world in six days, but in six great indefinite periods. His second was that there was no Sabbath until after the exodus of the children of Israel from the land of Egypt. Third, when the Sabbath was given, it was a seventh part of time, and no particular day; one portion of time is no more holy than another; any seventh part of time is the Sabbath. Fourth, the Sabbath was changed. But changed from what? and to what? Of course changed from one seventh part of time and no day in particular, to one seventh part of time and no day in particular.

I briefly reviewed his sermon, during which thirteen others, mostly Methodists, decided to keep the Sabbath.

Many at that meeting decided to try to keep the commandments, forty-eight of whom came into a church organization. Thirty-five in all were baptized. May the Lord help the church in Vernon to be a shining light. We would have been glad to stay another week, but under the circumstances we could not.

Bro. Inglefield was with us at that meeting, and labored in word. I am more than ever convinced that the Lord has a work for him to do. May the way be opened for him to launch out. We need more laborers in the harvest.

Bro. Canrey goes with us as tent-manager. This takes all the care of the tent off from me, which is a great relief.

M. HULL.

PROGRESS OF THE CAUSE IN MIN.

BRO. SMITH: I am happy to inform the readers of the *Review* that the cause of truth is onward in Minnesota. According to appointment our tent was pitched in High Forest, Olmstead Co. The people came in from the country and were much interested. There not being so much interest in the village as back a few miles where the country was thickly settled, and our tent wall being gone, which made it bad for evening meetings, we thought proper to take down our tent and go where the greatest interest seemed to be. We commenced meetings in the country. The interest has been good from the first. Our Methodist friends seemed to be much alarmed about their church. Elder Norton was called upon to preach a sermon on the subject of the Sabbath. He did so, and was reviewed the same day. The result was blessed. This seemed to be the turning point with the people. Eighteen have decided to keep the commandments, among whom is Eld. Lashier, an M. E. preacher, a young man of influence and piety. We expect he will have good success in preaching the third angel's message. He has sacrificed much for the truth, and it is our prayer that he may be an instrument in the hands of the Lord in turning many to righteousness. Many others are interested, and some are on the point of deciding. We are sorry to leave this place so soon; but Bro. Lashier is fully with us, and will lead the honest ones to the fountain of truth.

I hear that the interest of our first tent meeting is still doing its work. A number have decided to obey the truth since we left. Our tent will be pitched next in Mantorville, Dodge Co., the first Sabbath in August.

We have received pay from the boat for our tent wall, and have got a new one, so all right again. Bro. J. Bostwick has been with us for a few days, and rendered us assistance in preaching the word.

At a business meeting of our brethren in High Forest, June 1, 1860, it was decided that the following brethren act as agents in raising funds to defray the expenses of tent meetings in Minnesota this summer:

Bro. Wm. Merry, St. Charles, Winona Co.

" M. W. Porter, Mantorville, Dodge Co.

" Sylvester Hill, High Forest, Olmstead Co.

Bro. Washington Morse of Deerfield, Steele Co., was appointed general treasurer to whom funds may be sent.

In behalf of the church.

WM. S. INGRAHAM.

MEETINGS IN PA., AND N. Y.

BRO. SMITH: I can report progress in the cause of present truth in this part of the country. We commenced laboring in Farmington, Tioga Co., Pa., last January. The truth had never been preached in that place, but a few living there had heard Brn. Ingraham and Loughborough at Westfield, and had commenced to keep the Sabbath; but a no-law, blind guide, came that way and led them into the ditch. They had given up the Sabbath, yet they were not satisfied, and when the truth came to them again they took hold of it in good earnest. We met with much opposition, but we cannot say it was strong. Two Christian ministers attended our lectures and acknowledged them to be truth, and once voted in favor of the seventh-day Sabbath, but when they looked at their great possessions, such as the honors of men, riches of the world, donations, &c., they turned away sorrowful, and have become great enemies to the truth. One of them offered to discuss the subject of the law. I accepted the offer. Our meeting was attended by four or five hundred people, and some interest was manifested. The no-law ground was taken, but I trust the truth triumphed with those that were honest. Seven or eight have left the Christian church and are strong in present truth. A goodly number in that place are ready to come into gospel order.

MEETING IN ULYSSES,

On the first Sabbath in July, was attended by about 100 Sabbath-keepers. The Lord was with us by his

Holy Spirit, and we found it true that they that wait on the Lord shall renew their strength. Eight were buried with Christ by baptism, and we trust arose to a newness of life. The evening after the Sabbath we had such a meeting as the primitive Christians had at Troas, in some respects at least; it continued until nearly the break of day, and the brethren departed on their journeys.

MEETING IN WILLING, ALLEGANY CO., N. Y.,

Was held last Sabbath to set the church in order in that place. We listened to an excellent discourse from Bro. B. F. Robbins, after which three were baptized. In the afternoon the church, of about twenty members, was set in order. Two deacons were chosen and their ordination sanctioned by the Holy Spirit. Eld. B. F. Robbins was recognized and approved by the church; and I hope they will remember that they have something more to do than to merely say, Go; be thou warmed and fed, without providing those things which are needful for the body.

May the Lord bless every effort to carry forth present truth. I can truly say to this people as Ruth said to her mother-in-law, "Entreat me not to leave thee, nor to return from following after thee: thy people shall be my people, and thy God my God."

Yours in love,

N. FULLER.

Ulysses, July 30, 1860.

MEETINGS IN IONIA CO., MICH.

BRO. SMITH: I commenced a course of lectures July 27, in the town of Orange, eight miles south east of Ionia. The prospect in this place is quite favorable. The minds of the people seem to be prepared to hear the truth. I gave four lectures, and on the account of sickness thought best to close for a few weeks. At the close of our last lecture Judge Ramsdale remarked that for the last six years he had attended meetings but three times, as the teachings he had previously heard were so inconsistent and contradictory that it had driven him to Universalism, though at present he was rather neutral. He also expressed his entire satisfaction with our views as far as he had heard, and he thought they were immovable. We then took an expression, and the entire congregation arose to express their satisfaction with what they had heard, and also extended an invitation to me to come again. I shall return as soon as the sickness subsides, if providence permits.

Last Sabbath I was with the church in Ionia. Spoke from the words, Blessed is the man that endureth temptation, for when he is tried he shall receive a crown of life which the Lord hath promised to them that love him. James i, 12. The Lord was with us to bless, for which we praise his holy name. The brethren in Ionia are striving to rise. May the Lord help them to endure that they may receive the crown of life.

J. L. EDGAR.

Ionia, Aug. 1, 1860.

LABORS IN IOWA.

BRO. CORNELL and myself arrived in Marion on the 26th inst., and began our meeting on the evening of the 27th, and closed on Sunday night. The attendance and interest were good. The brethren were much strengthened and refreshed. Indeed, we all feasted joyfully upon the good Spirit with which the Lord blesses the lovers of present truth. The brethren of Lisbon were present on Sunday, and enjoyed the meeting well. I made many acquaintances here with dear brethren whom I shall long remember. The truth is on the onward march here. The church is growing in grace, and in the knowledge of the truth. Fourteen showed their faith in Christ and their death to sin, by being buried in baptism, and arising to walk in newness of life. May the Lord bless them and enable them to prove faithful to the day of his coming. I am glad to see the life that is manifested by the brethren here. They are determined to do their part in this great work. They are about adopting the plan of systematic benevolence, and purpose building a meeting house as soon as they can.

This is a very important point, and it is to be hoped that the brethren will continue to persevere in this great work. Great is the interest in this part of the State. Many honest souls are now waiting to hear

the truth, that they may believe and rejoice in it. Truly the Lord's servants have great reasons to rejoice, and the messengers to go on preaching the word. Great is the harvest, but the laborers are few. May the Lord help us, and save us all.

B. F. SNOOK.

OUR HOME IS NOT HERE.

THIS world with all its glittering show,
Its pleasures gay, and scenes of woe,
Is not the home for me;
A pilgrim here I only stay,
Striving to walk in wisdom's way,
Until the Lord we see.

The path that worldlings love so well,
Though fair it looks it leads to hell,
And ends in bitter woe;
With pilgrims here I fain would shun
All wicked ways, and try to learn
The way in which to go.

The meek and humble Christian band,
Who walk together hand in hand,
As through this world they roam;
With them I'll say, we're strangers here,
And followers of the Saviour dear,
Seeking a heavenly home.

A. P. PATTEN.

Clay, N. Y.

A WORD TO THE AFFLICTED.

DEAR BRETHREN AND SISTERS: Though our afflictions may greatly vary in degree and in number, yet from tracing the history of God's people from the righteous Abel to the present, we find the truthfulness of the words of inspiration verified, "I have chosen thee in the furnace of affliction."

"The heart knoweth his own bitterness." Some have had their afflictions in one way and some in another; but all have more or less felt the keen edge of afflictive dispensations and scenes of sorrow; and we cannot expect that they are to diminish and dwindle away in these last days, these days of peril and severe conflict with the powers of darkness. No, "our graces must all be tried."

"Many shall be purified, made white and tried." This cleansing and purifying process is now going on, and it will be fully accomplished before the hour of deliverance of the people of God shall come. Before they sing the song of victory over the beast, and over his image, and over his mark, and over the number of his name, a mighty struggle must be experienced, and the sharper the conflict, the sweeter, the more signal the victory.

But all praise, and honor, and glory to our God, victory will turn on the side of his children. "And they sung the song of Moses the servant of God, and the song of the Lamb," &c. Rev. xv, 3.

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Ps. xxxiv, 19. How consoling is this promise to the wounded and afflicted breast! Precious words! "The Lord delivereth him out of them all." And again, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Thrice happy the man whose eyes are fixed upon the things "not seen."

With such unspeakably encouraging promises before us, who would not choose "rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season"?

Death has done its afflictive work among us. Our hearts have been rent and torn by its ravages, and we mourn for the loved and the dear. Children, parents, and companions lie low in the cold, silent grave. Those that were very near and dear to us have fallen by our side. Those who had long cherished and evinced an undying love for the cause of God, have finished their work, and to-day their sweet, warning voice is hushed in silence. No more shall we hear their warm, spirited exhortations, poured forth from a melting heart and in gushing tears; no more hear their ardent prayers nor again hear them whisper courage to us amidst the pressing discouragements of life.

And can these afflictions be sanctified to my good? O yes, be still, my soul, and know that "all things work together for good to them that love God, to them who are the called according to his purpose."

These dear friends that die in the Lord are those who are pronounced "blessed," for they rest from their labors, and their works do follow them. Rev. xiv, 13. Their rest is sweet and undisturbed by pain or mental care. But they will soon awake. The Life-giver is coming. The glorious resurrection morning is near. Those dear sleepers will come forth again, not with mortal bodies to be racked with pain and sickness, and to fade and waste away again in death. No; for an endless life will be theirs in the everlasting kingdom of the Son of God. O may the reader and writer be prepared to join in the songs of the ransomed of the Lord then.

O for grace to bow to all our afflictions here, and to kiss the rod with which we are afflicted! O for Christian submission to heed the divine injunction—"Be still, and know that I am God!" And with David to say, "It is good for me that I have been afflicted."

"Afflictions may press me, they cannot destroy.
One glimpse of his love turns them all into joy."

A. S. HUTCHINS.

THE SEED SPRINGING UP.

BRO. SMITH: The following is from a letter which I recently received from Mrs. Appleton, a sister in Greenville, Mich.; and as it will give some idea of the fruit of the late tent-meeting in that place with the Mich. tent, and may be a source of encouragement to the remnant, I submit it for insertion in the *Review* if you think best.

S. B. WHITNEY.

"Greenville, July 30, 1860.

"DEAR BRO. WHITNEY: Knowing that you feel a great anxiety to hear how we are prospering in the truth, God's blessed truth, taught us by his dear servants so faithfully while here, and by his precious word while we have been trying diligently to read and understand it, I take the liberty of trying to inform you how we are and how we stand.

"We are all well as usual, thanks be to the Giver of every good and perfect gift, and through grace, rich, boundless and free, are striving to stand steadfast in the faith once delivered to the saints. During the week past our peace has been deep, tranquil and abiding. No doubts, no fears, but trust, child-like trust, that our blessed Father would do all things well. We had, I think, the blessed assurance that in trying to keep God's holy Sabbath we were refreshed and strengthened, and that our faith was greatly confirmed. We assembled according to appointment on Sabbath, not expecting to see but a few; but dear brother, what will you say when I tell you there were thirty-eight, all of whom were true and faithful seekers after truth? Bro. Sabin led the meeting, and the Spirit of the blessed Lord was truly in our midst. Our meeting held four hours, yet we were reluctant to close it even then. We shall continue to hold them every Sabbath, also a prayer-meeting on Wednesday evening.

"Dear brother remember us at that time, and pray for us and the people of Greenville. I think there will be several anxious for baptism by the time Eld. Bates comes here. I think this was the minister Bro. Frisbie was to send. I trust he will come soon. How are you prospering, and how is the truth received in Milford? How are Brn. Lawrence and Frisbie? May our Lord strengthen and support them in this great work, is our daily prayer. We no longer hear their voice, but the word spoken by them is treasured up in many good and honest hearts, to bring forth fruit, I humbly trust, to the honor and glory of the great Master whom they serve, and whose they are. I pray God to prepare their way before them, and greatly bless the truth.

"Our place seems quite desolate since the tent is gone, and oh, how sadly we miss the voice of prayer and praise from the Lord's messengers as uttered there; but we will hope and pray to see the time when we shall be permitted to have a faithful minister to abide with us, to care for the lambs, strengthen the weak, and confirm the wavering. O, for grace, and strength, and wisdom from above, to enable each one of us to

stand steadfast in the truth, and to be always ready for every good word and work, knowing that "in due season we shall reap if we faint not."

"May the Lord be with you and greatly bless you, is the prayer of

"Your true friend,

M. A. APPLETON."

BE PATIENT.

SUPPOSE your brother does try your patience. Perhaps he is right and you are wrong; or both may be somewhat to blame; or he may be altogether to blame; In either of these cases, you had better be patient, and if you are right, he will see by your patience that he has no chance of conquering you, and he will cease to molest you if he is wicked; and if he is true-hearted, he will be led by the good Spirit to repentance.

If you are a little or a good deal to blame, patience will open the way for God to show you your fault, and you will be helped much by being very candid and even severe with yourself; be sure to maintain your integrity if you have any, but do not imagine you have a large amount of that article unless the proof is clear.

The Bible calls all men liars, and Daniel had but little conceit of himself before the angel, and Isaiah calls himself a man of unclean lips, and Paul calls himself the chief of sinners; and if these good men, so pure, so beloved, had so poor an opinion of themselves, perhaps this idea of maintaining your own integrity, and this bolstering yourself up in an idea of your own dignity may, after all, be without as good a foundation as is desirable.

For one, it would be a great pleasure to me if I could suppose you to be as faultless as you imagine yourself to be; but we must deplete upon evidence, and your lack of patience is rather against you; still with patience, and a prayerful, candid spirit, you may attain to a knowledge of yourself, which is the first step in the path to perfection; and should you discover that you had been mistaken in the high estimate you place upon yourself, still with a humble spirit you may hope to finally attain to a much higher standard of character, than that now before your mind.

God leads his children in strange paths—strange to us; and we make strange discoveries; and Christianity is something very different from what we supposed it to be before we experienced it; the secret of the Lord is with them that fear him, and every step in the life of the Christian is new. It often surprises and amazes the godly man to see how God cares for him, and how he leads and teaches him. Only be patient, and wait on the Lord, trust him, and lean not to thine own understanding.

Do not think you must do this and that because your heart says so. Do not run to Bro. this or that for advice on every point (advice is good in need), but get in a habit of going to the Lord, humbly, meekly, in faith. Do not doubt him, but wait patiently, and he will make his promise good. Be patient.

What if you should lose a little, or a good deal of self-conceit? You will gain in real solid attainments at every such period, when you throw off the weights that encumber you. Be patient. Go to the Lord. Out of his mouth cometh wisdom. The secret of the Lord is with them that fear him. Go to him for wisdom, to him for character, to him for understanding, his gifts are liberal, they are permanent. Do not think they will not be yours; for they will be yours forever if you are faithful.

Do this before you try to get the mote out of your brother's eye, and when all the beams are out of your own eyes, you will wonder that you could have been so blind, and will set little by the integrity you so valued before. This new integrity, just from glory, will so outshine the old, yet you will so value it, that you would not dare boast of it, or dare defend it, lest it should be tarnished in the dispute; but so much will you value it, you will keep it safe, by placing it under the protection of Him who conferred it, and is able to defend it for you.

Then how agreeable it will be, when you, instead of maintaining your own cause, can with rapture say, Blessed is the man whose hope the Lord is, that trusteth in the name of the Lord; when instead of pleading your own integrity, you can have a counsellor, Jesus, the Wonderful, the Counsellor. Be patient, lay self aside, have no dignity, but that which is built up in humility,

and godly fear. Be patient, and wait on the Lord, and if you have any righteousness, he will clear it all up, bright as the noon-day sun. Only be anxious to get it. Leave the rest with God. J. CLARKE.

EXTRACT FROM A LETTER FROM IRELAND.

BRO. SMITH: When I embraced the present truth, three years ago last fall, my heart yearned over my relatives and kindred who were far away in my native land. I wrote to them on the all-important subject of salvation, and sent them books. The following extract from a letter from my sister in the flesh, will show the result of my feeble efforts.

J. ANDREWS.

Morrison, Ills.

"Now, dear brother, I have many things to say to you. I am much perplexed in mind about the one great concern of life. I know that to love God and keep his commandments is the whole duty of man. I feel that the keeping of the Sabbath is the test of my obedience. When I look at the requirements of the fourth commandment, I must come to the conclusion that under existing circumstances I find it almost an impossibility to keep them, in the midst of hurry and bustle of worldly business, without one individual to go with me, with the exception of my daughter Sarah, who is also much distressed to witness the prevalent desecration of the Sabbath of the Lord. My husband and the older members of the family are fully convinced that the Sabbath was changed by man without any authority from Scripture, and would give up Sunday observance but for this reason: there are none as yet to take hold with them in this country, and they cannot be persuaded that all the professed people of God here are under condemnation and exposed to wrath, they rather believe that the Father of infinite mercy will in his own good time and way remove this cloud of popish darkness, and raise up some chosen, faithful witnesses to stand for truth in this land. I am rejoiced to say I believe Robert, James and Sarah are seeking to know the Lord with all their hearts, and to be found of him blameless.

"Dear brother and friends in Jesus, pray for us that we all may be brought to a saving knowledge of the truth as it is in Jesus, to walk therein in love, obeying the commandments of God, and walking in all the ordinances of his church blameless. I have been much cast down of late, looking at church ordinances, particularly baptism, and the supper of the Lord. These two injunctions of my divine Master I feel excluded from, as I know not where to look for the first, and cannot partake of the second as it is administered in any of the churches. I can no longer join in church fellowship with those who put light for darkness and darkness for light. I am determined by the aid of divine grace to walk according to the Bible, trusting in the promise of God, that he will give me his Holy Spirit to guide me into all truth. O may I ever be enabled to lean on that almighty arm that holds the world and all things up. The promise is, I will never leave thee, I will never forsake thee. Father, I believe, O save me to the end for thy dear Son's sake. Amen.

"I had the pleasure of seeing our old friend John Groason, yesterday, who preached in our father's house twenty-eight years ago, and has stood ever since unconnected with any religious society, preaching the truths of the gospel, as far, I believe, as they have been revealed to him. I got into conversation with him on the Sabbath question. After he advanced many of the arguments that are generally used to sustain Sunday-keeping (I dare say to try what ground I stood on), he was quite overcome, and told me he had been trembling under this cross for years, still waiting to get over to the land of liberty, fearing to publish the message here, lest he should be discarded from society, or have none to hear him. He felt deeply convinced that he was doing wrong. We united in prayer. He confessed his past unfaithfulness before God, and I firmly believe left our house fully determined to stand forth a witness for the truth. We all accompanied him to Mr. Carson's where he had preached and stayed over night. We were present at family worship. It was a time not to be forgotten, I trust, by me and others present. Never did I witness

such power in prayer while he advanced his views of the second advent of our Lord, the transgression of God's holy law, our obligation to obey all its precepts, and finally his determination in future to obey the commandments of God himself, and teach their observance to all with whom he had intercourse. I feel greatly rejoiced and trust the Lord will greatly bless his labors in this country. I want you all to help him by your earnest prayers.

"I would like to have the reading of the *Review and Herald*. I wish you to send me the works entitled, The Atonement, and Two-horned Beast.

"With much love, believe me your affectionate sister. MARGARET ARMSTRONG.

"B——, Monaghan Co., Ireland.

Bro. A. sends one dollar to have the *REVIEW* sent to Ireland as above, which we have accordingly sent.—Ed.

Extracts from Letters.

Bro. C. L. Rogers writes from Ripon, Wis.: "Permit me, through the columns of your paper, to say to the dear brethren and sisters scattered abroad, that I am still striving to keep the commandments of God and the faith of Jesus. As often as the Sabbath returns, which I hail with delight, while I see others laboring all around me, the command comes to me, Remember the Sabbath-day to keep it holy. Dear brethren and sisters, how I feel the need of the supporting grace of God, to bear me up under the trials and difficult circumstances in which I am placed. I praise the Lord for as much of his love as I feel shed abroad in my heart. I still feel determined to go on and strive to keep all his commandments, and try to do every known duty in the love and fear of God. Brethren, pray for me that I may be enabled to live acceptably in the sight of God, and to set godly examples before the world, and all with whom I have to do, that I may not bring a wound or reproach on the cause of Christ.

"I have not enjoyed the privilege of meeting with any of like precious faith since I left my brethren and sisters at Fish Lake, except an interview I had a short time since with Bro. Hargrave and his family in Ripon, which was a very agreeable, and to me blessed, interview. Brethren, though we are separated in body, yet am I present with you in spirit, and feel to rejoice in the thought that if faithful we shall one day meet in the city of the New Jerusalem, where will be no more separation from friends we love; and what is best of all, Jesus will be there, and will wipe away all tears from all faces, and there shall be no more sorrow nor crying, and

'There we shall see his face,
And never, never sin,
There from the rivers of his grace,
Drink endless pleasures in.'

"Praise God! Blessed Jesus! How precious is the name!

'I love to think on mercies past,
And future good implore,
And all my cares and sorrows cast,
On him whom I adore.'

"I feel that I love God, and am striving to live in obedience to all his requirements. He blesses me from day to day, and I feel to put my trust and confidence in him, and to rely upon his word. We hope at last to meet you all in his glorious kingdom, to enjoy the blessings in store for the faithful, to all eternity."

Sister A. J. Dyer writes from Lyons, Ohio: "I love to hear through the *Review* from those scattered abroad, chosen to be saints. We may never see each other's faces here, but O what a blessed thought, what a glorious hope, that if we are only faithful we shall meet in that heavenly city, and hold unbroken communion with all the pure and holy, by the river of life which issues from the throne of God. There sorrow and sighing shall be done away, and God shall wipe off all tears from all faces; and he that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters.

'O what are all my sufferings here,
If, Lord, thou count me meet,
With all the enraptured host to appear,
And worship at his feet.'

"And we are urged to come and partake of the joys of heaven. How kindly has Jesus entreated us to come to the Father through him. He has said, 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' 'Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.' If it were not for these blessed promises, I should almost despair of ever reaching the celestial city; but he has said, 'My grace is sufficient for thee.' O may I have faith to cling to the blessed promise. What sweet words are those given in Matt. vii, 7, to encourage faith. We come to a parent never thinking but that we shall get our request if it is in their power to grant it. And he says, 'How much more shall our Father which is in heaven give good things to them that ask him. O I want just such implicit faith and confidence; for I have great need of them to keep me in these perilous times, and to purify a sinful heart. May we be more earnest and self-denying. Let us make a covenant with our God by sacrifice."

Bro. J. V. Weeks writes from Civil Bend: "In looking about us we find not only the openly wicked and profane trampling on the fourth commandment, but those who profess to have sweet communion with the Saviour hesitate not to break God's holy law and teach others to do the same. Such associations and connections are not desirable for Sabbath-keepers endeavoring to rear a family in obedience to God's law. All the imposing solemnities of public worship, all the teachings and influences which should cluster around the Sabbath of the Eternal are here associated with the Sabbath of the Pope, having more or less influence on the mind of the young.

Brethren and sisters in the Lord, we earnestly long for the time when some of the messengers of the truth shall come this way and labor in this part of the vineyard that God may be glorified in the formation of churches of believers in the truth of the third angel's message, and firm defenders of the law of God. O, for an overcoming faith, an entire consecration to the work of the Lord. We have often desired and perhaps coveted those gifts which some of you so eminently possess whereby we might successfully teach transgressors of God's law the error of their ways and be instrumental in sustaining the cause of truth. We are resolved to be active in our proper place in this spiritual building, hoping and trusting that God's blessing will attend the truth everywhere, and especially here, that precious souls may be added to the remnant of his people, though scattered, yet one in Christ."

Bro. L. L. Stone writes from Enosburg, Vt.: "It is but a short time since the Sabbath has been kept in this place as a holy day, the day that God has blessed and sanctified.

"We are little 'tis true,
And our numbers are few,"

but we thank God that to the few, if faithful to the commandments of God and faith of Jesus, the Lord will give eternal life; they shall never perish, neither shall any man pluck them out of his hand. John x, 28. Thank God for the present truth. I want to take hold of this work as for eternal life. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

OBITUARY.

FELL asleep in Jesus on the morning of July 28, 1860, after an illness of three days, our youngest daughter, Emma Gertrude, aged 6 years, 5 months, and 5 days. Her disease was inflammation. Her sufferings were intense, but she bore them without a murmur. As we deposited her form in the silent grave, by faith we looked forward to the first resurrection when she shall come forth in the beauty of immortality. Our prayer is that we may so live and so instruct her surviving sister, that we may make a happy family in that world where death cannot despoil, and where parting will be no more.

"Asleep in Jesus! O how sweet
To be for such a slumber meet!
With holy confidence to rest,
In hope of being ever blest."

HERMON L. & CAROLINE L. RICHMOND.
Green Bush, Clinton Co., Mich.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, AUG. 14, 1860.

To Correspondents.

QUERY. If you please will you notice in the *Review* Acts ix, 7: "And the men which journeyed with him stood speechless, hearing a voice but seeing no man;" and Acts xxii, 9: "And they that were with him saw indeed the light and were afraid; but they heard not the voice of him that spake to me." Some infer from these two passages a contradiction which cannot be harmonized.

A. J. D.

ANSWER. The word rendered hear in both the texts above referred to is *ἀκούω*, and the word rendered voice is *φωνή*. The first of these words is defined, "to hear, hearken, listen to; hear, obey; know, understand;" and the definition of the second is, "a sound, a noise, as of thunder, an articulate sound, voice." The first of the texts is a record of the matter by Luke, and the second is a rehearsal by Paul of his experience; and it is not improbable that they had different ideas to convey according to the different significations of the words used. Thus Luke might wish to relate that they heard a sound or noise but saw no man; without contradicting the statements of Paul, who only wished to state that although they might have heard a sound, a noise, they understood not the voice of him that spoke to him. An instance where the word hear has this meaning is found in 1 Cor. xiv, 2: For he that speaketh in an unknown tongue speaketh not unto men but unto God; for no man understandeth him. Here the same word is used that is found in Acts ix, 7, and is rendered understandeth; for while it is true that they would literally hear the voice of him who was speaking with an unknown tongue, it is also true that they would not understand his words. This explanation of the passages in Acts is given by Clarke, Wesley, Wakefield, Macknight, and Whiting.

A. S. H. of Vt. We have always considered Matt. xi, 12 as parallel with Luke xvi, 16. The expression "suffereth violence" might be rendered, to be seized or laid hold on with vehement desire; and the expression "take it by force" is defined in the Lexicon, to claim or seize on with avidity.

The Cause is Onward.

ALMOST every week the brethren are cheered with the intelligence that more churches are being raised up, besides the individuals in all parts of the field continually joining the people of God who keep his Sabbath. This week's paper contains a good share of cheering intelligence.

And this work is not confined to the west of the lakes, as will be seen by reports from Mich., Penn., and New York. Our brethren in other fields, who consecrate all, time, talent, strength, health and life to the cause, and go into the work as western preachers do, bearing a plain, pointed testimony, have success also. With such a consecration, it is the privilege of God's servants to have a corresponding faith, and enjoy corresponding victory in their own souls, and sustaining power.

The work is of God. He lives and reigns. His ministers may believe in him fully. Let all his people praise him for his wonderful work, and pray that his blessing and sustaining power may attend the labors of those who give the message.

We have a plain and pointed testimony. God help us to give it as we find it in the Bible. It is a cutting rebuke to sinners in Zion, a reproving warning to the world. Temper down and smoothe the message, ye who dare. You might as well plaster an oven with butter. Our soul is sick of hearing from half consecrated lips, "O that is too severe—too harsh—a wrong spirit," &c.

We would not here say a word to influence the incautious of little experience to be rash. No, let the Bible correct such also, and guard them against the extreme to which they are exposed. But we feel particularly at this time for those who are going to sleep under the influence that the testimony of the third message must be smoothe, and great efforts must be made lest somebody will be offended.

The truth, when preached as it should be, will offend the majority. God's word for it. The honest will then

decide for the truth, and come out strong. God help our preachers to bear a plain, pure testimony, and all the church to say amen, that the cause may move on gloriously.

J. W.

A Home for Brother M. Hull.

BRO. A. Caldwell says of the place offered by Bro. E. B. Saunders, mentioned in "Good Samaritan No. 4:" "It is well worth four hundred and twenty-five dollars. Bro. L. offers it for two hundred and forty dollars ready cash; so Bro. S. offers to give at least one hundred and eighty-five dollars."

To our proposition that we would be one of twenty-five to raise two hundred and fifty dollars to help Bro. Hull to a home, but few have responded.

We do not ask any church to drain their S. B. treasury. We do not ask small sums of those whose means are limited, but we invite those who would esteem it a pleasure, and are able to do so to send in their tens and twenties, or their pledges, and we will forward the means immediately, that Bro. H. may have a deed of his humble home at once, and be about his Master's business. Matters now stand thus:

Wm. Peabody, (pledged)	\$20.00.
James White,	10.00.
D. R. Palmer, pd.	10.00.
Ira Abbey,	10.00.
Wm. Treadwell, "	10.00.
S. W. Rhodes, "	10.00.

All who wish to take stock in this enterprise must apply immediately.

J. W.

Note from Bro. Loughborough.

DEAR BRO. SMITH: Since reporting the Marquette tent-meeting, Bro. Steward and myself have spent another Sabbath and first-day there. Four more were baptized, making in all twenty-one that have been baptized since the tent meeting commenced. An opposition sermon was preached on first-day, on the immortality question, which we reviewed in the evening. The cause is still onward in Marquette. We are now at Lodi, ready to commence meeting in a day or two.

J. N. LOUGHBOROUGH.

BRO. S. B. Whitney writes from the Michigan tent, Millford, Oakland Co.: "A good interest is being awakened here, so that our tent is nearly filled every evening, when it is pleasant, which is nearly the whole time."

To the Brethren in Ohio.

WE wish to say to the brethren in Ohio that the Ohio tent is in operation at North Royalton, Cuyahoga Co., and that brethren who have pledged support to the tent enterprise can forward their subscriptions to Bro. Oliver Mears, at Bowling Green, Wood Co., Ohio, who will forward it to us, or they can send it to us by directing to Cleveland, in care of John W. Stewart.

G. W. HOLT.

T. J. BUTLER.

Aug. 6, 1860.

Business Department.

Business Notes.

A. Place: Your letter was duly received and books &c. sent June 29. Trust you have received them ere this.

G. W. Perry: We do not have the paper you mention, and would be glad to receive a copy occasionally.

E. S. Luddington: Your subscription commenced at xiv, 20.

A. C. Hudson: Where can we obtain the book you mention?

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.

H. P. Gould 2.00, xviii, 7. H. Keefer 1.00, xvi, 20. C. Smith 0.50, xvii, 13. M. Cloe 0.50, xvi, 12. C. Knapp 0.50, xvii, 10. W. Inglis 0.50, xvii, 10. D. Lyon 0.50, xvii, 10. V. Weed 0.50, xvii, 10. H. Noble 0.50, xvii, 10. L. O. Stowell 1.50, xvi, 1. Mrs. H. Towne 2.00, xvii, 1. R. A. Perry 1.00, xvii, 13. Wm. Treadwell 2.00, xviii, 1. Wm. Ford 2.00, xviii, 1. Wm. Harris 2.00, (2 copies) xviii, 1. D. Hall 1.00, xviii, 1. H. Cole 1.00, xvii, 9. L. Fish 1.00, xvii, 1. D. Baker 3.00, xviii, 1. S. Hodges 0.50, xvii, 13. A. Morrison 0.50, xvii, 13. P. Z. Kinne 0.50, xvii, 13. Thos. Barber 1.00, xvi, 10. E. S. Luddington 1.07, xvii, 1. Wm. James 1.50, xvii, 1. A. A. Marks 0.50, xvii, 1. A. A. Marks (for L. Marks) 0.50, xvii, 1. A. Shepherd 1.00, xv, 1. B. & C. Musser 1.00, xvii, 1. O. E. Pratt 1.00, xvii, 1. S. H. Palmer 0.50, xvii, 13. M. Lull 2.00, xviii, 13.

FOR EASTERN IOWA TENT.—H. Nicola \$12.50.

FOR MISSIONARY PURPOSES.—L. M. Gates \$0.40. O. Davis \$5. A. A. Marks \$0.64.

FOR MICH. TENT.—J. Taber \$3. Ch. in Hillsdale, Mich. (s. b.) \$6. W. Hastings \$5.

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—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 Fillio 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 Gebodt. 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. 489 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 AND HERALD, Battle Creek, Mich.