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AND SABBATH HERALD.

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus."

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THE TALISMAN.

This motto I give to the young and the old—
More precious by far than a treasure of gold,
'Twill prove to its owner a talisman rare,
More potent than magic: 'tis, "Never despair."

No; never despair! whatso'er be thy lot,
If fortune's gay sunshine illumine it not;
'Mid its gloom, and despite its dark burden of care,
If thou canst not be cheerful, yet never despair.

Oh! what if the sailor a coward should be,
When the tempest comes down in its wrath on the sea.
And the mad billows leap like wild beasts from their
lair,
To make him their prey if he yield to despair.

But see him amid the fierce strife of the waves,
When around his frail vessel the storm-demon raves,
How he rouses his soul up to do and to dare;
And while there is life left, will "never despair!"

Thou, too, art a sailor—and time is the sea,
And life the frail vessel that upholdeth thee;
Fierce storms of misfortune will fall to thy share,
But like thy bold prototype, "never despair!"

Let not the wild tempest thy spirit affright,
Shrink not from the storm, though it comes in its
might;
Be watchful, be ready, for shipwreck prepare,
Keep an eye on the life-boat, but "never despair."

THE SKEPTIC MET.

THE object of the following article is to answer, in few words, some of the most common objections to certain portions of the Bible. There is not, however, in reality any objection to the Bible. And those places which contain statements seemingly contradictory to other parts of the Bible, or to reason or nature are only so in appearance—they do not really exist. The Bible is the affectionate word of the Lord to dying men. It has salvation for its object, God for its author, and the truth without any mixture of error. And that person who reads it, believes it, and obeys it shall be made wise unto salvation—the Spirit of God shall so enlighten his mind that he shall know the truth, the truth shall make him free, and if he perseveres to the end, he will be a monument of saving grace to all eternity.

Having said this much respecting the Bible, we will now notice a catalogue of objections which are often an occasion of stumbling to such as inattentively read the Scriptures. And as we take up these points for the benefit of skeptical minds, we hope such will have interest and patience to follow us in our attempts at their solution. We shall only notice the most important, and take them in the order they occur in the Bible. And we will begin at

GEN. I. GEOLOGY AND THE BIBLE.

The objection here is, that the science of geology assigns a much more ancient date for the cre-

ation of the world than that contained in the Mosaic account.

To this we reply, that geology as a science (if we credit the statements of some of its teachers) is yet in its infancy, and in a state of rapid advancement. For a long time it has been coming nearer and nearer to the standard of Revelation, and perhaps further progress in this science will show a harmony between it and the Scriptures. But no class of scientific men are more hasty and rash in making assertions than some geologists. As a science it is not demonstrative, and its oracles are contradictory and clash with each other. Now whom shall we follow? Shall we take our stand with Buckland, who when in company with Cuvier, Le Duc, Dolomieu and others, tells us the traces of the deluge are indubitable, but in his "Bridgewater Treatise" presents this view in a modified form? Shall we follow Hugh Miller, when in his "Old Red Sandstone" he teaches that "the system began with an age of dwarfs and ended with an age of giants," but who in his "Footprints," another of his books, reverses his former theory, and at the very base of the system "discovers one of the most colossal of its giants," and instead of an ascending order of progressive development, asserts a descending order of progressive degradation? But there is one point upon which geologists are agreed, viz: There is not a geological theory extant which would not be overthrown, and the whole science revolutionized by the discovery of a single new fact. Mr. Miller admits ("Footprints," p. 313) that "it furnishes us with no clue by which to unravel the unapproachable mysteries of creation; these mysteries belong to the wondrous Creator, and to him only. We attempt to theorize upon them and to reduce them to law, and all nature rises up against us in our presumptuous rebellion." Hear him further: "There are no calculations more doubtful than those of the geologist." "A stray splinter of cone-bearing wood, a fish's skull or tooth, the vertebra of a reptile, the humerus of a bird, the jaw of a quadruped,—all, any of these things, weak and insignificant as they may seem, become in such a quarrel too strong for us and for our theory. The puny fragment in the grasp of truth forms as irresistible a weapon as the dry bone did in that of Samson of old; and our slaughtered sophisms lie piled up 'heaps upon heaps before it.'" This is the testimony of a man who is a geologist; and if one in the fore-front of its ranks admits that a "stray splinter of wood," or "wing bone of a bird" would be enough to "slaughter" the best system geologists ever devised, we shall be rather slow for a while yet to surrender our faith in the Mosaic account of the creation of the world. As Pres. Mahan says, "Admissions in favor of truth from the ranks of its enemies constitute the highest kind of evidence."

GOD'S REPENTING. GEN. VI, 6.

The objection here is that the God of the Bible is represented as subject to human weakness, fickle and changeable.

We reply that this is not so, for God "is of one mind, and who can change him?" With him there is "no variableness, neither shadow of turning." But in this passage we have God's re-

sentment at man's wickedness. He did not see it as an unconcerned spectator, but as one injured and offended by it. He saw it as an affectionate father sees the folly and stubbornness of a rebellious and disobedient child, which not only displeases him, but grieves him. Such expressions as this is only speaking after the manner of men, a gracious condescension of heavenly things to our earthly, shallow apprehensions; just as we speak to children in their language, and in accommodation to their capacities, that we may the better convey our ideas and meaning to their mind. So God addresses us when he is said to "repent," be "pressed" by our sins, "broken," "grieved," and here, "grieved to the heart." (See Amos ii, 13; Isa. xliii, 24; Eze. vi, 9). Repentance here implies a painful consciousness that the end does not correspond with the design, and denotes God's altering his conduct towards his creatures, either in the bestowing of good or the infliction of evil, which change is founded wholly on a change in us. Thus Gataker says, "God's repentance is not a change of his will, but of his work; repentance with man is a changing of his will."

A good illustration of God's repenting is found in 1 Sam. xvii: "It repenteth me that I have set up Saul to be king," &c. That is, I placed him on the throne; I intended if he had been obedient to have established his kingdom. He has been disobedient; I change my purpose and the kingdom shall not be established in his family. This is what is meant by his repenting—changing a purpose according to conditions already laid down, or mentally determined. In Jer. xviii, 7-10 we have God's manner of procedure with nations. He there declares that when he speaks of establishing and enlarging a kingdom, if it does "evil" he will "repent" or change his purpose concerning the good wherewith he would benefit them; but at what instant he pronounces chastisement concerning a nation, if they are humbled he will "repent," or change his purpose concerning the judgments he would visit upon them. This is Heaven's universal rule. God foresees the bent of nations and gives prophecies to fit their circumstances, and when he deviates from his usual course of action, it is in accordance with conditions already laid down or mentally determined, and in common speech is often called "repenting." We next notice

GEN. VI, 14. NOAH'S ARK.

The objection here is, that the ark was by far too small to contain the numerous species of animals that escaped the waters of the deluge.

We reply to this objection in the language of Dr. Berg in his discussion with Joseph Barker. He says, "As to the dimensions of the ark, I will accept the capacity mentioned by my opponent, although there is good reason to suppose that the Egyptian cubit, measuring nearly twenty-two inches instead of the cubit measure of eighteen inches, was the standard recognized in the account. But taking the shortest cubit, and we have as the result, a vessel four hundred and fifty feet long, seventy-five feet broad, and forty-five feet high, presenting a capacity of one million five hundred and eighteen thousand, seven hun-

dred and fifty cubic feet. Reduced to the standard of modern measurement, we should have a vessel of forty thousand four hundred and thirteen tons burthen. A first rate man of war is between two thousand two hundred and two thousand three hundred tons burthen. The ark consequently possessed a capacity of storage equal to that of eighteen ships of the line of the largest class, which upon a moderate computation are capable of carrying twenty thousand men, with stores and provisions for six months consumption, besides eighteen thousand pieces of cannon!"

As to the number of beasts, it is not necessary to suppose that each species now known was represented; for naturalists are generally of the opinion that their number has greatly increased from the influence of climate, food, intermixture of races, &c. The naturalist, Buffon tells us that all the various kinds of four-footed animals may be reduced to from two hundred to two hundred and fifty distinct species, including all varieties from the mouse to the elephant. Calmet calculates that all the four-footed beasts, including 3650 sheep (if necessary for the food of the carnivorous animals) would scarcely occupy more room than 120 oxen, 3730 sheep and 80 wolves; and that all the beasts might easily have been lodged in thirty-six stables, and all the birds in as many lofts allowing each apartment to be 52½ feet in length, 29 in width, and 13½ in height. The hold might contain 31,174 bushels of water; and there would be ample room for provisions for a much greater number than entered the ark—and for chambers, &c., for the family of Noah. Thus the mathematical calculations of learned men have abundantly proved that the ark was sufficiently capacious to contain all persons and animals said to have been in it, with sufficient food for each, for more than twelve months.

GEN. VI. THE DELUGE.

The objection here is that no such phenomenon as the flood ever occurred—that it is contrary to reason and science.

As we shall not be allowed to present testimony on this point from the Scriptures we must seek our evidence from some other quarter. Our first witness is "Horne's introduction." He says, "No fact that ever occurred in the world is so well attested as the deluge, both by natural and civil history." Says Dr. Kurtz's "Sacred History," "Geology also furnishes the most decisive evidence of a general flood. The surface of the earth exhibits a deposit which succeeded a mighty and universal inundation." Chapman's "Principia," Vol. ii, No. 5 says, "The immense beds of oysters and other marine shells and substances which are found on the loftiest mountains of the highest elevation that man has yet been able to attain, not alone in one region or on one continent, but in all parts of the globe, give a positive proof that the summits of those mountains were once submerged by water. Such beds of marine deposits were found by Humboldt on the Andes more than fourteen thousand feet above the ocean's level. They are found on the summits of the Alleghanies, the Rocky mountains, the highest peaks of the Apennines, and on the towering Himalayas of Asia. It is very evident that the atmosphere or soils of those giddy heights could not have originated those oysters and other marine productions of which these shells, &c., are remains! Therefore, the fact is positive beyond evasion, that the waters of the ocean must once have flowed over those stupendous heights! For how else could these relics, which nothing but the ocean can produce get there? The skeleton of a whale was found on mount Sandhorn in Norway, at an elevation of more than three thousand feet above the present surface of his native element! A portion of another was found in Stappen, Finmark, eight hundred feet above high-water mark. In the Royal College of Surgeons, London, are deposited the bones of deer and of horses found in masses which descended with the avalanches from an elevation on the Himalaya mountains, computed at not less than sixteen thousand feet. These animals could never have ascended the

long, rugged way through the (so called) eternal snows to that lofty region where not only the intense cold, but the difficulty of breathing the rarefied atmosphere would cause speedy death to any known specimen of terrestrial animated nature!"

In harmony with this we mention the universal tradition of this event which has obtained among mankind in all ages. The Chaldeans, Phenicians, Assyrians, Greeks, Romans, Goths and Druids, the Persians, Hindoos, Burmese, Chinese, Mexicans, Peruvians and even the American Indians all bear testimony to this great fact ("Horne's Introduction"). On this point also testimony from the most eminent profane writers is not scarce. Berosus the Chaldean, Nicholas of Damascus, and Manetho the Egyptian, mention the ruins of a great ship among the mountains of Armenia in their day. Berosus gives the opinion of the Chaldeans respecting the flood. He says, "Very anciently the gods, being greatly offended at the wickedness of the human race, foretold to Xisuthrus that they intended to destroy the world by a deluge. Xisuthrus immediately set about building a ship of very great dimensions. After many years a prodigious vessel was constructed, and Xisuthrus with his family entered into it with a multitude of creatures which were to be preserved. The flood then came, the face of the whole earth was covered, and the vessel which carried the only surviving family of the human race was buoyed up and floated on the boundless deluge. The waters at length abated and the ship chanced to land on a mountain in Armenia called Ararat." ("Whelpley's Compend.") If in this account we substitute the word *Noah* for "Xisuthrus," we shall discover that we have nothing more nor less than a blotted copy of the truth. We might multiply more evidence on this objection, but as it would only be a superfluity we pass to

GEN. XXII, 1. GOD'S TEMPTING ABRAHAM.

This is a point of small moment, but we bestow upon it a passing thought. Only those who read the Scriptures with superficial haste will encounter any difficulty here.

The English word "tempt" comes from the Latin *tento*, which signifies "to prove or try," and so we find it rendered in many ancient translations. Dr. Clarke gives us a literal rendering of the Hebrew here, which is very emphatic: "And the Elohim he tried this Abraham." That is, God brought him into such circumstances as discovered and exercised his faith and love and obedience. God did not tempt Abraham by suggesting evil thoughts to his mind, but he brought him into such an ordeal or proof as effectually showed the ruling dispositions of his heart, and proved them to be very excellent.

GEN. XXII, 24. JACOB'S WRESTLING.

Some men of profane minds have had much merriment over this circumstance, calling it "Jacob's backhold with the Almighty," and many other things have they blasphemously said.

But we will examine it in the spirit of candor. What were the circumstances in the case? We find an ancient feud had existed between Jacob and Esau. And this had finally come to such a pitch, that Jacob at the instigation of his mother to save his life, had gone into a foreign land. God blessed him there so that on his return he could say, "With my staff I passed over this Jordan, and now I am become two bands." He hears that Esau his old enemy is coming to meet him with a guerrilla band of four hundred men. He sends on a present to him, and with much presence of mind disposes of his company. They pass over the ford Jabbok while Jacob stays behind. Here left alone in the silence of the night, in the open field, with his mind deeply absorbed with the perils that surround him, the patriarch suddenly finds himself seized by some unknown assailant. It is very likely that at first he thought it was one of Esau's four hundred men, who had come stealthily upon him, for he seems

not to come as a friend, but as a foe. Jacob, by natural instinct, at once tries to repel the intruder, and seems determined by corporeal strength to throw him to the ground. The other seems to defend himself to his utmost power. How long this struggle lasted before Jacob discovered the real character of his opponent we do not know, but when he finds him to be a heavenly visitant he lays aside his carnal weapons, takes up the spiritual ones of supplication and prayer, and as the prophet says, "weeps and makes supplication to the angel." (Hos. xii, 4.) Although Jacob in this athletic contest seems to prevail, the angel as if to show him the actual insignificance of his efforts, or to give him Paul-like a thorn in the flesh lest this interview "should exalt him," then merely touches the patriarch, and lo! he is disabled in one of his limbs. Jacob still continues his energetic entreaty, begs for a "blessing" (he don't feel he is an equal any longer), and the angel changes his name, grants his petition, and tells him as a prince he has prevailed with God.

Thus, this remarkable transaction, instead of being an occasion of skepticism is a grateful Ebenezer to the tempted child of God.

EX. IV, 21. GOD'S HARDENING PHARAOH'S HEART.

We first inquire here, In what way did God harden Pharaoh's heart? If we look at the history of this man we shall find him to have been naturally a cruel, haughty, vindictive monarch; and that he had repeatedly hardened his own heart against the groans and cries of the oppressed Israelites, and completely shut the bowels of his compassion from them; and so God in a way of righteous judgment now harden's his heart against the conviction of Moses' miracles and the terrors of the plagues. But how? We answer, not by being the direct cause of his sin, but by withdrawing from him, in just punishment of his wicked course, the dews of his grace that might have softened his heart, and so suffering him to grow harder and harder. He had repeatedly resisted God's Spirit, had held Israel in the iron furnace, and now God gives him over to judicial blindness, and he rushes on to destruction. An old divine observes; "God does not harden men by infusing malice into them, but by not imparting mercy to them." Surely the case of Pharaoh need not be a stumbling-block to any, and here we leave him, a monument of the folly of fighting against God.

EX. XX, 5. VISITING THE SINS OF THE FATHERS UPON THE CHILDREN.

Here we find another sentiment which is a hill of difficulty to those of skeptical minds.

But we will look at it with a view to arrive at the truth. "Visiting the iniquities of the fathers upon the children." Although no Calvinist, we see nothing here disreputable to the character of our God. We do not take the position with many learned men, that this text speaks directly of idolatry, and so belonged to the Jews. It did indeed belong to them, and also belongs to us, for it is in the bosom of God's universal law to all mankind. But who has not seen a fulfillment of this text in a thousand different forms? Every day's experience shows us children suffering for the sins, vices and follies of their parents, by hereditary disease, poor constitutions, bad education and example, bad name, intemperance, and a thousand other parental transgressions and disobedience of God's natural laws, so-called. Let not the skeptic be too hasty. Look at the text once more. "Visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that HATE ME." Ah, here we have it. It is the "haters of God" who will have to suffer punishment for sin.

From this passage we learn that the effects of obedience and disobedience, blessings and curses, run a long time after the original actors are no more. How true this is in our own every-day observation! Take as an illustration a man who is hardened in sin and crime, and ten to one you will find on inquiry, that his ancestors were very much like him.

"Still God is just, and the justifier of all who believe in Jesus." The true sense of this passage is plainly recognized in the old Chaldaic Version: "I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the transgressing children, unto the third and fourth generation of those who hate me, when the children follow the iniquities of their fathers." This natural and easy construction removes every discrepancy from the text, and teaches that if the parents are transgressors of God's law, the children will follow their example. But if we understand it in a physiological sense, that the parent's sins rest upon the children, the cases of thousands prove it to be tremendously true.

EX. XXIV, 10, SEEING GOD FACE TO FACE.

The objection here is that numerous scriptures declare that "no man hath seen God," and as many more that he addressed himself to Israel "face to face."

We reply to this, 1. That no mention is ever made in the New Testament of seeing God, except in vision, which does not come into this controversy. 2. In many places in the Old Testament, where individuals speak of seeing God, the context shows it to be an "ANGEL." Thus in Judges xiii, Manoah says to his wife, "We shall surely die, because we have seen God," and yet this same being in this same chapter is *thirteen times called an angel*. The Hebrews were accustomed to speak of any of God's celestial ambassadors as seeing God, and so even the beloved John in the rapture of his mind on the isle of Patmos, fell down to worship at the feet of an angel [Rev. xxii, 8]. 3. God did reveal himself to his ancient people in a most wonderful manner. But did they literally behold the face of the great I AM? No. They witnessed the glory of that august Being; he did speak to them "mouth to mouth;" but as Moses expressly declares, "they saw no similitude." They did see the "Shekinah," which was always the symbol of God's immediate presence, the "cloud of glory," which was his representative, and to express that familiarity with which God revealed himself to Moses, he says, they talked "face to face." But Moses really never saw God's face, any more than we see the sun; we can see the light which radiates from that dazzling orb, and Moses and Israel beheld "the cloud of glory" which enveloped the Lord of hosts.

In the twelfth chapter of Numbers God declares how he revealed himself to Moses. He says, "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently." With Moses God conversed by articulate sounds, in audible speech, in a familiar manner, as a man speaks to his friend, but the face of God was never unveiled to human gaze.

EX. XXXI, 17. GOD RESTED AND WAS REFRESHED.

The objection founded on this place is that the God of the Bible is a passible Being, subject to human infirmity.

It is replied, we understand this verse to signify that God, after he had perfected "the heavens and earth, the sea, and all that in them is," ceased from creating, and upon a review of the whole, pronounced them very good, and was satisfied. In an old English version, made about the year 1600, the verse reads thus, "For in six days the Lord made heaven and earth, and in the seventh he ceased from work." The expression, "refreshed," instead of implying that God was wearied or fatigued, merely indicates his joyful reflection over the works of creation.

NUM. XXXI. MOSES AND THE MIDIANITES.

Without stopping to repeat what is said of this matter by Voltaire and Co., we bestow a few thoughts upon it.

There had been a battle between Israel and the Midianites, and Moses expostulates with the officers of the army on their return for sparing the

women and children alive. We do not indeed read that an express command had been given to that effect, but it was doubtless implied in the general order to avenge Israel on the Midianites. And as these very women had been the principal instruments of seducing the people into the worship of Peor, it was fair to infer that they were not to be spared. Matthew Henry observes that "God had put to death the adulterers of Israel by the plague, and now it was fit that the adulteresses should be put to death by the sword." It is to be remembered that in all probability these same women had been concerned in the abomination at Peor, and if they were spared the same revolting scenes would be in danger of being enacted over again, and thus bring a new plague or judgment upon the people. In taking the lives of the male children only, there are reasons of prudence and mercy. While the female children might be spared and become bond-women and servants (a thing justified only in such an age), the others, the males, as they grew up would endanger the safety of the commonwealth by rebellion to avenge the destruction of their ancestors. Thus in looking at the execution of this severe penalty we see blended both justice and compassion, and can exclaim, "Just and true are all thy ways, thou King of saints!"

DEUT. VII, 1. DESTRUCTION OF THE CANAANITES.

The objection here is that Moses' God was a being of cruelty and delights in slaughter and bloodshed.

We answer, In all of God's dealings with the children of men, love and mercy appear as the leading attributes. Four hundred years before this God told Abraham that his posterity should possess the land of Canaan in their fourth generation. But why not before? "For the iniquity of the Amorites is not yet full." Here is the reason. God would not dispossess them of their land, had as they were, until their cup of iniquity run over—until like those before the flood, "the imagination of their heart was only evil and that continually." "But," says the skeptic, "were there no innocent little children among all those vast multitudes? Is this the God of the Bible?" We answer, are there no innocent little children to suffer when the so-called "god of nature" sends his chastisements? One quarter of the human family die before they are seven years old. Is the God of nature just? Does the God of nature spare little children when he sends earthquakes, pestilence, famine, whirlwind, tempest and a thousand other dread ills? Have these little children transgressed his laws? Let not infidelity vaunt herself, for out of her own mouth she stands condemned.

DEUT. XIV, 21. JEWS SELLING GENTILES DEAD ANIMALS.

Great exceptions are often taken to this precept, and some think it was a barbarous statute to say the least of it.

We reply, that to those who are uninformed respecting the food and manners of the heathen nations, this may look like a carnal ordinance. But when we enlighten ourselves respecting their customs, the Jews' practice will not be censured. If an ox or sheep got east and was found dead, the Jew would not eat it, because its blood had not been shed. There was a statute forbidding the eating of blood, and mankind had long been taught that it would make an atonement for their sins, as it had respect to the blood of Jesus Christ. But the Gentile—the Hittite, the Amorite, etc., had no such barrier; they could eat an animal which died of itself, and they might be glad even to get it for a price—moreover, they were not obliged to buy what the Jew would not eat; let the skeptic bear this fact in mind. There are people now in the world who eat horses, frogs, locusts, etc., as the Danes, French and Arabs; would it be wrong in us to assist them to their favorite dish? Certainly not. Neither was it wrong for the Jew to sell things to Gentiles which the law prohibited him from eating.

JOSH. X, 12. SUN AND MOON STANDING STILL.

In examining this most wonderful phenomenon, we shall consider it in the light of a miracle and none other. There are two ways to explain it; one by supposing the rays of the sun to be supernaturally prolonged, and the other that the earth actually ceased its diurnal motion around its own axis. Either would be a miracle, and would require the interference of Almighty power. Prof. Bush inclines to the former, and remarks that "the more probable explanation in our opinion is, that the phenomenon related was merely optical; that the rotary motion of the earth was not disturbed; but that instead of this, the light of the sun and moon was supernaturally prolonged by the same laws of refraction and reflection that ordinarily cause the sun to appear above the horizon when he is in reality below it. He who created the heavenly luminaries, and established the laws which regulate the transmission of light, may at this time have so influenced the atmosphere through which the sun's rays passed as to render his disk still visible long after the time when in ordinary circumstances it would have disappeared." In speaking on the phrase, "sun stand thou still," Mr. Bush adds, "The verb in the original (*dom*) generally rendered *cease, rest, be still, keep silence*, properly implies cessation from action or noise rather than from motion. Dr. Clarke understands Joshua as saying, Sun be silent, be inactive—that is, restrain thy influence so that the earth may not revolve round its own axis. The skeptic objects to this whole affair on the ground that "such a cessation in the daily motion of the earth would endanger the globe and disorder every planet in the system." We answer that such "err, not knowing the Scriptures nor the power of God." And it would be degrading to the perfections of the Almighty to suppose that he had so bound himself by the laws which he has given for the preservation and direction of universal nature that he could not change them, alter their effects, or suspend their operations when greater and better effects in a certain time or place, might be produced by such a temporary change or suspension. The planetary system is the great clock-work of our Creator, and he may suspend for a time any or all of their movements a thousand times easier than a skillful man could moor a ship or stop a train of cars.

JUDGES I, 19. JUDAH AND THE CHARIOTS OF IRON.

"And the Lord was with Judah; and he drove out the inhabitants of the mountains; but could not drive out the inhabitants of the valley, because they had chariots of iron."

Strange! were the iron chariots too strong for Omnipotence? Spiritualists especially have been quite jocosely over this verse, but for once, certainly, they have clapped a little too soon. A good critic in the Hebrew tongue remarks that these verses are improperly connected. The first clause, "The Lord was with Judah," should terminate the preceding verse, and this gives the reason of the success of that tribe. "The Lord was with Judah and therefore he slew the Canaanites that inhabited Zephath," &c. Here is a complete period; the remaining part of the verse refers either to a different time, or to the rebellion of Judah against the Lord, which compelled him to withdraw his support. When the children of Israel did evil in the sight of the Lord and served Baalim, God was no longer with them, and their enemies were left to be pricks in their eyes and thorns in their sides. This is the turn given to the verse by the Chaldee Paraphrast: "And the Word of Jehovah was in the support of the house of Judah, and they extirpated the inhabitants of the mountains, but afterwards when they had sinned, they were not able to extirpate the inhabitants of the plain country, because they had chariots of iron." They were now left to their own strength, and their adversaries prevailed against them.

G. W. A.

(To be Continued.)

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, SEPT. 4, 1860.

OUR POSITION.

WE are living in a time of unprecedented solemnity and importance. The word of the Lord standeth fast forever; and that word assures us that the great day of decision, the day of rewards and punishments resultant upon a finished plan of salvation is near at hand. The mighty truths which have called us out from the church and world, cannot be shaken; so neither can they be overlooked nor doubted by the honest in heart. In view of this, what might we expect? Nothing less, to be sure, than that a great movement would take place relative to these truths, and a people be called out to take their stand upon them, and raise the standard before the world. Such a movement we believe is now going forward, recognized in prophecy as the third message of Rev. xiv.

And this work has peculiarities which we must not overlook. From the very nature of the case the movement must be unlike anything that has gone before it. As this people, living in the last generation, are as a church, as a body, destined for translation, they must enjoy a degree of separation from the world, hitherto unknown; and as their testimony is designed to ripen the harvest of the earth—a portion for the heavenly garner, and a portion for the wine-press of the wrath of God, there must be among them a harmony of feeling and a unanimity of sentiment to a greater degree than would be essential to any other cause. It will not therefore do for each one engaged in this work to set up an individual and personal standard by which to gauge the actions of his associates, and the sentiments they may entertain, and to which if they do not conform, unity of action and harmony of feeling can no longer exist. Individual feelings, individual prejudices, and individual views, must be held in abeyance to the voice of the body; and this none will consider an unsafe course, or fear that they will enslave their consciences thereby, except such as have misgivings about the Good Shepherd's being able to lead his little flock safely through to that kingdom which it is the Father's good pleasure that they should ultimately possess.

We have said that this work would naturally be peculiar. Nothing like it can be found in the past, save that by which this was, perhaps, prefigured; namely, the deliverance of Israel from the land of Egypt. And as well might a stray Israelite have thought to run away from the pillar of cloud and fire, and to find and possess Canaan alone, as for individuals at the present time to think of going on disconnected from the body.

Union being thus essential to our progress as a people, where might we expect the enemy would attack us most fiercely? Answer: Upon this very point. To alienate the hearts of brethren, and sow discord in their midst, would naturally be his greatest aim, and, if accomplished, would be his greatest triumph.

The apostles were well aware of this artifice of our great enemy; and hence their many exhortations to the disciples on this point. Then let us, brethren, not being ignorant of his devices, endeavor to heed their admonitions. Thus doing, a ready and effectual defense will be raised against him. What chance is there for discord and division when all are governed by these words of the apostle: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment." 1 Cor. i, 10. Read also Rom. xii, throughout, marking such declarations as this: "Be kindly affectioned one to another with brotherly love, in honor preferring one another," also 1 Pet. v, 5, "Ye, all of you be subject one to another."

In endeavoring to find for ourselves a correct position, and pursue an upright course, let us never forget that perils, numerous and hidden, lie in our path, and that an enemy of six thousand years' experience in malicious and deceptive arts, is intent upon our ruin. Trials peculiar will arise; let us bear them well. Questions, perplexing to some, will come up; let us consider them with sobriety and calmness; all the

while pressing together for the unity of the Spirit, and keeping our eye fixed upon the great pole-star of our faith and hope.

Beyond the short seasons of conflict and peril that lie before us, scenes of surpassing glory rise to our view; and soon it will be ours to reach the bright hills and fair plains of the heavenly Canaan, upon which now the eye of faith reposes in infinite and quiet delight.

TENT MEETINGS IN N. Y.

BRO. SMITH: Our meeting at North Parma, Monroe Co., is just closed. It is a place where much prejudice has existed against the Advent faith; but in the minds of many the prejudice has been giving place to a spirit of inquiry concerning the evidences of our position. Many have confessed their conviction that we have the truth, and a few have decided to obey. The Lord help these to overcome every obstacle that the enemy can place in their way. It is truly an important decision that men are making! a decision upon which life, eternal life, is depending! Many confess the truth, but do not obey. It is to my mind a solemn question. How many of those who confess the truth will be of that class to whom it will be said, "Out of thine own mouth will I judge thee"? O that they could realize the danger of delaying obedience to that which is so clearly the truth of the word of the Lord!

The way seems opening for the truth. In every direction there is an ear to hear. May the Lord guide his servants at this time, that their efforts may be so directed as to prove the most availing for the salvation of souls. And may they be better prepared by the Spirit of God to fulfill their all-important mission, and may laborers be qualified and sent forth into the harvest. The field is fast whitening for the harvest. It is important that every one of the people of the Lord strive to have a part in the great work. Let us not sleep, but let us watch and strive to fulfill our part, that we may hear it said to us, "Well done."

Aug. 28.

MEETINGS IN NEWBERN, IOWA.

CONSIDERING all the circumstances by which we were surrounded, we think this was a profitable meeting. Newbern is eighteen miles south of Knoxville—just the right distance to hear all manner of reports, and certainly Satan has been busy in that direction. I have not time or space to pen half of the falsehoods that were in circulation about me when I arrived at that place, and although it may sound strange, ministers were foremost in circulating some of the false reports about me. The object was to put me down by them, a thing they could not do by argument.

A meeting was called and a vote taken to have me driven out of town. But there were not self-righteous Pharisees enough there to have the vote carried.

One man came to me and said, "Now, Hull, I want you to be honest and tell me whether you are living with three wives, or not."

Another told me that he was credibly informed that Bro. Cornell and I quarrelled and parted. I asked what we quarrelled about. He said, "Cornell preached in the tent in Knoxville (he was informed by a witness) that every man ought to have seven wives, and Hull contended that three was enough for any man, and they could not agree, so Cornell bought a tent and went north, and Hull took the old tent and staid in the south part of the State."

A minister was busily engaged in peddling the report that he heard me say that I knew more about the prophecies than Jesus Christ ever did or ever would. The people at first believed all these reports, but afterwards found out that they were false. Several of the best citizens of the neighborhood decided to obey God. May the Lord help them to stand at their post. Yesterday before I left we went to the water, where three precious souls were buried in baptism. Many that did not come out are now investigating, and are warm friends to the Lord's cause and to his servants.

M. HULL.

Knoxville, Iowa, Aug. 28, 1860.

TENT MEETINGS IN MICH.

BRO. SMITH: Our meeting in Milford has finally closed, having been in operation about four weeks. The first week, as we before stated, a good interest was manifested and the tent well filled, but everything was quiet, and the truth did not seem to get hold of the minds of the people much until Eld. Brittain, a local Methodist preacher, took the stand to oppose the sleep of the dead, on Wednesday evening, Aug. 15. He treated the subject with gentlemanly candor, and was replied to by Bro. Frisbie the next evening in the same manner. This had the effect to rouse the people to deeper investigation, and the false shepherds to greater indignation. The next Sunday evening, the time we expected to close, word came to us from a camp-ground, some eight miles distant, that one of their smartest elders was coming to preach against us the next Tuesday night, and would like the tent if we were willing; and preferring to be present to protect the flock when such an attack was made, we readily consented. At the appointed hour a large congregation assembled, and on came the elder, surrounded by about a half dozen colleagues, warm from the camp-meeting, appearing as if they considered David and his sling of minor consequence.

With great circuloction the elder proceeded to establish that the Bible was the only rule of truth respecting man as man. He then proceeded to treat us to a dish consisting of a strange commixture of philosophy, logic, and misrepresentation, served up with a good supply of sublime ridicule. At the close of his harangue, without consultation, he gave out an appointment for the next evening in the tent, to which we objected, stating to the congregation that we had been grossly misrepresented and wished an opportunity to reply before he went any farther. A scene then presented itself which almost beggars description; the elder raving like a madman, and appealing to the congregation for the tent, while cries of "Every other night," "Preach on the green," "Preach out doors," "We don't want the old tent," &c., arose from every quarter. As the result, the elder made an appointment for a meeting in the M. E. meeting house the next evening, saying as he did so, "We will see who have souls."

The next evening we had a majority of about two hundred at the tent, some of them Methodists who were disgusted with the elder's course.

We trust the whole affair has worked for good, and hundreds are convinced that we have the truth. Notes of the discourse at the meeting house were obtained, and replied to the evening following.

The community is all alive on the subject, and Pilate and Herod have made friends to crucify the truth. Last Sunday evening Eld. Ransom, a Protestant Methodist who has once been with us, came out against us in the M. E. house, in a ranting manner; but as we were ready to come away, and he is a man of so little influence, we thought it best to pay no attention to him.

About twenty have decided to keep the Sabbath; and others are almost persuaded. An appointment was left for a prayer meeting next Sabbath.

Providence permitting, we shall commence meetings at Ray Center, Macomb Co., next Sabbath evening.

Your brethren in Christ,
J. B. FRISBIE
R. J. LAWRENCE.

THE N. Y. MISSION.

BRO. SMITH: Probably many of the dear brethren and sisters who have been kind to supply my wants, would be glad to hear how I am getting along in my new field of labor. This part of the Lord's vineyard differs from the West, and all other parts of the United States. Here all people, nations and languages are united in the commerce of this world; but I believe many are sincere and honest, though all seem to be under the influence of our common enemy. A great part of this population live in misery; virtue is despised, and crime, deceit, and fraud, have taken their place among them.

This state of things is owing to the influence of the higher classes of the people here, professors of religion, highly esteemed by the world as very good Christians, but who by their fruits show themselves to be

hypocrites and impostors; therefore this glorious present truth, the third angel's message, whose beauty is its evidence, has not the charms for them that error, pride and vanity, and the fashions of the day possess. But I thank our heavenly Father that the door is open for me to advocate the present truth in the midst of these errors.

First, we proceeded to organize the church, and by the grace of God, saw love and union among the members restored. Second, I rented on my own responsibility a good chapel, for two hundred dollars a year. I pay monthly, in advance, commencing the 12th of June last. This place of worship was, according to my judgment, indispensable. According to our last arrangement, we have prayer-meetings every Wednesday evening at No. 23, Division St., and every Sabbath evening a prayer and conference meeting in the chapel at 131, Sands St, Brooklyn. We have a Sabbath-school from 10 o'clock to twelve on Sabbath, A. M., a Bible-class from 1 to 3, P. M., public worship, conference, &c., after 3. Every Sunday at 10 o'clock a lecture in French; at 2 o'clock, P. M. in Polish; at 7 in the evening, Bible-class, conference and prayer meeting in English.

Our French part of the mission is very poor. The French people are too proud; but yet I believe that some among them will receive the mark of the living God. I have visited two French churches, one Episcopalian, and the other, Presbyterian; and truly I was astonished at the imbecility of the doctrine presented by the Rev. D. D.'s.

Our Polish branch is a good one, and truly for my part I have not words to express my gratitude to my heavenly Father that the door for presenting the truth to my nation is open here, and one has come out decided on the truth. Bro. Julius Stawicki who was formerly a Turkish sergeant, was the first fruits of my labors here. Five months ago he did not believe there was a God; but now, alarmed for his nation, he prays day and night for those who are in the same darkness in which he has been. Many of our countrymen are in the candid investigation of the present truth.

The Italian people cherish the message. The Swedish are very much interested. The German branch is not yet opened. I must claim the indulgence of the brethren that our mission goes very slowly; for it needs great prudence to labor successfully in this dark and wicked place.

Our English branch becomes weekly more interesting. One sister from the Baptist church has been added to our number, and is making great efforts to convince her Baptist friends of the glorious present truth.

Last Sabbath I had the privilege of meeting with Bro. and Sr. Wheeler at Kensington, Ct., and was happy to form an acquaintance with Bro. and Sr. Belden, and others of that place; also Bro. Asa Kimball of Hampton, Ct.

I trust that all the brethren and sisters who are interested in the progress of present truth in the foreign nations, will pray for us. Yours.

M. B. CZECHOWSKI.

Brooklyn, N. Y., Aug. 22, 1860.

TENT MEETINGS IN MINN.

BRO. SMITH: Pursuant to notice our tent was pitched in Mantorville, Aug. 2. It being all we could do to get the tent pitched by the commencement of the Sabbath, as a political speech was to be given to the citizens of Mantorville the evening after the Sabbath, we concluded not to commence meetings in the tent till first-day evening. Our congregations were as large as we could expect, as it was right in the midst of harvest. The crop being a heavy one and help scarce, farmers of course would not take time to turn out to our lectures. Many of them did not stop to pay homage to the Sunday institution, which the citizens of Minn. hold on to with a zeal worthy of a better cause.

During the first week a circus made its appearance in Mantorville. Of course our meetings had to be suspended; for there are scarcely any who will not turn out to a circus now-a-days. So corrupt has man become that our hand-bills in that section were not left to remain posted four days, while the circus hand-bills remained for weeks unmolested. Such is the antipathy of the people towards the truth. This puts me in

mind of Paul's prophecy, "Lovers of pleasure more than lovers of God."

During the last week we had a discussion with one Eld. White, of the M. E. church, on the nature and destiny of man. It lasted two afternoons and two evenings, of two hours each. Bro. Ingraham ably defended the truth both evenings, before large congregations, who, as a majority, were convinced that we had the Bible doctrine of man's mortality, and the destruction of the wicked.

On the last day D. P. Hall came into the tent, and, after Bro. Ingraham got through, arose and made a short harangue, railing against the truth and Bro. and Sr. White. He appointed a meeting at the school house in the place, where a few followed him to obtain a hearing of his disgusting and reproachful epithets. He disturbed the meeting somewhat; but this, of course, was a no-law flourish. His friends in this State are few, judging from what we learn.

We closed our labors in Mantorville Aug. 20, pitched the tent in this place Aug. 23, and commenced meetings the 24th. Congregations not large, though some interest to hear.

The brethren in Mantorville were much strengthened in the truth. A few more decided to keep the Sabbath, and we have hopes that the seed scattered may yet bring forth fruit. Paul may plant and Apollos water, but God alone can give the increase. Bro. Ingraham is somewhat worn down on account of much labor. I was called away twice on account of sickness in my family.

As the harvest is now nearly ended we are expecting to have larger congregations. We will still labor on in this good cause, hoping and praying that something will be accomplished by so doing.

Yours in hope of eternal life.

JOHN BOSTWICK.

Medford, Steele Co., Minn.

LENDING ON THE SABBATH.

SUPPOSE that a friend who had often accommodated me, and had favored me in various ways, should on Sabbath-day solicit some article, even the smallest, as a rake, a hoe, or the like: I should be obliged to say to him something like this: My friend, if you wish this article for some work of necessity or mercy, which cannot be put off, as to relieve pain or sickness, to perform the rites of burial, or something plainly indispensable, you are free to take it; but if not, I must refuse to lend anything upon the Sabbath for common use, although I should be most happy to accommodate you on any other day.

The Sabbath command is unconditional and universal; it is as much your duty to observe it as mine, and by lending an implement for you to use in the breach of the Sabbath (knowing this), would bring me in as "*particeps criminis*" in your offense, which I would not dare do.

The Sabbath command is a wonderful instrument; so clear and precise, and it clearly enforces the principle that all I possess and legally control must rest as well as myself.

I am truly pained to be obliged to disoblige you, who have so often accommodated me; but I take such infinite pleasure in obeying God, that I would rather lose all earthly friends than break so good a law, and displease so kind a parent as he is, who first established and still ratifies the Sabbath.

But, my friend, I should be doing injustice to myself and to the cause if I should take the blame of this matter upon myself. No; let the guilt of bringing all this confusion and disorder upon society, rest upon its author, Satan, who has brought in this counterfeit Sabbath with the express design to divide, to disorganize, and distract society.

J. CLARKE.

HEART WANDERINGS.

How strongly ought the believer to be fortified against the temptations of Satan, with regard to heart-wanderings in duty. Satan knows that if the thoughts wander, God regards not what the tongue says. If he can spoil thy prayers, he fears not what good any ordinance can do thee. If your thoughts be earthly, he cares not how heavenly your words are. Herein Satan gets assistance from the evil heart. On

of the heart proceed evil thoughts. Matt. xv, 19. They arise out of the heart as the sparks out of a furnace. They stay not in the heart, but are active and ascend to the head. They come out of the heart not as sparks out of a flint, by concussion and violence, forced out; but they "proceed" out of it, says Christ. They come out of it themselves, and they proceed always in a continued act.

Now to fortify our many thoughts against wandering in prayer, study to overcome the love of the world. Where our love is, there will our thoughts be. To set your love on the world and your thoughts on God, you will find altogether impossible. He that loveth the world, the love of the Father is not in him. Seek to overcome this evil. Lay up your treasure in heaven; for where your treasure is there will your hearts be also. Matt. vi, 21. The hearts of the Jews went after their covetousness. Eze. xxxiii, 31.

When they were hearing the word, they could not keep their hearts where their bodies were, but they would be where their love was, and where their treasure was. Let not the world be your familiar friend; for familiar friends come in without knocking or asking leave. Therefore be thou a stranger in this present world. Heb. xi, 13. They were not strangers in this or that part of the earth merely, but in the whole world. Be a stranger to the world, and the world will not visit you.

In prayer, make prayer your delight, not your task. Children are subject to look off their books because they delight not in them. When they are playing they are eager and earnest. The bird flutters in the cage, but sits quietly on the tree and sings there. I will go to God, says David, to God my exceeding joy. Ps. xliii, 4. When our thoughts find satisfaction, they set up their habitation and wander not.

Satan often tempts the believer to neglect family or private prayer. The tempter will say to you, You cannot pray aright; you cannot meditate aright; it is of no use for you to join in family prayer; if you pray in secret it is enough.

Dear sisters, let me entreat you to strive to fortify against these temptations. Join in family prayer. It will strengthen your companion. It is your duty to pray before your children. They look for an example from their mother. You must be exercised in keeping a conscience void of offence towards God and man. Be steadfast and unmovable, always abounding in the work of the Lord, knowing that your labor shall not be in vain in the Lord. 1 Cor. xv, 31.

Though duty be difficult to nature, yet if you get the Spirit of God, you will do well enough; and God has promised his help. Isa. xl, 29, 31. He giveth power to the faint, and to them that have no might he increaseth strength. They that wait on the Lord shall renew their strength. All the saints of old and of late too, have tried the Lord's way, and they have found that the way of the Lord was strength to them; that wisdom's ways are pleasantness. Their delight was in the law of God. In keeping his commandments there is great reward.

There is always something savory and sweet in religion that accompanies the fervent exercise thereof. Let faith batter down all the temptations of Satan, and believe that our blessed Saviour hath borne the burden and heat of the day. Therefore let us go forward in his name and strength, making mention of his righteousness and his only. In his name we can grapple with the enemy himself; for our blessed Redeemer hath conquered him to our hand. O brethren, beware of committing little sins; for a very little sin can prevent you from communing with God. I would mention as such, vain and idle words, worldly conversation, especially on the holy Sabbath. The first sin was in appearance a very small sin. It was but eating a little fruit. Had it not been for Jesus' dying to atone for that sin, it would have destroyed irrecoverably, all the posterity of Adam. Read Num. xv, 33, 35. You can see what a little sin was then in the sight of God. The man only gathered a few sticks on the Sabbath-day. God said he should surely be put to death. Uzzah's putting his hand to the ark and touching it when it tottered, seemed to be a small sin, and yet he was smitten instantly with death for it. 2 Sam. vi, 7. It is dangerous to commit even the smallest sin; for it is against an infinite God. You displease God your best Friend,

for a little sin. Oh how ungrateful you are to your best Friend, who sent his Son to die that through him you might have life. The wages of every sin is death.

O do not make light of a little sin. Remember that boldness in little sins will be an encouragement to greater. The Devil tempts people from one degree of sin to another; but no man that ever saw sin in its true light, can call any sin little or small; nor can it ever be till there shall be a little law to break, a little God to offend, a little guilt to contract, a little wrath to incur, all which is impossible. It is blasphemy to wish, and madness to expect, it.

Oh be zealous in the cause of the Lord, and in setting a good example before the world, that others may see your good works and glorify our Father which is in heaven. My prayer is that the Lord will enable you by his Spirit to exclaim with the Psalmist, I have rejoiced in the way of thy testimonies as much as in all riches. The law of thy mouth is better unto me than thousands of gold and silver. How sweet are thy words to my taste, more than honey to my mouth; therefore I love thy commandments above gold, yea, above fine gold. If there is anything in the world pleasant, it is the praise that flows forth from a loving and believing heart.

Brethren and sisters, pray often for the aid of the Spirit to give you faith, and a meek and quiet spirit, that you may be enabled to overcome the world, the flesh and Satan, and look to Jesus, our great Leader. May God bless you and guide you in the way of all truth, is the prayer of your unworthy sister.

MARGARET HELIGASS.

Lynxville, Crawford Co., Wis.

P. S. The little church here has been greatly strengthened, since the labors of our dear brother Ingraham last spring. May the Lord bless his efforts in Minnesota. The brethren and sisters, with the exception of one man and his wife, are firm and zealous in the cause. Elder Chandler lately delivered a course of lectures here, for the benefit of his no-law brethren. He spoke on the two-horned beast. He made it out in his way to be Russia. He said that the Greek church in Russia brought fire through the roof of the house to deceive the people; the laws of Russia were dragon-like laws. "Bless your souls!" said he, "the United States never spoke like a dragon. It is all stuff." He further said that Sunday was the Sabbath, and he could prove it by the Acts of the apostles. In the Acts it mentioned the first day of the week four times as a Sabbath, or rest-day; but he failed to prove it. He said he would have to go to the Greek to find it. My companion told him if he could find it he might get the reward. He said he could get it; but he did not quote any Greek phrases to prove his position. They have challenged the Sabbath-keepers to discuss the subject of the law. Their man is Elder Sheldon of Viroque, Minn. They did not want to discuss the matter until Bro. Ingraham left. The church here request the labors of Bro. and Sr. White this fall if convenient for them.

M. H.

WHAT JESUS IS TO ME.

He is my advocate, my anchor, my beloved, my buckler, my burden-bearer, my captain, my comforter, my counsellor, my deliverer, my example, my friend, my fortress, my guide, my guardian, my hope, my helper, my hiding place, my intercessor, my judge, my king, my leader, my life, my master, my physician, my protector, my redeemer, my rearward, my righteousness, my rock, my sun, my shield, my saviour, my strength, my shepherd, my sacrifice, my teacher, in short, Jesus is my all; he is the chiefest among ten thousand, and the one altogether lovely; without him earth would be a wilderness, life a farce, and death an eternal sleep. How could I bear the ills of life without Jesus to lean upon? What attraction would there be to a daily round of labor, if there was no reward for well-doing, if there was no God to glorify, and death was to close the scene forever? The soul would soon become sick of life and its turmoil, if there was no hope beyond the grave. Death would be chosen rather than life. But with Jesus for a hope, life has a thousand attractions. We can glorify him here, be instrumental in saving others, and enjoy him hereafter.

What a consolation to know that the King of heaven

cares for us, that he walks with us daily, and participates in our griefs, our sorrows and our afflictions. Yes, what a consolation to know that we have a friend who is always a friend. In adversity, when earthly friends forsake, Jesus stands by to comfort, to console, to raise the drooping spirits above the afflictions and gloom of earth to those bright worlds where sorrow never comes. Blessed hope! Let me die the death of the righteous, and let my last end be like his." Num. xxiii, 10.

But Jesus will not be formed within, the hope of glory, by simply wishing for it. A protracted effort is necessary on our part. It is in vain to hope for salvation without taking hold of the work, and that in earnest. But while we take hold of the work, we must not take hold of it in our own strength. How helpless we are! The Father must draw us, Jesus must take us and cleanse us, we lying passive in his hands. The whole work seems to rest on this point: our wills must be laid entirely aside, and his will become ours; and we can never do this alone, he must help us. So little of the work is accomplished by us that when saved there will be nothing to boast of. Submission is a glorious virtue, crossing to nature: but all must be given into his hands.

Professors of religion go on for years without making a whole sacrifice, without giving up all. They frequently say, "I want to be the Lord's," and "I wish I was the Lord's," but why do they not say, I am the Lord's? Ah! that is the question—the all-important question. Why can't I say, I am the Lord's? Will not Jesus have me? "Him that cometh to me will I in no wise cast out." John vi, 37. Then the difficulty lies entirely with us. It is because we will not give ourselves to him. Some plead their unworthiness, but this is no excuse. He tells us to give ourselves to him, guilt and all.

But there is a real excuse, and it is this: we do not want to give ourselves to the Lord without reserve, for fear he will require more of us than we are willing to perform. This is it. There is a fearfulness on our part. What if the Lord should require me to do this or that? says the fearful soul. O I could not do it, and then he would cast me off. It is true the Lord blesses the soul that tries to find the way and give himself to Jesus; but never is perfect peace found till a whole sacrifice is made. There are many hangers on who wish they were the Lord's, but are not; who wish for a full consecration, but do not obtain it. They want to be consecrated in their own way—they want to know what the Lord is going to do with them, and if they think they can endure it, they will submit to it. My brother, this will not do. This kind of religion will not stand the severe tests which are approaching. Why will so many be shaken out? Because they have not given up all, and resolved to go through, come life or death. What if the Lord should require us to lay down our lives? We are no better than he who said, "Though he slay me, yet will I trust in him." It is our privilege to say, "I am the Lord's." I feel it, I know it, I have the daily evidence of it. We know whether we have given ourselves to the Lord or not, just as well as we know whether we are loyal subjects to an earthly government or not. Give yourself to Jesus without delay, without reserve. Make a full sacrifice. Until you do this you will be a stranger to the peace which Jesus gives. When we give all for Christ we are his, because he hath bought us. We and ours become his property. If the thief steals what is in our hands, it is the Lord's; he stole it from him, not from us.

If we are prospered or hindered in our worldly business, he is doing just right with us. If he sends lingering disease, it is not a waste of time; it is very profitable to our souls, and will enrich us to all eternity. How blessed it is to lie down at night, saying, I am the Lord's; to go about the avocations of the day, saying, I am the Lord's; to view the approaching tempest, saying, I am the Lord's, whether I am destroyed or preserved, it will be well; to say, Thy will, not mine, be done. What a privilege to cast all our cares upon him and we go free! No fears about the result of our efforts in his service; it will be well.

The Lord will not, cannot, work for us mightily, until we make a full surrender. Launch right out, trust-

ing in his mercy, risk your life and your all in his hands. Believe that he loves you, and will do all he can for you. If there is any one thing that is needed more than another, it is faith. Faith seemingly lies at the foundation of all the virtues. We must believe before we can repent, before we can love, before we can hope. As Satan is vigilant to hinder the most important steps in the Christian walk, be sure he will try to hinder you from making a full consecration. He will persevere for years in blinding the soul to this important step.

But as the message advances, light will be given on every important point. Be careful then to receive all truth. Give not sleep to your eyes, nor slumber to your eyelids until you can say, The Lord is mine, and I am his.

"You may have this world, but give me Jesus."

D. HILDRETH.

Morrison, Ills.

DELIGHT IN GOD'S SERVICE.

By reading the word of the Lord we find that God's people were made glad in the service of the Lord. David was made glad when they said, Let us go into the house of the Lord [Ps. cxxii, 1]; and David moreover said, My meditation of him shall be sweet. I will be glad in the Lord, I will praise thee, Lord, with my whole heart. I will be glad and rejoice in thee. I will sing praise to thee O thou Most High. O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Solomon was made exceeding glad with the countenance of the Lord. Solomon knew that the Lord loved him; and when the Lord appeared to him in a dream and said, Ask what I shall give thee, then Solomon said, Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad. And the words of Solomon pleased the Lord. Moreover the Lord taught his people to rejoice and be exceeding glad when they were persecuted for the Lord's sake; and Peter says, Rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy.

Dear reader, do you feel as David did when it is said to you, Let us go to the house of the Lord? or do you neglect the assembling of yourselves together and let the cares and anxieties of life keep you away from the prayer meeting? O that we all may feel the importance of living up to the requirements of the Lord, that we may have that joy that is inexpressible and full of glory. The promises of the Lord are sure; and he says, They that wait upon the Lord shall renew their strength. They shall mount up on wings as eagles, they shall run and not be weary, they shall walk and not faint. I desire to wait upon the Lord that I may renew my strength; for I believe that the Lord is soon coming to take his people home. O let us be faithful to the Lord, that when he who is our life shall appear, we may appear with him in glory.

SARAH A. GUISINGER.

Gilboa, Ohio.

DO THE FIRST WORKS.

This was addressed to the church of Ephesus, the apostolic age: the first works of this age were perfect, such as were witnessed on the day of Pentecost, accompanied with the power of the Holy Ghost, with mighty signs and wonders, and full consecration. It is worthy of notice that this command to do the first works was not given to any of the succeeding ages of the church; their first works were too imperfect to be repeated, and repentance is the general admonition.

Considering the low state of the church, and the gradual fall of the same for eighteen centuries, its standard trailing lower and lower, century after century, until the Laodicean age finds it fairly trailing in the dust, and as often in the hands of enemies as its friends; we can see the impropriety of applying this direction, Do thy first works, to this age, born as we have been and brought up in error, accustomed to see the standard soiled with clay, and bespattered with filth, we should indeed be poorly employed if we should do our first works.

No; it is the mission of this seventh church to be zealous, and snatch from the enemy the standard so

long disgraced by compromises, and betrayed by treason. We cannot go to our fathers for a pattern, nor can we recur to past experience, for such has been the moral darkness, so many mists and fogs have obscured the sun, that the air has been darkened by the smoke of the pit (as in the age of Mahomet), and being bred and educated under such influences we abhor many of our first works, and distrust others lest they were not perfect.

We need a daily experience, a new experience every day, advancing, progressing, onward, upward, leaving that which is behind, pressing forward; a daily experience, eclipsing the old by the depth and breadth of its power, eradicating the old leaven, a leaven generated, nourished, by a contact with evil for eighteen centuries.

J. CLARKE.

LETTERS.

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

From Bro. Wales.

BRO. SMITH: I write to let you know what the Lord is doing for us in Canada East. The brethren in Melbourne the last six or seven years have had, as it were, rather a dark time. But thank the Lord, a few have held on there. Last fall or the first part of the winter of 1859, God in his goodness sent Bro. Evans to them who was accompanied by Bro. J. Claxton. They held some meetings once more in Melbourne village, and praise be to God's holy name, myself and wife were enabled by God's grace to receive the truth, and we are determined to go through with the people of God to mount Zion. This summer Bro. Evans has been laboring with us more or less, and I believe that God has much blessed his labors, considering the nature of this place. Three more have been added to the church this summer, I trust such as shall be saved; and two more, in all probability, will make up their minds to obey the truth, and be saved in the kingdom of God. May the Lord enable those who are almost persuaded, to lay hold on eternal life, by obeying God and keeping his commandments and having the faith of Jesus.

There appear to be opportunities now opening in Canada such as have not been for the last eight years. May the Lord open the way for his truth to be proclaimed, that his cause may progress and souls be brought to a knowledge of his truth. The brethren intend to have a conference in Canada this fall, if our heavenly Father is willing, and we hope that we shall be blessed with the presence of brethren A. S. Hutchins and S. Pierce, or other of the Lord's messengers. The brethren expect to arrange matters so that the conference in Canada may be held (if there is one) about the last of September inst. May we have a profitable time, and God's name be glorified through the meeting.

I am your brother,
Melbourne, C. E.

F. T. WALES.

From Sister Abbey.

DEAR BRETHREN AND SISTERS: It is a long time since I have sent in my testimony to witness for the Lord. Nevertheless I have often been cheered while reading the heart-stirring epistles sent far and near through this silent medium, the *Review*. Its weekly visits are more than welcomed by us, here in this place. We greet its coming with gladness. Its reading is like the cooling water-brook to the way-worn traveler, as he sits down in the shadow of the rock to quench his thirst.

Deep and sore have been the trials which I have been called to pass through for the last eighteen months, but the Lord has been my support and trust, and my only hope. He alone doth know all our tribulation, and how to make a way for our escape; when tempted and tried to the utmost, he will come to our deliverance. O, how good is the name of the Lord! he is better to us than all our fears. "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders."

O, dear brethren and sisters, how ought the name of our God to be exalted, for the great salvation wrought out by Jesus Christ, and offered so freely to poor, degraded man. I feel that I have great need to humble myself before the Lord. My prayer is, O Lord, help

me to get down where thou canst bestow this full salvation upon me, even me.

It cheers my heart when I read the communications from those who write on the subject of holiness. This is what we must obtain ere we can enter those pearly gates of which we read in the blessed word of God.

O, pray for me that I may be among those who shall have an inheritance on the new earth, where there will be no more sorrow, neither sighing, nor any more pain; not one of the inhabitants will ever say, I am sick. O, how cheering to have this blessed hope within our hearts, that we shall one day stand upon the mount Zion, and all our trials ended. O, blessed thought! how it buoy the fainting spirit up, to contemplate the joys laid up for those who endure as seeing him who is invisible. "The things which are seen are temporal, but the things which are not seen are eternal." O, give me of those things which are not seen, that I may with all the redeemed sing the victor's song.

L. B. ABBEY.

Hubbardsville, N. Y.

From Bro. Smith.

BRO. SMITH: Thinking that probably it would be a satisfaction to some to hear how we are prospering in present truth, I attempt to say a few words through the *Review*. It has been but a short time since we embraced the Sabbath of the Lord, but since Bro. Cornell left us we have had meetings every Sabbath, and have realized the promise that those who wait upon the Lord shall renew their strength. We organized legally two weeks ago to-morrow, and shall build a place of worship as soon as we can. The preachers in this place are still opposing God's holy Sabbath, but God and his word are on the side of truth, and it must and will prevail.

Bro. Snook was with us last Sabbath. He was returning home, and so stopped over the Sabbath. He will return again, providence permitting, to this place, and make his home with us. He spoke from Rom. xii. 1. and in dwelling upon the subject of presenting our bodies holy to the Lord, he exhorted us to abstain from polluting our bodies by smoking or chewing tobacco. We hope the brethren will all see this subject in its true light, and act accordingly.

We would be glad if some of the brethren would speak through the *Review* to us upon this subject, as some of us do not seem to have the true light upon it. We are striving for the faith once delivered to the saints, our motto being, "Holiness of heart." We are striving to overcome through the blood of the Lamb, and would ask the brethren and sisters of other churches, like Paul of old, to thank God, making mention of us always in your prayers. Philemon 4.

Yours in love of the truth.

M. B. SMITH.

Marion, Iowa.

Extracts from Letters.

Sister N. Guider writes from Cincinnati, Ohio: "I still am trying to hold on my way. Pray for me that the grace of God may be sufficient for me; for I stand alone, as it were, in this city. My greatest desire is that I may attain to that hope which fired the apostles with such zeal, namely, the resurrection of the just. I am weak, but the Lord is all-sufficient."

Sister M. Bean writes from E. Brookfield, Vt.: "Let me speak a little on the past and present dealings of God with me. When I heard on the coming of the Lord, although trying to be faithful in his service, I felt that there was much to be done for me, to fit me for the change, and make me ready to meet the Lord in the air so as to be ever with him. At once I cut loose from the world, and made a full surrender of all to God. Previous to hearing this first message, I often heard of one and another afflicted with poverty and misfortune, and wished I was rich so I could relieve them; but I felt I was poor myself and what had I to give? But when the message came, and especially in 1844, I felt as though I could divide my last morsel if need be. How truly Bro. White describes that movement when he says, "Those who were not in the movement know nothing of the deep searching of heart, consecration of all to God;" and when he says, "Those who were in that movement are aware that language

would fail to describe that state of brotherly love." All this, and more, is true to the very letter; and I think we must be as fully given up and consecrated to God as we were then, before we shall be prepared for his coming. We must again feel our

"—brother's we,
Nor ever once repine;
But every selfish thought forego;
And have his heart near mine."

Well, in '49, as many already know, I should have come out on the Sabbath, but as I some time ago gave the reason, I will only add that a long dark night of despair was my portion. When delivered from that, which was in answer to the prayers of those who kept the commandments, I embraced the Sabbath. Then all was wonder, love and praise to my heavenly Father. It was three years last winter since I embraced the truth. Within the two past years I have felt that the message to the Laodiceans would well apply to me at times. Early last Spring I was in earnest to be wholly given up to God. I knew many things would depress my spirit which, if I was what I should be, would be easily overcome. I sought with my whole heart, was brought into a state of perfect peace, could trust God wholly. I strove to watch my heart every moment, as it were; I saw trials ahead, but felt I would stand however much I had to encounter. The trials came, and for three weeks or so, I was enabled to hold on to God, but at length lost ground. It must be gained again, and for a few weeks past the burden of my prayer has been that no guile be found in my mouth, no deception in my heart. I have felt that I was really getting awake to the subject of holiness. Our theory of present truth, though ever so correct, will not save us without Bible holiness; and it seems to me it is not realized by the remnant as it should be. In sister Steward's experience in No. 11, I read much of my own. I am beginning to learn the way of faith more perfectly, praise the Lord. And then what Bro. White has said to the Laodiceans; I feel it is enough to stir up every soul. If this does not stir us up, I don't know what will. If we don't profit by these things we of course shall be spued out. The Lord has long waited for us to get ready. Are we not some like ancient Israel after they came out of bondage and started for the promised Land? They made a long journey, when if they had obeyed God, they would much sooner have accomplished their journey. But they murmured, were unbelieving, and fell in the wilderness. Only two reached the promised land, of those that came out of Egypt. I hope we shall not murmur as they did, nor be guilty of any of those things which were the cause of their overthrow. And if we think we stand, the Lord help us to take heed lest we fall. I feel that now I have given God my heart, my all I trust is on the altar. I feel it to be a momentary work to keep our hearts with all diligence. It is an individual work. It is over against our own house. And when this work is done the church will be in a state where the Holy Spirit, the pure baptism, will go through the body as the blood circulates through the veins of a healthy person. Then the message will rise with us and we with the message. Then we shall have the eye-salve. Then will Jesus sup with us and we with him. I have been abundantly blessed within a few days, and hope to grow in grace, and walk softly before the Lord. I must go through. For a lot among the blessed I give up all."

SISTER Sarah A. Snyder earnestly requests some preacher of present truth to visit Dallas, Luzerne Co., Pa. She states that a good Christian meeting-house can be had for lectures.

OBITUARY.

DIED in Marion, Iowa, Aug. 27, sister Omira Gray, aged 65 years, nearly. She had been a member of the Baptist church over 40 years, up to last spring, when she embraced the present truth, in which she greatly rejoiced. In her last sickness she found the doctrine of Christ's soon coming and the resurrection, very especially precious. She was the mother of twelve children, all grown to man and womanhood, and all were together, at the funeral, for the first time in their lives. These with many other friends deeply feel their loss. But she rests in hope. The funeral was attended at the Christian church by a large congregation. Sermon by the writer.

M. E. CORNELL.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 4, 1860.

GENERAL CONFERENCE AT
BATTLE CREEK.

It is deemed advisable to hold a General Conference at Battle Creek, to commence on sixth-day, at 6 P. M., September 28, 1860.

The church at Battle Creek will esteem it a privilege to entertain all who wish to come, and all are cordially invited. Yet that there may be more equality in bearing burdens, we recommend to all that can, and especially to those who reside near Battle Creek, to bring provisions with them, after the manner of the last Conference. It is hoped that all will endeavor to get to the place of meeting in season to find a place to stay during the Conference, and be ready for the evening meeting at the going down of the sun.

We would give an especial invitation to brethren in the ministry, and request churches in other States to send delegates, as important business will be considered.

J. N. ANDREWS.
URIAH SMITH.
J. H. WAGGONER.
JAMES WHITE.

Bro. R. F. Cottrell writes from North Parma N. Y.: "Bro. Sperry has just joined us at North Parma. The prospect here is encouraging. We believe that a goodly number in this vicinity will embrace the truth.

Our address hereafter, will be Olcott, Niagara Co. N. Y."

RECEIPTS FOR N. Y. TENT.

Received by mail for the New York tent,	
From brethren in St. Lawrence Co. By the hand of	
H. Hilliard,	\$33.00
Ch. at Mill Grove,	\$10.00
I. C. Snow,	\$10.00
C. Rice,	\$2.00

Call for Help.

DEAR BRO. BATES: Whom having not seen we love; you have heard of us through the *Review*, and now we beseech you for Christ's sake, to come over and help us. Come quickly, the enemy is upon us, they have united their forces, and surrounded us, and opened upon us their batteries. They have been skirmishing ever since the brethren struck their tent, and yesterday the army, Methodist, Baptist and Congregationalist, by a united call, rallied at the Congregational house, to demolish our little fort; but thanks to our Captain, Jesus, we are all alive, though faint and weary, for we have been through mental toil. Their speaker was a Baptist, Eld. Cornell, of Ionia. He delivered three discourses yesterday to crowded houses, and our enemies, the orthodox, are exulting in our silence; but may our Lord send us help. The same speaker is to renew the onset on Tuesday evening the 28th inst. at this place. Subject, the Sabbath. Yesterday he talked about the immortality of man. We expect you here. Brn. Lawrence and Frisbie promised that you should come and see us soon; but they did not know how much we should need you.

Your brother in the Lord.

WM. APPLETON.

Greenville, Mont Calm Co., Mich.

REPLY.—It would give me much pleasure to visit you and render you all the assistance in my power, by way of still further presenting the present truth. But I am at present unable to do so, as I am confined here with the fever and ague, and have been for several weeks.

"If the Lord will," when I gain my strength and I obtain the means to travel so far, I shall be pleased to visit you.

JOS. BATES.

Monterey, Aug. 29, 1860.

P. S. Bro. SMITH: I send this with the annexed letter for the *Review*, if you think best to publish it, that others in the message may see the urgent call, and lend a helping hand.

J. B.

A FOOLISH ARGUMENT.—One argument that is very often used by those who oppose present truth, is this: When you read a text of scripture that contradicts their doctrine, and they are not able to refute it, they will say, Well, you understand the Bible better than I

do, and so you have the advantage of me. Thus they teach that the Bible contradicts itself. Now apply their argument to grammar. Suppose two men were parsing, and should disagree about the rules, and one should read the rule to support what he had said. But the other not being able to do the same, should say, Well, you understand grammar the best, therefore you have the advantage of me. Would not any one say that it was a poor excuse? If the other knew the most about grammar, he should have listened to him.

D. W. CANRIGHT.

Kinderhook, Mich.

HOW STRANGE!

If an individual should hear that there was evidence that a fortune of great value had fallen to him, how eagerly would he set about the work of securing his prize, and with what constancy would he pursue his course in its attainment: every item of evidence, and all skill available would be brought to bear on the case in his favor.

But in eternal interests, weightier than those of earth, more lasting than time, more precious than life, how cool! how indifferent! how incredulous! how dull! how stubborn! how lukewarm! Bad habits and favorite ideas, no matter how hurtful, must be cherished with tenderest care; but heaven, bright heaven, the eternal city, with its pearly gates and golden streets, its brilliant society, its glorious King, are not thought worth seeking for.

J. CLARKE.

APPOINTMENT.

Providence permitting the Wis. and Ills. tent will be pitched in Cherry Grove Ills., Friday, Sept. 7, and continue as long as the interest demands. First meeting Friday evening at early candlelight. On Sabbath and first-day, 15 and 16, there will be a conference of the brethren and sisters of northern Ills., held in the tent at Cherry Grove. We hope to see a general gathering of the brethren and sisters at this meeting. Let the brethren come prepared to feed themselves. Bring blankets and we will furnish the able bodied men a lodging in the tent. This is a new place and we will not presume too much on the liberalities of the people. Come up praying the Lord to meet with us in this conference.

J. N. LOUGHBOROUGH.

T. M. STEWARD.

Business Department.

Business Notes.

S. A. Bragg: The paper is sent to E. Boutelle at the present time, and has been ever since No. 18, Vol. xv. Does he not receive it?

A. Faber: It was an oversight. We make it right in this number. N. Gilbert's paper was stopped sometime since.

Receipts.

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

A J Clarke 0.50, xviii, 16. F Ramsey 1.00, xvii, 16. Jno. Francisco 2.00, xviii, 1. F Kittle 2.00, xvi, 1. Alvira Mullen 0.50, xvii, 10. A Lamb 2.00, xviii, 1. G W Burnham 1.00, xvii, 1. S Whitney 1.00, xvii, 13. A Abbey 1.00, xvi, 1. L Drake 1.00, xvii, 14. Jas. Breed 1.00, xvi, 14. M McMahon 0.50, xvii, 16. E Murphree 0.50, xvii, 16. J Higbee 0.50, xvii, 15. Jno. Willis 0.50, xvii, 16. A Leper 0.50, xvii, 16. R Howard 0.50, xvii, 16. A Keck 0.50, xvii, 16. E L Matthewson 0.50, xvii, 16. D Ballard 0.50, xvii, 16. Mrs. M Heligass 2.00, xvii, 1. L H Russell 1.00, xviii, 1. I C Pickels 1.00, xvii, 16. Geo. Davis 0.50, xvii, 16. P Eaton 0.50, xvii, 16. L Phillips 0.50, xvii, 16. J Austin 0.50, xvii, 16. G A Clarkson 0.50, xvii, 16. A Clumb 0.50, xvii, 16. J Dickerman 0.50, xvii, 16. C Lape 0.50, xvii, 16. J E Wilkins 0.50, xvii, 16. D M Wilkinson 0.50, xvii, 16. A Spencer 0.50, xvii, 16. Jas. M Gray 0.50, xvii, 16. L W Carr (for J G Ruple 1.50, xvi, 1; for Wm. Dods-worth 0.50, xv, 10.), 2.00. E B Gaskill (50 each for Mrs. L Gaskill, Mrs. L Mead, and Mrs. E Keeler), 1.50, each to xvii, 16. J M Lindsay (for W H Edson 1.00, xiii, 17; for J C Taylor 0.50, xvii, 1), 1.50. Chas. C Drown 1.00, xvii, 14. J B Locke 1.00, xvi, 16.

For MISSIONARY PURPOSES. C L Palmer (s. b.) \$7.62. Jas. Harvey \$10. J Bodley (by C C Bodley) \$10.

For SOUTHERN IOWA TENT. J M Ferguson \$2.

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

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