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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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WHAT SHALL I GIVE?

"It is more blessed to give than to receive."

Give prayers, the evening hath begun;
Be earlier than the rising sun.
Remember those who feel the red;
Remember those who know not God.
His hand can boundless blessings give;
Breathe prayers; through them the soul shall live.

Give alms; the needy sink with pain;
The orphans mourn; the crushed complain.
Give freely; hoarded gold is cursed,
A prey to robbers and to rust.
Christ, through his poor, a claim doth make;
Give gladly, for our Saviour's sake.

Give books; they live when you are dead;
Light on the darkened mind they shed;
Good seed they sow, from age to age,
Through all this mortal pilgrimage.
They nurse the gems of holy trust;
They wake untired when you are dust.

Give smiles, to cheer the little child,
A stranger on this thorny wild;
It bringeth love its guard to be—
It, helpless, asketh love of thee.
Howe'er by fortune's gifts unblest,
Give smiles to childhood's guiltless breast.

Give words, kind words, to those who err;
Remorse doth need a comforter.
Though in temptation's wiles they fall,
Condemn not—we are sinners all.
With the sweet charity of speech,
Give words that heal, and words that teach.

THE SKEPTIC MET.

Concluded.

JUDG. XI, 31 JEPHTHAH'S VOW.

"And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon, shall be the Lord's, and I will offer it up for a burnt offering."

Skeptics are often very uncharitable in treating of Jephthah's vow. We offer our solution of it. 1. Vows were not commanded of the Lord, but laws were given to regulate them. 2. Some vows are better broken than kept—as the case of the forty Jews who bound themselves under a great curse to kill Paul, and Herod's vow which cost John Baptist his head. 3. When Jephthah vowed that he would offer the first thing that met him on his return, it implied if it was a thing suitable for an offering. Would he offer a dog, or cat, or camel, or horse, or a neighbor's child if either of these had met him? Certainly not. All these were forbidden in the law. The last part of this verse is thus rendered by Dr. Adam Clarke, and generally sanctioned by Hebrew critics: "I will consecrate it to the Lord, OR I will offer it for a burnt offering;" that is, if it is a

thing suitable for a burnt offering, it shall be made one; if fit for the service of God, it shall be consecrated to him." But even if Jephthah had sacrificed his only daughter, Christianity would not be amenable for it—for so rash a deed, resulting from a plain misunderstanding of his own duty.

JUDG. XV, 1-8. SAMSON'S FOXES.

In looking at this singular procedure of this riddle of a man we notice several very important things. 1. Samson was not obliged to catch these 300 foxes alone. In the Scriptures as in common parlance, a man is said to do a thing who employs agents to do it. 2. He was not obliged to catch all these animals in one day—it probably took several. 3. "The Hebrew word *shualim*," says Prof. Bush, "is now generally agreed to have in its meanings not only 'foxes,' but also 'jackals,' an animal rightly described as something between the wolf and the fox, and hence sometimes termed by naturalists 'the wolf-fox.' These animals, which are very numerous in Palestine, associate together in large herds or flocks, sometimes to the amount of two or three hundred. But as both these animals are included under the word *shual*, we must let the context decide which is meant." He took fire brands—that is, made a torch or flambeau of some resinous wood which would not go out by being trailed through the fields. If it be questioned why Samson should resort to such an expedient when he could more easily do it with his hands, we reply, that by the meanness and weakness of the instruments employed, he designed to put a more signal contempt upon the enemies with whom he contended, thus mingling ridicule with revenge.

1 SAM. XV, 33. SAMUEL'S HEWING AGAG TO PIECES BEFORE THE LORD.

The position taken here by Voltaire and others that it was for a sacrifice to the Lord, is simply an unreasonable perversion of facts.

What Samuel did here was no doubt in his magisterial capacity. It is not likely that he even did it with his own sword, but by that of an executioner. What kings, magistrates, and generals do in an official way by their subjects, servants or soldiers, they are said to do themselves. But the whole context here shows that Agag had forfeited his life by personal transgressions, and that his death now was only a just retribution of his cruelties. "Cavillers," as Mr. Carpenter observes, "have called this being put to death in cold blood and cruel, but it was just as cruel as the hanging of a murderer in cold blood, and no more so."

2 SAM. XI. DAVID AND URIAH.

We are often told that in this person we have an instance of flagrant crime in the man after God's own heart.

It is admitted. But mark, it does not say in this connection that David was a man after God's own heart, nor was he such then any more than any wicked transgressor is a man after God's own heart. The testimony from Nathan was, "By this deed thou hast given great occasion to the

enemies of the Lord to blaspheme." No one denies but what David was guilty of murder and a sinner before heaven. When God declared that he was a man after his own heart it was sixty years before this public sin, and truly such he then was. But as the doctrine "once in grace always in grace" is a false one, we see it painfully illustrated in the case of David. He who had conquered in many a hard fought battle is now led captive by his own wicked lust.

But notice, in this chapter we have the most illustrious proof of the divine authenticity of the sacred writings. Who, that intended to deceive by trumping up a religion that he intended to father on the purity of God, would have inserted such a circumstance? If the Bible was the work of men such things would be carefully concealed; they would never come to light. But the inspired writer here tells the truth, the whole truth, and nothing but the truth; and this matter is related for caution and not for imitation. Speaking of this transaction Dr. Clarke says: "I pity David; I venerate Uriah; I detest Joab, and think meanly of Bathsheba." If skeptics and scoffers would only imitate David in his unfeigned repentance, their labors would be more signally blessed in pointing out the sins of the righteous.

2 SAM. XXIV, 1. DAVID'S NUMBERING ISRAEL.

The objection here is that David numbers Israel either at the instigation of God or Satan (it says both), and seventy thousand of the people perish.

As this matter is quite a stumbling stone to many we will examine it carefully. The great sin here consisted in *unadvisedly* taking a census of the people. The matter occurred about twenty years after the death of Uriah the Hittite. David, slackening in his piety and confidence toward God, meditated some extension of his kingdom, and was naturally curious to know whether he had a sufficient number of military men for the purpose. The command was given to number Israel from "Dan to Beersheba;" Joab objected, but the king's word prevailed. Afterwards David's heart "smote him," and he acknowledged that he had "sinned" and "done foolishly." Now in what did this sin consist? Answer. In numbering the people without the consent of the Lord. Moses, at the command of the Lord had twice taken a census of the people and no trouble followed. But David did it in the pride of his heart, which was Hezekiah's sin in showing his treasures to the heathen ambassadors. Perhaps it was a proud conceit in having the command of so numerous a people. It was a vain confidence in his own strength. By publishing among the nations the number of his people he thought to appear more formidable, and doubted not that he should intimidate his enemies with the number of his forces. This was vaunting himself and leaning upon the arm of flesh instead of that of God. So much for numbering the people.

But it says God "moved David" to do it. Answer. It says also in the corresponding account in Chronicles that "Satan provoked" him to do it. How is this? A reasonable explication of this is found in the case Job. Satan, or the adversary, came before the Lord and preferred charge-

es against the righteous man of Uz. God permits Job to come very much under his power. His flocks are dispersed, he is smitten with disease, he is bereft of his children, and in this calamity he cries out, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." Yet Satan must have the credit of this strange work. God permitted Satan to tempt David to number the people, for it reads, "the anger of the Lord was kindled against ISRAEL." This explains why seventy thousand of the people were cut off. Whether their sin consisted in rebellion against the crown and setting up Absalom for king, a thing they had done a little before, we cannot particularly say; but certain it was they were guilty of some national defection which the Most High did not see fit to leave unpunished. Thus wrath came upon the nation, "and when the angel of the Lord stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough;" that is, as the Hebrew signifies and the Douay translates, "the Lord HAD PITY on the affliction." Believing these remarks are sufficient to satisfy honest skeptics, we conclude on the point.

2 KINGS VIII 26. THE AGE OF AHAZIAH.

The record says, "Two and twenty years old was Ahaziah when he began to reign," but in the corresponding account in 2 Chron. xxii, 2, it reads, "forty and two years old was Ahaziah when he began to reign;" and as his father took the throne when he was thirty-two years old and ruled eight years, and so died forty years old, the text in Chronicles would make the son *two years older than his father!* Dr. Clarke says, "I am satisfied the reading in 2 Chron. xxii, 2 is a mistake, and should read there as here, twenty-two instead of forty-two years." The Syriac and Arabic have "twenty-two," which critics usually regard as the true reading. Clarke remarks, "It is very probable that the Hebrew text read so anciently, for when numbers were expressed by single letters, it was very easy to mistake *mem*, FORTY, for *cap*, TWENTY. And if this book was written in the ancient Hebrew letters, now called the Samaritan, the mistake was still more easy and probable, as the difference between *cap* and *mem* is very small, and can in many instances be discerned only by an accustomed eye." Few books are now printed without some *errata*, yet the authors do not therefore disown them, nor are the errors of the press imputed to the authors, neither will any wise person do this here.

DAVID'S PRAYERS.

It is alleged that the prayers of David exhibit a spirit of vindictive revenge utterly dissonant to the philanthropic feelings of a benevolent heart.

These objective prayers are mainly found in psalms 69, 109, and 137 which are pre-eminently called "the cursing psalms." If the truth is known, the great objection to these psalms and the Bible, is the sin-hating God presented in its pages. The God who drowned the world—destroyed Sodom and Gomorrah by fire—extirpated the bloody Canaanites—and thunders his curses against sinners of every land and age is not the God whom skeptics and Universalists love. A mild, easy, good-natured being who would allow them to live and die in sin without any punishment would suit far better. But what about David's prayers? We reply, those psalms that contain these exceptionable sentiments are typical of tribulation on the enemies of the church. They are *predictive*. We notice a few expressions. "Let his prayer become sin," no doubt referring to the traitor Judas. What of this? Judiciously paraphrased it would stand thus: Let him be accused, convicted, and condemned; and let the defense which he brings for his justification only serve to deepen his guilt and hasten his condemnation. Again, "Happy shall he be that taketh and dasheth thy little ones against the stones." This is spoken of ancient Babylon, and was fulfilled by Cyrus and Darius, who took the city and

slaughtered its inhabitants, in an indiscriminate manner. Babylon sacked Jerusalem, fired the temple, led Israel captive, and they were haughty and cruel to all under their domination. "Happy shall he be that dasheth thy little ones," &c. That is—So oppressive hast thou been to all under thy authority as to become universally hated and detested; so that even the heathen who shall have a hand in thy destruction and total extermination shall be reputed happy—shall be celebrated and extolled by mankind for ridding the world of so grievous a curse! This prophetic declaration contains no incitement to commit acts of cruelty, but is simply declarative of the retributive providence and justice of God, and the general opinion which should in consequence be expressed on the subject.

THE PROPHET ISAIAH. CHAP. XX.

The Lord directs the prophet to remove his sackcloth and shoes, and walk uncovered and barefoot for a sign to the people.

We understand by this that the prophet laid aside his *outside* robe and appeared among the people in an unusual garb. The outside covering of the orientals consists of a fold of cloth some six yards long and five or six feet wide. This is worn when they go abroad, and often serves among the poorer classes for a covering by night; but as it is rather cumbersome, when great exertions are to be made in running or laboring, it is often laid aside, when, as in the case of Peter, the person is said to be *naked* (Jno. xxi, 7). Virgil also speaks of the farmer "plowing and sowing naked;" that is, with this outside garment, which the Greeks call the *hyke*, laid aside. In 1 Sam. xix, 24, when king Saul stripped off his upper garment or royal robe and prophesied before Samuel he is said to have been naked; but none except the absolutely profane believe he prophesied in a state of *nudity before the Lord!* Also in military language troops are said to be naked who have no weapons. But the point is sufficiently clear.

JONAH AND THE WHALE. CHAP. I, 17.

The objection here is first, that whales are never found in the Mediterranean sea, and second, that a whale could not swallow a substance much larger than a man's arm.

We answer, it might have been a whale, for it says expressly, the Lord prepared it, and whales sometimes get into the Mediterranean by accident. But the Hebrew does not say it was a whale, but (*dag gadol*) "a great fish." It was probably a shark, as they can swallow a man with very little trouble. Gillius relates that they have been captured near Marseilles weighing 4000 pounds, in whose stomachs whole men were found enveloped in a coat of mail! In Matt. xii, 40, where our English translation says it was a whale, the Greek is *ketos*, which Liddell and Scott's Greek Lexicon defines, "any sea-monster, a huge fish, a shark," &c. If it be asked how Jonah could live in the fish's stomach, we reply it was a miracle from beginning to end, and there we leave it.

MATT. III, 5. ALL JUDEA BAPTIZED.

"There went out to him (John Baptist) Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan confessing their sins."

How is this to be interpreted? Answer. That there was a great excitement among the people respecting the strange teacher, and that John Baptist administered baptism to persons from Jerusalem, from all parts of Judea, and from the district around Jordan. Not that he baptized everybody in the country, but persons from all parts of that country. A good illustration of this hyperbolic mode of speaking is found in John iv 29. Said the Samaritan woman, "Come see a man which told me all things that ever I did." But no one with a sane mind would interpret this as literally so.

MATT. XXVII, 9. THE QUOTATION FROM JEREMIAH.

The passage reads, "Then was fulfilled that which was spoken by Jeremiah the prophet," &c.,

but no such passage is found in Jeremiah, but Zechariah.

Several solutions of this difficulty might be offered. 1. A transposition of names arising from MSS. abbreviations: for example, some copyist mistaking *Zou*, Zechariah, for *Iou*, Jeremiah. 2. That Matthew simply quoted from the prophet without mentioning the name of the prophet. This he often does (see chaps. i, 22; ii, 5, 15; xiii, 35; xxi, 4). And it is a fact that the name is wanting in the ancient Syriac, Persic, and some of the Latin and Greek MSS., and is also omitted in several modern translations. Many critics are of the opinion that the ninth, tenth, and eleventh chapters of Zechariah were copied from the book of Jeremiah, and it is a curious fact that the Jews had a saying that *the spirit of Jeremiah was in Zechariah*. Dr. Lightfoot remarks that it was an ancient custom of the Jews to divide the Old Testament into three parts: the first, beginning with Genesis was called *THE LAW*; the second, commencing with the Psalms was called *THE PSALMS*; the third beginning with the prophet in question was called *JEREMIAH*. Thus the book of Zechariah, and all the prophets in that section, would go by the name of *Jeremiah*. This would solve the difficulty at once, and as we have said enough to show the point is easily explained, we leave it.

GENEALOGIES OF MATTHEW AND LUKE. CHAPS. I, & III.

It is objected by skeptics that the Bible must be a human production for here is a plain contradiction.

We reply, that this point, like all the rest, may be consistently explained. It says in Matthew that Joseph, the reputed father of Jesus was the son of *Jacob*, and in Luke that he was the son of *Heli*. Now how will this be reconciled and the veracity of both books not be impeached? Answer. By understanding that one writer gives the pedigree of Joseph, and the other that of Mary. Dr. Bloomfield in his Greek Testament says this difficulty is explained "by supposing that Matthew gives the genealogy of *JOSEPH*, and Luke that of *MARY*. And therefore the former who wrote principally for the Jews, traces the pedigree from Abraham to David, and so through Solomon's line to Joseph, the *LEGAL* father of Jesus. And it must be remembered that among the Jews *legal* descent is always reckoned in the *male* line. While Luke who wrote for the Gentiles, traces the pedigree upwards from Heli the father of Mary, to David and Abraham, and thence to Adam, the common father of all mankind." But, it may be asked, if the lineage in Luke is that of Mary why is *her name* not given? Answer. Among the Jews, as Bishop Pearce and others inform us, *women* were never permitted to enter into their genealogical tables; and whenever a family happened to end with a *daughter*, instead of naming her in the genealogy, they inserted *her husband* as the son of him who was in reality but his *father-in-law*. Thus we have a rational solution of this skeptical difficulty. But if the books of Matthew and Luke were forgeries, either one or both of them, and contained errors in their genealogies, how quick those envious Jews, the priests, the doctors, the rabbis, would have seized upon their perversions and exposed them before the people! This single fact is enough to remove forever all doubt connected with the question.

TURNING WATER INTO WINE. JNO. II, 6.

Exceptions are sometimes taken to this miracle on the grounds that the copious supply of liquor would militate against the cause of temperance.

In meeting this objection we remark that the point will turn somewhat on the word *metretes*, rendered firkins or measures. If the Greek measure is meant it would actually make over two hogsheds! but if the Syriac, as bishop Cumberland supposes, the six pots would have contained about *fourteen gallons and a quart*. But as Dr. Clarke says, "The measures of the ancients are so very uncertain, that in this and numberless other

cases it is best to attempt to determine nothing." Another very important point is whether the whole contents of the pots were converted into wine, or only what they drew out into the cup for use; and also whether the drink was intoxicating, or like all unfermented wine, sweet and harmless. Till skeptics are positive here; till they can certainly inform us whether the amount was fourteen gallons or a hundred and thirty; whether the company present was great or small; whether the amount of surplus wine would have been profaned to intemperate uses or sold and given to the poor—it would be wisdom to not impute iniquity to the character of our Lord.

THE RESURRECTION.

It is objected here that a discrepancy exists in the relation of events,—how then can it be true?

We answer, the main difficulty is in the time of the resurrection, but we think it can be satisfactorily explained. It says in Mark, Luke and John that the disciples visited the grave early in the morning of the first day of the week, and in Matthew that it was the Sabbath. The phrase in Matthew, "in the end of the Sabbath," in Greek is *opse de sabbaton*; and by modern critics is rendered "after the Sabbath," "Sabbath being over," "after the end of the week," &c. Our authorities are Dr. Adam Clarke, Bloomfield's Gr. Test., The Emphatic Diaglott, and the English translations of Campbell, Conquest, Dickinson, Sawyer, Wesley, Wakefield and others. This kind of rendering of *opse* is quite common among the classics where we find the phrases, "the day was ended," "after the times of the king," "after the Trojan war," &c. (See authorities in Clarke and Roeseumuller). But there are other points to be noticed, and we only ask that those who have courage to raise objections will have patience to weigh the solution.

First, it says in two of the evangelists that it was Mary Magdalene and others who visited the sepulchre, and in John mention is only made of Mary Magdalene. Second, it says in Mark they came to the grave at sunrise, and in John that it was yet dark. Third, it speaks in Matthew and Mark of one angel, and in Luke and John of two.

Now for a reconciliation. We will state what we conceive to be the natural order of these events.

1. Mary Magdalene and the other Mary with the object of visiting the sepulchre, set out early in the morning at dark or day-break, and on their way either call upon or meet Salome, and they arrive at the grave about the rising of the sun. This reconciles the first two statements, and the language of Mary Magdalene in John, "they have taken away the Lord and we know not where they have laid him," shows she was not alone.

2. On arriving near the grave they begin to enquire how they shall remove the stone from the door, and as they draw nearer, they see it is rolled away. Alarmed at so extraordinary a circumstance, Mary Magdalene concludes that the stone could not be taken away without the design to remove the Lord's body, and suspecting from the appearance of things that this was the actual case, she ran to acquaint Peter and John, leaving Mary and Salome to tell Joanna and the other women, if they should come, where she had gone. While on this errand, Mary and Salome go on and enter into the sepulchre, and see an angel in long white garments, and they flee from the tomb in great affright. Mark xvi, 8.

3. After their retreat, Peter and John having been informed by Mary Magdalene what had been done, come to the sepulchre and go in, and seeing the grave clothes lying there and the body gone, they go away to their houses (John xx, 10). But Mary Magdalene lingers weeping, and as she stoops down and looks into the tomb she sees two angels, and they ask her why she weeps? She tells them the reason, and as she turns back she sees a person whom she first supposes to be the gardener, but who proves to be Jesus. This is the first time he showed himself alive after his resurrection. Matt. xvi, 9.

4. After Christ had revealed himself to Mary Magdalene, Mary and Salome, who fled from the grave in such affright that they said nothing to any one, were met by Jesus on the way, who said, "All hail!" and they knew him and held him by the feet and worshiped him. Then said Jesus, "Be not afraid, but go tell my brethren to go into Galilee and they shall see me. Matt. xxviii, 8.

5. After the several women and the apostles were gone from the sepulchre, Joanna with the other Galilean women came (Luke xxiv, 10) "bringing the spices which they had prepared for the embalming of the body of Jesus," and they entered in and were much perplexed at not finding the body. But two men appeared to them in shining garments, and they were terrified and bowed their faces to the ground. But the angels said, "Why are ye afraid? Why seek ye the living among the dead? He is risen." And they left the tomb and told all these words to the eleven and to all the rest, but they believed it not, and their words seemed as idle tales. Then Peter on hearing from Joanna that she had seen a vision of angels, went again to the sepulchre (Luke xxiv, 12) but did not go in as before but stooped down so far as to see the "linen clothes, and departed wondering in himself at that which was come to pass."

Thus this glorious circumstance is relieved from all confusion and inconsistencies, and instead of being shrouded in mystery is clear as the noon-day sun.

EVEN THE WORLD COULD NOT CONTAIN THE BOOKS WHICH SHOULD BE WRITTEN.

JOHN. XXI, 29.

We regard this as one of those strong expressions not to be taken in its most literal sense. If the labors and teachings of Jesus were all recorded, they would fill an incredible number of volumes. It would be such a large and overgrown history as the world never saw. If all his sermons, meetings, miracles, prayers, labors and sufferings were written, it would constitute an endless thing. This figurative way of speaking is very common in the East, and abounds in the Scriptures. We read in Deut. i, 28 of cities "walled up to heaven," which every one knows means only cities with very high walls. And David in celebrating the praises of Saul and Jonathan, says, "They were swifter than eagles; they were stronger than lions." And again, "Rivers of water run down mine eyes because they keep not thy law." But these figures of speech mislead no one, nor need the one here in John.

CONTRADICTION IN ACTS.

In the ninth and twenty-second chapters there are two statements concerning Paul's conversion, which, as they rather oppose each other, are used as a weapon against Christianity. The verse in Acts ix, 7 reads, "And the men which journeyed with him (Paul) stood speechless, hearing a voice, but seeing no man." The word rendered "voice" here is *phone*, and is also translated "sound," "noise," "report;" and here means they heard the sound but not the words; they heard a report, but not an articulate voice.

In chap. xxii, 9 it states, "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." That is, as the word *heard* also signifies, they "understood not" the voice; they distinguished not the words; to them it was only a confused noise, not intelligent to their minds. That this is correct is proved by the use of this word in 1 Cor. xiv, 2: "He that speaketh in an unknown tongue speaketh not unto men, but unto God; for no man UNDERSTANDETH him." These two statements are by different writers, Luke and Paul and they probably had different ideas to convey. Thus Luke might wish to relate that they heard a sound or voice, but saw no man, without contradicting the statement of Paul that although they heard a sound, a noise, they understood not the voice of the Lord who spoke to him.

We shall now notice but one more objection, and that is that we cannot prove outside of the Bible that such a person as Jesus Christ ever lived.

ANSWER.

None but the hasty and misinformed would ever make such a statement as this. And although the testimony of profane writers is not necessary to establish the credibility of the Scriptures, God has not left his people without a witness from this source.

Our first authority is JOSEPHUS. He writes: "Now there was about this time, JESUS, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the CHRIST; and when Pilate at the suggestion of the principal men amongst us had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him, and the tribe of Christians, so named from him are not extinct at this day."—*Antiquities Bk. xviii, chap. 3, sec. 3.*

TACITUS. "Nero, in order to stifle the rumor (that he had set Rome on fire) ascribed it to those people who were hated for their wicked practices, and called by the vulgar, Christians; these he punished exquisitely. The author of this name was CHRIST, who in the reign of Tiberius was brought to punishment by Pontius Pilate the procurator." *Tacit. Annals, lib. xv, cap. 44.*

CELSUS. This bitter antagonist of Christianity who wrote in the latter part of the second century, speaks of the Founder of the Christian religion, and mentions the principal facts of the gospel history. He takes notice of Christ's incarnation; his being worshiped by wise men; his flight into Egypt, and the slaughter of the infants. He speaks of his baptism by John, of the descent of the Holy Spirit in the form of a dove, and of the voice from heaven declaring him to be the Son of God. He allows that Christ was considered a divine person by his disciples, acknowledges the miracles wrought by him, and notices many of the circumstances attending the crucifixion. See *Horne's Introduction, Vol. I.*

But as we have not room to multiply testimony on a point already sustained, we close by citing the

ACTS OF PILATE. The Romans were in the habit of preserving among their records striking events and strange occurrences. Their governors used to send to the emperors a written account of noted and remarkable transactions, which were preserved under the names of these several governors, such as *The Acts* of the principal men who ruled. Pilate sent an account to the emperor Tiberius of the Saviour's life, miracles, crucifixion, resurrection and ascension. The writings were called *Acta Pilati*, the acts of Pilate. Justin Martyr who was a boy when St. John died, grew up in the heathen and Greek philosophy, was converted to Christianity about the forty-fourth year of his age, and wrote to Rome asking from Antonius imperial favor for the Christians. Having written to the emperor and his senate of the life and death of our Lord, of the dead that were raised, of the diseases that were healed, &c., he adds, "And that these things were done by him you may know from the Acts made in the time of Pontius Pilate." Mention is also made of the life and character of our Saviour by the heathen writers Suetonius, Pliny, Lampridius and in the Talmuds of the Jews.

CONCLUSION.

We have now passed over the proposed list of sceptical difficulties, and we leave it to the candid reader whether these points have been fairly and fully met. We do not assume to have noticed every question which might be raised against the Bible, but we have examined a class of the most com-

mon objections in the creed of the skeptic. And by attacking and refuting error in its strongest holds, much is done towards overturning the whole foundation.

May Heaven's blessing rest upon those in error, and awaken inquiry in the minds of some for whom this is written, is the prayer of one who loves the Bible. G. W. A.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, SEPT. 11, 1860.

APPEAL TO COMMENTARIES.

THE opinion has attained to some extent with many that an appeal to the opinions of others on Bible questions, is of no weight whatever, and should not be resorted to on any occasion. This view is no doubt partially correct, but should not be carried to an extreme. It is true that we should not pin our faith to the opinions of others, but ever hold the declarations of the Bible as paramount to all the theories and speculations of men. But while we do this it is also true that the opinion of the commentator and the Biblical critic, has an office to perform, and there are occasions when a legitimate appeal can be made to their testimony.

The apostle Paul more than once availed himself of this privilege, in arguing with his opposers. Read his appeal to the Athenians as he stood in the midst of Mars' Hill to declare unto them the being whom they worshiped as the unknown god. In the course of his argument he says: "For in him we live, move and have our being; as certain also of your own poets have said, 'For we are also his offspring.'" Acts xviii, 28.

Now Paul would not, of course, appeal to heathen poets for the *proof* of his doctrine. His proof he drew from another source; and it was sufficient to establish his point; but in this case the words of the poet were in accordance with the truth; the Athenians held their poets in high repute, and attached great weight and importance to their declarations: Paul, therefore, brings in the testimony of the poet to give the greater weight to his testimony among those whom he was laboring to convince.

A similar course he pursues while writing to Titus in Crete. He would condemn the Cretians on the testimony of one of their own people. Titus i, 12.

Such we believe to be the legitimate use of the opinions of others: When they are in harmony with the truth, quote them in defense of the truth to those with whom they have or should have weight and authority.

These thoughts have respect to doctrines or opinions merely. Information pertaining to matters of fact is legitimate from any source, and entitled to weight upon any question to which it relates.

CHARACTERISTICS OF THE PROPHECIES OF THE BIBLE.

A PROPHECY is striking, and its fulfillment important, and calculated to produce conviction just in proportion to the improbability, in all human calculation, of its accomplishment. It is this feature of the prophecies of the Bible, their minuteness of detail when speaking of future events, and the particulars which they predict, so contrary to all human calculations, that gives them their striking character, and the fulfillment of which affords such overwhelming evidence of their higher than human origin.

As an illustration of this we call the attention of the reader to one item in the remarkable prophecy concerning the Jews, in the xxviii of Deuteronomy. In verse 64 we read, "The Lord shall scatter thee among all nations; and [verse 37] thou shalt become an astonishment, a proverb and a by-word among all nations whither the Lord shall lead thee." The Jews rejected the Messiah; they did not hearken to the voice of that prophet whom Moses said the Lord God would raise up unto them like unto him [Deut. xviii, 18, 19]: and the threat has been executed upon them. In regarding the fulfillment of this prophecy the thought at once occurs, It would not be surprising that among Christians who believe in the Messiah the Jews should be a reproach, a by-word and a curse for the part they have acted. But how about the heathen,

who have never heard of the Messiah, or if they had, would be as hostile to his religion as the Jews themselves? Would the Jews be trodden down, reproached, and despised by them? Improbable as this may seem, such is the prophecy, and such we find also to be the fulfillment. Says Claudius Buchanan in his Christian Researches in Asia, p. 213, "Behold the Hindoo at this day, punishing the Jew without knowing the crime of which he has been guilty. This prophecy is such as must afford a contemplation to infidelity to the end of time."

GOOD PROPOSITION.

UNDER this head we introduced extracts from a letter from Bro. S. H. King in No. 14. relative to raising means to put up an Office building, pay borrowed money, and have a fund sufficient to publish to advantage. To Bro. King's proposition Bro. F. T. Wales of Melbourne, Canada East responds as follows:—

"Our Bro. S. H. King speaks my mind perfectly concerning the liabilities resting on the Office, &c. I can say with Bro. King, I am willing to help shoulder the burden. I for one am willing to set apart one day each month which probably will be about two dollars for each month if my heavenly Father gives me health, until the debt of the Office is paid up.

"I am a mechanic, and my means are small, but I feel determined to do all that God will have me do until Jesus comes.

"Dear brethren, it seems to me that if we are in the work as God would have us be, we can all do something for the welfare of the cause of God. I for one think much of Bro. King's proposition. Come brethren, let us try and set ourselves at work, and God will bless."

Let others speak out. The subject will doubtless be considered at the General Conference. We have no doubt but the enterprise will meet with general approbation. The brethren want the Office placed above embarrassment, and properly secured.

It is now thought best to take the Office building and lot off the hands of the three brethren who own it, move the old Office back, and repair it, and build a new front sufficient for the business. This would require the sum of \$2000. Add to this \$1500 of borrowed money which the Office owes, and it makes \$3500. Add to this, say \$1000, necessary to raise the book fund so as to enable the Office to keep on hand a full supply of all our publications, and it makes the sum of \$4500 to be raised instead of \$6000, as suggested in No. 14.

By purchasing the old Office building and lot, considerable will be saved, so that by a close calculation we arrive at the above figures as the probable sum.

We wish to say that with punctuality on the part of subscribers the receipts for REVIEW and INSTRUCTOR will equal their cost. Also, our present prices for books will fully meet their cost. Some may ask, "Why then call for more means?" For their information we will here state that the Office Book Fund is only \$1500, which is only about one third the sum necessary to manage the book business properly. Let the church raise the means necessary for the Office building and to publish and keep on hand a good supply of all our books, and the Office will then fully sustain itself. Shall it be done? We hope to hear from the friends of the cause before the conference. J. W.

MEETINGS IN N. Y.

BRO. SMITH. After Brn. Andrews and Cottrell left Pompey, I tarried and had another meeting, and attended to the ordinance of baptism. I found others here decided to keep the Sabbath. I returned to Kirkville and spent the Sabbath, gave two discourses, after which twenty testimonies were given. We then went out by the river-side on the Sabbath-day, where several were baptized, and I expect more will soon follow. The truth is still spreading in that region, and more meetings are wanted.

I wish to say that the meetings in that place which were held in the tent, reminded me of the interest in the first message in 1842. We counted thirty wagons or more, around the tent, night after night, and one man came from the village with his ox team about every evening, preparing his wagon to accommodate twenty

ty or more, which was well filled most of the time. All was quiet throughout the entire meeting. To see from two hundred to eight hundred listen so attentively to the reasons of our faith, greatly encouraged us. From fifteen to twenty dollars' worth of books were purchased, and after examining for themselves the reports are, it is truth, many wishing the tent to come back. Some of those who have embraced the truth own a share in the Union meeting-house. They occupy it on the Sabbath, a very convenient place to worship. The brethren request that Bro. White come into this State this fall. Be sure to appoint a meeting in Kirkville.

Being sick myself, I tarried over another Sabbath, and found that efforts were being made to secure help from a distance, as their present help was not successful; for they only cry false teachers and false prophets until they have driven people from their congregation. May the Lord help the brethren in Kirkville and vicinity to be unmovable, and keep the standard of truth so raised that others may see their good works and be led to join with them and be saved in the day of the Lord Jesus. C. W. SPERRY.

THE CAUSE IN BERLIN, WIS.

BRO. SMITH: For the encouragement of the scattered flock, I would say that a few of us here are striving for the kingdom by keeping the commandments of God and trying to obtain the true faith. We meet twice a week for prayer, and, by the blessing of God, renew our strength.

We have been much encouraged by a visit from Bro. Allen, who was with us three weeks, and gave a course of lectures on the prophecies, which had the effect to bring some into the truth. Three were baptized at the close of the meeting, which make five this season in this place. The meetings were held in the Seventh-day Baptist house, and for a while there was a good degree of union, but when the straight truth in regard to the fallen condition of the churches was presented, many church members took offense and united to oppose the truth, thereby drawing a division line and widening the gap between the honest-hearted ones who are looking for the soon coming of their Lord, and daily trying to overcome by patience and well-doing, and those who feel at ease so long as they maintain a good standing in the church.

It appears to me that the time is near at hand when the harvest will be fully ripe, when the tares will be bound in bundles preparatory to a final destruction, while the wheat will be gathered into the barn. In fact, it seems that nominal professors are anticipating the work of the gathering angel by binding themselves into bundles to oppose truth.

Brethren and sisters, let us strive to ripen into sound wheat, remembering that green stuff, although it may be called wheat, will never do to go into the barn. God will have a perfect harvest, and that which is not ripe when the gathering angels sweep the world, will be gathered among the tares. Let us daily and hourly ripen. When a wheat crop is ripening if it stops its progress for one day, it is liable to be struck with the rust which may spoil the crop. We have barely time to ripen for the kingdom, and if we lose one day, that may cause a blight which may be the means of our meeting the reapers unprepared.

Yours striving to make daily progress to meet my Lord. A. TABER.

Berlin, Wis., Aug. 24, 1860.

BREVITIES.

God will reward us, not for what we designed to do, but for what we have done; not for what we were in feeling and personal devotedness, but for the practical proofs of such devotedness; not merely for theorizing correctly, but for carrying out these theories in practice. Resolutions, tears, prayers, good designs, unless sealed with a holy life, are but mockery.

Making a debt to pay a debt, generally doubles the debt; and plunging into new and untried schemes of business just now as we look for the advent of Christ, seems to me like presumption. Christians should be cautious about soliciting or receiving aid in their business from the wicked world; although it may not be presently dangerous, yet Satan hides his viperous brood

of evils deep beneath plausible plans, and often baits with golden dreams, and splendid prospects.

Inquire of the Lord before you launch into any new scheme. David was a successful general, and a wise king; and herein lay the secret of his success; and whenever he moved rashly, and forgot to inquire of the Lord, disasters followed. So with other kings of Israel. Almost invariably this rule obtained: that whenever God was inquired of, he gave success; in that theocratic government we see displayed the weakness and impotence of a nation, when moving in their own strength; and their might and power when moving in the order of God. Beware of hasty steps and unsanctified desires which breed unwise plans, and lead us in dangerous paths, where serpents hiss, and scorpions lie concealed.

I can't, says the weak brother, I can't pray in public, and in my family, and talk to my children. That is so, says Satan, you can't do it; and I wouldn't try. Your boys will laugh at you, and besides it is not your gift; let Bro. A. B. and C. do this, but you have no gift, and never had; what is the use of trying to do what nature never qualified you to do? Go on, and attend to your farm, only keep the Sabbath, and go to meeting, but as to trying to do what is contrary to your nature, do not do it. Pray in secret; that you can do, for there is no one to notice your awkwardness but God, and he don't care how awkward you are, if you are only sincere; but as to exposing yourself and your weakness before the brethren, do not do it. Another thing, I would not totally abstain from whiskey. An occasional dram when washing sheep, or when cold and wet, or sometimes when invited to give or take a treat, can certainly be of no harm to one so steady and correct as yourself; as to what these meddling brethren say to you, be sure you do not mind them, they are out of place. Why there is that pert brother, always into what does not concern him, let him know you can beat him, give him a rub next Sabbath in your exhortation. Oh, but you must take care not to speak too glib, or they will think you might overcome that bashfulness. Another thing, those long eloquent justifications of yours—why don't you see the brethren notice how gifted you are in this? Take care! or they will weigh you!

What is the use of all this ado about the Sabbath, says Satan to sister—. You cannot come up to this tyrannical standard; God does not require such ridiculous strictness. Get supper on sixth-day about as usual, perhaps a little earlier, but as to getting the cows so early, and getting the milking done long before sundown, and cooking up such a host of victuals, it's all of man. Study your Bible and get into the spirit of it, just as you always have done, and God will be just as good as he ever has been, without all this puritanical self-righteous strictness. Show your independence.

Some have an idea that religion is a gloomy thing, and having sincerely embraced it, they check all cheerful emotions, supposing that this is duty. Such should reverse the order, and check all gloomy, unhappy emotions, and nourish cheerfulness in thought and word. Cheerfulness is equally distant from fanatical gloom on the one hand, and from mirthful gayety on the other. He who expends his cheerful feelings in empty mirth, is like the engineer who lets his steam pass off in the scape-valve which is needed to propel the engine; while he who commands his cheerful emotions, and keeps them in strict obedience to law, always has a supply on hand, like the careful engineer who does not permit any loss of steam.

Teachers have observed that young children are frequently poor readers in consequence of mistaking b for d, or q for p, &c. So he who cannot command his passion, has not yet learned the alphabet of holiness: such are in the primary department, as yet; among the babes.

A man may outwardly keep the Sabbath, and do many good things, and may have a sort of love for good men, all resulting from a sort of refinement and correct taste, and have still a wicked unchanged heart, and Satan might give such a person brilliant experience in order to keep him from settling deeply into the truth.

I am doubtful of all experience of God's love which comes to the rebellious, the stubborn, the willful trans-

gressor. I say to you, beware of propping yourself up in a wrong course of life, by means of inward light. Perhaps it may be the all-deceivableness of Satan, by which he would if possible deceive the very elect.

To rivet the chains of the deceived, Satan often grants false light: and to discourage the good he often infuses his own gloomy darkness.

A good man tests his experiences by the word, and often asks himself, Am I the better for these experiences? Do they have a purifying, sanctifying influence upon my life? Am I strengthened by them in resisting sin, and in pursuing holiness?

The wicked man is heedless in this respect, and quotes his experience to himself; when persecuted conscience painfully, partially waking from her stupor, with friendly admonitions, shows him the sand where rock should be, he turns (faint at the sight) to his experience, and leans upon the staff which one day will pierce his hand, and half comforts his soul, while poor conscience, insulted and abused, but helpless, sinks into the stupor of such a death, as the upas shades produce upon the unwary traveler.

The good man is not always free from deceitful experiences, but he guards himself against them, as the careful merchant guards himself against counterfeit money; and if he is as faithful to his trust, as the merchant is to his cash account, he will soon become as quick to discern, and as firm to decide, as prompt to condemn or approve. He will judge righteous judgment, having tried the spirits which offer themselves.

Bro. —, thinks there is a vacuum in the *Review*; that somehow or other it is not right; that Bro. —, is wrong in some things. Now we do not suppose that every position of every writer in the *Review* is infallibly correct, and in perfect accordance with scripture, but it is as nearly so as the united efforts of God's people can get to the standard, and we hope as the message rises, to get nearer to the standard, and we hope the brother will patiently wait until we arrive at the culminating point of the message, when we hope to attain to the perfect stature, and the watchmen see eye to eye. Meanwhile we would in a loving, friendly manner, ask the brother to wait patiently until we overtake him.

J. CLARKE.

EUROPE.

THE following articles I clip from a secular paper of Aug. 22, and send them to you, as they throw light upon the present state of Europe, all betokening a speedy fulfillment of the long-wished-for event, the consummation of all things.

J. CLARKE.

PROSPECT OF A GENERAL EUROPEAN WAR—THE POLITICAL HORIZON DARK.

The London correspondent of the *New York Tribune* writes,

In a few days, however, two or more brigades of regular Italian troops, six battalions of Sicilian rifles, and two batteries of artillery, will be ready to take the field, all in all, about 30,000 men. A regiment of cavalry is in course of formation, and 12,000 mobilized national guards, in fact, irregular insurgents, are under arms. With these resources, Garibaldi will soon be prepared to make an attack upon Naples, and to overthrow the confusion which is now reigning there. The officers of the fleet have openly declared that they will not fight against Italians; a portion of the army protest against the foreign regiments, and insist upon the order for disbanding them; the Royal Guards and the foreigners shout, "Down with the Constitution!" "Long life to Maria Theresa!" the Queen Dowager, who is at the head of the re-actionary party, while the lazzaroni and the children in the street greet one another with a hurra for Garibaldi!

This state of things has seriously alarmed Austria, especially as in Hungary the demonstrations multiply, and Serbs and Croats openly express their sympathies with their former enemies of 1848. On the 8th of Aug. the Council of the Empire is to discuss the Budget, and the Hungarian members have selected this opportunity for a parliamentary attack upon the system of centralization prevalent in Austria. They will be backed by the Bohemian, Croatian, Serb and Wallachian members; a Dalmatian, too, has promised his vote; and thus the opposition will muster strong enough to disturb the equanimity of the Cabinet and the Emperor.

After having disclosed the defects of the present system, they will recommend provincial constitutions for all the different portions of the empire as the only possible remedy, and then give in their resignation. The Vienna Cabinet is well aware that such a resignation will be nothing short of the first sign of a revolution, and are therefore looking around for assistance. This is the real cause of the Toplitz Conference, which resulted in a complete understanding between Austria and Prussia; and if the Syrian difficulties have for a while detached from this coalition, we see England—that is to say, the Court and Cabinet—rather inclined to support the German princes, and the king of Belgium.

A great European war is scarcely to be avoided. Though the Austro-Prussian Alliance which now extends over all Germany is for the present only a defensive one, still it cannot fail to soon become offensive in the face of the rapid extension of revolution in Italy. Napoleon sees his danger, and accordingly keeps 600,000 men under arms. In the course of August he is to have an interview with King Victor Emanuel at Manaco, between the French and Italian provinces, to arrange the future position and relations of the Empire and the Italian Kingdom—these natural allies against the coalition. The Latin races and the German nation are pitted against one another, but Revolution and Enthusiasm now side with the Latin League, while the German coalition represents the oppression of other nationalities, and centralizing despotism. The Oriental question complicates the situation still more, since Europe cannot now allow that Russia should annex the East, while the Western and Central Powers are making war against one another; and still the Sultan and Turkish Empire are past saving. They have wasted the respite given them by the Crimean war and the peace of Paris, without consolidating their power; and their doom is sealed since the fanaticism of Lebanon and Damascus have roused the indignation of the civilized world against a power unable to give protection to its subjects, and to prevent the most atrocious outrages.

THE PERIL OF ENGLAND—A REMARKABLE CONFESSION.

The *London Times*, in an article noticing the late letter of the Emperor Napoleon says:

"It is the policy of the Emperor of the French, for reasons which he believes to be quite sufficient, at a time when all Europe is only anxious to preserve peace with him and his invincible legions, to maintain an army amounting to four hundred thousand men, and, with few colonies or outlying dominions to protect, a navy, to say the least, of the most formidable dimensions. Our navy is our only guarantee for the existence of our vast trade and the retention of our Colonial and Indian Empire. Our navy depends on our dock-yards, our dock-yards depend on the force which we can spare for the defense, and on the fortifications which we can erect around them. Twenty-four hours' loss of command of the Channel is invasion. Twenty-four days' loss of the command of the sea is ruin to our credit, our commerce, our manufactures. The machine is so complicated that it will not bear the slightest or most temporary derangement."

The above lines are significant and contain an extraordinary confession. The *Times*, in effect, says to the French Emperor that if he can obtain the control of the Channel but for twenty-four hours, he can invade Great Britain, and then throw his disciplined hundreds of thousands of troops on her shores. If he can hold the command of the Channel by a superior fleet for twenty-four days, he can ruin British credit, British commerce, and British manufactures! The British political fabric, we are told by the *Times*, is so complicated that it will not bear the slightest or most temporary derangement. This is certainly not a very enviable picture of British greatness! Louis Napoleon having no colonies to guard, and having an immense navy *is able*, by concentrating it all in the channel, while the British navy is distributed over the globe, to get that superiority for a few hours or a few days, which, the *Times* thinks, would be disastrous to England.

To Correspondents.

C. C. D. of N. Y.: If those to whom you refer have any reasons to present for the idea that Gen. i, 26, re-

fers to the creation of man's immortal soul merely, and Gen. ii, 7 to the formation of the body exclusively, we should be happy to see them. But if they have none, if it is a mere assumption on their part, we should be disposed to treat it accordingly, namely, to pass it by as unworthy of notice.

M. B. S. of Iowa: We are inclined to the opinion that the declaration of 1 Cor. xv, 22, is universal in its application, embracing all men; though the testimony of the next verse is certainly restricted to those who have fallen asleep in Christ.

D. Chase: The dishonest or ignorant use which some try to make of the Greek of Matt. xxviii, 1, &c., has been so lately exposed in the *Review*, that we do not think it necessary to go over the ground again. You will find remarks on that subject in *Review*, No. 17, Vol. xv, and No. 21, Vol. viii. We send you one of the numbers.

I WOULD GO.

I WOULD go with you, dear brethren,
To mount Zion's shining plains;
For I almost see the glory,
Where the King eternal reigns.

I would go with you, dear brethren,
I am coming very slow;
Lead me, for I need assistance
In this dreary world of woe.

I would go with you, dear brethren,
O that God would speed my flight!
May I rise with the third message
To those worlds of glory bright.

Let us watch in patient waiting,
For the Lord is coming soon;
Hark, I hear the scoffer scoffing!
Omen of the day of doom.

Yes, the signs are fast fulfilling,
They are thickening all around;
All proclaim the storm is gathering,
Soon the last loud trumpet will sound.

HULDAH HOLFORD.

Napoleon, Mich.

THE FUGITIVE SLAVE LAW OF 1850.

We have been accused of not quoting this law correctly. We have therefore taken pains to procure the law, and copy out the part that we make use of to show the dragon voice from the dragon mouth of the two-horned beast, showing how it makes us all slave-catchers, under a penalty of one thousand dollars' fine, or six months' imprisonment.

J. B. FRISHIE.

"Be it enacted by the senate and house of representatives of the United States of America, in Congress assembled (in addition to the act of 1789),

"Sec. 5. That it shall be the duty of all marshals and deputy marshals to obey and execute all warrants and precepts issued under the provisions of this act, when to them directed; and should any marshal or deputy marshal refuse to receive such warrant, or other process, when tendered, or to use all proper means diligently to execute the same, he shall, on conviction thereof, be fined in the sum of 1000 dollars, to the use of such claimant, . . . commissioners, or persons to be appointed by them, to execute process as aforesaid, to summon and call to their aid the *bystanders* or *posse comitatus* of the proper county, when necessary to insure a faithful observance of the clause of the constitution referred to, in conformity with the provisions of this act; and all good citizens are *commanded* to aid in the prompt and efficient execution of this law, whenever their services may be required.

"Sec. 7. That any person who shall knowingly and willingly obstruct, hinder or prevent such claimant, his agent or attorney, or any person or persons lawfully assisting him, her or them, from arresting such a fugitive from service or labor, either with or without process, as aforesaid, or shall rescue or attempt to rescue such fugitive from service or labor, from custody of such claimant, his or her agent or attorney, or other person or persons lawfully assisting as aforesaid, when so arrested pursuant to the authority herein given and declared, or shall aid, abet, or assist such person so owing service or labor as aforesaid, directly or indirectly, to escape from such claimant, his

agent or attorney, or other person or persons, legally authorized as aforesaid; or shall harbor or conceal such fugitive so as to prevent the discovery and arrest of such person, after notice or knowledge of the fact that such person was a fugitive from service or labor as aforesaid, shall, for either of said offences, be subject to a fine not exceeding 1000 dollars, and imprisonment not exceeding six months, by indictment and conviction before the District Court of the U. S., &c."

PROGRESS OF APOSTASY.

SOME affirm that there is no such moral fall as is asserted to be in the church and world. Let such note the following from the *Advocate and Guardian*, Vol. 26, No. 9:

"Upon the best authority we assert that pauperism and crime are swelling to a height which threatens to overflow all our former social and moral landmarks, and to blight society itself with an intolerable scourge."

Still more startling is the statement that thirty-eight per cent of all this wretchedness is native born. The cost of pauperism and crime (in N. Y.) in 1858, was \$800,000. The problem of city evangelization is one of the most difficult which could task our powers.

J. CLARKE.

LETTERS.

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

From Bro. Welcome.

DEAR BRETHREN AND SISTERS IN CHRIST: I will again address a few lines to you through the *Review*, realizing that it is a great privilege to have a medium through which we can address each other, and speak of the dealings of God to our souls, while scattered over this dreary earth, where we so much need each others' sympathy, counsel, and admonitions; and as I have for a few months past been deprived of the privilege of meeting with the children of God, until the last three weeks, and not having seen but one number of the *Review* since April, I have often been led to look back with pleasure to the happy scenes I have enjoyed with loved ones now far away. And as I remember how often my heart has been cheered by the epistles of those of like precious faith, I thought that perhaps some would be glad to hear where I am and how I am getting along. Well, I would say, I am still pressing my way on, with my eyes fixed upon the glorious city that is just ahead, striving to overcome, by the help of my heavenly Father, all the obstacles that are in my way, and persuading all that I can to go with me to the land of promise.

My health had become so poor last spring that I concluded that it would benefit me to travel a few months in Minnesota. Accordingly I left my home in Almond, Wis., the first of May, and came by the way of Portage with Bro. G. W. Perry. We spent the Sabbath with the brethren there. I also met with Bro. and Sr. Steward, as they were returning from the Mackford conference. I had not seen them for a year, and my heart was truly made glad in meeting with them, and hearing from their lips again the words of truth. And I rejoiced the more also that I found them standing in the liberty of the gospel, rejoicing in full salvation. But I had to leave them and other dear friends, with the prospect, in my feeble health, that I should never meet them again on earth. O may God bless them in their labors of love, and make them instruments in bringing many souls to Christ, and then give them an abundant entrance into his coming kingdom.

Leaving Portage I came to Goodhue Co., Minn., where I spent a few weeks with my brother, who is a physician. While there I went to Bro. Porter's neighborhood, expecting to meet Bro. Ingraham, but was disappointed, as he was holding meetings some fifteen miles from that place, and I was informed that Bro. Porter had gone to the meeting, so I did not see him. As I had made arrangements to come out West further, I could not go to the meeting.

Finding my health somewhat improved by traveling and taking some medicine, I have been over much of the State, and as this is a very pleasant and healthy place, have concluded to stop here for a while. This is one of the finest countries in the West, and were it not for the curse that is resting upon it, with all the rest of the earth, it might be called a paradise. But

in associating with the inhabitants, I find that I am still on the old earth, where sin reigns predominant; and notwithstanding the beautiful face of the country, yet man has corrupted his way upon it, as in the days of Noah, and the weary pilgrim, finding nothing here to charm him, and no place to rest, sighs and looks away with longing eyes to the haven of rest, to the earth made new, where flowers far more beautiful than prairie flowers, bloom, never to decay, where the tree of life grows that yields delicious fruit, and the beautiful stream that maketh glad the city of our God.

I have had opportunities to talk with many this summer on the subject of our hope, but Oh, the darkness that hovers over the land! It is like the Egyptian darkness that can be felt. I find but a few that are looking for the coming of the Saviour, only, as they say, he comes in spirit every day; and but very few who are seeking for immortality through Christ. Many think they have eternal life now in them, and that Christ comes at death and takes their immortal, invisible souls away beyond the bounds of time and space to an imaginary heavens. Oh what a hope is this! that stands on a foundation outside of the word of God; for surely, if nothing but my immortal soul is going to heaven, I should lie down in despair, and say with the infidel, that I was taking a leap in the dark.

I find that the true doctrine of the Bible is rejected by the mass of professed Christians, and the Bible is but a book of fables, meaning what it does not say; and they call all that believe that a man is a soul the most dangerous infidels in the world. I find many too that contend for gospel faith, as they call it, without a law, except the law of faith, that the gospel is a command, &c. And because we believe that Christ is the end of the law for righteousness, only to such as believe in him, and that a man that has true gospel faith must and will walk in obedience to all God's commandments, they tell us we are under the old Jewish law. O may God pity the poor benighted ones who have been led astray by false teachers.

When I arrived at this place I found Bro. Rew's family formerly of Ripon, Wis., and a sister Burgess formerly of Lynn, Mass., keeping God's holy day. We had a prayer-meeting appointed three weeks ago on the Sabbath, and although there are but few of us, our meetings are very interesting; for the Lord meets with us to bless, and we expect to see the salvation of God in this place. There is no other prayer-meeting in the place although there are about two hundred inhabitants and many of them professors. They have preaching here every Sunday, two and three meetings in the day. Baptists, Methodists, Campbellites and Universalists. The people turn out well, and are starving for the bread of life. Many say they want to hear an Adventist. I think the truth would be received by many if it could be preached. The Sabbath question is being agitated in the Bible-class, and I think is doing good.

I had some books with me that I have distributed, and am striving to give all the light I can, God's grace assisting me. Cannot Bro. Ingraham come here with the tent? We are twelve miles from Mankato and thirty from Cleveland. I wrote to Bro. Porter at Milton, to get him to come, but fear he did not get my letter. If Bro. Ingraham can come, we will do the best we can for him, and I think he can do much good. May the Lord direct in this matter, and if he can come, I should like to have him write me.

Brethren and sisters, pray for us, that the Lord may work among us in mighty power, that the truth may flourish in this western country.

Your brother in Christ.

S. C. WELCOME.

Garden City, Blue Earth Co., Minn., Aug. 24, 1860.

From Sister Clarke.

BRO. SMITH: I do not find any prayer-meetings here of any kind. I find a few who are looking for their Saviour, but they are so scattered over the prairie that it is difficult to often meet. I find no Sabbath-keepers here in this place, but still I am striving to keep the Sabbath, and all the commandments of God, and the faith of Jesus.

Although I am here alone, I trust that I shall have your prayers that I may stand, and having done all, stand with my loins girt about with truth, choosing

rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. I often think of the many precious seasons that I have enjoyed in Anamosa and Fairview. I would say, Be strong in the Lord, building up yourselves in the most holy faith. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. I am not discouraged, but I am still striving to get ready for the kingdom, that I may find shelter in the great day of trouble beneath the balmy wing of Jesus, and and be accounted worthy to stand with the innumerable company on the sea of glass.

From your unworthy sister, looking for redemption.

B. L. CLARKE.

Marble Rock, Iowa.

From Sister Clarke.

DEAR BRETHREN AND SISTERS: A short time since a friend said to me, "I am in the dark the most of my time, and I was thinking yesterday of every member of our church (United Brethren) to see whether there was one to whom I could go for light, comfort or consolation, or advice what to do; but not one could I think of that could help me in the least."

Truly we can say, Babylon is fallen, on the authority of such testimony as this. This is also a fulfillment of the words of the prophet Isaiah, where he says, To the law and to the testimony: if they speak not according to this word, there is no light in them. Truly those who have the third message, the commandments of God and the faith of Jesus; have great reason to rejoice and praise the Lord.

David says, The commandment of the Lord is pure, enlightening the eyes; and he also says, Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night.

SARAH CLARKE.

Portage, Ohio.

From Bro. Chapel.

BRO. SMITH: I once more take my pen to write a few lines. I feel truly thankful for the light of truth which shines forth from the word of the Lord. When I reflect on the time in which we are living, and the great work there is to do, and see how tardily it seems to move, my daily prayer is, O Lord stir thy people to renewed engagedness in thy cause. But still I am thankful that God is at work in bringing out his honest people from the rubbish and darkness that envelopes the world; for surely darkness covers the earth and gross darkness the people. And while worldly-mindedness, pride, popularity, and the fashions of the world characterize the professed followers of Christ of the present day, I feel thankful that God has a people who are endeavoring to overcome all these things, and to have pure hearts and clean hands, that they may be prepared to stand before the Son of man.

The work of the Lord is moving onward in the State of New York. The tent enterprise seems to be blessed of the Lord. There has a goodly number embraced the truth through that means. The third angel's message is onward, and what most concerns me, is the question, Shall I keep pace with it? Shall I be an overcomer, and be prepared for the kingdom of God?

Yours in hope of eternal life. L. R. CHAPEL.

Palermo, N. Y.

Extracts from Letters.

Sister S. J. Bostwick writes from Pleasant Grove, Minn.: "Dear brethren and sisters: For the first time I write to you, feeling it a duty to give in my testimony on the side of the Lord. It is now over a year since I first saw that all the commandments were binding, and have been trying to keep them. But O how much I lack! I find that it takes but a trifle to break a commandment, and if we break one of the least commandments we are guilty of all.

"Keep yourselves unspotted from the world. How are we to do this? Is it by following the fashions of the day? This does not look reasonable; for Paul, in his writings, plainly speaks against women's putting on gold or pearls or costly array; and in speaking of the men he says, I will therefore that men pray everywhere, lifting up holy hands without wrath and doubt-

ing. Now can men of fashion who are taken up with things of this world, live in accordance with Paul's teachings? In another place he says, But godliness with contentment is great gain; for we brought nothing into this world, and it is certain that we can carry nothing out; and having food and raiment let us therewith be content. And in another place in the Bible it reads on this wise: For every idle word we shall give an account in the day of judgment.

"But ye, brethren, are not in darkness that that day should overtake you as a thief. Brethren and sisters, let us be faithful until Christ shall make his appearance the second time without sin unto salvation. O how I long for that glorious day which will soon dawn and set death's captives free! But shall we all be ready and looking for him? I so hope. Let us follow in the footsteps of our meek and lowly Saviour, who came into the world to save sinners. He says, If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. If we try to do right, and try as far as in us lies to live peaceably with all men, then what if the world does hate us? We need not mourn, but rejoice, and pray without ceasing, and in everything give thanks. Pray for me, brethren and sisters, that I may hold out faithful unto the end, and at last have right to the tree of life, and enter in through the gates into the city."

BRO. O. G. DAVISON writes from Spring Grove, Wis.: "When Bro. Phelps came to Sandusky, Wis. a year ago last winter, there was but one Sabbath-keeper in the neighborhood. At that time there was a little church of the United Brethren there, of which I was the class leader. After hearing one discourse on the Sabbath, and some speaking in favor of it, I thought I could find plenty of Scripture to condemn it; but the more I searched the Book for the popular views, and the more I compared them with the truths that I heard from Bro. Phelps, I saw that I was in an error, but I still declined to obey. But while Bro. P. was going through a course of lectures before a house full of attentive hearers, and the truth was having its desired effect, it seemed as though the Lord sent down the Holy Ghost, and filled the whole house. I have enjoyed many meetings that I called good, but this was beyond them all. And when I saw my neighbors, all of them as it were, turning to the Lord, and saying that they were going to obey God and keep his commandments, I could keep my seat no longer, but rose and told them that I also meant to obey God and keep the Sabbath. Some have given away to the devices of the enemy, but my prayer is that the Spirit of God will overrule and arouse them again for the kingdom. Dear brethren and sisters, let us strive to get on the whole armor of God, have the Spirit of Christ in our bosoms, putting away all evil speaking and surmising, and having our conversation in heaven, from whence we look for our Lord."

BRO. M. S. COOK writes from Fontanelle, Adair Co., Iowa: "All those that will live righteously in Christ Jesus shall suffer persecution; but let persecution come, I will bear it all patiently for the sake of Jesus our great Mediator. I feel to praise the Lord for what he has done for me and mine. Though friends forsake me, and become enemies, I will leave all for Christ. Praise the Lord, O my soul! all that is within me praise his holy name.

"If Bro. White should come through Iowa this fall, or if some one would come out here and give a course of lectures, and will send me word where to meet them, I will come and convey them to this place."

Sister M. E. Cook writes from Fontanelle, Iowa: "I am trying to keep the commandments of God and the faith of Jesus. We do not have the privilege, like some of you, of meeting the brethren and sisters to worship God; but I would say to all those who are deprived of this privilege, Let us be faithful, and look to God for help in this day of trials. O how much we need to watch and pray while we are surrounded by so much evil."

BRO. A. BELDEN writes from Moore's Forks, Clinton Co., N. Y.: Truly our hearts are made glad when we hear of the progress of the glorious truths we love, and the unity of the people who compose the church of God. Although we are privileged but seldom to meet with those of like faith, yet we are striving to so live that we may meet all the children of God in the city above."

Sister E. H. Vanorum writes from Edward N. Y., "Dear brethren and sisters: I have felt incapable of saying anything through the *Review* to edify any; but I know if I was where I could meet with you, I could not hold my peace. Others have expressed my feelings many times. It is now past two years since I commenced keeping the Sabbath of the Lord. I have my trials and discouragements, and at times it seems as though the waves would overflow me; but I feel that Jesus has stood by me; and I desire ever to be thankful to his holy name. The goodness of God has followed me all the days of my life. I can see harmony in God's word which I never beheld before. I feel to take courage, to be more watchful and prayerful. I hope to overcome every sin and run the Christian race with patience, looking unto Jesus who has done so much for me. Brethren and sisters let us be faithful, that we may at last hear the lovely Jesus say, Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world."

BRO. C. C. DROWN writes from Granville, N. Y.: "I am all alone here in trying to keep God's holy Sabbath, and live out the principles of the third angel's message. There are none of like faith within forty miles of me, but I thank the Lord that he is not confined to numbers; that he will bless the lonely ones if they are striving to overcome, as well as a large church. I mean to strive to have a share with the redeemed on the new earth."

The fear of the Lord locks the door against want; and confidence in the Lord bars out slavish fear: "O fear the Lord, ye his saints; for there is no want to them that fear him.

OBITUARY.

It falls to our lot to record the death of our beloved Emily, aged two years and twenty-one days, the daughter of M. and S. Ross. She fell asleep in Jesus, Friday morning, the 10th day of Aug., 1860. Her disease was sore throat and croup. Her sufferings were very great, but she bore them all with perfect patience. She was a pleasant child all her days. The night before she died she manifested uncommon love to us all. We feel deeply her loss; but, praise the Lord! we soon expect, if faithful, to meet again where parting will be no more. O I long to be there and join the blest in heaven.

Yours in hope.

SUBANNA ROSS.

I AM requested to write to the *Review* the sad news of the death of our beloved Bro. Blakesly. He fell asleep in Christ, near Sandusky, Wis., Apr. 3, 1860, aged thirty-five years. His disease was consumption. He left a wife and four small children to mourn his loss. He died in full hope of meeting with those he loved in that kingdom where sickness, pain and death can never reach, where it will be all joy. O may his little family live and walk as Christians in this present evil world, that they may be ready for death or for the coming of the Lord.

O. G. DAVISON.

FELL asleep in Jesus in the town of Orange, Ionia Co., Aug. 24, 1860, sister Elizabeth Olmstead, wife of Benjamin Olmstead, aged seventy-six years. Sister O. left an aged companion and a number of children to mourn her loss. But they mourn not as those who have no hope. She sleeps in Jesus, blessed sleep! Sister Olmstead had long been a church member, and had quite recently embraced the Sabbath of the Lord, and has given good evidence of her attachment to the truth. On first-day, Aug. 26, the writer spoke to a large and attentive congregation, from Job xiv, 14, "If a man die, shall he live again?"

J. L. EDGAR.

Greenville, Mich.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 11, 1860.

THE SABBATH AND LORD'S DAY, BY WM. G. SPRINGER.—Such is the title of a pamphlet which Bro. Cornell has just sent us from Iowa. From the short discussion we had with Wm. G. Springer on the subject of the Moral Law in REVIEW Vol. xiv—a discussion which we felt compelled to close on account of a lack on his part of those qualities which should characterize a fair and honorable disputant—we could easily anticipate the nature and course of his argument in the present effort; and in perusing the pamphlet we find our anticipations too fully realized. We are sorry to say that in beginning, middle and end, in root, trunk and branch, it is founded on perversion—perversion of our position, perversion of Scripture and perversion of matter of fact. Indeed it is only in the baleful and murky atmosphere of misrepresentation and false issues that the no-law system can find matter suited to its taste upon which to feed and fatten. The present effort is only another exemplification of the language of Paul when he says, "For the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Rom. viii, 7. It is only when the carnal mind is taken away by the Spirit of God that we can join in the animated exclamation of the apostle Paul, "I DELIGHT in the law of God after the inward man." Here is the difficulty of our position, and here only. What we have to do is not merely to show from plain Scripture and fair reasoning the immutability and perpetuity of God's holy day, it is to overcome the carnal mind, and induce men to resist their natural proclivities to sin, to yield up their hearts in love to God, and to engage in his pure worship, contrary to all the natural inclinations of the fallen sons of Adam. Whoever, with the apostle Paul, delights in the law of God after the inward man, will never put forth such strenuous efforts to show that it is abolished, abrogated, taken out of the way, &c., as are incessant with our antinomian friends. And what is the secret of all this trouble? It is, as we have often shown, the Sabbath, and that only. Every other command of the decalogue is good for this dispensation except the fourth. But that hateful Sabbath, that hateful Sabbath, we cannot endure; away with it, crucify it, nail it to the cross, abrogate it, trample upon, despise, insult, abuse it. Such seems to be the spirit that reigns in their hearts. But do they propose to do without a Sabbath entirely? Oh, no; they want a Sabbath, but they make one of their own; and that suits them better. By their course they say more plainly than they could say it in words, "Lord, we will have a day of rest; that we find to be proper and necessary; but we won't keep the day you designate!" Let such remember that not every one that saith unto him, Lord, Lord, will enter into the kingdom of heaven; but only such as do the will of their Father in heaven.

It is not our object to enter into an extended notice of the work under remark. It contains no new arguments. Its positions are all met in our published works on the Sabbath question. But one can hardly read it without experiencing an almost uncontrollable impatience to correct its misstatements and expose its sophistry; and perhaps, it being a special attack upon us, a direct and counter effort should be made against it. Of this our friends can best judge who will have an opportunity to witness its working with that well-defined class among whom it will have influence.

Battle Creek Conference.

THE principal object of this general gathering is to call together as many brethren as possible, who are the real, active friends of the cause, to consider several important questions, such as the proper method of holding church property, the wants of our Office of publication, &c.

The Battle Creek church are ready to do, as far as they have ability, in sustaining the meeting. With few exceptions they are day-laborers, live in small houses, and have not the room, means and conveniences to do as they would be glad to. A very large gathering is expected and desired. But it will not be possible to give so many all that attention we would our brethren

and sisters who might visit us on common occasions. We shall be glad to see our sisters at this conference if they can leave their small children at home, and are not too feeble to put up with a camp-meeting bed upon our chamber floors. Brethren can lodge in our barns and on our lower floors, if there is room. Our preachers who come in from the summer's campaign, weary and worn, will be provided lodgings at the Hotels, if they cannot be made comfortable at our homes. Bring provisions and blankets, and cash to meet the wants of the cause. J. W.

Our Future Labors.

We can better decide as to future labors after the conference. We probably shall not be able to go East till next spring. We hope to meet the brethren at the Knoxville, Iowa Tent Conference, Oct. 12th, and visit several places in the West. But cannot decide till after the Battle Creek conference. J. W.

APPOINTMENTS.

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.

General Meeting in Knoxville, Iowa.

THERE will be a general tent-meeting in Knoxville, Iowa, commencing on Friday Oct. 12, at 3 P. M. Brn. White, Cornell, Snook and Brinkerhoof are invited and expected to be present and assist in preaching the word.

While we invite all the brethren of Iowa (and every other state) to come to this "holy convocation" we want none to come but those who intend to work.

This will be a poor place to exhibit fine clothes or jewelry. Keep your dogs at home, but bring quilts, buffalo robes, provisions, &c., with you. The Knoxville church will do the best they can, but they cannot possibly provide for all. We will try to furnish beds for the sisters, preachers and very weakly brethren. Others must do the best they can. M. HULL.

PROVIDENCE permitting, there will be a conference in Melbourne, Canada East, to commence October 6, and hold over Sabbath and first-day, and longer if thought best. Brethren Hutchins and Pierce will be there to preach the word.

In behalf of the church, D. T. EVANS.

Business Department.

Business Notes.

R. F. Cottrell: The matter about the draft is all right. The letter in which it was sent was retained in the P. O. at Brooklyn, which is the reason we did not hear from it.

L. J. Richmond: We cannot tell the precise date at which E. Richmond's subscription commenced. But we can trace her name on our books as far back as the commencement of Vol. vi, Aug. 15, 1854.

The person who ordered the REVIEW sent to L. Hiller, Fairhaven, Mass., and paid for two volumes from xvi, 1, is hereby notified, that the Post Master of that place has requested the paper discontinued, as, he says, he can find no such person in that town.

Wm. Lawton: E. Simmon's paper has not been stopped.

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.

G. W. Burnham (for J. B. Tinker) 1.00, xvii, 13. G. W. Davis 0.50, xv, 14. J. Neal 2.00, xiv, 20. H. M. Myres 1.00, xvii, 17. J. D. Wright 2.00, xviii, 1. P. Stone 1.00, xvi, 15. F. Le Pier 1.00, xvi, 15. J. Brinkerhoof 1.00, xvii, 17. J. L. Symp 1.00, xvii, 12. J. Ellis 0.50, xvii, 17. W. S. Shear 0.50, xvii, 17. I. Polly 0.50, xvii, 17. E. Tallman 1.00, xviii, 17. J. Patten 0.50, xvii, 17.

FOR REVIEW TO POOR. R. C. Farrar \$0.70.

FOR MICH. TENT. J. Kellogg \$1. Ch. in Jackson, Mich. (s. b.) \$7. Ch. in Tompkins, Mich., (s. b.) \$8. FOR EASTERN IOWA TENT. J. Neal \$3.

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 Fittis 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.

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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 Beles Symboliques et quelques remarques sur la Seconde Venue de Christ, et sur le Cinqieme Royaume Universel. A Tract of 32 pp. on the Prophecies. Price 5 cents.

Books from other Publishers.

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

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

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

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

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

Future Punishment. By H. H. Dobbey. Price 75

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

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