

# Advent Review,

## AND SABBATH HERALD.

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

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### THE REVIEW AND HERALD

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BY

J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER,  
Publishing Committee.

URIAH SMITH, Resident Editor

J. N. ANDREWS, JAMES WHITE,  
J. H. WAGGONER, R. F. COTTRELL,  
and STEPHEN PIERCE, } Corresponding  
Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.  
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REVIEW AND HERALD should be addressed to URIAH SMITH,  
Battle Creek, Mich.

#### "I WILL LEAD THEM IN PATHS THAT THEY HAVE NOT KNOWN." ISAIAH XLII, 16.

How few, who, from their youthful day,  
Look on to what their life may be;  
Painting the visions of the way  
In colors soft and bright and free.  
How few who to such paths have brought  
The hopes and dreams of early thought!  
For God, through ways they have not known,  
Will lead his own.

The eager hearts, the souls of fire,  
Who pant to toil for God and man;  
And view with eyes of keen desire  
The upland way of toil and pain;  
Almost with scorn they think of rest,  
Of holy calm, of tranquil breast,  
But God, through ways they have not known,  
Will lead his own.

A lowlier task on them is laid,—  
With love to make the labor light;  
And there their beauty they must shed  
On quiet homes and lost to sight.  
Changed are their visions bright and fair,  
Yet calm and still they labor there;  
For God through ways they have not known,  
Will lead his own.

The gentle heart that thinks with pain,  
It scarce can lowliest tasks fulfill;  
And if it dared its life to scan,  
Would ask but pathway low and still.  
Often such lowly heart is brought  
To act with power beyond its thought:  
For God, through ways they have not known,  
Will lead his own.

And they, the bright, who long to prove,  
In joyous path, in cloudless lot,  
How fresh from earth their grateful love  
Can spring without a stain or spot;—  
Often such youthful heart is given  
The path of grief to walk to heaven:  
For God, through ways they have not known,  
Will lead his own.

What matter what the path shall be?  
The end is clear and bright to view.  
We know that we a strength shall see,  
Whate'er the day may bring to do.  
We see the end, the house of God,  
But not the way to that abode:  
For God, through ways they have not known,  
Will lead his own. [Sel.]

From the SABBATH RECORDER.

#### Man-stealing and Sabbath-stealing.

We had the pleasure of hearing Dr. Cheever last Wednesday evening, March 6th, in Cooper Institute, on the subject of Slavery. His discourse was listened to by a large audience with apparent satisfaction. He is certainly "a strong man armed," with strong reasoning powers upon this his favorite theme. In speaking upon the procuring and trafficking in slaves, his reasoning was plain and logical.

He showed clearly that the enslaved Africans were unjustly seized in their own native country, and against their will, conveyed to the sea-coast and sold in the slave shambles to the slave dealer, and from him to another who transports them to a foreign land, where they are again sold to the cultivators of the soil, and held with their children to perpetual servitude. Dr C. showed clearly that the original crime of man-stealing, instead of being mitigated by these several transfers of these unfortunate persons, is greatly increased, because those who were seized at first by cruelty and violence, by the unenlightened African chiefs, who, with force of arms captivated them, their Slavery has been perpetuated by those who are enlightened by the laws of morality and christianity. "A horse," said Dr. C., "which has been stolen, and sold to one who knows that it was stolen, and he sells it to another with the knowledge that it is a stolen horse, and keeps it for his own, is equally guilty with the original horse-thief, and it matters not in whose hands the horse is found, the original owner is morally and legally entitled to him without fee or reward." This will be admitted to be a clear case by every honest man. He therefore came to the conclusion that every slave-holder, knowing that the slave was originally stolen, and held with his posterity to unwilling servitude is guilty of the crime of man-stealing, for he participates in the crime after the fact of the original stealing, by holding the stolen man or his children.

Now this is good logic and all men opposed to Slavery will admit it. Let us apply this logic to another subject, which is equally clear. It is admitted by a large number of christian ministers and people who profess to be guided by the Scriptures, that there is no authority found in the word of God for secularizing the day which God commanded to be kept holy; and for substituting the first day of the week, now styled *the christian sabbath*. It is pretty well understood by the readers of the New Testament, and early ecclesiastical history, that from neither of these sources of information can we find any transfer of the sacredness of the Sabbath to the first day of the week. The apostles and christians of their day appear to have regarded with due solemnity the Sabbath of God's appointment, thus imitating their Lord and Master. In the subsequent ages—say in the second and third centuries, and onward—a large number of the festivals were instituted by the voluntary action of christians. A festival was kept in memory of every eventful period of our Saviour's life—his birth, his death, his resurrection, and his ascension. His forty days of fasting is turned into lent. The passover, *paska* in the Greek New Testament, is in English called Easter, and kept as a feast by this name. And the apostles and saints had festivals or fasts appointed as their memorials. And it appears that at the close of the third century of the christian era, the christians had more festivals than the pagans, whom they were desirous to convert. Among these days of celebration, Friday was celebrated as the day of our Saviour's crucifixion, and Sunday as the day of his resurrection. At first, they may have been observed like other festivals, yearly, but at an early day they were observed weekly. At first these festivals of days of observation were voluntarily adopted by christians at the suggestion or recommendation of their ministers; but ultimately the church or churches required their people to observe them, and in the fourth century, the first christian emperor,

Constantine, made them obligatory by laws which he enacted. The question has often been raised in our own day, How did the Sabbath become changed from the seventh to the first day of the week? The great mass of christians descending from the Roman and Greek churches seem to have entertained the opinion that the Sabbath was a Mosaic institution and that it was abrogated with circumcision and other Jewish ceremonies. They, of course, had no idea that the Sabbath had been changed, but abrogated, and that they were at liberty to have as many, or as few seasons or days of religious celebration as they might see fit, or if they thought proper, to have none at all. They took it for granted that this matter was left altogether with the church. This opinion, however, began to be abandoned during the reformation, that is, in the sixteenth century. Then there were Seventh-day Sabbatharians and First-day Sabbatharians. The former claiming that the Sabbath had never been changed, that God never authorized its being secularized, or made a day of labor, and that it was therefore still obligatory upon mankind, whether in the church or out of it. The latter insisted upon it that the Sabbatic institution remained, but that the day of its observance was changed to the first day. But neither they nor their successors have been able to find in the Scriptures either of the Old or the New Testament, anything to substantiate the opinion. King James' translators foisted into several places of the New Testament the words, the first day of the week, where in the original Scriptures there is no such reading. And commentators have gone as far as honesty would allow to show that certain passages in the Old Testament seem to look towards a change of the Sabbath; and some have been bold enough to assert roundly that God has made this change. But it requires much time and study to make this matter clear to an honest mind. There is so much complicated mental machinery necessary to make this matter look plausible that no longer than this machinery is in operation, does the subject look clear and satisfactory.

And a great majority of christians at this day are in relation to this matter of the change of the Sabbath, much in the condition of multitudes of the Southern bondmen in regard to how they became slaves. They and their ancestors have been so long enslaved that multitudes of that oppressed race, are ready to believe the white man, when he tells them that God has so ordered it. This may satisfy some of them; but many of them do not know how to believe it, and endeavor to avert the curse or bondage by a flight for their liberty, and their lives. So it is in regard to the question, How did the Sabbath become changed from the seventh day, which is enjoined in the fourth commandment, to the first day, concerning which the commandment says not a word? The only true answer to this question is this: the Sabbath has been stolen, and enslaved. Whether they were good men or wicked men; who laid violent hands upon it is not a matter of any consequence. God made the Sabbath a day of freedom from toil, and secular business, just as he made the colored man free from bondage, and like him, the Sabbath has been stolen from its rightful owner and Lord, and like the poor bondman, transferred from father to son, and from one generation to another, and like him made to do the most servile labor of all the other days of the week, until it may seem to those who sequester this day from its rightful Lord, as the most proper day for the drudgery

of the whole week, just as men are wont to look upon the poor stolen bondmen.

But we do fearlessly assert to our fellow christians, and to all who look upon stealing, whether of man or beast, as wrong and against the common law of morality, that those who voluntarily make the Sabbath which God has reserved for his special service, a day of servile labor, that they have, and use for their own profit a stolen day. It matters not who first stole it, it is stolen, and they hold it in their possession, and use it for their purposes. They are not ignorant of the rightful owner of the Sabbath, and according to the argument of Dr. Cheever on the Slavery question, they are bound by the law of morality and religion, to restore it to its lawful owner. God himself makes this demand upon them, "Remember the day of the Sabbath to sanctify it."

#### The Bible.

It has always been a mystery to us that the Bible is so little read, so poorly appreciated. A few hurried snatches in the morning, the shortest psalm in the evening, to a very great extent, comprise the Bible reading of many who profess and call themselves Christians. The prolific press is daily pouring forth issues of aids to Scripture reading, the most gifted intellects both of this and other lands are using all their power to make the Bible the text book of the age, but in vain. There seems to have arisen in the mind of the rising generation an insatiable desire for something new—something stirring, something calculated to arouse their stupified faculties. Persons will pore hour after hour over the soporific pages of some silly novel, whose author has mistaken bombast for brains, and vagueness for depth, while the Bible—God's code of laws to sinful, rebellious man—lies unopened for weeks, yea months. The young man will nestle in his bosom the sin-stained pages of Byron, not knowing that his slime is polluting and his poison infecting every affection of his heart, while a stream of living water is gushing from the full and ever flowing fountain of truth. In the one, he finds only waters of Marah; in the other sweet, soul-inspiring, soul-cheering streams whose freshness never departs, whose supply never is wanting.

You cannot inflict greater punishment on some persons than to force them to read daily a portion of God's word. To them it is as a "root out of dry ground, having no form or comeliness." Why are these things so? We find in the Bible everything that is attractive and lovely; we find its pages glittering with golden truths, its chapters glowing with a Saviour's love. The statesman finds in the Pentateuch the ablest code of laws in the world; the scholar never grows weary in exploring this mine of hidden treasure and immeasurable wealth; the poet catches from the "sweet singer of Israel" inspiration which kindles anew his flickering flame; the most gifted minds the world has ever produced unite in pronouncing it to be far superior to anything of man's production which has ever appeared in literature.

Says Milton, "There are no songs comparable to the songs of Zion; no orations equal to those of the Prophets, and no politics like those which the Scriptures teach." Sir Matthew Hale, "There is no book like the Bible for excellent wisdom, learning and use." Hon. Robert Boyle, "It is a matchless volume; it is impossible we can study it too much or esteem it too highly." We could extend this list to a much greater extent, but deem it unnecessary. Has the character of Israel's great law-giver lost any of its lovely meekness, or lofty nobility? Has the fire of Jeremiah been quenched? Has the wisdom of Solomon been surpassed by that of any other man? Has the poetry of David found its equal in ancient classics or modern epic?

Has Galilean Peter lost his impetuous zeal or his tearful repentance? Has loving John ceased to win your admiration and enlist your affection? Have you grown weary in listening to the warbling angelic choirs as they hymn that majestic strain of "Peace on earth, and good will to men?" Has the lustre of the golden streets of the New Jerusalem been dimmed by the glare of earthly riches? And, we ask in conclusion, has the voice of Jesus of

Nazareth lost its sweetness; is he less able, or less willing to forgive now than when he forgave poor weeping Mary? Have you forgotten his suffering on Calvary? Have you forgotten that he died for sinners such as you are?

Why Oh! why is it then, that God's word is so little thought of? Is it not to it, that we as a nation owe our prosperity, our happiness?

There is a radical defect somewhere. "These things ought not to be so." We too well know that to the unregenerate heart the Bible as a revelation of God's will, has but little beauty; yet its literary attractions, and they are great, very great, still remain. Its characters are the finest models in the world. Its style cannot be surpassed by any writer ancient or modern.

It is suited for all classes and conditions of life. The rich and the poor, the old and the young, the learned and the unlearned, the pastor and his people can find in its pages something to suit their situations.

Sinner, to you it comes as a special blessing; to you it points out one who came into the world to die that you might live. Will you not read it then? Will you not ask the aid of God's Spirit to enable you to embrace those rich offers of salvation and clasp that precious Saviour to your bosom?

Parent, will you not endeavor to point out the beauties of this Book to your children more in the future than you have done in the past? Perhaps no little of this distaste of God's word lies at your door. Perhaps had your children been taught its truths better when they were young, they would not now neglect them when grown up. This is a solemn thought; ponder it, think over it. We would not have you forget that "the Spirit of God maketh the reading of the Word an effectual means of convincing and converting sinners, and building them up in holiness and comfort through faith unto salvation."—*Sel.*

#### Courage.

We are too prone to cast our eyes upon the dark side of the picture, and to keep them there. We gaze so fixedly upon the discouragements that lower around us, that we lose sight of the bright light that shines beyond. Oh! how much more reasonable, how much more strengthening, to fill our sphere of vision with all that we can cluster together of the bright and hopeful. By bringing discouragement, with all her black crew so conspicuously in the foreground, the heart loses its stamina, and the arm becomes paralyzed. Whereas did we but keep in view the spiritual greatheart that walks close beside us—did we but remember that Emmanuel and we are co-workers—did we but keep faith's eye steadily fixed on those gates of pure pearl that shine so luringly before us—the lions might roar, without causing our hearts to quake; and the very obstacles that cross our way, the arch fiend's barricades to hedge up our pathway to the skies, would only serve us as stepping stones to help us on to victory. In such an enterprise as we engage in, we should expect difficulty and discouragement. Aim and effort to secure that aim, must ever be commensurate; and difficulties crowd and hedge up the way to the very boldest climber. The nature of our work is in itself a pledge that we shall have much to contend with. The higher we choose our degree along the scale of purpose, the more nerve and stout-heartedness do we require to reach it.—*Sel.*

#### "Speak ye Comfortably."

The weary need sympathy and encouragement. They are prone to despond. Their work is burdensome to them. They do it listlessly, carelessly, mournfully; sometimes they are tempted not to do it at all. They are disposed to magnify their difficulties, and to underrate their own capabilities. They take a gloomy view of things. Their hands hang down; their knees are feeble; their brow is clouded. And it would be both unwise and unkind to blame them. Would it lessen their fatigue do you think, to censure them for being tired? Or would they be likely to grow more hopeful through your scolding them for their faint-heartedness?

No, they want comfort, not reproof; gentle counsels, not harsh animadversion. When the wearied and dejected prophet sat under the juniper tree, and, with fretful impatience, exclaimed, "It is enough; now, O Lord take away my life;" how gently God dealt with him! An angel was sent to minister unto him, who prepared for him a table in the wilderness, and bade him arise and eat, and recruit his strength.—*Sel.*

#### Forward! A word for anxious Inquirers.

It is the first step that costs. When the Israelites come up to the Red Sea, the command of God was, "Speak to the children of Israel that they go forward." But how? The Jewish leader might well cry out—we have no fleet to bear us over. "Go forward!" But Lord! we cannot for the gulf before us. "Go forward!" Wouldst thou have us, Lord, to perish in the billows? Still the same answer comes—"speak to the children of Israel that they go forward." The command is peremptory. It admits of no delay. And just as soon as Israel goes forth in obedience to Jehovah's voice, lo! the waves part asunder, and the mighty cavalcade marches through, dry shod! Unhesitating obedience to God always insures a blessing.

Here is a lesson for troubled inquirers. To you comes the command of God, "Go forward." Death is behind you. Hell followeth hard after you. There is no salvation in retreat. Heaven lies before you—not behind. No man ever saved his soul by relapsing into indifference. If you give up you are lost.

1. Perhaps you say, "I have prayed many a time already, and no blessing has yet come." Will you cease to pray then? Will that bring an answer? As well might a voyager to Liverpool, when one hundred miles from port, put about his helm, and steer back to New York; he is almost there; why does the foolish man retreat? How many a soul has quit praying when the door of mercy was just about opening to him! Go forward!

2. Another one is kept back by fear of ridicule. He cannot stand a laugh. There is a sneer waiting for him at his father's table, or a cutting sarcasm in his counting room. He wavers before it. He winces under the slightest word, and imagines terrible things in store for himself. Go forward; the sea will open to you, and so will many a heart to cheer you on. You will inspire respect in the very quarters from which you now expect opposition. He is a weakling who is pushed back with a straw.

3. A third complains, "I am in the dark; I cannot see my way." Then go forward and get out of the dark. The determination to do your duty will be attended by a luminous discernment of the path of duty. God will show you the way; only go forward, *looking for the cross.*

4. Unbelief draws back a fourth. There is only one way to conquer doubt. It is to believe. Then, instead of halting and shivering in an ague fit of indecision, take a bold decisive step. End the torturing uncertainty by going forward, "looking unto Jesus."

The only way to do a thing is to do it. God gives strength to the obedient. He has no promise for cowards or double-minded vacillating doubters. He bestows grace on those who try to do their duty. His grace is all-sufficient for you. The deepest sea of difficulties will divide its waters for your advancing footsteps, just as soon as you determine to obey that voice which says to you, *Go forward.*

[Chr. Intel.]

#### An Old Fashioned Prayer-meeting.

This meeting was held in the city of Jerusalem, once the "joy of the whole earth," but now accursed and down-trodden by the unbelieving Turk.

It was held in a private dwelling in an upper chamber, where a number of the disciples resided. Unbelief sometimes says there can be no good prayer meetings in certain localities for the want of convenient houses of worship. This is a mistake. God is not confined to churches.—Some of the most remarkable meetings on record were held in the woods, in barns and in private dwellings. In-

deed the primitive Christians in times of bloody persecutions, were sometimes wonderfully visited by the Spirit's outpouring at prayer meetings held in the dark caverns and dens of the earth.

The circumstances under which this meeting was held were of a very interesting and solemn character. Jesus had accomplished his wonderful mission. His eventful life, astonishing sufferings, tragic death, glorious resurrection, and triumphant ascension, were all fresh in the recollection of the disciples assembled. The commission, "Go ye into all the world and preach the gospel to every creature," was bearing heavily upon their hearts. They were anxiously waiting for power from on high.

Of the persons assembled at the meeting we notice Mary, our dear Lord's mother, also Mary Magdalene, Peter, James, John, Simon, and in all about a hundred and twenty. That was a better turnout than we usually have in our largest city churches on prayer meeting occasions.

But we are told that the disciples were "ALL" there. That was a good omen. O if all the members of a single church would fill their places at the prayer meeting, we would see changed times. But alas, such meetings are but thinly attended.

And what is still better, they were all in perfect unity of spirit and purpose—were "all with one accord in one place." The little rivalries among the disciples had all been crushed out by the stupendous events which had so recently passed before their eyes; and they were humbled and oppressed by a glimpse of the grandeur of their commission. Heart to heart and soul to soul they met and prayed. O for such "accord," such unity, such fellowship in our prayer meetings!

The Holy Ghost descended upon them, but before it, "came a sound from heaven, as of a rushing mighty wind." This awe-inspiring miracle was intended, probably, to represent the power of that invisible Spirit, which, like the wind, can be heard and felt, but not seen, with which they were to be baptized. God frequently accompanies the outpouring of his Spirit with mysterious physical manifestations. "And there appeared unto them cloven tongues as of fire."—"An appearance says Hammond, "of something like flaming fire, (lambent flame), lighting on every one of them, which divided asunder and so formed the resemblance of tongues, with that part of them that was next their heads, divided or cloven." "And they were all filled with the Holy Ghost." This was the happy consummation of the meeting.

O for the recurrence of Pentecostal prayer meetings!

But, inquires a kind neighbor, may Christians now hope for the Spirit's baptism? Yes for it has been experienced in all the great revivals that have occurred in every age of the world; and after me cometh one, said John, who shall "baptize you with the Holy Ghost and with fire." "Be ye filled with the Spirit," is an apostolic command. Jesus declares that our Father in heaven is more willing "to give the Holy Spirit to them that ask him" than are earthly parents to grant the reasonable requests of their children.

Friends of Christ, those are most searching and lasting revivals that begin with the Spirit's outpouring upon a united, holy, praying church.

[Religious Telescope.

ANECDOTE OF JOHN NEWTON.—Two or three years before the death of that eminent servant of Christ, John Newton, of London, formerly of Olney, when his sight was become so dim that he was no longer able to read, an aged friend and brother in the ministry called on him to breakfast. Family prayer followed, and the portion of Scripture for the day was read to him. In it occurred the verse, "By the grace of God I am what I am." It was the pious man's custom on these occasions to make a short familiar exposition on the passage read. After the reading of this text, he paused for some moments, and then uttered this affecting soliloquy:—"I am not what I ought to be—ah, how imperfect and deficient! I am not what I wish to be—I abhor what is evil, and I would cleave to what is good! I am not what I hope to be—soon, soon shall I put off mortality, and with mortality all sin

and imperfection. Yet, though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say, I am not what I once was; a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, 'By the grace of God I am what I am.'—Sel.

#### Christians—Two Kinds.

Not long since at a social religious meeting, I was struck with the thought that there were two kinds of Christians. I will attempt a short description of each.

Of one kind it may be said they do what they can. They are not always very learned, nor refined, neither are they always correct in their theology. But they are

1. Willing to speak or pray at religious meetings. They will tell what they know, and let their voice be heard in humble, earnest prayer.

2. They are ready to introduce the subject of religion in social conversation. Their thoughts seem to turn in that direction with great pleasure, and they seem at home on all such subjects.

3. They are constant in their attendance at the house of prayer; not however, in reckless disregard of health, or proper care of their families.

4. They seem to be honest and candid in inquiring after truth. They will read and converse apparently without prejudice and bigotry.

5. They are remarkably benevolent—very apt to be searching our cases of physical suffering, and to supply the needy with good religious reading.

The other class belong to the church. And some of them have been members for many years. For the most part they are free from odious vices, and often of the respectable class of society, and sometimes of the highest circles. But one special trait of character is, a great aversion to conversation about Christ and his cause. When the friends of the Redeemer are called on to speak and testify in favor of the religion of the Bible, it is remarkable that they have nothing to say; and if addressed personally, they seem embarrassed. And if abroad among strangers, are exceedingly reserved about questions relating to the salvation of souls.

A very noticeable feature in their conduct, is the marked similarity between them and non-professors. In some instances there is a little more narrow-mindedness. Sectarian bigotry and apparent indifference about the salvation of mankind, is a prominent feature in their character.

REMARKS.—1. There is but one heaven. 2. None but the pure in heart and holy in life will dwell there. 3. It is important and pertinent to inquire, Where do I belong? 4. What an hour, what a scene will that be, when the last-mentioned class of professors come to pass the test of the final judgment! J. McF.—Golden Rule.

#### Beautiful Illustration of Faith.

SOME time since, a window in the Public School House in Coates street, Philadelphia, while the school was in session, fell out with a great crash. The cry of "fire" was raised, and a terrible panic ensued. The scholars rushed into the street, shrieking in wild dismay. The alarm extended to the teachers also, one of whom, a young lady, actually jumped from the window. Among the hundreds of children, with whom the building was crowded, was one girl, among the best in the school, who through all the frightful scene, maintained entire composure. The color, indeed, forsook her cheek; her lips quivered; the tears stood in her eyes; but she moved not.

After order had been restored, and her companions had been brought back to their places, the question was asked her how she came to sit still, without apparent alarm, when every body else was in such a fright. "My father," said she, "is a fireman, and knows what to do in such cases, and he told me, if there was an alarm of fire in the school, I must just sit still." What a beautiful illustration of faith! "My father told me so, and my father knows!" That is the gist of the whole matter

—implicit, unflinching trust in our Heavenly Father.—Sel.

THE plan of salvation is like unto a vine which has fallen down from the boughs of an oak. It lies prone upon the ground; it crawls in the dust, and all its tendrils and claspers, which were formed to hold it in the lofty place from which it had fallen, are twined around the weed and the bramble, and having no strength to raise itself, it lies fruitless and corrupting, tied to the base things of earth. Now how shall the vine arise from whence it had fallen. The bough of the lofty oak must be let down, or some communication must be formed connected with the top of the oak, and at the same time with the earth. Then when the bough of the oak was let down to the place where the vine lay, its tender claspers might fasten upon it, and thus supported it might raise itself up, and bloom and bear fruit again in the lofty place from whence it fell. So with man—his affections had fallen from God, and were fastened to the base things of earth. Jesus Christ came down, and by his humanity, stood upon the earth and by his divinity raised his hands and united himself with the Deity of the everlasting Father: thus the fallen affections of man may fasten upon him, and twine around him until they again ascend to the bosom of the Godhead from whence they fell. It was thus that Prophets, Evangelists, Apostles, and the Son of God himself presented the divine scheme of man's redemption. Christ is the "branch" by which the vine may recover itself from its prone and base condition; he is the "arm of the Lord" by which he reaches down and rescues sinful men from the ruin of the fall; "through whom" says Peter "ye believe in God (that is believe in God manifested through Christ) that raised him up from the dead, and gave him glory that your faith and hope might be in God." Says Paul, "Your life is hid with Christ in God." Jesus himself proclaimed that the believer should have within him a "well of water springing up into everlasting life—that is, he that believeth in Christ crucified, the hard heart within him will be struck by the rod of faith, and in his soul there will be a well of pure and living affection, springing up to God forever. And again Jesus cried and said, "He that believeth on me believeth not on me but on him that sent me," that is, Christ was God acting, developing the divine attributes through human nature, as that men might apprehend and realize them. God might have been as merciful as he is, if Christ had never died; but man could never have known the extent nor felt the power of his mercy, but by the exhibition on the cross. His mercy could have been manifested to man's heart in no other way; and men cannot love God for what he truly is, unless they love him as manifested in the sufferings and death of Jesus. "I am the way the truth and the life; no man cometh unto the Father but by me." "If ye had known me ye would have known the Father also; and from henceforth ye know him and have seen him.—Walker.

A CHRIST-LIKE SENTIMENT.—Rev. Dr. Johns, an Episcopal clergyman in Baltimore, says of "excessive denominationalism." "Wherever this goes beyond love for souls, something is wrong. So fearful am I of this spirit, that I have been accustomed for years in passing a house of worship, of some other denomination than my own, to lift my heart to God in prayer for that minister and his people."

"THE law of God is like a string of pearls; breaking one of the commandments severs the string, and the rest are scattered and trampled in the mire. The vices are gregarious: they feed in herds; when you see one, you may be pretty sure there are others in the neighborhood. They train in companies, and if you welcome the leader, you must entertain his company. Every sin is a plague-spot on the heart and conscience, whose natural tendency is to spread till it infests the whole system."

THE apostate seems to put God and Satan in balance, and having weighed both their services, prefers the devil's service, and proclaims him the best master; and in this sense may be said to put Christ to open shame.

## THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."  
**BATTLE CREEK, FIFTH DAY, APRIL 28, 1859**

**W**HEN bad men combine, the good must associate; else they will fall, one by one, an unpitied sacrifice in a contemptible struggle.—*Burke.*

If there ever was a time when this principle should be put in practice, it is the present. The people of God should stand together. In unity there is strength. Bad men are combining. The wicked are being gathered into bundles preparatory to the great burning. The ranks of our enemies are filling up and closing in on every hand. Let the good also associate, come into the unity of the faith, and stand shoulder to shoulder against the powers of darkness.

### FUNDAMENTAL MORAL AXIOMS.

"I WILL only remark," says Tappan, "that the Divine Code announced at Sinai, and afterwards expounded and exemplified by the Redeemer of men, is in truth a collection of the fundamental Moral Axioms. They are indeed given under the form of laws, but they, at the same time, contain the affirmation of great and universal truths, uttered by the Infinite Reason, and responded to and re-affirmed by the reason of every moral being." *Logic, p. 320.*

Notwithstanding this plain principle of logic, we find that there are many men whose reason (so-called) does not respond to and re-affirm these great moral axioms. We shall not regard this, however, as disproving the principle above laid down, but only as showing that those men who do not thus respond to the Divine Code of Sinai, are those of whom the Apostle speaks when he tells us of certain unreasonable and wicked men.

### A BLINDED JUDGMENT.

THERE are probably no believers of the Bible who do not, as they look back to the age of Noah pronounce him the wisest and most consistent man of his generation. The word of the Lord had gone forth for the destruction of the world. Noah gave heed to the warning and prepared for the emergency. The wicked rejected, despised and mocked at it, and passed on in their folly. All will pronounce Noah wise in the course he took, and the wicked foolish for their stubbornness and rebellion. They will tell us that Noah's salvation was but a just reward for his obedience, and that when the flood came and swept over the earth like a beam of destruction, the wicked nations were swallowed up as a just desert for their blindness and disobedience.

Pass on to the days of Lot, and they pronounce the same judgment in his case. They call him wise in heeding the word of the Lord, and regard it as but just and right that the wicked should perish in their iniquity.

Come down still further to the destruction of Jerusalem, and the reason of mankind renders the same verdict. Those humble followers of the Saviour who gave heed to the counsel of their Master as they saw Jerusalem compassed with armies, and fled from the doomed city, acted wisely, as all agree, in so doing.

But come down to our own days and bring the case home to ourselves, and the judgment of mankind seems to be strangely reversed. In all former time it has been wise and prudent to render prompt obedience to the word of the Lord; but now innumerable objections spring up like magic before them. The word of warning and denunciation does not have its application now, or it does not mean what it says, or we cannot know anything about it. Nevertheless the word of the Lord has gone forth; the hand-writing of Omnipotence, is seen in the daily-transpiring events of earth; and a few, the humble few, foolish in the eyes of the worldly wise, but aspiring after that wisdom that cometh from above, are preparing and will prepare for the things coming.

To place this case on a footing with those first mentioned, let us take our stand-point, for instance, a

thousand years in the future, and look back upon this time, the closing up of this dispensation, as far in the past. The record would run something on this wise: God in the fulfillment of his purpose, the restitution of all things, had promised to send his Son, arrayed in all his glory, to gather out of his kingdom all those who did offend or work iniquity. That the world might know the time of its visitation, he told them of certain events which would serve as indications of the approaching day. He told them that the sun should be darkened, the moon refuse to give her light, the stars fall from heaven, and other wonders be manifest in heaven and earth; he condescended moreover to mark the time when these things should begin to take place; namely, after a certain tribulation upon his people. The tribulation came and ceased, and then the sun was darkened, the moon also; and the stars fell from heaven, and other sights appeared to startle the world from its security and repose. A few regarded them, as God had declared them to be, precursors of the coming Judgment; but Philosophy busied herself in explaining them away, and quieting the apprehensions of men.

God had, besides, warned the world through his servants the prophets, that as the day of vengeance drew near, distress of nations with perplexity, wars and rumors of wars would proclaim its approach. They came as had been foretold. The world looked for long years upon nations in angry and hostile attitude; they confessed themselves overwhelmed with trouble; they speculated long upon the chances of war, and confessed that the future lay hidden by heavy folds of obscurity which they could not lift. But they neglected to seek light from the lamp from heaven; and the signification which God had attached to these things they entirely forgot or overlooked. With a few it was not so. Those who were looking for the consolation of Israel, and striving to walk humbly with their God, and watching for any indications of the approach of Him whom their souls loved, read and understood, and strove to prepare.

They were told, moreover, that as the end drew near, there would be great destitution in the moral world, lack of faith and love, men wanting in all natural and lovely graces, waxing worse and worse, deceiving and being deceived. Thus it was. Men professing godliness became lovers of their own selves, proud, boasters, blasphemers, &c., scoffers grew and multiplied, infidelity and spirits of devils monopolized the world; a few understood and appreciated the import of these things. And after all these things they were told that the Lord should descend in flaming fire. The time drew near, and the world, unless they had persistently shut their ears, and closed their eyes, and stiffened their necks, and steeled their hearts, might have heard and seen and known their position and their doom. But they would not. As God had promised, the Son of man at length appeared in the clouds of heaven, with power and great glory. The wicked were consumed with the spirit of his mouth and destroyed by the brightness of his coming. The righteous few who had covenanted with him by sacrifice were caught up to meet the Lord, so forever to be with him.

Reader, taking your stand a thousand years in the future, and looking back upon this scene, what would be your verdict? It would be the same as it now is in reference to Noah or Lot or the Christians of Jerusalem as you look back upon them. You would say that those were most wise and prudent and judicious who gave heed to the word of warning, made ready for the great issue, and so were saved. You would say that the wicked richly deserved their fate, on account of their blindness and obstinate unbelief.

People, however, do not now seem to judge thus. Now, while we are in the very midst of the scenes themselves, they seem to look upon them very differently. Those who are striving to take the position in this age, that Noah and Lot did in theirs, are looked upon as anything but wise and sensible men; and to pretend to know the word of the Lord touching these times—much more to heed it—is regarded as fanaticism and folly. Why is all this? It can only

be because the active scenes of earth blind men to the declarations of holy writ which concern themselves. Important and solemn truth, calling for decisive action, for sacrifice and self-denial, they are very willing to consider as applying in the past, or they are very willing to bequeath to future generations; but to take it themselves they cannot bear. Anywhere, they seem to say, but here! To anybody except to us! Thus they did no doubt in the days of Noah and of Lot; and as it was then, says the prophecy, so shall it be at the coming of the Son of man. Thus the very course of our enemies but tends to build up the faith they so cordially hate. They themselves are instruments in the prophetic chain to furnish proof of that very position which they so vehemently declare cannot be true.

But says one, you assume that all these things are going immediately to take place, and on that assumption have drawn your picture. We answer, It is no assumption of ours: God's word has declared what shall come to pass. Some of the signs of the approaching day have already been fulfilled, and others are fulfilling before our eyes. There will be no failure. God's word knows no such term. It will surely come. Let us be wise to-day. Give us not those who wish to give all prophecy to everybody but themselves, choosing rather to consider their own age a blank, and themselves ciphers in the prophetic outline, than to give up their worldliness, vanity and lusts. But give us those who will walk boldly up, and say, Let me know God's truth whatever it may be! If it concerns me and my generation, I'll heed it and faithfully act upon it.

So we say to you, dear reader, Only look upon these things now, and only act upon them, as you will look, and as you will wish you had acted, but a little more than a thousand years hence.

### THE SABBATH ALTERED BACK AGAIN.

BRO. SMITH: I have recently had the privilege of perusing a Bible Dictionary, called Malcom's New Dictionary, published by the American Baptist Publishing Society, 118 Arch-st., Philadelphia. The date of preface is 1853. He says, "Sabbath, literally rest. Though it was really the seventh day to God, to man who was formed on the evening of the last day, it was the first, and was kept as such for ages, though called the seventh part of time. Gen. ii, 23. In the first institution of the Sabbath it was instituted to call to mind the wisdom, power and goodness of God. But after the return of the children of Israel from their state of servitude and hard bondage in Egypt that was an additional object of recollection on the Sabbath-day, and also as an additional motive to its observance the day was at the same time changed to correspond with that memorable event, and to preserve the Hebrews more effectually from idolatry, by making their day of worship different from that of the heathen. Deut. v, 14, 15. Under the Christian dispensation, which unites Jews and Gentiles, the Sabbath is altered back again from the seventh to the first day of the week on which the Redeemer himself arose from the dead. It is thus no longer an institution for the Jews as the Mosaic Sabbath was, but for the world as it was before Moses. In the apostolic age the first day of the week was never called the Sabbath, but Lord's day. Many of the converts from Judaism observed both. Rev. i, 10." GEO. LOWREE,

*Pennfield, Mich., Apr. 10th, 1859.*

NOTE.—We notice in the above a little item lacking which advocates for Sunday-keeping seem lightly to esteem, or at least with which they have but very little to do; and that is—*Proof*. We have Malcom's assertion that the first day of the week was kept previous to Moses, and that it was kept as the first of man's existence. But how much is his assertion worth, unsustained by the slightest inference from Bible language? Just as much as Satan's declaration to Eve, "Ye shall not surely die;" and no more. He tells us further that the Sabbath was changed at the exode to the seventh day of the week to distinguish his people from the heathen. With just as

much right we might retort that it is now changed back to the seventh day again for the same reason. So then it seems that at the time of Israel's deliverance from Egypt, the heathen were all keeping the true Sabbath; and God had to abandon his day to them, and shift his people over to a false day to distinguish them from the heathen who were keeping the true Sabbath! But under the Christian dispensation which "unites Jews and Gentiles," (or in other words, takes in the heathen!) the Sabbath goes back to the old heathen Sunday which is after all, the true Sabbath! We are at a loss to determine by what language to characterize such nonsense. The man who will publicly hold it forth as light and information, presumes largely upon stupidity in his readers, or proves it in himself.

#### MY VISIT EAST.

DEAR BRO. SMITH: I have now been at home several weeks. I esteem it a privilege to express my sincere gratitude for the many favors bestowed upon me by the people of God in my recent tour. To me this tour has been one of deep interest, and I trust of lasting benefit. It has caused me much joy to meet once more with those that I have taken sweet counsel with in former years. To find so many steadfast in the faith of the gospel, and to see that many others have joined themselves to the people of God, was very cheering to me. Yet I missed some dear friends who now sleep in the silent grave; a lot to be envied rather than regretted. But the morning will break at last, and those who watch in sadness for its dawn will in due time behold the splendor of a morning without clouds.

"How well, is thine;  
How long, leave to the will of heaven."

At the *Review* Office my visit was very pleasant. I have had some acquaintance with the toilsome efforts by which in past years the truth has been published. It was very evident to me that the good hand of God had wrought a favorable change in its affairs. The way is open for the truth of God to be published on an extensive scale, and it is my earnest prayer that God will bless this important instrumentality and make it the means of advancing his glory and the salvation of precious souls. I have no doubt that such will be the case.

The church in Rochester are striving to be overcomers. It seems to be a hard place to bring men to the truth, yet there are some who will follow the Lord at the expense of all. Would that there were many such in every place. I met many old friends in Western New York, whom I also hope to meet on Mount Zion. Yet this remains to be decided; and if the prize is finally awarded to us, it will not be because we run well for a season, but because we are faithful till the crown is given. There remains a rest to the people of God, but it is not yet decided whether we shall enter that rest.

At Parma and at Clarkson we had seasons of such interest that they will never be forgotten by me. May they prove of lasting profit to those who were present. What will be the feelings of those who shall at last find themselves on the left hand, when they call to mind those seasons in which God in mercy came especially near.

Since my return I have been preparing for publication such "Historical Extracts relating to the Sabbath," as my time and means enabled me to obtain while in Rochester. Will soon forward the manuscript to you. It is necessarily a meagre collection, but at some future time it may be improved. Hoping to be guided by the counsel of God in the path of duty, I remain your brother.

J. N. ANDREWS.

Waukon, Iowa, April 15th, 1859.

#### Note to Bro. Anson Byington.

I NOTICE in the last *Review* that you have given your opinion in regard to our duty in relation to this government. I also feel deeply interested in this subject, and am sorry to lose the co-operation of one so decided in his advocacy of correct principles.

Some years ago I was engaged in the field of politics, but left it for, as I supposed, good reasons. Circumstances forbid my showing my opinion at present; but I hope to be able to do so in the future. In the meantime I would like to learn your position more fully; and as we can sometimes best learn the nature of an action from its tendency, I would be pleased to have you answer the following questions:

In case of war, would you kill your fellow-man if required by the authority of the United States?

If you were appointed a United States Commissioner would you remand a fugitive to slavery?

Herewith receive assurance that my only desire in this is to learn, and have others learn, the truth in regard to the difference between us. J. H. W.

#### Letter from Bro. Hull.

BRO. SMITH: After an absence of nearly six months I have been permitted to return to Iowa City. I find the cause here on the decline. Some of the brethren are somewhat disaffected, and some of them have gone so far into Age-to-come-ism, that they have almost lost sight of the Messages. Whether they will reject the Third Angel's Message or not, yet remains to be determined. It is certain that the doctrine of probation in a future reign of Christ cannot be harmonized with the messages; therefore we must reject one or the other. But the worst of all is that those who hold to the Age-to-come steadily refuse to have it investigated, notwithstanding they have been harping upon it all winter, and publishing to those who were favorable to our views that Hull was in error, &c., thus killing our influence with those whom we had hoped to benefit. I hope that such ones may take a second thought before it is too late to retrace their steps.

There is another class of brethren here who do not believe that God "is the same yesterday, to-day and forever," and consequently has taken the gifts away from the church, (all except it be that of evangelists, pastors and teachers,) and left us to scabble along for unity the best way we can.

God ordinarily heard prayer in behalf of the sick; but these will not believe that God can now hear prayer unless they could see a case of dropsy cured, or something of that kind. The church in ancient times walked by faith and not by sight. But things are now reversed: some refuse to trust the naked promise, but must see, and then they will believe.

But there is a third class here who are firm and devoted, who are trying to be zealous and repent, who strive to rise with the message. The Lord help them to let their light shine to those around them.

The brethren in this place have requested me to give a course of lectures here. I have lectured four times. Our congregations have not been large, but there are a few who I think are deeply interested in the truth. May the Lord help the people to realize that they have an interest in the present truth.

M. HULL.

Iowa City, Iowa, April 19th, 1859.

#### THE SINNER'S TRIALS.

WE often hear the life of the christian described as being filled with trials, sadness and sorrow, with but little to cheer and comfort; and the impression is too often given, that if he should give up his faith and his efforts for Eternal Life, the scene would be changed to pleasure and happiness. But I have been led to compare the life of the sinner with the life of the righteous. The sinner does not have a desire to please God; therefore can have no pleasing sense of his approbation. He does not enjoy his state of sin and worldly pleasure without trouble. He feels deeply the ills of this mortal life. O yes, at times he is fearfully troubled. He fears God, but does not love him.

Is the sinner free from disappointment, perplexity, earthly losses, poverty and distress? O no! In this respect he is no more secure than the righteous. He often suffers lingering sicknesses, yet has no strong and mighty arm to lean upon, no strengthen-

ing grace from a higher power to support him. In his weakness he must lean upon his own strength. He cannot look forward with any pleasure to the resurrection morn, for he has no cheering hope that he will then have part with the blest. He obtains no consolation by looking forward to the future. A fearful uncertainty torments him, and thus he closes his eyes in death. This is the end of the poor sinner's life of vain pleasures.

The christian is subject to sickness, disappointment, poverty, reproach and distress. Yet amid all this he loves God, and loves to do his will, and prizes nothing so highly as his approbation. In the conflicts, trials, and changing scenes of this life, he knows that there is One who understands it all; One who will bend his ear low to the cries of the sorrowful and distressed; One who can sympathize with every sorrow and soothe the keenest anguish of every heart. He has invited the sorrowing ones to come to him and find rest. Amid all his affliction the christian has strong consolation, and if he suffers a lingering, distressing sickness, before he closes his eyes in death, he can with cheerfulness bear it all, for he holds communion with his Redeemer. You often see his countenance radiant with joy, while he contemplates the future with heavenly satisfaction—only a short rest in the grave, and the Life-giver will break the fetters of the tomb, release the captive and bring him from his dusty bed immortal, never more to know pain, sorrow or death. Let this hope of the christian be our hope, and we will ask no more.

Many speak of the life of the christian taking away from us pleasure and worldly enjoyment. I say it takes away nothing worth having. Is there perplexity, poverty and distress endured by the christian? O yes, this is expected in this life. But is the sinner of whom we speak as enjoying the pleasures of this world free from these ills of life? Do we not often see in him the pale cheek, the racking cough, indicating a fatal disease? Is he not subject to burning fevers, and contagious diseases? How often do you hear his complaints of meeting with heavy losses of worldly goods; and consider, this is his only treasure. He loses all. These troubles of the sinner are overlooked.

Christians are too apt to think they are the only ones who have a hard time, and some seem to think that it is a condescension in them to embrace unpopular truth, and profess to be Christ's followers. The road seems hard. They think they have many sacrifices to make, when in truth they make no real sacrifice. If they are adopted into the family of God, what sacrifices have they made? Their following Christ may have broken friendship with worldly relatives; but look at the exchange—their names written in the Lamb's Book of Life—elevated, yes, greatly exalted to be partakers of salvation—heirs of God and joint heirs with Jesus Christ, to an imperishable inheritance. If the link which binds them to worldly relatives is weakened for Christ's sake, a stronger one is formed, a link which binds finite man to the Infinite God. Shall we call this a sacrifice on our part because we yield error for truth, light for darkness, weakness for strength, sin for righteousness, and a perishable name and inheritance, for honors that are lasting, and an immortal treasure? But even in this life the christian has One upon whom to lean for support who will help him bear all his trials. But the sinner has to bear his trials alone. He goes down into the grave suffering remorse, under darkness, bound by Satan, for he is his lawful prey.

It does seem to me if there is any one who should be continually grateful, it is the christian. If there is any one who enjoys happiness even in this life, it is the faithful follower of Jesus Christ. It is the duty of God's children to be cheerful. They should encourage a happy frame of mind. God cannot be glorified by his children living continually under a cloud and casting a shadow wherever they go. The christian should cast sunshine instead of a shadow. The unbeliever often receives the impression that religion is a gloomy thing, and that the life of the christian

has nothing inviting in it. If the christian dwells too much upon the rough pathway, he makes it harder than it really is. If he dwells upon the bright spots in the way, and is grateful for every ray of light, and then dwells upon the rich reward that lies at the end of the race, instead of gloom, mourning and complaints, he will bear a cheerful countenance. He has carefully treasured every token for good, and God can safely bless him, and give him gladness of heart.

May the Lord ever give us a lively sense of the great sacrifice which has been made for us, and then present before us the inheritance purchased for us by that dear sacrifice, and may our vision be brightened and clear to dwell upon and appreciate the reward and excellent glory prepared for the faithful christian

E. G. W.

#### THE REMNANT CHURCH.

There is a people coming up, with gifts and power divine,  
Whose holy influence will be felt, whose holy light will shine;  
It will be known who do in truth, the solemn message heed,  
Such will be zealous and repent, becoming saints indeed.

Their love and union will increase, their interests will be one;  
They'll know that they are heirs of God, and joint heirs with his Son;  
They'll love God for his own dear sake, not that He's them forgiven;  
And truly "sin will be their hell, and holiness their heaven."

Their company will be the saints, and each will be so dear,  
They'll love to make a sacrifice to benefit them here.  
They'll love for their Redeemer's sake; as answers face to face,  
So will their hearts while they in each, his lovely image trace.

This dread, dull sameness will not long, among the saints bear sway,  
The glory in their midst will soon, purge all the chaff away;  
Thus separated from the vile, the strong be stronger still,  
The great refreshing time is near, and all may come who will.

But O, some will not be refined, nor give their idols up;  
Such never will let Jesus in, nor with him ever sup.  
They yet may linger round the shore, and think to get on board,  
But they must come to heaven's terms, the standard can't be lowered.

Thrice happy they who're in the ship, though tossed with angry waves!  
"Our Father's at the helm" and all who trust in him he saves;  
Those who in heart give up their all, lie passive in his hand,  
He'll bring with safety into port, to their own promised land.

Mrs. R. SMITH.  
West Wilton, N. H.

#### Fellowship of the Saints.

"LET those that fear thee turn unto me, and those that have known thy testimonies." Ps. cxix, 79.

David had much of the presence of God, many inward joys. Often he communed with God, and had many evidences of his love and favor. But with this he was not content; he felt the need of christian fellowship.

It was painful to David when the friends of God turned away from him, when those who feared the Lord doubted him. David had sinned, and perhaps these were faithful, holy men who doubted for a time the sincerity of his repentance, and kept aloof from him, and this caused him to pray, "Let those that fear thee turn unto me."

Or perhaps, while he was persecuted by Saul, many good men stood in doubt of him, whether the Lord was with him, as many cruel enemies rose up against him, and injured his character as far as possible, while David, for the time, had no means of redress, except in God; then in sorrow and grief of heart he cries out, "Let those that fear thee turn unto me, and those that love thy testimonies."

He did not seek the friendship of the wicked. He says in Ps. ci, "A froward heart shall depart

from me, I will not know a wicked person. Whoso privily slandereth his neighbor, him will I cut off; him that hath a high look and a proud heart, will I not suffer." But he would encourage the good; hear him in verse 6. "Mine eyes shall be upon all the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me."

It was the fellowship of the good that he desired, and he was just as averse to the company of the evil. How he abominated the reckless, cruel, revengeful disposition of his servant Joab, although Joab was devotedly serving his interest. How he loved Jonathan, the son of Saul, his deadly foe! No jealousy could cool the friendship of David for Jonathan; for it was based in a love for truth, in mutual confidence as men of truth, and in christian fellowship and love.

The most striking example of christian fellowship is recorded in Acts ii. The disciples were with one accord in one place, and after the refreshing those who were converted continued steadfastly in the apostles' doctrine and fellowship, and even sold their goods and parted them to all men as every man had need. All were of one heart and one mind. One spirit inspired them all, even the Holy Ghost sent down from heaven.

Christian fellowship such as that was the genuine out-bursting of the pure heart, and could only exist where the spirit of holiness swayed all hearts. All forced fellowship is vain and insipid. It must originate in true holiness of heart, and life, fed and kept alive by constant intercourse with God in Christ by the influence of the Holy Spirit.

J. CLARKE.

#### "Tell Me,

O THOU whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions?" Song of Solomon, i, 7.

Allusion is here made to pastoral life, and the strong desire of a faithful friend to find a beloved companion, and to spend the leisure hour of noontide heat with him, while the flock reposed in safety; a very fit illustration of the desire of the true child of God to find the Saviour, and his beloved flock; "for why should I be as one that turneth aside by the flocks of thy companions?"

Jesus speaks of the church as the flock, and of himself as the Shepherd of the sheep. He says, I am the good Shepherd. John x, 11. David uses the same figure. Ps. xxiii. "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters." "He is altogether lovely, the chiefest among ten thousand." To him the saint aspires for consolation; all the desires of the heart center in him and his.

"Where thou makest thy flock to rest at noon, for why should I be as one that turneth aside." If we can find his flock, if we can be where his flock is resting from noontide heat, where his sheep find the cool gushing spring, the fountain of refreshing waters, we will certainly find the Shepherd there, and then, O what rivers of joy, of peace, flow on! Yes, there is peace, there is pure and solid bliss.

Tell me where my Shepherd feeds his flock at noon, that I may find my beloved, for why should I be as one that turneth aside? O, why should I turn aside by the flocks of thy companions? No other flock will satisfy the christian's longing desire; he must view his Saviour's face; no other will do. An hireling will they not follow, nor a stranger; for they know not the voice of strangers.

Long years of darkness and gloom have obscured the true light, and almost vainly has the burning desire, the ardent longing to find the Shepherd and his flock, been put forth. The flock has been scattered upon the mountains in the cloudy and dark day, but Jesus has set his hand the second time to gather them. Still they are separated for the present in many places, and still the cry is, Tell me where thou feedest, where thou makest thy flock to rest at noon, O thou whom my soul loveth.

Soon, O beloved saint, if thou art faithful to thy trust, soon wilt thou know where thy Saviour, thy Shepherd, rests his flock.

J. CLARKE.

## Letters.

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

From Bro. Wheeler.

BRO. SMITH: It is some time since I have spoken through the *Review* to my brethren scattered abroad. Not that I have in any degree lost my interest in the paper, or the truths it advocates. My interest and my sympathies are in union with those who believe in, and are proclaiming the last message of mercy to a perishing world. But sickness in my family has occupied much of my time during the past winter. I have therefore had but little time to write or labor in proclaiming the truth. But through the mercy of God in answer to prayer my companion is now regaining her health, for which we desire to be very grateful to him. And with the returning health of my family I am again made free to go out to labor in the vineyard of the Lord.

March 13th, I commenced a series of meetings in Hannibal, at a school-house near Bro. Edson's, and gave twelve lectures. The traveling was very bad, and the attendance was not large, but very attentive to the word spoken. Two in that vicinity have recently commenced to keep the Sabbath of the Lord. Others were deeply convicted of the truth of our position, and some I trust will soon make up their minds to go with the remnant to mount Zion.

April 1st and 2d, I attended the monthly meeting of the church in Jefferson Co., at Mannsville. The Lord met with us by his Holy Spirit and encouraged our hearts to press on in the narrow way that leads to life. The church in Jefferson Co. have been much afflicted by sickness during the past winter. But there is an apparent increase of spirituality, and a desire to remove every stumbling-block out of the way, and as the result, union is increased, and some who have been separated have returned, and the Spirit of the Lord seems to be moving upon the honest around to investigate the truth.

April 9th and 10th, I spent with the little church in Oswego, in endeavoring to strengthen the things that remain, and had some freedom in presenting the truth to those that came out to hear. There appears to be in the church an increasing desire to arise and lay off their lukewarmness, and with renewed zeal and energy to engage in the work of the Lord.

And truly in the words of the Apostle, "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Rom. xiii, 11, 12.

Yes, dear brethren, the long dark night of sin and sorrow is almost past; and the bright day of immortal glory will soon be ushered in by the advent of the Son of God, who will awaken the slumbering saints, and change the living to immortality and eternal life. Do we expect to share in that rich reward? If so, the works of darkness must be put off. Nothing short of holiness, or entire consecration to God, will prepare us to share the mansions of the blest. No sin will ever find an admittance to the earth made new. We must also put on the armor of light. We shall need the whole armor to be enabled to withstand the mighty influence of the powers of darkness in the last fearful conflict between truth and error, righteousness and unrighteousness, sin and holiness. The trial may be severe, but the day of victory is near. Christ and his cause will surely triumph. And they that are his, they that keep the commandments of God and the faith of Jesus, will soon join the triumphant shout, O grave, where is thy victory?

O Lord, let thy Spirit and truth arouse thy people, and hasten on that happy consummation.

F. WHEELER.

Oswego City, N. Y., April 11th, 1859.

From Sister Rice.

BRO. SMITH: All the preaching I have heard the past winter on present truth, has been from the *Review*, all the conference meetings I have had have

been in perusing the letters of dear brethren and sisters, many of whom I never saw in the flesh, yet their epistles have cheered my heart. But when I hear from the pen of those I have seen, it has double weight. How Bro. Cottrell's communications, especially the one to lone pilgrims, have cheered my desponding spirit. And I often think of Bro. and Sr. Byington, and many others that I have seen, who are far better qualified to write than myself, and I see nothing from their pen. This has made me feel I was out of my place if I attempted to write, and I shall feel satisfied if my letters are suppressed. But present truth and its advocates are dear to me. I believe God's hand is in the work, and if I am spued out of his mouth I believe the number will be sealed. I often fear I shall be overcome instead of being an overcomer. Not that I have any distrust in the power of God, but I am so unfaithful. If we had not a High Priest in the heavenly Sanctuary I should have no hope. But I look toward his holy temple, and will hope in his mercy. May I be saved at his coming.

CORNELIA RICE.

Folsomdale, N. Y., April 10th, 1858.

From Sister Burwell.

BRO. SMITH: I would gladly offer a word of consolation to the dear brother and sister who write from Pequot, Wis.

DEAR BROTHER AND SISTER: Although a stranger to you, yet I am not a stranger to trials and afflictions such as seem to have marked your pathway while traveling through this wilderness world; and while reading your communication in the last *Review*, I felt deeply to sympathize with you in your severe afflictions, to weep with you who weep, and to mourn with you who mourn. I would not refer to the sufferings and death of your dear children for the purpose of opening the wound that has been made in your hearts of late, and cause it to bleed afresh. I know by sad experience the anguish of your hearts while watching over your suffering children in their last moments. I feel no language can portray the anguish of heart as the enemy, death, enters and takes from our embrace our loved ones, over whom we have watched night and day from their earliest moments, and we are no longer permitted to enjoy their society here, or hear their sweet voices. No, it is beyond the power of human expression. Yet there is One who knows all our trials, and will sustain us under all our afflictions, if we lean upon his almighty arm. And he will not suffer us to have one trial too much to refine, purify and fit us for his heavenly kingdom. O, let us not murmur or complain, but be assured that he has done all things right. And although this world may seem like a dark and dreary wilderness to you, (which no doubt it does,) and everything around you look sad and gloomy, yet there is a sweet consolation in the thought that beyond this vale of tears there is a better land which the enemy can never invade, where we shall not be obliged to part with dear friends; yes,

"Where sickness and death cannot enter,  
And the weary forever shall rest."

I do hope while passing through trials they will work for your good. Confide in God, and these afflictions will work for you a far more exceeding and eternal weight of glory.

We see if we fix our hopes or expectations on any earthly object we are liable to be disappointed. Perhaps our children were our idols, and we did not realize that our affections were set upon them when God required all our hearts; and thus he saw it necessary to take them away that our affections might be weaned from earth and set upon things above! Oh, dear brother and sister, have we not abundant reason to praise God that he does yet bear with us, unworthy as we are, and has assured us in his word if we will open the door of our hearts he will come in and sup with us, and we may sup with him? O, what condescension! what love! The promises look good, the inheritance looks glorious. Praise the Lord, the bright morn of the resurrection will soon dawn upon us. Then let us though loved ones have gone and earth seems so drear, not look at our afflictions here, but look up and prepare to take the crown at the loss of all

things. A few more trials, a few more conflicts, and we shall get home. We are almost there. Then God will wipe away all tears. I hope to meet you there. O, glorious hour! O, blest abode!

As to the darkness that may pervade our minds while engaged in prayer in our family or elsewhere, I know of no better remedy than to try ourselves by the word, and be zealous to learn what God designs we should by his dealings with us, look to Jesus who can be touched with the feelings of our infirmities, lay hold on the blessed hope, and let the Third Angel's Message find a deep place in our hearts. It will buoy our spirits up amid the darkness of the way, and it reaches far above the things of earth. And that when we shall have done with trials here, our joys may be complete safe in our Father's home, is the prayer of your unworthy sister.

Parma, Mich., Apr. 19th, 1859

A. BURWELL.

From Bro. Foote.

BRO. SMITH: As an effort was lately made in Hanover, Licking Co., Ohio, to blind the eyes of the people there, relative to the progress of present truth in Gilboa and its vicinity, by the reading (publicly) of a letter in *Review*, Vol. xiii, No. 11, and as a construction was put upon that letter corresponding with the dragon spirit now at work in the hearts of many who are opposing God's last message of mercy to our fallen race, I feel disposed to offer a few remarks upon the subject through the *Review*.

The idea that most of the church at Gilboa have abandoned the cause of present truth, cannot be found in the paper above alluded to. The church there is as strong numerically as it was at the close of the tent-meeting in the fall of '57; and as to its spiritual strength, we can say in the language of father Wesley, "The best of all is, God is with us."

Could the opposers of the truth drop into the snug built, commodious new church building at Gilboa, on some one of the Lord's Sabbaths, and see there the scores of intelligent, pleasant looking countenances, on which may be seen strong expressions of joyful hope, and hear there the straight testimony, and many manifestations of holy joy and peace, which fills the hearts of those who through grace are trying to get ready for the coming and kingdom of their Lord; such persons might possibly make up their minds, that although "a few had left, still, the many left behind, stripped for the race, and harnessed for the battle, in the strength of Israel's God, meant to go through to the kingdom which is to fill the whole earth." They would find there a people who, notwithstanding they "delight in the law of the Lord after the inward man," know that "being justified by faith they have peace with God through our Lord Jesus Christ," and are willing to buy of him gold tried in the fire. And although their enemies are strong and numerous, they know that the God of those who keep the commandments of God and the faith of Jesus is stronger than all the powers of darkness, and soon will deliver his waiting Zion, and bring them home to everlasting glory.

To those who feel disposed to "make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught," [I-s. xxix, 21.] we would recommend the careful consideration of Rev. xxii, 15. "For without are dogs, and sorcerers, and whoremongers, and idolaters, and whosoever loveth and maketh a lie."

Pendleton, O.

WM. S. FOOTE.

From Bro. Whitnack.

BRO. SMITH: When I saw the request of Bro. Clarke for a love-feast or class-meeting to be held through the medium of our paper, I felt much pleased with the plan, as I am one of the lonely ones, and feel much encouraged and blessed by reading the experience and views of the dear scattered remnant. They speak my feelings, hopes and fears better than I can write them myself. When I see the names of those with whom I have formed a slight, but pleasing acquaintance, my heart leaps with joy to learn that they are trying to hold up the light of present truth amidst the opposition and trials they have to contend with, and my prayer is that God

will bless and crown their labors with success, and that I with them may not shun to declare the whole truth. I do feel a strong desire to open the door of my heart, and invite the dear Saviour in to sup with me. I want him to restore unto me the joys of his salvation, and uphold me by his free Spirit. I too often feel like one of old who went down out of the ship to walk on the water to meet the blessed Jesus. The troublesome waves almost bury me; but when I look to him he puts underneath his helping hand. I am encouraged to hope on, and by the grace of God I trust to meet the remnant on mount Zion.

I had the privilege of meeting with the church in Catlin not long since. It was a good and profitable meeting. All seemed to be striving to keep the unity of the Spirit and walk by faith. The good Spirit ran from heart to heart. I feel the need of an interest in the prayers of God's people as I have much to contend with. My family and friends all oppose the Sabbath, and I have to contend with spiritual wickedness in high places, besides an evil heart of unbelief. I view myself less than the least; but by the grace of God I am what I am, and I hope to stand as a sign and a wonder in Israel, and at last meet the blood-washed company in the kingdom of God's dear Son.

Your brother seeking for eternal life.

J. WHITENACK.

Painted Post, N. Y., Apr. 4th, 1859.

Extracts from Letters.

Bro. C. Copeland writes from Stony Creek, Mich.: "I feel grateful for the indulgence you have shown me in sending the *Review and Herald* so long without hearing from me. I can truly say it is the most interesting paper to me that I have ever read. I receive much strength and encouragement through its columns. My heart is with you; and as I hope to share in your joys and consolations, I am also willing to share in your trials and afflictions. To me the way looks brighter and better. I rejoice in the present truth, that I have ever heard the sound of the Third Angel's Message. I often feel to say with the poet,

"Why was I made to hear his voice,  
And enter while there's room,  
While thousands make a wretched choice,  
And rather starve than come?"

I want to be made free from sin. I must have the wedding garment. O, my brethren and sisters, let us strive to be practical christians, that we may cast an influence on the side of truth. If we love God we shall keep his commandments, and they will not be grievous."

Sister W. L. McNitt writes from Avon, Wis.: "It is about six months since I embraced the present truth, and commenced keeping the Sabbath. I have been a professor of religion 23 years, and was very well established in the doctrines and commandments of men when I went to hear Bro. Sanborn. I was prejudiced, but it was new to me and interesting; so I determined to hear him through; and I praise God that I did. When I came to investigate for myself I saw such beauty and harmony in the word of God as I never saw before. I am determined to stand fast in the liberty wherewith Christ has made me free."

OBITUARY.

Fell asleep in Jesus, March 31st, 1859, sister Maranda Edwards, wife of David Edwards. She was one who will be much missed among us. She embraced the Sabbath eighteen months ago, and did adorn the doctrine that she professed. She came by the knowledge of the truth Daniel-like, by books. Now we are left only eight in number; but we believe God will add to us such as will be saved; for we believe in prayer, and we are still praying that more of our friends will get their eyes anointed with the eye-salve. Our dear sister left a husband and one child to mourn her loss, but we praise God that we have a hope that is like an anchor to the soul. We still live in hope of some of us seeing our Redeemer come. O may God help us that we can say in truth, This is our God; we have waited for him.

S. E. EDWARDS.

Shunk, Henry Co., Ohio.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., APRIL 28, 1859.

A. S. HUTCHINS. The translation of Isa. lxxv, 20 for which you inquire is probably that of Paganini, found in Review No. 5, Vol. viii, as follows: "There shall be no more carried out thence to burial an infant of days, or a youth or an old man that hath not filled his days; for the man of a hundred years shall be as a youth."

Who is sufficient for these things?

It is not an uncommon occurrence for persons who have but just embraced the present truth, to write to this Office, stating their intentions to leave all and go out and proclaim the message. But these persons are certainly ignorant of the work they think to engage in, and also, of the wiles of the Devil. With pain we have witnessed during the last ten years; the shipwreck of the faith of many who have been thus pushed out by Satan.

We solemnly believe there are many among us who are living in the neglect of duty; men of experience, (and who would have a deep experience, if they would break away from the world, and obey God,) and sound judgment in the things of God, and who know much of human nature; men who can deal with mind, and give to each his portion in due season. O when will these shake off the shackles that bind them, and put on the armor of light; and enter the battle field? God grant that it may be soon.

But while these are halting, Satan stands by, and in the ears of those newly come to the faith, and who, in all probability, will need much humility and prayer, and much help from others, he is continually whispering, "You must preach, you must preach." He makes them believe they can help others, while, perhaps, they themselves will need to be helped by their brethren, or certainly fall. Listening to the voice of Satan, these poor souls become confused, and in some trial soon make shipwreck of faith. We venture a few suggestions as follows:—

1. A man should learn the truth well before he thinks of teaching it to others.

2. He should search the New Testament, and see if in him are the qualifications therein named, before receiving impressions of duty to preach.

3. He should consult with brethren of experience in the truth, and the trials of the work, and bear in mind that if the Great Head of the church is really moving him out to the work of rescuing souls from ruin, the body will feel on the subject.

4. These are perilous times, and the Third Message is one of solemn responsibilities, and awful consequences. Many are our adversaries, but there is an open door for the truth. Let those who are really called of God to proclaim the message, go out, if possible with one of experience, preach and learn the ways of the Lord more perfectly. We make these suggestions without premeditation, and shall be happy to hear from those who have thought much on the subject. J. W.

APPOINTMENTS.

GENERAL CONFERENCE.

PROVIDENCE permitting, there will be a General Conference at Battle Creek, Mich., to commence June 3d, at 2 o'clock, P. M., and hold over Sabbath, First-day and Second-day. A general invitation is extended to all, east, west, north and south, to attend this gathering of the people of God.

It is proper however here to suggest, that as this will probably be a very large gathering, most of those who attend this meeting should come prepared to nearly take care of themselves. It will be impossible to supply all with beds, or all their horses with stable room. Our sleeping-rooms will be given up to females to be made as comfortable as possible, in camp-meeting style. The brethren will have the next best chance in our barns, in the Tent, or on unoccupied floors in our houses. Blankets and Buffalo-ropes will be in good demand. Those who will need them, must bring them.

It will be seen that in such a crowd, with such accommodations, will be no place for very feeble persons, for children, or for those who wish to come to gratify an idle curiosity. We want to see at this feast of tabernacles all the friends of the cause, who ardently desire its prosperity, and are ready to act upon the best plans for its advancement.

Let it also be understood that the brethren of the Battle Creek church are mostly day laborers and preachers, and that it is by close economy and industry that they obtain their daily bread. Each should provide grain for his own team, and those who possibly can, should bring a chest or trunk of provisions for themselves and others. In behalf of the church, JAMES WHITE.

Conferences in Ohio.

THERE will be a conference held in Gilboa, Putnam Co., Ohio, commencing on the evening of Friday, May 6th, for the purpose of considering the ways and means of advancing present truth in Ohio during the coming summer. The brethren and sisters throughout the State are cordially invited to attend, to cheer the people of God with their presence, and glorify his holy name by their unanimity of sentiment, and concentrated effort in advancing his cause. Come up, brethren, from east and west, from south and north, and let the interest taken in the advance of truth and the welfare of souls, be fairly represented. We have a commodious house of worship, and many brethren, with a willing and abundantly able heavenly Father, to see to and provide for all wants. Come one, come all; our hospitality is extended to all, and we hope either to see, or hear from, all.

Bro. Holt and Cornell are expected to be present; and all other messengers are invited who may find it convenient to attend.

In behalf of the church at Gilboa.

T. J. BUTLER.

There will also be a Conference at Republic, Seneca Co., Ohio, to commence May 13th, in the evening, and hold over Sabbath and First-day.

As I have returned to Michigan, Bro. Waggoner decides to visit Ohio, and attend the Conferences at Gilboa and Republic. M. E. CORNELL.

Conference in Iowa.

THERE will be a conference in Iowa City, commencing June 10th at 4 P. M. and holding over Sabbath and First-day, for the purpose (1) of having the brethren of the different parts of this State and Mo. get acquainted with each other and worship together, (2) To consider what would be the best plan of labor in Iowa and Missouri, the approaching tent season. (3) To see if we can fall upon any plan to procure a home for Bro. Hull, so that he can be freed from his present embarrassments, He wants to be the Lord's freeman, but he cannot be under present circumstances.

Brethren, shall we see a representation from different parts of this State and Mo.? We do not expect all the brethren from Mo., Decatur City, Afton, Highland, Osceola, or White Breast, but we shall be disappointed if we do not see some from these places. Come in the Spirit of the Lord, praying the Lord to give us a good time, and we shall not be disappointed.

L. ADAMS, H. E. CARVER, B. F. CURTIS, S. ADAMS.

PROVIDENCE permitting Bro. and Sr. White will meet with the churches as follows:

Wright, April 30th, and May 1st. Monterey, May 7th and 8th. NOTE. I design to preach at each place, on Sabbaths at 10½ A. M., and First-days at 2 P. M.

JAMES WHITE.

PROVIDENCE permitting I intend to meet with the friends at Convis, Sabbath, April 30th, at 2 P. M., and First-day 10½ A. M. Baptism may be attended to in the afternoon. J. B. FRISBIE.

Business Department.

Business Notes.

T. M. Steward: The book you mention has been sent to you at Mauston.

The P. O. address of R. F. Cottrell, formerly Mill Grove, N. Y., is now Albion, Orleans Co., N. Y. J. Butler: You will find your \$1 receipted in No. 20. Geo. Wright: There is still due on your account \$1.28.

Letters.

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

E. C. Stiles, A. S. Hutchins, L. J. Richmond, M. Adsit, A. Smith, T. N. Elliot, H. Main, W. L. McNitt, T. M. Steward, J. G. Cheal, E. Danham, A. Burwell, E. Foster, C. B. Spaulding, S. H. Peck, A. Shoemaker, Wm. S. Foote, J. Whitenack, J. Lindsey, M. W. Steere, N. P. Stearns, R. Sawyer, C. Cross, F. F. Lamoreaux, E. Miller jr., Geo. Wright, M. Hull, H. C. Hayden, L. M. Doty, H. W. Lawrence, S. Elmer, L. Foster, S. Smith, J. S. Brown, L. Sweet, M. Labounty, D. Beebe, J. Newton, J. Sawyer, J. M. & F. F. Warren, J. Higbee.

Receipts.

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

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