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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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ALL WELL.

No seas again shall sever:
No desert intervene;
No deep and flowing river
Shall roll its tide between.

No bleak cliffs upward towering,
Shall bound our eager sight;
No tempest darkly lowering,
Shall wrap us in its night.

Love, and unsevered union
Of soul with those we love,
Nearness and glad communion
Shall be our joy above.

No dread of wasting sickness,
No thought of ache and pain,
No fretting hours of weakness,
Shall mar our peace again.

No death our homes o'ershading,
Shall e'er our harps unstring,
For all is life unfading,
In presence of our King.

[H. Bonar.]

From the BIBLE EXAMINER of 1850.

THE TWO THRONES:

Or, the Throne of God and the Throne of Christ.

TEXT. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii, 21.

These words are addressed by our Lord to his followers after his exaltation from suffering and death. They clearly recognize two thrones, viz., the throne of the Father and the throne of Him who "is the beginning of the creation of God." Verse 14.

The position that our Lord Jesus Christ occupies during the present age, we apprehend, is but very imperfectly understood; or, is too generally overlooked. He now occupies a position that may be illustrated by the case of Joseph after his captivity and suffering in Egypt. Gen. xli, 40-44. "Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had: and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot, in all the land of Egypt."

Here it is seen that Pharaoh invested Joseph with supreme and unlimited authority, reserving only the right to resume that authority when the end is accomplished for which this investment was made. During the period that this authority was in Joseph's hands, all Pharaoh's kingdom was to be ruled by Joseph's word, and without his authority "no man should lift up his hand or foot in all the land of Egypt." It was only in the throne that Pharaoh reserved a superiority to Joseph; all other authority was made subject to him; even to the right to make and "seal" laws, as the king's seal was put upon Joseph's hand by Pharaoh's own act. Thus God, the Father, exalted Jesus, after his sufferings and death, to his throne in heaven.

THE THRONE OF GOD.

This is that on which Jesus our Lord sits during this present age, and which he will continue to occupy till his enemies are subdued, and he has given to him his own throne: on this throne he is now invested with "all power in heaven and in earth. That this is his present position we shall now attempt to show from the Scriptures.

1. The text asserts that our Lord now sits on his Father's throne, and that prior to his actual session there, he *overcame*; which imports that it was after his sufferings and death that he was exalted to that high honor and dignity.

2. The present exalted position of our Lord was a matter of promise, as we find recorded, Ps. cx, 1. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

The meaning of this text the Pharisees could not comprehend when our Lord propounded to them the question how David in spirit called the Christ Lord, if he was David's son, as they affirmed. Truly, the Pharisees were not able to answer that question, nor was any other man prior to our Lord's ascension to the throne of God, after his resurrection from the dead. God had determined to give him the throne of his father David; but the spirit of prophecy foresaw that when he should come into the world the nation would reject him as a King and put him to death. Thus he would be denied his own throne, by men, at that time; but "the Lord JEHOVAH—said unto" him, in promise, I will raise you from the dead, and "sit thou at my right hand"—be seated on my throne; though denied your own, viz., the throne of your father, David, you shall nevertheless have a throne and be exalted to rule, till by the authority and power I will invest thee with, "thine enemies" shall be made "thy footstool." Such is the position to which Jehovah promised to exalt his Son, when rejected of men; for though "disallowed of men" he was "chosen of God and precious." In view of this exaltation—or, "for the joy that was set before him," he "endured the cross, despising the shame, and is set down at the right hand of God."

3. Peter took the same view of the present exaltation of Jesus, on the day of Pentecost, when the Holy Spirit had been so copiously shed on the disciples. After having spoken of his death and resurrection, he adds, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, the Lord said unto my Lord, Sit

thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Here it will be seen that Peter refers to Ps. cx, 1 as having its fulfillment in Jesus' present exaltation. It should also be observed, that the Spirit of God in Peter marks emphatically the two thrones—"God hath made that same Jesus whom ye have crucified, both Lord and Christ." Christ signifies *anointed*, and refers to his kingship on David's throne; as all the kings of Israel were anointed to that office; so was David by Samuel, as God directed. Peter, then, speaks of Jesus as the anointed king for David's throne, which was on earth; but he also recognizes, and wishes "all the house of Israel to know assuredly, that God hath made" Jesus "Lord;" or had seated him at his right hand, according to the promise of Ps. cx; and the evidence of this fact was manifest in that remarkable effusion of the Holy Spirit on that day. He does not lose sight, in the glory to which Christ is now exalted, of the fact that he is the anointed who is to sit on David's throne—or Messiah's own proper throne—an event then future, but made certain by his present exaltation, now invested with power and authority to make his enemies his footstool.

4. Paul calls attention to the present exaltation of our Lord, in speaking of "the working of God's mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church." Eph. i, 19-22.

Here his authority on the Father's throne is fully stated: and is seen to be universal and unlimited: there is no principality, power, might, or dominion, in any part of the empire of Jehovah, excepted. All this is done with special reference to the sanctification and final exaltation of Christ's church, "which is his body:" and is also to constitute the body of his rulers, on his throne, when he shall be put in possession of it.

5. In Heb. viii, 1, the Apostle uses this language: "Now of the things which we have spoken this is the sum: we have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens."

Here not only is his exaltation to his Father's throne noted, but that while there he executes the office, also, of high priest. How glorious the thought, that while invested with "all power in heaven and in the earth," he also appears on that throne in behalf of all who trust in him, or may come to God by him.

6. Peter, in another place, expresses the idea of Christ's exaltation, and supreme authority on the throne of God. 1 Pet. iii, 22. "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." Here all is clear; there is a perfect subjection to his rule fully stated.

7. In Rom. xiv, 9, the Apostle tells us, "for to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." He attained to his present exaltation and authority by submitting to death and being raised up from the dead. Through this means he attained

to the honor of being *Lord* born of the dead and living; or the possession of unlimited power.

8. We now come to another text in which this point is fully brought out. It is Phil. ii, 7-11. "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Here we see that Christ first subjected himself, voluntarily, to humiliation and a most shameful death. For this cause—on this account—or, because of this—"God hath highly exalted him—that at the name of Jesus every knee should bow"—as Pharaoh required all to do before Joseph. And this subjection to Jesus was of all in heaven, in earth, and under the earth; that is, it was universal and unlimited. This is more fully expressed when it is added "Every tongue should confess that Jesus [the man] Christ [the anointed] king for David's throne] is Lord [ruler on the throne of God] to the glory of God the Father," who hath given him exaltation, and now requires all beings to pay Jesus homage in that state. He that refuses to do it is a rebel against God, and does not glorify the Father. Here then comes the test; Jesus has been rejected of men as king on David's throne; but God hath placed him on his own throne, and now requires all, as the *sine qua non*—the indispensable condition—to confess Jesus as the supreme ruler on the throne of God, by God's own appointment. The penalty of rejecting the requirement is death—the reward for complying with it is life eternal, and to be a partner with Christ on his own throne when he shall take possession of it. The condition specified in this test is mortifying to the proud hearts of men; but that pride is the very thing that unfits them live forever, or to have part with Christ on his own throne; and hence must be overcome or we perish. Like Joseph's brethren let us make haste to humble ourselves before him, whom, by our sins, we have crucified afresh. He is "highly exalted," and we are required to honor him with great honor; and he deserves it well who has loved us unto death. Let all make haste to honor Jesus—the exalted Jesus—Jesus on the throne of God—Jesus invested with supreme authority and universal sway—let us make haste to honor him as "Lord of all." The humiliation must be deep and unfeigned—no hypocritical pretensions of submission will pass here—it must be sincere and unreserved.

9. In this state of exaltation Stephen saw Jesus just before his martyrdom, as recorded, Acts vii, 55, 56. "But he, being full of the Holy Ghost looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened and the Son of man standing on the right hand of God." The testimony of Stephen, on that occasion, enraged the enemies of Christ, and they rushed upon the holy man of God with stones, stopped their ears, and slew him. Still, Jesus sits on the throne of God, notwithstanding the hatred of the human heart to this great truth; on the reception or rejection of which, where proclaimed, hangs life or death to men.

God has chosen to place Jesus there; and requires all men to do him homage in that position; and tests their disposition of mind towards himself by their acknowledgement or rejection of Jesus on the throne of God.

10. Our Lord himself, after his resurrection from the dead, announced this truth for the reception of his followers. "All power is given unto me in heaven and in earth." Matt. xxviii, 19. On this truth was based the commission to "Go teach all nations;" on the reception of this truth depended the action of the disciples in their work—on the belief of this truth must depend the action of sinners to whom the proclamation should come—on the belief of this truth and a correspondent action hangs

our eternal destiny. He who rejects this truth, when clearly presented to his mind, must experience the judgment of God unto condemnation to the second death.

11. We may here notice that at the last interview of our Lord with his disciples, after having announced this great and all-important truth, it is recorded [Mark xvi, 19] "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Thus taking his position for the present age, on the throne of God.

12. Paul informs us that it was after Jesus' sufferings that he was exalted to his high station. He says [Heb. i, 3] "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power when he had by himself purged our sins, sat down on the right hand of the Majesty on high." And again, [Heb. x, 12, 13] he says, "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Here the Apostle intimates not only that it was after his sufferings that he was exalted, but that the exaltation is to continue till his enemies shall be made his footstool, leaving no hope of escape to such as continue to refuse submission to God's requirement as expressed in Phil. ii, 9-11; which we have contemplated. Submit and live; continue to rebel and die; one or the other we all must do.

13. But, for the comfort of those who do submit, we record one more text on this point, [Rom. viii, 34,] "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

How full of consolation to the humble soul who credits God's testimony of his Son, and who has complied with God's demand to yield him homage in the exalted throne to which he is raised. Four particulars are here stated, all full of consolation. 1. "Christ died." What then if we are called to suffering and sorrow for his name? 2. He "is risen again." Then he is alive; and because he lives his followers shall live also. 3. He "is even at the right hand of God." Then he has the power to execute all his love designs for his followers. 4. "Who also maketh intercession for us." Then our cause is safe in his hands; for, the intercessor has in his hands all power in heaven and earth. What an intercessor—what a mediator—what a Saviour! O, that men could see the bliss—the joy—the honor—the inexpressible value of an entire, constant, and eternal consecration to Jesus, God's exalted Son.

Our Lord's seat on his Father's throne is not an unmeaning matter. He sits there in the administration of authority and power till the number of his associate rulers shall be completed; then he will leave his Father's throne to take his own.

(To be Continued)

Prayer a Sign of Life.

"PRAYER," says John Fox, martyrologist, "is the breath of the new creature, and the sign of a spiritual life. Christians, let your prayers be secret, sincere, fervent, and constant." "The way to heaven," says a good man, "is through the closet," and they that have been eminent in piety have been excellent in prayer. David would not let a morning pass without prayer, yea, three times a day he was at his blessed duty. It was his constant employment. Your prayer must be fervent if it be effectual. Prayer without fervency is a bullet without powder, or as a bird without wings, that cannot mount up into the air. Holy fire must be put to the daily sacrifice. God answers by fire. He that looks upon the heart regards the manner of your prayers. Cold, slight murmuring over a few petitions, either out of custom or to stop the voice of conscience, will not avail. Christians, the time that you spend with God in secret, is the sweetest time and best improved. Therefore, if thou lovest thy life, be thou in love with prayer.

Dear reader, can Jesus say of you, "Behold he prayeth." Are you in earnest prayer? or are you

cold, formal, and freezing? Stir up yourself every hour of the day to take hold of God, and wrestle, Jacob-like, for a blessing, until you as a prince have power with God and prevail. But be "praying in the Holy Ghost" and in faith, and let not your earnestness be the mere excitement of the flesh. "Then shall ye seek me and find me," says the Lord, "when ye shall seek after me with all your heart."—*British Messenger.*

Old Translations.

Ecc. xii, 13. "Let us hear the conclusion of all things, fear God and keep his commandments, for that toucheth all men."

Isa. i, 28. "The transgressors and the ungodly, and such as forsake the Lord, shall altogether be utterly destroyed."

Isa. xix, 3. "The mind also of Egypt shall be clean without counsel in itself, and the device that they take will I destroy, and they shall seek counsel at idols and at sorcerers; at workers with spirits, and at soothsayers."

Isa. xviii, 10. "For they that be such, must take after one lesson, another lesson, after one commandment, another commandment, for one rule, another rule, after one instruction, another instruction, there a little and there a little."

Jer. xxv, 28. "But if they will not receive the cup of thy hand, and drink it, then tell them, thus doth the Lord of hosts threaten you, Drink it you shall, and that shortly."—*Bishops' Bible.*

Rev. xxii, 9. "And he said unto me: see thou do it not, for I am thy fellow servant and the fellow servant of thy brethren the prophets and of them which keep the sayings of this book. But worship God."—*Tyndale.*

William Tyndale first printed the New Testament in English, 1525, and was martyred, 1536.

"Rome thundered death, but Tyndale's dauntless eye Looked in death's face and smiled, death standing by. In spite of Rome, for England's faith he stood, And in the flames he sealed it with his blood."

M. E. CORNELL.

The Mortara Case at Washington.

[The following recital we find in the *Independent*. Who can read it without almost feeling impatient for the outpouring of the seven last plagues?—ED.]

ALL Christendom yet resounds with the appeal of the Jew of Bologna for his kidnapped son. If Europe shall be kindled into a general war, no small element of the conflict will be the hatred of the masses toward the Papacy, stirred anew by this outrage upon the family relation in the case of Mortara. For while this is but one of a thousand petty cruelties perpetrated by the Papal Government, it shows that the spirit of the Inquisition yet lives, and this incident has been made to concentrate the agitated feelings of the masses upon the concrete fact that the Papacy is a fearful tyranny over every man's household, ready to trample at any moment upon the dearest rights of nature, the fondest pledges of affection. When this case was urged upon the attention of Mr. Secretary Cass, he assured his Jewish fellow-citizens of his personal sympathy, and that of the government, but declined to interfere solely upon the ground of non-intervention in the affairs of foreign governments. Now, however, the Mortara case is repeated at Washington, with aggravated cruelty. Let fathers and mothers read this narrative from *The Evening Post* of recent date, and make the case their own. It is given on the authority of the Washington correspondent of *The Post* under the date of March 29th:

"There was a singular slave case in the Criminal Court yesterday. A free colored man was tried before a jury for harboring his own son. A couple of months since, the offender was brought before a common justice on the above charge, and a bail of \$2,000 was required, and it was given. The colored man has a wife who is a slave, and one by one his children have been snatched from him at the age of ten years and sold off. The father keeps a house to which his wife comes on Saturday nights, spending her Sundays at home. Her master has been very glad to make use of the father's affection

for his children to get them fed and housed till they were of a suitable age for selling, but he has always pounced upon each at a certain age and sold them off without allowing the parent a dollar for his trouble. In the present case the boy ran back home and the father did not turn him out of doors. For that offense a Washington jury has brought him in guilty of harboring slaves, and his punishment will be severe."

Neither the Mortara nor that of the Neapolitan exiles, just released from their long and cruel imprisonment, can show such refinement of cruelty as this. The most sacred affections of nature—the hallowed institution of marriage—are used for the purpose of raising chattels for the market; the wife of a free man is permitted at intervals to enjoy her husband's society, in order that the offspring of their sacred wedded love may be secured for the service of another; the mother being held as a chattel, her children are doomed to the same fate; child after child is born in the father's house, and suffered to remain there as an object of parental love, to be maintained and educated at the father's expense; then just at the moment when the child begins to be serviceable, and when the hearts of the parents have become wrapped up in its welfare, the mother's owner steps in to seize her offspring just as he would take away a calf from his cow; and when this kidnapping of a free man's children has been many times repeated, and the father ventures to retain his own boy under his roof, he is arrested, condemned and imprisoned for harboring a fugitive slave. Let the christian parent read this story aloud in the bosom of his family and then pronounce his judgement upon the law of slavery. Let this story be repeated at missionary stations, and what must be the judgement of unsophisticated converts upon our christianity? This cruelty is only a necessary application of the law of slavery, a product of the system. It is perpetrated at the seat of government, within the domain consecrated to the Union. It thus becomes a national crime. It is a crime of yesterday. Its victim now lies in jail in Washington. Are such things done in this christian land, and will not God arise for vengeance?

[Independent.]

Dr. Hatch's First Onslaught on Spiritualism.

THE LIST OF RUINED SPIRITUALISTS.

Dr. B. F. Hatch, the husband of Cora Hatch, the medium, who declines to live with him for reasons already made known, is engaged in assailing the doctrine of Spiritualism, which he has heretofore advocated. In the first of a series of letters on the subject, published in the *Herald*, he announces the opinion, after nine years acquaintance with spiritualism and its leading advocates, that many of their theories are founded in wild delusion, and productive of the most direful results; that he is determined to "flee from his errors," and that though he once threw christianity overboard, he thanks God that he has again been made its recipient. For his wife Cora he professes the profoundest respect and tenderest regard, but asserts that Spiritualism, (of which she was a medium), is "fifty per cent. self-delusion, twenty-five per cent. psychology, fifteen per cent. intentional imposition, and the remaining ten per cent. yet a matter of uncertainty."

Dr. Hatch promises to answer Cora's complaint in her action for divorce *a mensa et thoro*, denying nearly every allegation therein made.

His theory of her behavior is that her mind is so extremely "mediumistic" that it absorbs the thoughts and feelings of those around her and being surrounded by his enemies, has caused her to imbibe these sentiments of aversion to him.

In relation to his exposures of Spiritualism he says there are many startling facts in his possession, especially in relation to the immoralities of "healing mediums" which are not fit for publication. He may possibly take the field as a lecturer against Spiritualism if he receives sufficient encouragement. His list of the names of persons who have been ruined by spiritual mediumship has increased to seventy-five.—*Sel.*

God is ever with thee, and with thee to save thee.

The loving-kindness of God.

THE loving-kindness of God—what a beautiful expression! How rich and consoling the thought contained in it! It is not mere good-will—not the mere neighborly kindness of human beings, although these are of high and precious account: it is the good-will, the friendship, the kindness of love—of the love of God, who is love itself. We know something of the loving kindness of father and mother. We have been gently tended and nursed by this kindness: or, parents ourselves, we know full well the throbbing of parental affection. Deep, earnest, self-sacrificing is human love in many tender relations. We trust in it fervently, and without fear. Oh! if there were no human love in which we could trust, what a desolate place would this earth be! But the loving-kindness of God—of that great and incomprehensible Being who fills the universe with his presence, and before whose majesty the pillars of heaven tremble—what a loving-kindness that must be!—the kindness of infinite love wedded to infinite power! There is nothing that love can conceive of, or wish to do for its object, but is contained here, and rendered not only possible, but absolutely certain.—*Sel.*

The Idle Christian.

WHY stand ye here all the day idle? Matt. 20: 6.—Exercise thyself rather unto godliness. 1 Tim. 4: 7. Be thou faithful unto death and I will give thee a crown of life. Rev. 2: 10.

Christianity calls to a life of activity. Its true spirit is a spirit of activity. Many a person thinks himself a pretty good christian because he cannot, as he supposes, be convicted of doing anything inconsistent with his profession. He is guilty of no immorality. He does not lie, swear, nor drink. This is good but they do not go far enough. Christianity not only requires us to abstain from vice, but also to practice its virtues. It has a positive as well as a negative. We are called to work in the Lord's vineyard; but this the idle christian does not do. There are sins of commission and of omission. 2 John 5: 4. James 4: 17.

TO BE IDLE IS TO BE—NOT LIKE CHRIST. Christ led a life of activity. He labored for the good of the lost race of man. "Wist ye not that I must be about my Father's business?"

TO BE IDLE IS TO NEGLECT TO GLORIFY GOD.—We are to live for God's glory. 1 Cor. 6: 20. *The idle child is no credit, no honor to his parents.*

TO BE IDLE IS TO BE FALSE TO THE CHURCH.—She needs help. The christian belongs to the church. He is not his own. The church has a right to his service. In whatever way he can promote the interests of the church he is bound to do it. One can *make money*—another can be *useful in the prayer-meeting*—a third can *exhort*—a fourth can *preach*—a fifth can *sing*—a sixth can *write*. Too many christians feel that they do not violate any of the prohibitions of God's word. It is just as much a sin in the sight of God to disobey his commands as it is to violate his prohibitions—to neglect the *prayer-meeting* as it is to *lie*—to neglect to *give of our means* to support the church as it is to *swear*. The true spirit is "Lord, here am I, send me." We should arrange all our business so as not to interfere with the interests of the church. One says, "I cannot attend prayer-meeting, I have other engagements, &c."

TO BE IDLE IS TO BE CRUEL TO DYING SOULS.—James 5: 20. It is as cruel as to leave a wounded man to perish by the way-side when we might save him. The good Samaritan shewed the true spirit of christianity.

TO BE IDLE SHOWS A LACK OF LOVE. 2nd Cor. 5: 14, 15. The parent who neglects his children, lets them run clothed in rags, in ignorance, &c., shows a want of love for them. The parent may provide for the physical want of his child, but neglect his soul. Christ showed his love for man in what he did for him.

TO BE IDLE IS INJURIOUS TO THE HEALTH. Exercise is necessary to health, and many injure themselves through indolence. Thus it is with man

spiritually. *Benevolence, sympathy, love, forbearance, devotion* must be exercised to keep them alive. Soon as christians neglect this their spiritual health declines.

TO BE SPIRITUALLY IDLE IS TO BE SPIRITUALLY POOR. "The hand of the diligent maketh rich." See that man who has come down to an old age of poverty. Why is it? Idleness. Men differ, but all may accumulate something. Many come down to old age spiritually poor. O, says one, if "I could pray like such a one I would love to pray." He acquired this gift by cultivation, and you could do the same.

TO BE IDLE IS TO HINDER A BLESSING. Idleness hinders the crop. "Bring all the tithes into the storehouse." The gifts must all be brought into exercise if we would have the church prosper. In the industrious family all do something, and they prosper; but in the idle family all go to ruin. Thus it is with the church. In the idle family one is too lazy, another too proud and another too intent on pleasure. Thus it is in the church.

TO BE IDLE IS TO BE WEAK. Many men come up into life weak, because their powers were not developed and strengthened by exercise. Thus it is with many christians.

IDLENESS HINDERS ASSURANCE. The idle farmer has no assurance of a crop. Thus the idle church has no assurance of prosperity.—"Make your calling and election sure." How is this to be done? "Be thou faithful."

IDLENESS HAS NO PROMISE. The idle student has no promise of success. "So run that you may obtain." "Let no man take your crown."

IDLENESS BRINGS A CURSE, poverty, and want; and this leads to vice and wickedness. Thus it is with the church. Idleness breaks down the prayer-meeting, and the church. "Curse ye Meroz; curse bitterly; because they came not up to the help of the Lord, to the help of the Lord against the mighty."

THE IDLE ARE LIABLE TO A DISASTROUS END.—It always leads to ruin. "Man commences life with fair prospects, but ends in ruin. "Cast ye the unprofitable servant into outer darkness."

IS IT TRUE THAT THE IDLE CHRISTIAN DOES NOTHING INCONSISTENT WITH HIS PROFESSION? Is it not inconsistent with our profession to neglect the family altar, the prayer-meeting, and the house of God?

THE ELEMENTS OF SUCCESS IN THE CHURCH are an active, industrious, spiritually minded minister; a devoted, earnest, benevolent, praying, hard working membership. Where these elements exist they always secure prosperity, and without them the church will go to ruin.

A glorious reward awaits the active, faithful christian. A CROWN OF LIFE. Matt. 17: 49; Dan. 12: 3; Rev. 7: 9, 17.—*Herald of Gospel Liberty.*

STANDING at the cross, we learn to feel best for the woes of sinful men. That awful burden which Jesus is bearing, shows what wrath must lie on them who know him not. "If they do these things in a green tree, what shall be done in the dry?" * * * Can we believe that the Son of God became what we see him, and bore what we behold him bearing for our sakes, and refuse any burden he may lay upon us, or keep back any possession of which he has need? "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Here is ever the great argument for beneficent activity and generous giving. Nor is there motive alone in it, but law. The life of Jesus is an authoritative model. "If I," he said, "your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you." Ah! what depth of meaning is there in these words of the apostle, so little thought of by many, too little by us all: "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."—*Sel.*

Doing God's will is food to a healthy soul.

THE REVIEW AND HERALD.

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

BATTLECREEK, FIFTH-DAY, MAY 5, 1859.

THE BURDEN OF PROOF.

BETWEEN the two institutions, a true and false Sabbath, the seventh and first day of the week, it would be well for all to understand with whom lies the burden of proof; which party are bound to make good their position. The following acknowledged logical principle will be in point here:

"Any ancient institution is presumed to be well founded until its principles can be shown to be false and mischievous; or it can be shown, by fraud or violence, to have supplanted a more ancient institution. In the latter case the burden of proof falls upon the more modern, and the presumption lies in favor of the more ancient institution. It happens, sometimes, that those are called *innovators*, who are in reality, the advocates of what is truly ancient and venerable. If they prove this to be the fact, they, of course, transfer the burden of proof to where it justly belongs." *Tappan's Logic*, p. 482.

Applying this principle to the question in hand, the burden of proof will be found invariably to fall upon the defenders of the more modern institution of Sunday-keeping. We are not the *innovators*—introducers of a new and novel institution, as some would fain have us believe, but are the advocates of that which is truly ancient and venerable. And this institution—the Lord's Sabbath, on the seventh day of each week, has every presumption in its favor: its principles cannot be shown to be false or mischievous; and certainly it cannot be shown to have supplanted by any means an institution more ancient or venerable; for its existence is co-eval with the world itself. The burden of proof then is "transferred to where it belongs." The advocates of the more modern institution of Sunday-keeping, are bound to show us its lease of life, the right it has to existence a single hour. It certainly has, with the mass of mankind, in so-called Christian lands, taken the place of the more ancient Sabbath. Is this a lawful succession? or is it a usurpation? Has it gained its present position by Divine right, or by fraud and violence? The whole controversy of the First-day Sabbath turns upon these points; and on these its advocates affirm, that it exists by legal succession, and divine right: on the same we deny. And remember that every presumption lies with us in favor of the more ancient institution.

But not only are the First-day advocates unable to prove what they claim on their affirmation, but we can even turn the negative into a positive, and show that it has usurped the true Sabbath, not only by fraud or violence, but both by fraud and violence. Let these principles and facts be remembered; and let him who affirms that Sunday is the Sabbath, bear in mind how much will devolve upon him to make that affirmation good.

A "NO" THEORY.

THERE are some persons whose creed seems to be such that "No" can be prefixed to every important article which might be contained therein. We have heard infidelity called a great negation—a belief in all unbelief. This theory seems to be an approximation to the same end. For instance, they believe in No-law, No-Sabbath, No-prayer, No-Spirit, No-Devil, and No-resurrection-of-the-wicked; and if you inquire for the remainder of their creed, prefix "no" to whatever you please, and you will not get very wide of the mark.

Do you see anything, reader, very attractive in this dark array of negatives? Does it seem as though the humble obedient soul, could be satisfied with such a negation of all that is good and lovely? For our own part this is not sufficient. We want something positive, instead of all negative. We want something of which we can affirm positively, It is,

instead of an unsatisfactory denial, It is *not*. We want something on which we can walk out, as upon *terra firma*, and build our faith in such manner as will stand the searching test of the last day. We want something that will be food, positive, substantial nourishment, for our souls, instead of endeavoring to satisfy ourselves with blank nothingness, or to "fill our belly" with a few breezes of "east-wind" from Old Jerusalem.

There are men going about the country, whose great delight, and one of their main objects, seems to be to dissuade people from keeping the Sabbath, or if they are already keeping it, to endeavor to prevail on them to give it up, promising them liberty, 2 Pet. ii, 19. And if they succeed in this, what then? They have only torn down something, and not built up; they have only lowered the standard which the individual before had up, not raised it; they have only brought him down again upon the level where he was before.

And what of those who thus fall into their snare? Are they made better? Do they become holier, more devoted, more godly? Rather the reverse of this. What satisfaction then can they take who are instruments in such a work as this? If they take any, it must be of that malicious kind which takes pleasure in tearing down and destroying the works of others. They seem to delight in their spiritual vandalism, taking sweet satisfaction in the thought that they are doing injury to another cause, though they may be gaining nothing for their own.

Granting that the Sabbath is only a matter of probability, it may be that it is binding, and that the Lord will require it at our hand. Which then is the safer course? To be found keeping it though it should not be required of us, or to be found breaking it, since it may possibly be binding. The only reasonable way to treat such a doubt would be to keep it; for in the one case we run no risk, but in the other a most fearful one. But the Lord has not left it thus in doubt. His law is plain, and his requirements imperative.

Let us have but very little "no" prefixed to our belief. We cannot subscribe to "no law;" for we do not feel restive under moral restraint; and we trust that every emotion of every heart that will read these lines is in unison with its just requirements; and that with Paul they can call it holy, just and good, and with another apostle, can say that its requirements are not grievous.

We have no disposition to have "no-Sabbath" a part of our creed; for we feel the Sabbath to be a delight, the holy of the Lord, and honorable. Neither do we desire that liberty (?) which is satisfied with "no-prayer;" for prayer, public, social, and private, is the life and joy of the Christian. Nor can we believe in "no-Spirit;" for it has a work to accomplish for us which we are anxious to have fulfilled—even to seal us to the day of redemption. We cannot believe in "no-Devil;" for there is such a malignant, being in existence, who is warring against the works and the subjects of God; and it is well for us to be aware of his existence, and be on our guard against his devices. As to the resurrection of the wicked, we cannot prefix "no" to that; for the word declares that all this race of probationers, of which we form a part, the wicked as well as the righteous, the unjust as well as the just, shall give account for the deeds done in the body. Let us so live that we may be able to render up ours with joy and not with grief.

THE SABBATH--DO WE KEEP IT HOLY?

"REMEMBER the Sabbath-day to keep it holy," is the divine command. And many very precious promises are made to those who obey it. Says the Prophet,

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high

places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. lviii, 13, 14.

But do we keep the Sabbath according to the fourth commandment? Do we keep it according to the instruction of the above text? Is the Sabbath a delight unto us? Are we quite careful to do no more work upon this sacred day than necessity or mercy demands? Are we watchful of ourselves that we do not do our own ways, nor find our own pleasure, nor speak our own words?

These and similar questions have often revolved in my mind respecting myself, and sometimes respecting brethren and sisters. And at times I have feared that some of us might be found destitute of that love for the holy Sabbath which we should possess.

"Love," says the Apostle, "is the fulfilling of the law." What then will it avail to talk of obedience to the commandments of God, if we have not love for them?

"For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John v, 3.

That the Sabbath-day is not observed according to the commandment by some families is certain to my mind. Ordinary daily labor is suffered sometimes to crowd so hard upon the hours of the Sabbath, that more or less chores are left on Sixth-day to be done after the Sabbath commences, which should have been done before.

Why neglect these duties, brethren and sisters, till the return of the Sabbath? Why not do them earlier? Could not time enough be taken on Sixth-day for it? We are sure that some might redeem time enough on this day for this purpose, if they were diligent in business, or visited less, or had shorter noonings, or made their absence shorter from home.

"Study to show thyself approved unto God," is the exhortation of the Apostle. If this be our constant aim, I think we shall have a love for the sacred Rest-day, which will lead us to make all possible preparations to keep it holy, when it returns. We may then commence it in the spirit of the following lines:

"Another six days' work is done,
Another Sabbath is begun;
Return, my soul, enjoy thy rest,
Improve the day that God has blest."

Not only will it be the delight of those who sincerely love the Sabbath of the Lord, to commence it in a proper manner, but also to keep every hour of it holy. But this we fear again is not always done. By some, chores are commenced in the house, at the barn and other buildings, before the close of the Sabbath, which we are sure might be done after its close.

There is a sweet and happy satisfaction in spending the hours of the sanctified Rest-day with those who keep it according to the commandment. With its return all is calm and peaceful.

"Hushed is the tumult of the day,
And worldly cares and labors cease;
While soft the vesper breezes play,
To hymn the glad return of peace:
Delightful season, kindly given,
To turn the wandering thoughts to heaven."

In conclusion, we would ask each brother and sister if our convictions are erroneous or hasty, that a reform is necessary on this subject? If not, shall it not commence now?

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God."

Let us watch our words and actions on this holy day, and see that we do all things to the glory of God. Each closing Sabbath leaves a record for or against us. O may it be for us, that we may all finally enter into the rest that remaineth for the people of God.

A. S. HUTCHINS,
Barton Landing, Vt., Apr. 25th, 1859.

FRENCH MISSION.

DEAR BRO. SMITH: My silence has probably surprised you, as you requested me to keep you inform-

ed of my labors—of where I have been and what I have done. I stopped nine days at Bangor. I was very sorry to leave Bro. Bourdeau and return so soon, but it seemed necessary, as the snow was melting very fast; and if I had remained longer I could not have taken back my team.

Our labors in Constable were very agreeable and satisfactory. The Lord gave us one French and one English family. Others were convinced, but made no declaration.

Before the door opens for me elsewhere, I shall labor among the French in this vicinity, and I find plenty to do. I preach in the morning at Champlain on Sundays, then walk to Coopersville, four miles from there, and preach at 2 o'clock, P. M., then back to Champlain and preach in the evening, and afterwards have a Bible class. I held it till midnight the last two Sundays. Monday morning I walk home, a distance of seven or eight miles. My horse is at present unfit for use.

There are many Catholics at Champlain and Coopersville. The priest has become much enraged against me. Two weeks ago he threatened to excommunicate his members, if they went to hear me preach. Some of them said they would go to hear me if they were deprived of communion in consequence. The priest then influenced the trustees of the school-house in which we met at Coopersville, to close the house against me, but an American, not one of our brethren, opened his house, and told me I might hold meetings in it as long as I chose. Bro. Bourdeau left for his home in Vt. two weeks ago. This worthy brother was unable to preach more without resting awhile. His throat troubles him very much. I was very sorry he could not assist me longer.

I received last week \$10,00 through the hands of Bro. White. It came in the right time, as I was in great need of money then to pay taxes, make fences, etc. I feel very grateful to the dear brethren for their kindness, and trust the Lord will reward them.

My love to all the dear brethren who compose the 144,000.

M. B. CZECHOWSKI.

Moore's, N. Y., Apr. 28th, 1859.

"HOW DOES IT HAPPEN

THAT we have not heard of these things before?" says the objector; and the question seems unanswerable to him.

How did it happen, dear sir, that no one but Noah knew of the flood? there were good men previous to Noah. How did it come, that God did not reveal the coming destruction to some of the great, the noble, of the antediluvians?

God sent by his prophets to ancient Israel to warn them of impending judgments, and these warnings were always just in the right time. They probably tried to silence those holy men in the same way. How do you know? What evidence have we that you know any more than Baal's prophets? Why are you, O Elijah, troubling Israel with new doctrines? Do you not see that Baal's worship is an old, established affair? Why, O Elijah, will you turn the present order of things upside down? How does it happen that you, a rough old man, know more than all the polished prophets of Baal? Here are thousands of our belief against you, and if you are right, why did we not find it out before? Why did not God reveal so important a matter to some of our priests of Baal? they have influence. God would never have chosen such a rough, unpopular man as you are to carry such a message.

Why, O Jeremiah, are you always harping upon these unpopular hobbies of yours? Has not God blessed us as a nation from Abraham down, and did not even Jacob have idols hid away in his family? and in the desert the same idea was carried out, and even Solomon built a house for image worship, to accommodate some of his family. Indeed, this practice of Baal worship is of very ancient date, and why did not God make this known before, if it was wrong? O Jeremiah, do not make yourself abhorred of every good, faithful patriot, by crying out, *Captivity? cap-*

tivity! Why, Jeremiah, it is no better than treason; you are only weakening the hands of the people.

Why, O John the Baptist, that robe of coarse camel's hair cloth, and that leathern girdle, and that meandiet of locusts? You, the son of a high priest, who might be extensively useful, if you would labor legitimately! If God had such an important message for mankind as you pretend to have, he would have sent a person who dressed and acted like other people. Why, John, you are only injuring your influence.

Why, O Luther, do you cry out so crazily against the holy mother Catholic church handed down to us, in a direct line from St. Peter, the great key-holder. You, a despicable monk, dare to attack the Holy Church, ancient and well established. O rebellious Luther!

J. CLARKE.

WHO SHALL BE GREATEST?

THIS is one of the questions that occur to the carnal heart, in all great civil and political movements; and in great religious movements, happy and humble indeed is that soul who has no such evil suggestions of the carnal mind to oppose.

A very striking instance of this kind is recorded in Matt. xx, 20-28. The mother of James and John came to Christ and asked that her two sons might sit, one on his right hand and the other on his left, in his kingdom.

Jesus knowing that she was unconscious of the presumption which such a request manifested, met it with mild reasoning and persuasion, and tells them they do not know what they ask; while the sons of this aspiring woman, with the same unconscious presumption, press the petition, professing to be able to be baptized with the baptism Christ was baptized with; (O how they must have looked back upon this in after years,) and the mild, persuasive, loving Jesus was not only unoffended, but kindly called them with the other disciples to him, while he condescended to dispel the fog which Satan had managed to throw over them.

He reasons thus: Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, (to serve,) and to give his life a ransom for many.

A very short method, truly, of disposing of this art of Satan, this ambitious carnal propensity, which adulterates self, and seeks its own glory. How sweet, how conclusive is the reasoning of Jesus. No rough or harsh terms, nor words of upbraiding, but the kindest language, to express the purest, loftiest thoughts.

But we have light now upon this subject. We may quickly and clearly see the sin of ambition and pride. Says Christ, Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven. Says David, My heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother. My soul is even as a weaned child.

Is this the language of my heart? Brother, is this the language of your heart? Are we thus humble? May the good and merciful Jesus bear with us until we come wholly into the faith and patience of the saints.

J. CLARKE.

STINGY CHRISTIANS.

I AM thankful for the opportunity to say that if our friends should do much more toward sustaining the institutions of religion among themselves, it would do much towards bettering their spiritual condition. The Bible makes it as much a duty to give according as God has prospered us, as it makes it our duty to pray. One reason why many are spiritually lean is, because they are so lean in their man-

ner of giving. God gives, generally, in both spirituals and temporals, in about the proportion we give to others. "Give, and it shall be given you, good measure, pressed down, shaken together, and running over."

Those who do not give gospel measure do not receive gospel measure. We ought to regard it at least as great a privilege to give as to receive. But why do I thus speak? The Bible makes it greater. "It is more blessed to give than to receive." Yet this is a privilege of which our friends do not avail themselves as they ought. In the first place, if they have a church to build, or repair, instead of regarding it as a privilege to lay up specifically for that purpose, as David did, unwilling to sacrifice that which cost him nothing, some, I fear, would regard it as a privilege to have our city friends, by public subscriptions or private donations, pay off the debt to the last cent. And from the scanty support that some of these give their ministers, I have thought that they might feel themselves as so much in pocket if their ministers might be sustained from abroad also. Certain it is, that it would be more comfortable for the feelings of their minister, who is sometimes left to feel as though he was receiving his scanty support more as a dependant on the charities of his people, than as an ambassador from the court of heaven.

In the days of the prophet Malachi, there were those who were disposed to sustain the institutions of religion in about the same way. They waited long, and in earnest entreaty, at God's altar. They were ready to sacrifice also, but it was of that which cost them nothing. Have you not noticed how ready some people are to appropriate to their minister that which they cannot turn into money? Well just such offers were those who waited at the altar in the days of this ancient prophet. And these would have had the prophet beseech God that he would be gracious unto them. But what does the Lord by the mouth of the prophet say? "Who is there even among you that would shut the doors for naught? Neither do ye kindle a fire on mine altar for naught. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." And when the blessing of the Lord is withheld from such a people, as it ever must be, how apt are they to suppose it is for want of power with God in their minister! But, though the most holy minister that ever filled the sacred desk, or even Gabriel from the throne of God direct, should minister to such a people, it were in vain to supplicate the blessing of God. God has pronounced a curse on those who offer polluted bread upon his altar. And who can minister blessings to those upon whom God has pronounced curses, unless they will first repent, and forsake their covetous practices?—*Incidental Illustrations of the Economy Salvation*, by Mrs. PHOEBE PALMER.

PROSPECT IN EUROPE.

THAT a great war is impending over the Continent, is no longer doubted. The march of Austrian battalions to Italy and the preparations of arms and munitions by France are accelerated. There has been a further and serious decline in the French stocks. We believe Piedmont is in imminent danger of a crushing invasion from Lombardy—that Austria will but act with ordinary prudence in thus averting the blow which else is sure to fall. An army of 200,000 Austrians, resolutely led, might drive the Piedmontese forces over the Alps in a week, investing Alexandria and capturing Turin and Genoa before the French could interpose in force. The seat of war thus transferred to the Alps and Savoy, with Piedmont practically extinguished, Louis Napoleon and Cavour would find the entertainment quite other than that to which they are self-invited. True, Austria is not famed for quickness of apprehension or of movement; were her Emperor a Napoleon I., he would manifestly thus confront the imminent peril. Italy behind a great and triumphant Austrian army is not formidable; with the French on the Mincio or Adige and

the Austrian on the defensive, it may be quite otherwise.

—We say to our farmers—Plant and sow freely, persistently; for Grain and Meat are likely to be in demand next Fall. The war which now threatens is unlikely to be a short and cannot be little one. It is likely to array a Million of men in arms against each other, subtracting many times that number from productive industry, to employ them in casting cannon, making powder, charging shells, &c., &c. All these must eat, and battle-fields are not well adapted to the growth of food. We shall be disappointed if Europe does not afford us a large market for Breadstuffs before the end of the current year.—*Tribune.*

H Y M N.

"And I saw another sign in heaven, great and marvellous."

Revelation xv. 1.

Harpers on the glassy sea,
Strike your harps in melody,
Children of prophecy,
Make heaven ring!

CHORUS.

Sing, O sing praises, unto our King!
He hath redeemed us, loudly we'll sing.

Over the beast and image, we
Now have gotten victory!
Showing the mystery
Of Babylon!

Golden girded heralds go,
Robed in raiment white as snow.
Pour forth the final woe:
O'er earth's domain!

Now the prophet's vision brings
To our view the King of kings,
Like mighty thunderings,
Welcome his reign!

He is called the "Word of God,"
Clothed with vesture dipped in blood,
Ruling with iron rod,
Nations profane!

He that's holy, He that's true,
With his army rides in view,
Lo now the faithful-few,
Follow their King!

EDWIN C. STILES.

Portland, Me.

The Angel of Mercy.

SHE comes in the hour of deepest trial; when worn by care and anxieties, beset with temptations and the numerous ills of this changing life, then she comes to strengthen and console the sorrow-stricken. Then hope springs up anew, and joy and gratitude fills the heart as she whispers cheering promises: "My grace is sufficient for you;" "Him that cometh unto me I will in no wise cast out;" "The Lord hath not forsaken those that seek him;" "Call upon me in the day of trouble and I will deliver thee" &c.

Again we behold her bending over the couch of pain. She moistens the parched lips, and wipes the cold sweat from the brow of the dying Christian. She points him to that bright morn when he shall burst his clayey tenement, and, blooming with health and immortal beauty, ascend with all the redeemed to the paradise of God. Then she turns to comfort the mourner. She mourns with those that mourn, and weeps with those that weep. She bids them look forward to that bright world where no sickness, pain or sorrow shall ever come; assures them that if faithful, they shall soon meet to part no more.

But it would be utterly impossible to count the blessings that have been bestowed upon our race by this celestial being. Ever since the creation down through the lapse of near six thousand years has she been striving with and beseeching mankind to turn and live; and many have been the means she has devised for their good. But alas! for fallen man, pride and selfishness have marked his course, and often have his hands been stained with the blood of the innocent, while he has rejected all claims to proffered mercy. It was by her kind interposition that the Saviour was moved to lay aside

his glory and come into this lower world to suffer for guilty man.

How oft the poor sinner, when realizing his lost condition and almost ready to despair, casts a wishful look to Calvary, and there beholds a compassionate Saviour, expiring in dreadful agony. As he views the affecting scene, he sees on the cross inscribed in living characters, "Behold the Lamb of God that taketh away the sin of the world;" and as he reads the comforting promise, "The blood of Christ cleanseth from all sin," light springs up in his heart, and he goes on his way rejoicing.

We have been speaking of what mercy has done; we now speak of what she is doing. Commissioned from on high, she is now conveying the last solemn message to mankind—a message which must decide the fate of thousands. Here mercy and truth have met together. As truth moves onward, like a cherub of light she dispels darkness. Error gives way and truth triumphs.

This is a fearful and soul-stirring message, and those who do not heed it must soon drink the unmingled wrath of Jehovah. Time is now closing. The last lingering hours of probation are fast waning away. How solemn the passing moments! Men may scoff now as they did in the days before the flood; but as it was then so it is now. Their day is coming. Already the storm is gathering. The pent up elements will soon burst with redoubled fury, the heavens will gather blackness, the bursting thunders will roll through the concave of heaven, the forked lightnings will gleam through the earth, the earth itself will rock to and fro, and with convulsive throes shake to its center, while all around will be one scene of terror, devastation and ruin. Then haste thee, sinner, ere justice overtakes thee and seals thy doom. Soon the sweet voice of mercy will cease to call. Yet now through the gathering gloom appears a ray of light and her angel form is seen beckoning you upward. Then follow her and find a shelter from the coming wrath. Then you will be safe, and trusting in God, you can smile at the warring elements without.

S. ELMER.

Ashfield, Mass.

Letters.

"Thenthey that feared the Lord spake often one to another."

From Bro. Davis.

BRO. SMITH: The *Review and Herald* of 3d Mo. 24th, is before me, containing an article headed "Bootless Reform," upon which I feel it my duty to make some remarks. Firstly, what am I to understand by the expression "Bootless Reform?" Bro. Waggoner pleads for the Dictionary for the definition of terms; and says if we reject their authority, we have no means of judging. Those Dictionaries to which I have access leave me about as much in the dark about the meaning of the term, as I should suppose from his writing that Bro. Cornell was about the meaning of some of the revelations of Spiritualism. I might perhaps by examining in what sense cant phrases of the world are used, get at the signification of the above. But as the maxims and customs of this world are not recommended for us to pattern after, I must of necessity drop that part of the subject.

Secondly, the article refers to a class "who think it their duty to discard the names of the month as they stand at present in the calendar, and also to return to the Bible method of reckoning time. Such seem not to have understood the difficulty of the task they have undertaken.

"For instance, we have received letters during this present month, (March,) dated third month, 1859." As a letter that I wrote to the Office during the present month was similar to those instanced, I do not feel free to let the subject pass as it now stands. Of those that would return to the Bible method of reckoning time, I have nothing to say. They would probably choose to defend their own position.

Thou appearst to think that those who have undertaken this "Bootless Reform" as instanced above, have not calculated the cost. If they have not counted the cost, they ought most certainly to have realized it by this time; as this "Bootless Reform"

was commenced by a religious society from one to two hundred years since, and which has contained many able writers and profound thinkers, also those who have ranked among the first as philanthropists in the ages in which they have lived. I saw the statistics of this society a year or two since, and they then numbered 144,000. I refer to the society of Friends, deridingly called Quakers. It has been said of William Penn, (a member of this society and consequently engaged in this same reform) that he made the only treaty that was not ratified by an oath, and the only one that never was broken. I think that if we were able to ask the poor Indian from what society he had received the most kindness, the response would be, from this very society who are engaged in this—reform. I might mention a Fry, a Wilberforce, and others who like Howard made it a great business of their lives to ameliorate the condition of their suffering fellow men. In the city of New Bedford, near which I formerly lived, and where I did the most of my business, very many of the first business men use only the number of the month. The bills of several of the Banks are also dated in the same manner. Most of the calendars that have come under my observation contain both name and number of the month.

But perhaps thou wilt say I want to see some argument from the Bible on the point. I do not know as I have any to offer except such as are used by the society referred to. They are the same as those used against the present heathenish names of the days of the week. In referring to the society of Friends as those who have long acted under a sense of duty in designating the month by its number rather than by its name, I do not do it as forming a basis or ground of my duty, or of any one, whose guide is the word of God; but to show that it is a subject that has long engaged the attention of a respectable religious body; and as one that is therefore, if for no other reason, entitled to at least a courteous consideration.

The names of the months are derived from several sources. Some named in honor of heathen deities, (and which must certainly be objectionable to those who discard the names of the days of the week for a like reason,) some significant of the seasons, and some derived from the Latin numerals. Of those significant of the seasons, I have no objection to make. Of those derived from the Latin, as September and October, as they do not designate the ninth and tenth months they are not now correct.

The number of the month is free from the above objections, simple and definite. Now my dear brother, to which of the above positions does the Spirit of truth direct?

In Hosea ii, 17 we read, "For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." Is it not clear from this text, that remembering heathen deities by their names is offensive to God? Jesus has taught us to pray "Thy kingdom come, thy will be done in earth as it is in heaven. I know not how to avoid such a conclusion. I might quote further, but I think I have written enough to show a sufficient reason for the style I feel it duty to adopt.

I think I have some knowledge of the subjects referred to in the last two paragraphs. I have felt it my duty to examine the evidences upon which the doctrine of our soon coming Saviour (and its associate truths) are based, and this necessarily leads to some understanding of those subjects. I might further add that to comply with the injunction to give a reason of our hope has also led me to feel it my duty to examine the grounds of my faith. It is not long since I was invited to attend a religious meeting, appointed by a minister in the Friends' society who was an intimate and dear friend of mine in our younger years. In the course of his remarks he referred to the second coming of the Lord and the people who taught it, in a way that I thought required of me some reply. After he had finished his discourse, I replied to him. After the meeting I had a conversation with him, and arranged a correspondence between us on our difference of faith. The last communication I sent, cov-

ered 34 closely written pages. I had sent several previous. My last has not yet been answered. Now my brother, I presume thou well knowest that to defend and explain our position, an investigation of symbolic, Jewish and Roman time is necessary.

I might write much more on this subject, and relate the Lord's dealings with me when first called to examine the obligation of the Sabbath. I will simply say that first law I was not at liberty to discard. I think I have related the matter to Bro. Bates and some others.

In love, thy brother in Christ, O. DAVIS.
North Berwick, Me., 3d. mo. 27th, 1859.

NOTE. We do not know what dictionaries our brother has access to; but all that we have in possession, very promptly define the term "bootless," as "unavailing, unprofitable, useless;" neither do they set it down as a "cant phrase" or a vulgarity. But our brother has entirely mistaken his mark. We had no reference to him in the remarks to which he refers. Nor do we object to a person's designating the months of the year as they now stand, according to their number, first, second, third, and so on, if they are so disposed. But there are some who think it their imperative duty to return to the ancient Jewish mode of reckoning time, and they seem to think they are doing this by simply dropping the names of the months now in use, and designating them by their ordinal numbers. Our design was to correct the misapprehension under which such labor, and also to show that all attempts to carry out in reality such a reform as that, would be utterly impracticable and useless.—Ed.

From Bro. & Sr. Treat.

DEAR BRETHREN AND SISTERS: As we have no other means of communicating in our loneliness, and as our hearts are refreshed from week to week by reading the stirring epistles and communications from the brethren and sisters in the *Review*, we thought it might be right to send in our mite to that department of our valuable paper. Although we have not yet so much victory as is our daily prayer to obtain, yet we can say from the heart we love the present truth, and also the strait testimonies from the corresponding brethren. We mean by the grace of God to hold on our way and never give back, but to fight the good fight of faith; not with carnal weapons, but by putting on the breastplate of faith and love; and for an helmet the hope of salvation.

To our joy and satisfaction we had a visit from Bro. Calvin Monroe, of Waldo, some six or seven weeks ago. He gave us four discourses on the Sabbath, the signs of the times, and Spiritualism. We were very much edified and strengthened. The Lord bless and sustain that dear brother while laboring under severe trials and privations, is our earnest prayer to God, who is able to overrule all for his good.

The people in this place are so well satisfied with their orthodox teachers and creeds that they have no ears to hear nor hearts to receive the present truth; consequently, but very few besides a few children and youth were out to hear; but notwithstanding, there was interest enough excited to call forth two sermons on the Sabbath question in this neighborhood. The speaker acknowledged that the Sabbath, as well as marriage, was instituted before the fall, and that the one was as binding at the present day as the other. He also said that God required the observance of the Sabbath in remembrance of the six days' work of creation. He afterwards said that as God enjoined one seventh part of time under the former dispensation, so he does in the gospel dispensation; then tried to prove the change from the seventh to the first day of the week.

I need not proceed any further in detailing his evidences. Suffice it to say, he brought just such evidence as his case would afford him in the absence of truth. It was what has been handed out to the world time after time. The man did the best he could to satisfy his people, and it worked like a charm upon them. Poor souls! it reminds me of the Prophet's language. "The prophets prophesy falsely, and the priests bear rule by their

means, and my people love to have it so, and what will they do in the end thereof?"

Now let us exhort you, brethren and sisters, in the language of an Apostle, "Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it. Brethren, pray for us."

From your brother and sister in hope of eternal life.
S. & L. TREAT.
Searsport, Me., April 17th, 1859.

From Bro. & Sr. Warren.

BRO. SMITH: The *Review* is still a welcome visitor to us. We are glad the truths it advocates are taking deep root in the hearts of God's children, and that we can see indications of a greater growth of grace and spirituality among the remnant. And while we see the church coming up out of the wilderness, and preparing for the refreshing or latter rain that is soon to be bestowed upon the saints, we earnestly desire to rise with them, to heed the counsel of the faithful and true Witness, be zealous and repent, that we may be counted worthy to share these blessings, and to escape those things that are coming on the earth, and to stand before the Son of man when he appears. We know that ours is a blessed hope. The Apostle saith, Every man that hath this hope in him purifieth himself, even as he is pure. 1 John iii, 3. We want to be humble followers of the dear Saviour, to have the truth through which we are to be sanctified, in our hearts as well as in our heads. Paul exhorts us that we put off concerning the former conversation, the old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of our mind; and that we put on the new man, which after God is created in righteousness and true holiness.

We are glad there are still some faithful watchmen upon the walls of Zion, who, fearless of consequences, are bold to reprove sin in all its forms, laying the ax at the root of the tree. And though some hypocrites among us rise up against this testimony, and instead of repenting, endeavor to hide their faults by falsehood and deceit, persisting in burning incense to Baal, by the use of that idolatrous weed, tobacco, obeying the lusts of the flesh, being conformed to the world instead of being transformed by the renewing of their minds, that they might prove what is that good and acceptable and perfect will of God; yet we believe that all the honest-hearted will obey the truth, get the victory over the carnal mind, be separated from every idol, that the testimony of Jesus will be confirmed among them, so that they will come behind in no gift, but be ready and waiting for the coming of our Lord Jesus Christ. We desire the prayers of God's dear children, that we may be enabled to adorn our profession by a well ordered life and godly conversation; and that by patient continuance in well doing we may seek for glory, honor, and be crowned with immortality at the appearing of Jesus.

Yours for the whole truth,

J. M. & F. F. WARREN.

Westfield, Penn., Apr 1859.

Extracts from Letters.

Sister E. B. Spaulding writes from Panola, Ills.: "I am still striving to keep all the commandments of God. I feel sometimes almost discouraged, but I cannot find anything that is worth turning back for. I know that if I give up, all is lost. I still feel resolved to press my way on. I want to be zealous and repent, I want the white raiment, and to have my eyes anointed with eye-salve that I may see just what God would have me to do, that I may be ready when Jesus comes. Pray for me that I may endure to the end, and be permitted at last to be where the wicked will cease from troubling and the weary are at rest."

Bro. J. F. SMITH writes from Western College, Linn Co., Iowa, that there are three families there endeavoring to keep the commandments of God

and the faith of Jesus. We hope they will stand as shining lights in that distant section.

Bro. Wm. Potter writes from Sterling, Mich.: "Dear brethren and sisters, I have many times been encouraged by reading your exhortations in the *Review*, and I would say to you that I am by the grace of God trying to overcome all evil, and prepare to meet you in his everlasting kingdom. I can truly say that I delight in serving the Lord. O how good the Lord has been to me! I feel to praise the Lord for his goodness.

"After embracing the truth last summer, I had the privilege of meeting with a few that are trying to do the will of the Lord, but it has been my lot of late to be separated from them and go to a place where the truth has not been presented. I think there is a good chance to do good here. There are some that are anxious to hear. I think some brother would do well to spend a few weeks in this place. O brethren and sisters, let us be faithful wherever we are."

Sister E. A. Pratt writes from Napierville, Ills., to Bro. White as follows: "I embrace this opportunity of writing to you to let you know how the truth is prospering in this vicinity. I have distributed my papers and books among those that enquire after truth, and it has had a good effect. Two have come out and decided for the truth; and many more are anxiously enquiring after the right way. They have never heard a discourse on the truth. There is no minister here, and the Baptist meeting-house has been offered for preaching as long as you choose. There is a way open for the spread of truth in this place, if we can have help now, while people's minds are awakened to the subject. There has been a reformation, and many of the young converts are dissatisfied with the church doctrines and are enquiring after Bible truth. The Spirit of the Lord seems to be moving upon the minds of the people to search the Scriptures to see whether these things are so. Praise his name for it."

OBITUARY.

DIED of typhoid fever in Wright, Mich., March 25th, 1859, Henry Bostwick, the son of Bro. F. Bostwick, aged eleven years, after an illness of about three weeks. He had been a member of the Sabbath School from its commencement. His parents were endeavoring to bring him up in the nurture and admonition of the Lord.

In the loss of this youth the brethren felt the hand of Providence near; but soon the enemy sought another victim on whom to lay the stroke of death. On the 17th inst., after a severe illness of typhoid fever, died, Bro. F. Bostwick, aged thirty-eight years.

Bro. Bostwick embraced the faith of Jesus under the preaching of J. B. Frisbie about fifteen months since, and his companion also. Bound unto their brethren by the love of God, which the Apostle says [Rom. viii, 38, 39] is inseparable, they were walking by faith towards the land of promise.

Our brother has left a wife and three children to mourn his loss. Although the wife of the deceased has been severely afflicted, yet God gave her patience, and she bore evidence throughout the sickness of both husband and son that she was resigned unto the will of the Lord.

As the gospel believers who have gone before, our brother obtained a good report through faith; and although he sleeps like them, "having not received the promise," yet we will not "sorrow even as others who have no hope," for when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God," our brother shall arise. He has often testified before the world that he desired to do the will of his heavenly Father.

Brethren, pray for our bereaved sister, that the Lord may give counsel and guide her through earth's pilgrimage to the city which hath foundations, whose builder and maker is God.

JAMES SAWYER.

Polkton, April 20th, 1859

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., MAY 5, 1859.

God has never said that ignorance should be our excuse in matters of religion. If any do not know what the law of God requires of them, they had better learn, and that speedily; for they have opportunity to do so, and negligence is but adding to the sin of disobedience. As to the heathen, we need not occupy our time in speculations about them. God has only said that they that sin without law shall also perish without law. And whatever may be their fate, we who live in a land of light and Bibles, know or may know our duty, and are responsible therefor.

BOOKS AND ACCOUNTS. The report which we give from time to time under this head, has reference only to transactions carried on by mail. Those who take books from the Office, or who personally settle their bills here, of course are not included. We make these reports that those who order books from a distance may know that they have been sent, and that those making remittances may know they have been received and correctly appropriated. If any discover any mistakes they will please inform us at once.

APPOINTMENTS.

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

Monterey, May 7th.
Otsego, " 8th, 2 P. M.

I now design being at Otsego, instead of Monterey, May 8th. JAMES WHITE.

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 I will hold meetings as follows: West Milton, Saratoga Co. N. Y., May 7th and 8th. Jamaica, Vt. " 14th and 15th. Washington, N. H., " 21st and 22nd. The brethren in each place will arrange the place of meeting to suit their own convenience. F. WHEELER.

P. S. As agent for the Review and Instructor, I shall be happy to wait on the friends, and hope that any who may be indebted for their papers will be prepared to meet their indebtedness, and all will be prepared to pay in advance for the next volume which is about to commence. F. W.

Business Department.

Business Notes.

A. H. Huntley: We receipt in this number.
A. P. Patten: Orders for German Tract will be filled soon. The book will be printed this week.
O. Mears: Your former letter was not received.
I. C. Vaughan: Your order for books was received and we have been retaining it until Bro. White should visit your place.

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.

J. S. Wager, S. West, A. H. Huntley, W. Morse, M. Hull, G. W. Mitchell, J. F. Eastman, M. E. Smith, Thos. Harlow, S. Jones, H. Rector, L. Steere, J. Carter, R. Hitchcock, M. B. Obrist, O. Mears, N. N. Anway, I. Sanborn, P. Lightner, E. C. Stiles, E. Sanford, A. H. Huntley, S. N. Haskell, M. Ed-on, J. H. Beeman, E. D. Place, F. Wheeler, A. L. Patten, S. B. Whipple, S. Armstrong, P. Conklin, P. Scarborough, A. S. Hutchins, J. N. L., A. G. Phelps, L. B. Kendall, J. K. Bellows, J. Philbrick, C. K. Farnsworth, V. T. F. Robbins, E. B. Saunders, A. Marvin, A. Taber, I. C. Vaughan, S. Peak, Wm. F. Davis, E. Lobdell, M. Fairbanks, J. J. Turton, A. Tuttle, C. Van Gorder.

Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the "Review and Herald" to 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.

FOR REVIEW AND HERALD.

W. Coon 1,00,xiv.4. L. Tomlinson 1,00,xv.1. W. Ball 1,00,xv.15. C. Beeman 2,00,xvi.1. M. B. Obrist 2,28,xii.9. L. Steere 2,00,xvi.1. S. Jones 2,00,xv.14. L. A. Brown 2,00,xvi.1. E. Sanford 2,00,xvi.1. H. A. Weston 2,00,xvi.1. L. E. Farnsworth 1,00,xiv.1. C. K. Farnsworth 1,00,xv.1. C. K. Farnsworth (for A. Green) 0,50,xv.1. L. B. Kendall (for R. Beckwith) 0,50,xiv.1. W. G. Kendall 1,00,xv.1. J. Barrows 1,00,xv.1. L. Titus 1,00,xv.1. M. Fairbanks 1,00,xv.1. S. Armstrong 2,00,xviii.1. J. K. Bellows 0,50,xiv.1. O. Mears 1,00,xv.1. O. Mears (for H. Smith) 1,00,xvi.1. A. G. Wilbur 1,00,xiv.14. A. Corywell 1,00,xv.1. J. Harvey 1,00,xiv.22. P. Scarborough 2,00,xv.1. E. D. Place 1,00,xiv.1. P. Conklin 0,25,xiii.1. A. Taber (for L. Russel) 0,50,xv.1. A. Taber 0,50,xiv.14.

FOR REVIEW TO THE POOR. E. B. Saunders \$1,00. S. Armstrong \$1,00.

FOR BRO. INGRAHAM. A believer in the Third Message \$5,00.

FOR BRO. CZESCHOWSKI. A believer in the Third Message \$5,00.

Books and Accounts.

Books sent by mail April, 1859. N. Fuller, Pa. 6c., N. N. Lunt, Me. 15c. A. J. Richmond, Mich. 75c., W. S. Higley, jr. Mich. 90c. A. W. Appleby, Wis. 12c., B. McCormick, Wis. 25c., H. E. Sage, Ct. 15c., E. Lobdell, Me. \$1,25, E. Lindsay, Iowa, 12c., H. Snyders, Ky. 10c., Wm. Russell, Wis. 30c., H. S. Boyd, N. H. 5c., J. G. Kline, Ills., 25c. F. Wheeler, N. Y. 15c., C. Copeland, Mich. 15c., J. P. Elting, Mich. 10c., R. Sawyer, N. Y. 30c., T. M. Steward, Wis. 13c., A. Smith, Wis. 6c., J. Whitenaek, N. Y. 39c., L. M. Doty, Mich. 50c., A. Shoemaker, O. \$1,00, J. S. Brown, Wis. 10c., Saml. Treat, Me. 75c., S. N. Haskell, Mass. 15c., M. Edson, Mass. 15c., J. F. Eastman, Wis. 13c., E. Sanford, Minn. \$1,00, C. K. Farnsworth, N. H. 50c., J. J. Turton, Pa. 48c. A. P. Patten, N. Y. 5c.

Book Sales on Acc't. B. F. Curtis, Iowa, 75c., H. W. Lawrence, N. Y. \$1,03.

Rec'd on Acc't. J. H. Waggoner, \$4,00, Jos. Clarke, Ohio, \$5,00, I. C. Vaughan, Mich. \$3,64.

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HYMNS for those who keep the Commandments of God and the Faith of Jesus. This Book contains 352 pp., 430 Hymns, and 75 pieces of Music. Price, 60 cents.—In Morocco 65 cents.

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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. Man not Immortal—the only Shield against the Seductions of Modern Spiritualism.—148 pp. Price 15 cents.

Man's present condition, and future reward or punishment.—196 pp. Price 15 cents.

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A Book for Everybody, on the Kingdom of God. Price 15 cents.

The Prophecy of Daniel—the Four Kingdoms—the Sanctuary and 2300 days. Price 15 cents.

The Saint's Inheritance. Price 10 cents. Modern Spiritualism; its Nature and Tendency—an able exposure of the heresy.—Price 10 cents.

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The Seven Trumpets. Price 10 cents.

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.

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SIXTEEN PAGE TRACTS. Who Changed the Sabbath? Unity of the Church—Both Sides—Spiritual Gifts. Price \$1 per 100.

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These small Tracts can be sent at the above prices, post-paid, in packages of not less than eight ounces.

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Time and Prophecy. This work is a poetic comparison of the events of time with the sure word of Prophecy. Price 20 cents. In paper covers, 15 cents.

Word for the Sabbath. Price 5 cents.

The Chart—A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches. Price 25 cts. On rollers, post-paid, \$1,00.

Tracts in other Languages.

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

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

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

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

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

Books from other Publishers.

Debt and Grace as related to the Doctrine of a Future Life, by C. F. Hudson. Published by J. P. Jewett & Co., Boston. 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 cents.

Future Punishment. By H. H. Dohney. Price 75

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

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