

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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BY

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

URIAH SMITH, Resident Editor

J. N. ANDREWS, JAMES WHITE,
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and STEPHEN PIERCE, } Corresponding
Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

"NO NIGHT THERE."

Day and night, with solemn greeting;
Unto me are still repeating.
"Life is wasting, time is fleeting,
For the end prepare!
Look beyond thy low condition,
Upward to the great transition,
To the land of open vision;
Night comes never there!"

May each night, while slowly falling,
Be to me mine end recalling,
Lift my mind from time's entrancing,
And my spirit bear
Thither where no sin distresses,
Where no fear nor gloom oppresses,
Where the soul God's glory blesses;
For no night is there!

Lord! my light and my salvation,
Grant that in thy habitation
With thy saints may to my station,
In this bliss to share.
Onward still my steps be tending,
Upward still my thoughts ascending,
Till I reach thy rest unending;
Night comes never there!

THE INDIGNATION. DAN. VIII, 19.

"BEHOLD, I will make thee know what shall be in the last end of the indignation."

These words were addressed by the angel Gabriel to Daniel, when he had seen in vision the nations that would continue the desolations of Jerusalem and the treading under foot the sanctuary and the host. They refer to the time of trouble such as never was since there was a nation, that shall come upon the desolators of the church of God, when Michael shall stand up for the deliverance of those "that shall be found written in the book."

The following passages of scripture refer to this subject. The commencement of the indignation was the anger of God against the kingdom of Judah for their idolatry, and rejection of his law, and the counsels and admonitions of his servants the prophets. The house of Judah was his pleasant plant—his chosen people—the mount Zion which he loved—who built his sanctuary in Jerusalem, which he had chosen out of all the tribes of Israel to put his name there for ever. For profaning his Sabbath, and for "the provocation of Manasseh the king of Judah, which he did in Jerusalem, —the Lord said, I will remove Judah out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, my name shall be there." 2 Kings xxiii, 26, 27.

Isaiah foretold the indignation against Jerusalem in the following words: [chap. x, 5, 6:] "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against

an hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and take the prey, and to tread them down like the mire of the streets." Nebuchadnezzar the king of Babylon was the appointed rod of God's anger, to carry into effect his purpose against Jerusalem. Jer. xxv, 9; xxviii, 14; xxxii, 28–35. "Behold I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing and perpetual desolations."

The going into effect of the indignation, commenced at Jerusalem. Verse 29. "For lo, I begin to bring evil on the city which is called by my name." Ezekiel refers to the same, and the duration of the captivity of the kingdom of Judah. Chap. xxi, 26, 27. "Thus saith the Lord, Remove the diadem and take off the crown. . . . Perverted, perverted, perverted [margin] will I make it—the kingdom of Judah—until He comes whose right it is: and I will give it him"—that is, to Christ.

The Gentile rule over Jerusalem, and the church of God, commenced in Jehoiakim's reign. 2 Kings xxiv, 1–4. "In his days, Nebuchadnezzar the king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the Lord sent against him bands of Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets. Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh: for he filled Jerusalem with innocent blood which the Lord would not pardon."

From the above, and other passages of scripture, we understand that the indignation was the captivity, and utter ruin of the kingdom of Judah, and the removal of the people of Jerusalem to Babylon—"out of his sight;" and the continual subjection of the church of God afterwards to the arbitrary rule of the Gentile nations, under "yokes and bonds," by whom "the sanctuary and the host have been trodden under foot."

The duration of the indignation is shown in Dan. xi, 36. "The king"—that is, "the abomination that maketh desolate, [verse 31,] shall prosper till the indignation be accomplished: for that that is determined shall be done." The latter clause is explained in chap. ix, 27: "He shall make it desolate—Jerusalem—even until the consummation, and that determined shall be poured upon the desolator. [Margin.] Isaiah foretold what was determined upon the desolation of the church of God. Chap. x, 12, 25. "When the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria . . . and mine indignation shall cease, and mine anger in their destruction." See also chap. xiv, 24–27. The fruit of Assyria, in the time of the end of Zion's controversy, is the last of the series of the successors of Babylon—the present nations that rule the church of God.

We will now refer to some passages which show more particularly what will be at the end of the indignation. If the indignation was the subjection of the Lord's people to the rule of their enemies, which

has ever continued from the days of Nebuchadnezzar to the present time, then what will be the end of "the rebuke of his people," unless it is "the bringing again their captivity," the "breaking of their yokes and bonds," and their "deliverance from the power of all their enemies?" There are many passages in the Old Testament, which speak of the bringing again the captivity of his people, which have not been fulfilled, but are connected with the events that will occur at the end of the gospel dispensation. David looked forward with earnest desire to the time when the saints are to be delivered from their enemies. Ps. xiv, 7; cxxvi. "O that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

Joel speaks of this event, and the time it takes place, [chap. iii, 1, 2,] and the events that are connected with their fulfillment. Verses 9–16. "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and my heritage Israel, whom they have scattered among the nations." The fulfillment of this prophecy is in connection, after the time of the latter rain—the pouring out of his Spirit upon all flesh, and the prophesying of your sons and daughters, with "dreams and visions," when "the remnant" are delivered at the commencement of the great and the terrible day of the Lord, described in chap. ii, 28–32.

The gathering "of all nations," is for war. "Prepare war, wake up the mighty men, let all the men of war draw near. Beat your ploughshares into swords and your pruning hooks into spears. Let all the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle for the harvest is ripe. Multitudes, multitudes in the valley of decision;" or "threshing,"—margin. The Lord also shall roar out of Zion, . . . and the heavens and the earth shall shake," &c. The valley of Jehoshaphat is literally "a narrow glen between Jerusalem and the mount of Olives, through which the brook Kedron flows." It is impossible that "all the heathen shall gather themselves" to this limited place; therefore the term cannot be understood in its literal sense. The signification of Jehoshaphat, is "the judgment of the Lord." In this sense it should be understood.

The terms, Israel, Judah, Jacob, mount Zion, Jerusalem, which are connected with the bringing again the captivity of my people, or his people, are the remnant that are delivered. These terms will only apply to the holy people, that are scattered among the nations—those that "have washed their robes, and made them white in the blood of the Lamb." Rev. vii. "They are not all Israel which are of Israel. Neither because they are the seed of Abraham, are they all children. They which are the children of the flesh, these are not the children of God. But the children of the promise are counted for the seed. For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ, have put on Christ. Ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Rom. ix, and Gal. iii.

Zephaniah speaks of the assembling of the kingdoms at the end of the indignation upon the saints. Chap. iii, 8, 19, 20. "Therefore wait ye upon me saith the Lord, until the day that I rise up to the prey: for my determination is to *gather the nations*, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy. Behold at that time I will undo all that afflict thee, and gather her that was driven out: and I will get them praise and fame in every land where they have been put to shame. I will make you a name and a praise among all people of the earth, when I turn back your captivity, before your eyes saith the Lord." See Rev. iii, 9, 10 "Behold, I will make them to come and worship before thy feet and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of *trials* (Whiting) which shall come upon all the world to try them." Is not this time of trial that is to come upon the saints, "the decree" or "consumption" that is *determined*, which shall "*go forth*" just before the captivity is turned: and the trial that shall come upon all the world, the "time of trouble such as never was since there was a nation"—the pouring out of his indignation, even *all* his fierce anger?

Zeph. ii, 1-3, 7. "Gather yourselves together, O nation not desired. Before the decree *bring forth*, before the day pass as the chaff, before the fierce anger of the Lord come upon you, seek ye the Lord all ye meek of the earth, which have wrought his judgment: seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." The "nation not desired," are the holy people, the remnant that keep the commandments of God, and the testimony of Jesus Christ. The *decree* evidently refers to the edict of the image-beast. Rev. xiii. The day of the Lord's anger, refers to the last end of the indignation, when Michael stands for the deliverance of his people.

Isaiah refers to this time and the events connected with the decree. Chap. x, 12, 20-25, 27. "When the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the *fruit* of the stout heart of the king of Assyria. . . . And the light of Israel shall be for a fire, and his Holy One for a flame, and it shall burn and devour his thorns and briars in one day. And the remnant of Israel, such as are *escaped* of the house of Judah, shall no more again stay upon him that smote them, but shall stay upon the Holy One of Israel. Though thy people Israel be as the sand of the sea, yet a remnant shall return: the *consumption decreed* shall overflow with righteousness. Therefore, thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee. For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a *scourge* for him; and in that day, his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing"—the Holy Ghost. See chap. lix, 19, 20. The Spirit of the Lord will put him to flight—margin.

Jer. xxx, 5-8. "We have heard a voice of trembling, of fear, and not of peace"—the going forth of the decree. "Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned to paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble: but he shall be saved out of it. For in that day saith the Lord of hosts, I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. Isa. li, 22, 23. "Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the *cup of trembling*, even the dregs of the cup of my fury: thou shalt no more drink it again. But I will put it into the hand of them that afflict thee," &c.

Isa. xxxiv, 1, 2, 8. "Come near ye nations to hear: and hearken, ye people. . . . For the indignation of the Lord is upon all nations, and his fury upon all their enemies: he hath delivered

them to the slaughter. . . . For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion."

Isa. xxvi, 20, 21. "Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

Dan. xii, 1. "At that time shall Michael stand up, the great Prince which standeth for the *children of thy people*. And there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time *thy people* shall be *delivered*, every one that shall be found written in the book." Here is the turning of the captivity of the holy people, in the time of Jacob's trouble, and their deliverance from the power of all their enemies. Then the indignation of the Lord is poured out upon all nations, and "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even forever and ever." The above are some of the passages of scripture that show what will be in the end of the indignation referred to by the angel Gabriel in Dan. viii, 19.

O. NICHOLS.

Dorchester, Mass.

Similarity of the Doctrines of Modern Churches and those of Infidels.

I HOPE the intelligent reader will not think for a moment that the following remarks were prompted by any ill feelings whatever towards any church; for it is not the case. While I love many persons now in mind, who belong to churches, which have articles of faith similar to those stated below, I regard them as deeply in error.

The errors which I shall proceed to notice this time, are the views entertained by several different denominations concerning God, and I am sorry that the views entertained by Infidels on this point are so nearly similar to those entertained by orthodox, that there is no contrast between them.

The applicant for membership in one church is required to believe that "God is without body or parts, circumference, center or locality." The articles of faith of another denomination require us to believe in addition to all this, that God is also "*without passions*!" so that he cannot even be compared to a stone or a block of wood; for while they lack the attribute of passions, they have all, body, parts, circumference, center and locality. In the above description the reader cannot fail to see a full description of nothing. Let us compare.

1. God is without body. Just so with nothing.
2. He is without parts. Exactly so with nothing.
3. He is without circumference. Precisely so with nothing.
4. He is without center. Where is the center of nothing?
5. He is without locality. Just locate nothing!
6. He is not subject to passion! Can you give a more complete description of nothing? I think not. How much then, are you ahead of the heathen? The heathen worship a real, tangible god; you do not! An Atheist can join a church with such articles of faith as these, and not violate his views of God in the least.

Spiritualists and Infidels have nearly as good conceptions of Deity as that given above. That the reader may compare their views with those of the orthodox, I make the following extract from a letter, written by T. P. Wright, published in the "Age of Freedom," last year:

"My conception of Deity is the aggregate intelligence of the universe,—the all permeating principle of life, motion, change, and consequent progression. The all-perfect—or all of present perfection—yet constantly progressing to still greater perfection. The omnipresent, because all-permeating. The all-powerful,—all-wise,—all-just,—all-benevolent; because the aggregate of all power,—wisdom,—justice,—benevolence! Am I degraded by the conception or contemplation of such a Deity? Is not my respect, my reverence called out by the discovery and contemplation of a small degree of these attributes in

man,—the atom! How infinitely more then should these feelings be called out and expressed towards Deity,—the aggregate!! I, am an atom of his aggregate intelligence,—a spark of Divinity is in me,—I live not by SUFFERANCE,—my right to life is inherent in me, and cannot be taken away,—I cannot be annihilated,—Deity cannot destroy himself, or any part of himself; for, if the minutest particle could be destroyed every particle could, and so the whole could! But why talk of destruction or fear it? Is the general tendency of intelligence good or evil? Is good destructive? no! It destroys (changes) only to save!—I to, like "Voltaire," "esteem my God too highly to fear annihilation or any other ill, that will not be more than repaid by good, to me or to some of the universal family."

No person will fail to see in the above a great many peculiarities of the orthodox church. Very true, he holds that man "is an atom of this aggregate of intelligence," but many of our churches have gone full as far. It is frequently held that God inspired Adam with a part of himself. Hence he was immortal. That the reader may see the legitimate result of this theory, I make an extract from Mr. C. M. Overton, another Spiritualist and Infidel.

"For myself I am a Pantheist; believing in an All-Present, Esoteric, Life Principle; not the Creator, but the sustainer and invigorator of all that is. I sometimes call this power God; but I can see no good cause for that squeamishness which will not bear the question discussed, whether it be proper to call the All Pervasive Spirit of the universe, God."

I am sorry it is the case that notes compare so favorably with the Infidel's. But such is the case, and we must deal with theories as we find them. This theory is not only in opposition to reason but it also arrays itself against scripture.

Moses was permitted to see a part of God as he passed before him, and Stephen saw Jesus standing on the right hand of God. Acts vii, 55, 56. If God was without body, parts, etc., it follows that Stephen was mistaken, and did not see Jesus at God's right hand. So of other scriptures which we often meet with of a like import.

If God is without passions, he is insensible to love or anger; yet we read that he is angry with the wicked every day. Ps. vii, 11. See also Ex. xxxii, 22; Job. ix, 13; Deut. i, 37; ix, 20; Mal. i, 3; Rom. ix, 13.

In this last quotation we read of two opposite passions. The Bible is full of expressions of the love of God. He loves his own Son; yet he so loved the world that he gave his only begotten Son to die for it, the just for the unjust. The epistles of John abound with the love of God. "God is love," says he, and "love is of God." 1 John iv, 7-11. But sufficient has been said on this point.

I had intended to show that the orthodox and Infidel-Spiritualists were at one on other points, but I am already getting too lengthy. I will however make one quotation on the life and death point, and close.

"Our orthodox brethren may thank Spiritualism for the almost total eradication from the public mind, of the once fast-spreading doctrine of annihilation."

The cloven foot is here plainly exhibited. What the Bible failed in establishing, Spiritualism is doing.

D. W. HULL.

From the Sabbath Recorder.

The Reign of the Saints.—No. 1

"Thou hast made us unto our God, kings and priests; and we shall reign on the earth." Rev. v, 10.

In the first several volumes of the *Sabbath Recorder*, if my memory serves me right, we had occasional articles upon this interesting subject. James A. Begg, Isaac P. Labaugh, Halsey H. Baker, and some other writers furnished matter for a free discussion of the subject; and so far as I have learned the theme was interesting to most of our people. Of late years, I understand the conductors of the *Recorder* have ignored the subject, except so far as it is connected (or rather supposed to be connected) with the Whitbyan theory of the conversion of the world, and the spiritual reign of the saints in the kingdoms of this world; or as it is commonly expressed "the reign of Christ in the

hearts of his people." Why this thing is done I know not; except it be the fear of our wisecracks that what is unpopularly called, Adventism should find a lodging among our people. Well, what is the consequence? This: We have driven off two churches (in Ulysses and Hayfield, Pa.), and many other individuals, whose piety is as unquestioned and unquestionable as any that remain among us. (Whose mark is this? Let Rev. xiii, 16, 17, answer). And now so far as I am acquainted, and so far as I can hear of the sentiments of the churches, the doctrine of this proscribed class is gaining ground among us with great rapidity, and a thorough sifting with a Whitbyan (alias orthodox) sieve would thin us out a great deal more. In the fear of the Lord, and on the behalf of all honesty in professions and principles, I hope the present editorial committee will take off the ban from this subject in all its shades and positions. We profess to be a scriptural people, to be guided and determined by the plain word of God alone, and vauntingly have dared Sunday-keepers to contest our Sabbath-keeping positions. But what avails it? What better are we than others if there is a fair christian question of Bible teaching that we ignobly refuse to entertain?

The senior of the editorial committee is reported to have once said: "The defense of the Sabbath of Jehovah and its advocacy in these last days of the apostacy, is rolled upon us as a people, and if we are unfaithful to the cause, God will raise up some other people to whom he will give that high and holy work." Or words to that effect. If these are prophetic words they are surely fulfilling; for the despised Sabbath-keeping Adventists have made seven thousand converts to the Sabbath in a little less than ten years. They publish a weekly paper with 2300 subscribers. They have forty different pamphlet publications, of which they annually sell and give away many thousands, which are constantly being reproduced on a steam-power press of their own. They send out six tents, each capable of holding 3000 hearers during the summer season into all the north-western States, in which the law of the ten commandments is boldly faithfully and uncompromisingly preached; and all men warned of the danger of refusing or changing any one precept of Jehovah's holy law.

Put what we are doing in contrast. Our people profess to have existed two hundred years, and scarcely number seven thousand now. The *Sabbath Recorder* has existed fourteen years, we have 1800 subscribers; we have eighteen tracts some quite small. Who has heard us preach on the Sabbath question beyond our own churches? Who has distributed our publications beyond our own connections in society? What need have we for a steam-power press? We can hire all the printing done that we need or want to have done.

Why this contrast? Oh, we have become a very respectable people. We are conducting ourselves very respectably, and this ADVENTISM, soul-sleeping until Christ comes, and then having paradise—new heavens and new earth—on this old geologically rotten, crazy, volcanic, fire belled world, is such strange, unpopular doctrine, we shall lose the respectability we have acquired in society if we admit it among us. Then it makes those who believe Christ is near, "that day" just at the doors, dress so plain; and their manners become so unfashionable who believe that Sunday-keeping is a mark of the wild beast of Revelation, that all who advocate these doctrines must content themselves to be accounted speckled birds. Then there's our academies, colleges, universities; what will people think of us if we preach the law of God in connection with the speedy coming of Christ to give immortality to his saints, and set old Paul and Peter and John and the other nine of them to judge the world a thousand years? Why, we have a number of ministers who have had a regular college course, have been through a theological course under some of the best theological preceptors we have on this continent, and they have a great bearing to modern Calvinism; and although the voice of prophecy makes no part of the course, the system chimes best with Whitbyism, (alias, the conversion of the world), and we cannot hope that they ever will be-

come Adventists until they actually see part assunder, and the sign of the Son of Man illumine the heavens from horizon to horizon, and from the zenith to the nodes. Now is it not reasonable to suppose that such a doctrine will introduce wonderful confusion among us? and to keep the safety-valve on? Now Messrs. editorial committee, you must look out for your own interests, and if you don't let the steam-pipe blow freely, why look out for your boiler, for I tell you the fire's burning.

I am right glad to see you let Hobart speak and answer W. M. A. and Inquirer. I think he misses it in calling Solomon the bad names he's given him, but I can stand that better than bursting a boiler, or seeing the church turn a poor soul out doors, because of their loving the appearing of Jesus Christ and telling that they are waiting for his second coming. If you don't shut the door upon this, I believe I shall try and write some more on paradise, and sleeping souls, and the second death.

[POOR PILGRIM.]

NOTE. Bible truth is evidently working in the minds of many who do not operate fully with us. We are rather pleased with "Poor Pilgrim's" remarks, though we must confess some things he says seem sharp, and rather severe on the conductors of the *Recorder*, more so than anything that has appeared in the *Review*. "Poor Pilgrim" gives a very correct statement of our operations, with the exception of the size of our tents. They seat only from 800 to 1000 persons.

Below we give the editor's remarks, which are as favorable on us and "Poor Pilgrim" as might be expected from those who labor to sustain their denomination. It may be true, as this editor says, that their "ancestors were not such 'wisecracks' as to know the time and manner of his coming, any further than they were able to learn from what is revealed in the sacred writings;" but if we are not mistaken, these words were designed to mean more than they say, and give the impression that Adventists are wise above what is written in regard to the time and manner of the second glorious appearing of Jesus Christ. Those however, who are informed in regard to our views know well that we believe and teach that it is our privilege to know just what is revealed on this subject in the sacred Scriptures, and no more. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever." Deut. xxix, 29. J. W.

In relation to the article signed "Poor Pilgrim," we have somewhat to say. In the first place we wish to correct what we think a mistake that "Poor Pilgrim" has somehow fallen into. To us it is altogether news that the *Recorder* had at any time declined to publish articles on account of their advocating the doctrine of the second coming of Christ. So far as this fact is a matter of prophecy, it has been the avowed doctrine of the denomination. But our ancestors were not such "wisecracks," (wisaggers,) as to know the time and manner of his coming, any further than they were able to learn from what is revealed in the sacred writings. We are inclined to the opinion also that "Poor Pilgrim" lies under a mistake in thinking that our opposition to the doctrine of the second coming of Christ has driven from our fellowship those churches he has named. Indeed, we were not cognizant of the fact that they had left the connection. That members (and we know not how many), have left us in consequence of having adopted sentiments in connection with Adventism, not common to the Seventh-day Baptist churches, we admit; but we think "Poor Pilgrim" does us injustice in charging us with driving them from us. As far as we are acquainted with facts, such persons have disowned and discarded us. We have never known of a case of church censure or complaint against any member of any one of our churches, on account of opinions in relation to this subject. When members have refused to fraternize with us, merely because of their peculiar opinions in connection with this subject, or because we have extended to other denominations of christians some cordiality, it is ungenerous to charge upon us that we have driven them away from us.

"Poor Pilgrim" says: "I understand the conductors of the *Recorder* have ignored the subject, except so far as it is supposed to be connected with the Whitbyan theory of the conversion of the world, and the spiritual reign of the saints in the kingdoms of this world, or as it is commonly expressed, 'The reign of Christ in the hearts of his people.'" We are certainly not posted up in this matter. We ignore all such ignoring. By what means did "Poor Pilgrim" come to the knowledge of this fact? In regard to the action of our predecessors on this subject, we are ignorant. If they are justly liable to the rebuke of "Poor Pilgrim," we are not apprized of their reasons for becoming so. We, however, believe it could not have been through fear that "Adventism should find a lodging among our people." Nor that they were afraid that by admitting the subject to the columns of the *Recorder*, our people would lose our *great popularity*; but be that as it may, we will assure "Poor Pilgrim" that these things are no *bugbear* in our way.

We do most sincerely rejoice in the great good our Advent brethren are represented as doing, and it affords us pleasure to learn that they have so successfully labored in leading such a multitude to embrace the commandments of God and the faith of Jesus. And their severe proscription of us as a class of christians, does not materially abate this pleasure. We would that they could do a thousand times more good than they have yet done.

"Poor Pilgrim" expresses the hope "that our present editorial Committee will take off the ban from this subject, in all its shades and positions." Well, if there be any ban upon the subject, it is unknown to us.

And now, we would in all kindness ask "Poor Pilgrim" if he can recollect any remark published in the *Sabbath Recorder* equally denunciatory against "this proscribed class" of christians, with that which he has addressed to us? After telling us that we have driven from us two churches and many other individuals, whose piety is as unquestionable as any that remain among us, referring to our people who remain, he says, "Whose mark is this? Let Rev. xiii, 16, 17, answer." And what answer does this text give? why this: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or name of the beast, or the number of his name." If this reference does not represent our people in close fellowship, and in intimate relation with the master spirit of all evil, it would be difficult to select language that would.

We think the writer, whoever he be, is under obligation to state to us in plain and unequivocal terms, what he wishes us to understand by his referring us to this text. If we understand him correctly, then he is bound to inform us what the characteristics of this mark and number or name of the beast is, that we have so conspicuously upon our hand or forehead. Unless he can and will do this, "Poor Pilgrim" ought not to expect us to write such hard things against ourselves, and we certainly will not against our brethren.

So far as we may be capable of judging, as to what is right, we intend to do what is right, and we will try to do it in the right way. We design to look well to our boiler and safety-valve, and avoid being blown up, if possible.—Eds. *Recorder*.

A SURE RECORD.—There is no way for men to discern their names written in the book of life, but by reading the work of sanctification in their own hearts. I desire no miraculous voice from heaven no extraordinary signs, or unscriptural notices and information, in this matter. Lord, let me but find my heart obeying thy calls, my will obediently submitting to thy commands, sin my burden, and Christ my desire; I never crave a fairer or surer evidence of thy electing love to my soul.—Sel.

Dare to change your mind, confess your error, and alter your conduct, when you are convinced you are wrong; it is manly, it is scriptural.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth"
BATTLE CREEK, FIFTH-DAY, JULY 7, 1859

"THE SABBATH A BLESSING TO
MANKIND."

We trust that none of our readers whose hearts have become "subject to the law of God," and who esteem the "Sabbath a delight, the holy of the Lord, honorable," will become weary of hearing on this glorious theme. The following eloquent extract from a tract by Dr. Gardiner Spring, entitled as above, contains sentiments worthy to be treasured in every mind.

"When I consider the *original institution* of the Sabbath, of which we have so explicit an account at the close of the Mosaic narrative of the creation; when I find the *observance of this day enjoined in one of the precepts of the moral law*; when I find, throughout the *Psalms and the Prophets*, this solemn injunction, implicitly repeated; when I hear our blessed Lord, expressly *speaking of the existence of this day after the abolition of the Jewish economy*; when I hear the apostle John, long after our Lord's resurrection and ascension into heaven, speaking with peculiar emphasis, of *a particular day as the Lord's Day*; when I find the apostles *by their example setting apart one day in seven* for religious purposes; when I can trace the *existence and observance of Sabbatical Institutions from the creation down to the present hour*; and when to these considerations I add the *natural fitness and propriety of such a day*, and consider how *indisensable it is to the existence of religion* among men; I am compelled to believe that the Sabbath is of Divine origin and perpetual obligation."

The following extract shows the nature of the work which our no-Sabbath opponents are endeavoring to accomplish. They ought to hang their heads in shame at the impious efforts in which they are engaged. But some one may say that these are only Dr. Spring's assertions. We care not from whom they come; they are sentiments which we are sure will commend themselves to every good conscience throughout the land.

"There is another thought not unworthy of our notice; the Sabbath *lies at the foundation of all sound morality*. Morality is a matter of principle. 'Out of the heart are the issues of life.' Let the principles of moral obligation once become universally relaxed, and the practice of morality will become loose and unhinged in the same proportion. A man cannot preserve his own morals—a parent cannot preserve the morals of his children, after he has taken away the sanctions, and erased the impressions of religious obligation. Take away these sanctions, and you will soon see how much his own and the morals of his family owe to the sacredness of good principles. It is impossible that a wholesome morality should be maintained in any community without an active impression of religious obligation. If you can persuade a community to reject the grand principles of moral obligation; if you can lead them to doubt the genuineness and authenticity of the Scriptures—to question the reality and obligation of natural religion—to hesitate whether there be any such thing as virtue or vice, or whether the soul will have any future existence, and if it has, whether there be an eternal state of rewards and punishments—or whether there exists any such being as God—if you can bring a community to this direful point of scepticism or infidelity; you are sure to have broken down the barriers of moral virtue, and to have hoisted the floodgates of immorality and crime. There is one institution which opposes itself to this progress of human degeneracy, and throws an impenetrable shield around the interests of moral virtue in our troubled world. *It is the Sabbath*. In the awful struggle between vice and virtue, notwithstanding the powerful auxiliaries which the cause of iniquity finds in the bosoms of men, in the force of self-indulgence, and the influence of popular example, wherever the Sabbath has been suffered to live and exert her benignant authority, the trembling interests of moral virtue have always been

revered and supported. The great business of this day is to explain, demonstrate, and enforce the leading principles of a sound morality. Wherever the Sabbath is observed, you behold a nation assembling one day in seven, to become acquainted with the best moral principles, and hear the best moral precepts. And where this is the case, in defiance of the love of sin, the authority of moral virtue must be acknowledged, and the influence of the Sabbath must be felt. We may not at once perceive the effects which the recurrence of this day has upon human society. Like most moral causes, it operates slowly but surely; but wherever it comes, it gradually weakens the power and breaks the yoke of profligacy and sin. And here let it be remarked, in perfect accordance with these suggestions will be found the history of individuals and associations of men. *No villain regards the Sabbath. No vicious family regards the Sabbath. No worthless and immoral community regards the Sabbath.* The Sabbath is a barrier which must be broken down, before men can become giants in iniquity. Lord chief Justice Hale of England remarks, "that of all the persons who were convicted of capital crimes, while he was upon the bench, he found a few only, who would not confess, on inquiry, that they began their career of wickedness by a neglect of the duties of the Sabbath, and vicious conduct on that day." I should like to see an authentic and correct history of all the prisons in the land; and unless I am much deceived, such a statement would not present an instance of an individual who has not broken over the restraints of the Sabbath before he was abandoned to crime, and who could not mark the profanations of that day as forming an advanced stage in his downward career. You may enact laws for the prevention of crime; you may frame them with judgment, and execute them with promptness and impartiality; but the secret and silent influence of the Sabbath is a greater preventive of crimes, and does of itself "constitute a stronger shield to the vital interests of a community, than any code of penal statutes that ever was enacted." Sound morality has no foundation like the Sabbath. The Sabbath is the key-stone of the Temple of Virtue, which, however it may be defaced, will survive many a rude shock, and retain much of its pristine magnificence, as long as its foundation remains firm."

FROM BRO. COTTRELL.

BRO. SMITH: It is some time since I have written anything for the *Review*; not because I have any less interest in the cause of truth, but other necessary cares and duties have occupied my time and taxed my energies, so that it has been next to impossible for me to write. It would have been pleasant to me could I have been present at the late gathering at Battle Creek, but the good effected by my attendance would not warrant the expenses of so long a journey. I am glad indeed to hear so good a report from the meeting and feel to endorse the resolutions, and to co-operate with the brethren in striving to spread abroad the knowledge of the truth. I feel confidence in this work, as being the work of God; consequently I wish to make no reserve, but to have all on board. God has made no provision for a retreat, and I wish to make none. He has given us a helmet, breast-plate and shield, so that the whole front is protected; but has never made a single piece of armor for the back. Our only safety is in presenting a united front to the enemy.

I would say to the brethren in New York that it was with regret that I relinquished my intention of meeting with them in conference at Roosevelt. Yet perhaps it was the will of God that I should not attend. A day's sickness, that week, brought on by over-doing in traveling on foot, seemed to make it imprudent, in the little time I had left, to make the exertion necessary to get, in season, to the meeting. I am a servant of the church, however, to aid in carrying out the measures for the spread of truth, which their wisdom may deem necessary and expedient.

In regard to my labors in the highways and hedges,

I have just entered a new field, in Greece, Monroe Co., which seems to promise a harvest of souls. There are a goodly number there that have, in a great measure, thrown off the shackles of sectarianism, seeing the corruptions of the so called churches, and stand in a place where they are at liberty to embrace Bible truth. I have given them one discourse on the unity of the true church, to be effected by means of the special messages ordained in the word of prophecy, which was well received. I go to them again next First-day, the Lord willing.

The Lord is at work for the children of his people in Western N. Y. One has lately put on the Lord Jesus by being baptized into his death, and I hope that others who are hesitating will have courage to turn their backs upon the world, and seek the Lord with all their hearts. I hope they will see things in their true light, ere the spirit of the world and the pride of life, shall bind them up with the wicked, and so they be left to seek the Lord when he cannot be found of them. I am persuaded better things of them, though I thus speak. Some hearts are made tender by the Spirit of God; some partially subdued by providential dispensation towards them. I hope they will receive the exhortation: "To-day, if ye will hear his voice, harden not your hearts."

Yours to "go forward" with the Israel of God.

R. F. C.

Albion, N. Y.

A RESPONSE.

DEAR BRO. SMITH: The *Review*, Nos. 3 & 4, are received. The report of the Conference at Battle Creek is indeed refreshing and interesting to me, as it must be to all interested in the advancement of the present gathering message.

I greatly rejoice that there is a saving truth being proclaimed, which is gathering the church together, and will bring them into the unity of the faith, and prepare them for the glorious coming of the Son of man. Through the influence of this sacred truth that large assembly of brethren and sisters were convened to attend the recent conference. O what gratitude to God should fill our hearts for causing the light of truth to shine upon our pathway. WATCHFULNESS and PRAYER should characterize us as a people. O let us not be stupid and inactive in a cause so glorious as the one in which we are engaged.

The Conference Address and the sermon on paying our vows unto God, I read with deep interest. Who has not broken resolutions and vows made unto the Lord? O how many I have made and broken! How many you, dear reader, have made and broken! What a catalogue would open before us, if all that we have made had been written and the book were open before us to-day. Solemn thought! Shall we ever pay them? Thank God, probation lasts, mercy lingers! May we all find grace to redeem our promises to the Lord, pay our vows and reduce all our good resolutions to practice.

The counsel to the Laodiceans comes home with power to my heart to-day. "*Be zealous, therefore, and repent.*" These words strike me with force as I write. Shall we heed this counsel? If so, it will be well with us. But if, like Lot's wife, we look back, or stand still, we incur the displeasure of God. Our only means of escape is to *press forward*.

"So run," says the Apostle, "that ye may obtain." "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Your brother hoping for the crown.

A. S. HUTCHINS.

Wolcott, Vt., June 21st, 1859.

"BE YE HOLY FOR I AM HOLY."

THERE are many good reasons why men should be holy; yet there are none like this, for this is the foundation and sum of the entire.

And this reason is founded on the great fundamen-

tal law of all worship; namely, that as is the God worshipped, such necessarily is homage paid. And as is the homage paid, such also is the character of the worshipers. And the object and direct tendency of all worship is that the worshipers may assimilate the character of the God worshipped. And since that God is holy it is evident that that which is unholy and defiled is necessarily an abomination in the sight of God. And he can only approve that which is congenial to him; and that only is congenial that is like his nature.

And as God cannot approve that which is unholy, because uncongenial to his nature, how can we if unholy in heart and in life expect to enter into his presence and enjoy his smiles forever? Verily we cannot. And this is just what the Apostle declares when he says that "without holiness no man shall see the Lord."

The Saviour also, speaking upon the same things says: "Blessed are the pure in heart; for they shall see God." The Saviour and the Apostle each express a great moral truth founded in the very nature of things. Neither do those reasons apply to the attributes of holiness alone, but to every attribute of the divine mind. God's government over man is a moral necessity founded on the nature and attributes of God, and embodies his creatures' highest good. And all the progression that we can have in the scale of being is on this principle; namely, that the God we worship is every way exalted, and hence the more Godlike we are, the more exalted we shall be. And these are the reasons also why we should humble ourselves; because as we have lived in open rebellion against his character and government, and as God cannot approve that which is in opposition to himself, and cannot encourage or exalt that which he cannot approve, unless we humble ourselves by taking our proper position as creatures before him, and ground the weapons of rebellion by breaking off our sins by righteousness and our iniquities by turning unto God, he cannot extend mercy or exalt us.

And with this view let us read the language of the Saviour, Matt. xxiii, 12, and see how plain it is, "Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." "Be ye holy for I am holy." This solemn fact should strike terror to every unholy person, and serve as a warning to be wise in seeking that preparation of heart that alone can recommend us in the presence of such a God.

E. GOODRICH.

Marshall, Mich., June 22nd 1859.

PAUL'S STRAIT.

I HAVE lately been examining Paul's declarations respecting his "desire to depart," his "strait betwixt two," &c. and the following thoughts are the result of the investigation. Some of the ideas are suggested by reading Mr. Ellis' *Bible vs Tradition*, to whom all honor be given for his persevering and useful labors in this direction.

In Phil. i, 21—23 the Apostle Paul declares that he was perplexed between *two* things, whether to choose life or death. They were *both* equally indifferent to him. He had no choice in either. But there was *one* thing, a *third* thing, that he had "a desire" for, and this *other* thing very plainly was *not* either of the other two. The other two things were *life* and *death*. But that which he "desired" was "far better" than either, that is, death or life, consequently any one can see it *must* be something *entirely different* from life or death, or else it would not be something else—it could not then be a *third* thing. Now what was it? Ans. "To depart and be with Christ." This, the Apostle regarded as *entirely different* from dying. Mark, Paul was in a strait betwixt *two* things,—life or death, he hardly knew which was best to choose, but immediately says he has a desire "to depart and be with Christ."—therefore it is as plain as noon-day sun that "death," and departing and being with Christ, are *two* very different things. One thing, *death*, he regards the same as *life*—that is, he had no choice in either; but

"to depart and be with Christ," for this he has an "earnest desire." Why? Because, as he says, it "is far better." Far better than what? Far better than either life or death, especially *death*, therefore it is necessarily something completely different *from* death. Every one can see this point; and again we are brought to the conclusion that *death*, and "*departing and being with Christ*," are diametrically opposed, and as unlike each other as day and night.

Having now clearly proved, as we think, that these two things are entirely different, we will briefly examine the phrase, "to depart and be with Christ," and see what it means; "for if it does not mean death," says one. "what does it mean?" In noticing this point, we shall be obliged to Paul for light on this question, and our quotations shall be from his writings; for as he preached a whole gospel and "kept back nothing that was profitable," he has spoken liberally on this point.

First, 2 Cor. v, 4. "We that are in this tabernacle, do groan, being burdened: (mark what for.) *not* for that we would be *unclothed* (or *die*, note this point.) but clothed upon that mortality might be swallowed up of *life*." Here seems to be the whole argument in a nut-shell, and clearly shows what Paul meant by wishing "to depart and be with Christ." It was to be "present with the Lord," in an incorrupt, undying body. But lest some should misapprehend the last clause of this text we will quote another verse which is so plain that "the wayfaring man though a fool need not err therein;" "This corruptible must *put on* incorruption, and this mortal must *put on* immortality. (Then, mortality will be *swallowed up* of life.) So when this corruptible shall have *put on* incorruption, and this mortal shall have *put on* immortality, then shall be brought to pass the saying that is written. Death is *swallowed up* in victory." 1 Cor. xv, 53. We now begin to see what Paul meant when he said he had "a desire" to "depart and be with Christ," it was nothing less than longing for the *full fruition* of the Christian's hope, which takes place when we are "delivered from this bondage of corruption into the glorious liberty of the children of God." Well, no wonder the Apostle had a "desire" for this. Any one who is the most scanty partaker of the Holy Spirit will have a like desire; and the great reason why the mass of "popular saints" have no relish for this wholesome truth is, that they are inflated with the idea of a "never-dying soul," and consequently clambering up to heaven some *other* way like thieves and robbers. But one more quotation explaining what is meant by having an earnest desire to depart and be with Christ.

Second, Rom. viii, 18, &c. "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (When? When we *die*? By no means, read on.) For the earnest expectation of the creature *waiteth* for the *manifestation* of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, (Now mark the cause of all this groaning,) *waiting* for the adoption, to wit the REDEMPTION of the BODY!" We here learn plainly and most unmistakably what Paul means by "departing and being with Christ." It was nothing less than the expectant desire of being "caught up to meet the Lord in the air," when the church militant becomes the church triumphant "and so be forever with the Lord." And we now also see that "death," and "to depart and be with Christ," are just as different as up from down, as black from white, having no likeness whatever. Paul did not "groan" to die. Oh no. He did not most "earnestly desire" to pass through the scenes of dissolution. Far from it. But he did desire, most earnestly too, to be clothed upon "with his house from heaven," or get an incorrupt body, which event, (precious thought) by us all will shortly be realized.

GEO. W. AMADON.

Waukon, Iowa, June 20th 1859.

P. S. The foregoing text in Phil. i, 29, has been ex-

amined on the supposition that King James' translation of this verse is correct, and I do not know but what it is. But a scholar in the languages, who had read the Bible through some seven times in order to examine the question of *Life and Death*, says the following is a fair translation of verse 23: "I am perplexed which of the two to choose, life or death; but I have an earnest desire respecting the *returning* and being with Christ, which is greatly to be preferred," [to either life or death.] And the next verse, "But that this *returning* of CHRIST should be deferred, and your probation lengthened, is more needful for you." If this reading is consonant with the Greek it would remove all obscurity from the text, and permit but *one* idea to be drawn from it viz., that Paul had one desire for the coming of the Lord, expecting then to be with Christ.

G. W. A.

NOTE. On passages of difficult and unsettled application, those who write will be considered alone responsible for the correctness of the sentiments they utter. We think the above exposition preferable to that which would make Paul desire a private translation like Enoch and Elijah. The translation mentioned in the post-script is given with a freedom which we fail to see sustained by the Greek. The verb *analuo*, rendered "to depart," is defined, to dissolve, to break up, to separate. The only other instance of its occurrence in the New Testament is rendered thus: [Luke xii, 36.] "And ye yourselves like unto men that wait for their Lord when he will *return* (*analusei*) from the wedding. But again, the noun *analusis* derived from the verb, is rendered "departure" in the only instance of its occurrence in the N. T. viz., 2 Tim. iv, 6, where there can be no doubt as to the meaning it is intended to convey.—ED.

BRO. WAGGONER writes from the Ohio tent, now at Delta, Fulton Co., as follows: "The interest is up here about as high as would seem possible. Evening before last I lectured on Spiritualism; at the close, J. P. Bowman was introduced to the audience, which was larger than the tent could hold. He was late editor of the "Truth Seeker." He made an effort which was not generally considered very successful. It has helped us very much. Remember us in your prayers."

BRO. CORNELL reports a good interest with the Iowa tent at Richmond, Iowa, so much so that rainy nights and bad going do not prevent a good audience. He says:

"Last night it rained hard till near meeting time, and the streets were all water and mud, and no sidewalks—the water had swept through under the tent, and it was very damp and chilly, yet there was a good audience and a good meeting. One man came five miles through the prairie mud, he said to hear the third angel's message. Two preachers have disturbed our meeting so much by contradicting, whispering and laughing, that their own members are out with them."

ANOTHER PREACHER WANTED.

BRO. WHITE: The church in Wright feel desirous that a preacher should settle in their midst; and at a meeting held last evening it was declared to send in a claim for one forthwith. I have therefore written by order of the church. We wait patiently the dealings of the Lord.

JAMES SAWYER.

EXCERPTS.—There is something very grand and sublime in the scripture doctrine of the resurrection. Confine your view to a single individual case. That body, so pale and motionless, breathless, we deposit in the earth. Soon all apparent coherence of parts is lost. The flesh shrivels—the bones are disjointed—the whole and wondrously adjusted fabric is loosened, till at last it is undistinguishable from the clods of the valley. *This* is mortality. Dust returns to dust. But as the clarion note of the resurrection bursts on the astonished world, the mouldering clay vibrates with life, the bones are marshalled into order, sinews and tendons, flesh and form appear, the eye begins to sparkle, and the whole frame springs up in the vivacity of being.—Sel.

"BE OF GOOD CHEER"—Matt. xiv, 27.

Pilgrim, is thy mind-sky clouded.
Does the sunlight dimly shine?
Is the earth in darkness shrouded,
While false prophets peace divine?
Cheer up, pilgrim! let thy vision
Look around thee—light is near.
Soon will come the great transition,
God in glory will appear.

Pilgrim, has thy hope receded,
Think'st thou God is sought in vain?
Friends proved false when sorest needed,
Foes rejoicing at thy pain?
Cheer up, pilgrim, there's a blessing
For the waiting—never fear;
Foes forgiving, sins confessing,
Trust in God and persevere.

Pilgrim, all things round are calling
With united voice, "Be strong,"
Tho' the chains of earth are galling,
They will lose their strength ere long.
God from his high throne in heaven
Watches every hindered step,
He will see each net clean riven,
Which your foes in anger set.

Pilgrim, there's a quiet slumber
Waiting for thee in the grave;
And there is a blessed number
Christ is coming soon to save.
Wait, then, till life's quiet even
Closes round thee calm and clear,
Or till called from earth to heaven,
All will there "be of good cheer."

F. V. B.

Camden, Me.

Letters.

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

From Bro Jones.

BRO. SMITH: I have felt of late the great importance of waking up to the interests of the cause in which we are engaged, and of living strictly in obedience to all the requirements of God. I am but a child as it were in the faith and have much to learn and much to do in order to overcome. I meet with some trials, yet they are nothing; they vanish like the morning dew when I see what others have to bear for Christ's sake, and in view of the reward of those who overcome.

I feel very thankful that brother Sanborn was ever directed this way, and for the influence that was brought to bear upon me, to bring me where I could hear the message. O may the Lord bless the messengers and keep their feet from sliding while they have to contend with a world lying in wickedness. I commenced trying to keep the commandments some time in Jan. last, after some months' investigation. Since that time I have tried to live a Bible christian. God has blessed me often, and enabled me to overcome many trials and besetting sins. I often think of the words, "In the world ye shall have tribulation but in me ye shall have peace."

Bro. Sanborn and Ingraham met with us May 21st and 22nd. Eight were baptized and I think the church was much strengthened and encouraged to go on in the way to life. We feel interested in the welfare of perishing men. Although it was the lot of many to be involved in debt when they embraced the message, we have adopted the plan of systematic benevolence laid down in the *Review* that we may help run the tent, and support the families of the messengers. The brethren and sisters have given their names for a sum varying from 3 to 20 cents per week. May the Lord speed on his work and enable us all to see and do our duty, both to him and to our fellow men. I feel that God and his cause have claims upon me. While I enjoy the privilege of meeting with a goodly number of brethren and sisters every Sabbath, others are deprived of this privilege; and while the light of truth has sprung up here, there are thousands that are drooping in darkness, violating the holy law of God, and are numbered with those who worship the beast, whose end is to be destroyed. Rev. xiv, 9, 10. While we see in the word of God the awful denunciations of wrath soon to be poured out on a wicked world, it ought to stir us up to labor in earnest for the good of our neighbors, fathers, mothers, brothers, sisters, husbands, wives and children. We

should leave no means untried, no stone unturned that we may rescue as many as possible before probation's hour shall close. Let us economize all we can, leave off our tea, coffee and tobacco, and try and pay our debts, both to God and man. O that the awakening angel might visit every heart. I feel that we have none too much time to prepare to meet him who is our life, that we may appear with him in glory.

Avon, Wis.

ORVILLE JONES.

From Bro. Baker.

BRO. SMITH: The *Review and Herald* is a welcome visitor to us. It is now about four years since I embraced the present truth. I can say that I am willing to contend earnestly for the faith once delivered to the saints. I think it is time for us to arise and live up to the truths of this solemn and last message of mercy to man. I believe there are a few in this place who are trying to heed the counsel of the faithful and true Witness. We have meetings every Sabbath, and have had some added to our number, of late, although we have continual and bitter opposition to meet. Our Saviour said "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." "He that will live godly in Christ Jesus shall suffer persecution." "O God, how long shall the adversary reproach; shall the enemy blaspheme thy name for ever?" No; we read of a time when all things are to be made new, and that all wicked doers shall be cut off. May the Lord help us to hold fast the truth, love and obey it, and trust in his mercy for ever.

I would say that there are some among us who wish to go forward in baptism, but we have no one to administer the ordinances of God's house; yet we feel that we must obey as far as in us lies, and we trust that God will send a messenger among us. We believe that God will do a short work on the earth, and that the last sands of probationary time are running out. The servants of the Most High will shortly be sealed. I believe that the third message will speedily arise and go with power, so that the people will be without excuse. I have noticed how soon the light proves a savor of life unto life, or of death unto death when set before them. I think there are yet a few honest hearts in and about this place. May the Lord help them.

SULLIVAN BAKER.

Westfield, Pa.

From Bro. Perciot.

BRO. SMITH: I feel much interested in the cause of present truth. I feel thankful that I have been called from darkness to light, and from the traditions of men to the truth. Yes, I feel willing to give all I possess in this world for the pearl of great price. If we walk not in the light when we have it, great will be our condemnation. I do believe we are having the last message, and are living in the last days. O let us contend earnestly for the faith once delivered to the saints. We can see that moral darkness is spreading over the land very fast. We see people striving to do away God's law; they do not want it written in their hearts, but say as the Jews did to our Saviour, Away with it. It is no wonder that God should forsake a people that have nothing but a mere form. They have a name to live but are dead. They call Jesus Lord, but they do not the things he commands them to do.

What manner of persons ought we to be in all holy conversation and godliness, seeing that we look for the glorious appearing of Jesus. I desire to have the truth on every point, and if I have a right idea, there are very few that live it out. We read when Zaccheus of old received the truth, he was willing to share his goods with the poor. He says, "The half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I will restore him four fold." Are we willing to do the same? or shall we shut up our bowels of compassion from the poor? If a brother or sister be destitute of the things of this life, shall we say unto them, Be ye clothed, be ye fed, and give them nothing? how dwelleth the love of God in such? Are we letting our light shine before men, like Zaccheus? or are we laying up treasures here upon earth, that their rust may eat our flesh as it

were fire? The time in which we live forbids our laying up for our children. We should set them better examples. O let us not give the lie to our profession, but be always abounding in the work of the Lord. Let us not sleep as do others; but let us watch and be sober. Let us beware of the snares which the Devil is laying to trap us. Let us beware of covetousness, for a man's life consisteth not in the abundance of the things he possesses. If we covet anything let us covet the best gifts; so says the apostle Paul; and lay up for ourselves durable riches, a treasure in the heavens, that our hearts may be there.

My brethren and sisters, I thank the Lord that we have nothing to fear, but can hope for all things if we are faithful. O what a glorious thought that we are to have eternal life. It is promised to the overcomers; those who shall endure to the end. O may the Lord help us to do his commandments, that we may have right to the tree of life and enter through the gates into the city. I want to stand upon mount Zion. Brethren aid me by your prayers, and pray for the church at Lovett's Grove that the standard may be raised, the truth prevail, and volunteers enlist in this glorious cause.

P. F. PERCIOT.

Lovett's Grove, Ohio.

From Sister Elmondorph.

DEAR BRETHREN AND SISTERS: I am trying to keep the commandments of God and the faith of Jesus. It has been about nineteen months since I embraced the present truth. I feel thankful for the light, but how sad it seems to be from Sabbath to Sabbath without any one to cheer me on my pilgrimage.

Oh how will our hearts rejoice,
When we shall hear our Saviour's voice
And see him face to face!

It is cheering to know that I am remembered by the brethren and sisters in their prayers. O that I may be faithful in living out these glorious truths. There is no one in this neighborhood but myself that keeps the Sabbath, yet I am not discouraged. I mean to press my way onward to the kingdom of heaven. My opposers are not very strong nor numerous. Many say the seventh day is the Sabbath of the Lord, yet seem afraid to keep it lest they should become unpopular with the world. Christ says, He that is ashamed of me, of him will I be ashamed. I have been much encouraged since I heard brother and sister White, in Wright. I think it was a season long to be remembered. My heart beat in unison with the testimony of sister White, as in her exhortation she tried to point us forward to the near coming of the Saviour, and the beauties of the earth made new. Since then I think I can see a beauty and loveliness in the character of Jesus that I never saw before. I long to be his without reserve. I will be his, come life or death. Yet I do feel that there is a great work for me to do before I can be a partaker of his holiness. As I read God's holy word, I can see the work is almost accomplished. I think that I never felt my own weakness and unworthiness as I do at present. I mean to do what I can on my part, and leave the event with God. I rejoice that I have an ear to hear and a heart to obey. The Lord is good, and his mercy endureth for ever.

It is seldom that I have the privilege of meeting with those of like precious faith, and the *Review* is a welcome messenger to me. Though I sometimes feel to rejoice at the prospect before me, at other times there seem to be clouds of darkness over my mind. But I will try to trust in God, knowing that he will deliver me if I put my trust in him.

M. M. ELMONDORPH.

Allendale, Mich.

From Sister Mighell.

BRO. SMITH: Although a stranger to you in the flesh, I trust we are made nigh by the blood of Christ. Blessed union! Christ is all and in all. I want no other portion in earth or heaven. "His presence makes my Paradise." Unto me who am less than the least of all saints is this grace given. Through the tender mercies of a kind, indulgent God, and the speaking blood which pleads for us

in the courts of heaven, I am spared to see forty years expire since the Lord was pleased to bless me with the spirit of adoption, whereby I was enabled to cry Abba, Father, my Lord and my God.

It is of late that my companion and myself have set out to keep the Bible Sabbath. I feel that this employment is delightful. It has been a blessing to my soul. May these truths be more and more manifest to all the members of Christ's church, until they come to the unity of the faith.

The first of my being thoroughly convinced that I was not keeping the true Sabbath was last winter. I had felt disposed to reject it, but the words came to me, "Search the scriptures, for in them ye think ye have eternal life." I was amazed at the speedy answer to my prayer for light. As the Sabbath came my convictions increased. I felt a great responsibility to obey, and when the powers of darkness prevailed Bro. Baker like a Peter to Cornelius came to our house and set before me some of the scripture truths which treated upon the third angel's message, by means of which I have been set free, and I trust I never shall be entangled again with the yoke of bondage.

We as a little flock meet at Bro. Baker's every Sabbath. This from an unworthy sister, who requests the prayers of the saints for overcoming grace.

LOIS MIGHELL.

Chatham, Pa., June, 1859.

From Sister Breese.

BRO. WHITE: The *Review* is a welcome messenger to us. We are surrounded by darkness and much opposition to the truth. My heart beats in unison with God's people. I want to bear their trials here, that I may share their promised inheritance. I have read "Spiritual Gifts," and it has feasted my soul. It is what we need. Praise God for his care and love for us! I have lent it to a professed Adventist, who goes with the churches. He sees no light in it. He knows not at what he stumbles. How glad we ought to be that we can see and have hearts to acknowledge the truth.

* * * Remember us to Bro. Bates. I did not know that he had moved west till Bro. Wheeler told me. I fear we shall not see him again. Write to us if you can. Our love to all.

Yours in hope. EMILY C. BREESE.
Stratford, N. Y.

From Bro. Andrews.

BRO. SMITH: I have too long neglected to write, feeling reluctant to send you a letter without sending money to pay for the *Review*, which I have received so long. It is extremely hard times here for poor folks—the hardest I have ever known. And it comes harder on poor Sabbath-keepers (and we are all poor in this place) than on others, because those who are able to hire choose not to hire those who will not work on the Sabbath; and some have even thought to starve them to it. But, thank God, I believe there are some here who had rather starve than sin. But we feel just as though God would not let us starve or suffer any more than will be for our good. Our enemies have felt to rejoice against us, hoping for our fall; and in fact the cause did decline during the past winter. It suffered from various causes. First, in consequence of the removal of Brn. Harlow and Town, two of our most substantial brethren; and those that we looked to as fathers in Israel; second, in consequence of those among us who proved refractory; and third, in consequence of the want of efficient laborers. But now things seem to be getting into a more prosperous shape. The cause seems to be rising in interest, and the most of the brethren and sisters appear to "have a mind to work." But there is still with us too much lack of consecration to God.

ZENAS ANDREWS.

Rubicon, Wis.

From Bro. Cole.

BRETHREN AND SISTERS: Although I do not have the privilege of meeting on the Sabbath as some of you do, yet I verily believe that I can and do enjoy the privilege of meeting God in secret. And I also have met with the church in Wright at conference meetings. The first was in Feb. last, where we enjoyed a very good meeting, and the

last (for there has only been two that I know of) commenced April 30th, where we had a glorious meeting. It was the first time that I ever had the privilege of taking part in that spirit-humbling and pride-annihilating ordinance, even the washing of feet. There it seemed that every evil desire and bad wish was cleansed from each heart, and nothing but pure love abounded. It seemed that every one could conscientiously say, I love my neighbor as myself, and I will do good unto every one, especially unto the household of faith. It seems to me that I am like a plant removed from its native soil, since I returned from that meeting, for as the plant droops beneath the scorching rays of the sun, so my spirit faints to see people so much interested in heaping together treasures for this world, and at the same time blaspheming the name of God. But as the exotic will revive when it gets firmly rooted in the earth, so I hope to overcome the world as I grow in grace.

I trust that there will yet be a messenger here to preach the word, and to give encouragement to four or five Sabbath-keepers that live in the town of Olive, seven or eight miles from this place. They have been trying to serve the Lord more than a year, and have had their faith tried in almost every way, and had no help in the time except through the *Review*. MARTIN V. COLE.
Allendale, Mich.

From Sister Haskell.

BRO. SMITH: I sometimes feel very lonely here, not having the society of brethren and sisters as some do. I can sympathize with those that are lonely, who are pilgrims and strangers here below. What a comfort the words of Jesus are—"Lo, I am with you always." I believe that he is with those who put their trust in him, and forsake all for his name's sake. I feel that I can forsake the world and all its transitory joys for the kingdom of heaven; and the language of my heart is,

"Saviour, all I have and am,
Shall be forever thine."

I believe the Lord directed us to this place, and will send his truth here in his own good time; and may it come with power, and cut its way through the darkness of the present age, and shine into the minds of some, that they may be gathered in and numbered with the remnant.

I would say a few words to those dear brethren and sisters with whom we have formerly met to sing and pray. Our prayer-meetings here are alone, or within the circle of our own household; yet, blessed be the Lord, he is here. O, be faithful to the Lord and his blessed cause, lean on his arm who is mighty to save all that look to him. Though earthly friends forsake, and foes oppress you, after a few more days of sorrow, he that is to come will come and put all his enemies under his feet, and bring the faithful to where the wicked cease from troubling, and the weary be at rest. Then we shall have

"Freedom from this world's pollutions,
Freedom from all sin and pain,
Freedom from the wiles of Satan,
And from death's destructive reign."

ELSINA M. HASKELL.

Washington, Ohio, June 11th, 1859.

Extracts from Letters.

Bro. D. Edwards writes from Huntington, Ohio: "I feel that my path is growing brighter, and the more I walk it the easier I find it, and by the grace of God I am bound for a city that is out of sight. I have been trying in my weak manner for about twenty months to keep all of God's commandments, his laws, his statutes, and his judgments. Brethren I want you to pray for me when it is well with you, that I may be found faithful, and at last, when this world shall reel to and fro as a drunkard, stand fast in God, and be saved in his kingdom."

Bro. J. Densmore writes from Sweden, Pa.: "I am determined through the help of the Lord to keep his commandments, although myself and companion are alone in this town as far as Sabbath-

keeping is concerned. I have to go twelve miles to meeting, but I am thankful for this privilege of meeting with the dear brethren and sisters. I read in the blessed Bible of a time when those that love the Lord shall all be gathered together, and I hope that I may be one of the happy number. We have trials and conflicts to pass through; but the Lord has said that he would have a tried people, and after a few more we shall have rest. We are almost home. Then God will wipe away all tears from our eyes.

"I was glad when the *Review* made its way to me."

Sister C. Jones writes from Duran, Wis, "I have been a seeker after truth for more than twenty years, a full believer in the Lord's Sabbath, but had never heard an Adventist until about a year ago I heard Bro. Sanborn give two lectures, and myself and husband received the truth gladly. We then removed north and have heard none since. We have nothing to encourage us but the *Review* and some books, and God's holy word above all. We are alone as to the keeping of God's commandments. My prayer is that God will send a messenger this way to strengthen us, that our love may be made perfect. The Bible is a new book to us under the present message which we have received, but we desire more light that we may be thoroughly furnished unto every good work."

OBITUARY.

Fell asleep in Jesus in Gilboa, Ohio, May 14th, 1859, after an illness of some months, sister Mary Chambers, aged 71 years. Our beloved sister was formerly a member of the M. P. Church. She heard and embraced the present truth in Sept. 1857, under the labors of Brn. Holt and Cornell in this place. From that up to the time of her death she with her companion endeavored to keep the commandments of God and the faith of Jesus. She evidently loved the cause of present truth—the glorious appearing of Jesus. It was this hope that buoyed her spirits up in the closing scenes of her earthly pilgrimage. The Lord in mercy raised her up from a very low state of health to enjoy one more precious season with the children of God at the time of our conference. She was heard to express her gratitude that she was able to get to the house of God and hear once more the precious truths of his word which distilled as the gentle dew. It was here that she was seized with her last illness and assisted home, from whence she never came out. One week from this she was conveyed to the silent tomb leaving a large circle of friends and relatives to mourn her loss. But we need not mourn as those who have no hope. I conversed with her a few days previous to her decease, and also heard Bro. Waggoner interrogating her. She expressed strong confidence in God and seemed to have a realizing sense of the comfort his rod and his staff could afford her through the valley of the shadow of death, and that, though he was pleased to lay her away in the grave, in a little while from this he would call for her. May the Lord bless and comfort the bereaved friends with such things as shall take their affections and interests from earth to heaven that they may secure a good foundation against the time to come, and have the blessed hope of meeting that loved one where the briny tear will no more fall at separation.

E. J. WAGGONER.

Gilboa, June 20th.

Died in Conway, Livingston Co., Mich. May 15th 1859, my father, Stephen Mills, aged fifty-nine years and six months. His disease was of the heart, which he bore with patience and christian resignation. Not a murmur or complaint escaped his lips, but he said he was willing to die any time the Lord saw fit. My father has kept the Sabbath about six years. We trust he will soon have a part in that home where none will molest or make afraid. I hope that we who are left to mourn will so live that we can meet our dear father where there will be no more death.

DELINDA J. HITCHCOCK.

Conway, June 25th, 1859.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., JULY 7, 1859.

A Cracked Commandment.

"In these days when the commandments are so often broken, and the worst crimes so frequently pass unpunished, it is refreshing to see a piece like the following from the *Examiner*, which shows a wholesome sensitiveness with reference to *cracking* one of the immortal ten commandments. We wish children of larger growth might feel its force.

"We heard a suggestive expression related the other day of a very little girl, who was taken by her mother into a shop, where a tempting basket of oranges stood exposed for sale. While her mother was engaged in another part of the room, the little one feasted her eyes on the fruit, and nursed the temptation in her heart till it grew too strong to be resisted, and she hid one of the oranges under her apron and walked quickly away. But conscience remonstrated so strongly, that after a little reflection, she walked as quickly back, and as slyly replaced the orange in the basket. Again, the forbidden fruit out of her possession, presented its tempting side, and again she yielded. After a sharper conflict than before conscience gained a second victory, and the almost stolen orange was again and finally restored. With a saddened countenance she walked home with her mother, and when they were alone, burst into tears, exclaiming, O, mother, I've cracked one of the commandments! I didn't break it—indeed I didn't break it, mother—quite—but—I'm sure I cracked it. We shall never again see a piece of doubtful conduct, without thinking—there's a commandment cracked."

The above we clip from an exchange. Can we all assure ourselves that there is nothing in it applicable to us. To say nothing of the world and nominal christianity which are united in grinding to powder beneath their feet the fourth commandment, is not that commandment often cracked at least by some of those who profess to keep it? Or at any rate, does it not come from their hand with the edges of either end sadly battered and broken? Is the sacred day suffered to retain its perfect proportions unmarred by secular pursuits too long continued or too soon begun? But God does not accept a lame sacrifice. It must be without blemish. Our service must come up to the line and plummet of God's righteousness and judgment. Our keeping of the commandments must be in letter and in spirit too.

Meeting in Springport, Mich.

DEAR BRO. SMITH: Our meetings in Springport, Mich., commenced on First-day, June 12th. During the week a few families became interested to hear and also to investigate the present truth. But few that came to hear had ever heard the Sanctuary question, the angels' messages, and Bible Sabbath, discoursed on before. The next First-day (19th ult.) I heard their minister (Methodist) preach. By his request I occupied a few moments, and closed his meeting by prayer. In conversation a few hours afterwards, he expressed himself decidedly opposed to the doctrines we preached, and said, the more you preach the Sabbath question here the worse you will make it, &c. He came to hear on the message in the evening, but declined speaking. After this it was manifestly evident that he had prejudiced some of those interested ones against investigating the Sabbath of the Lord.

We held several meetings there afterwards, and in two other districts. Two decided to keep the Sabbath; some others attended and took part in our Sabbath meeting, who we hope will go forward.

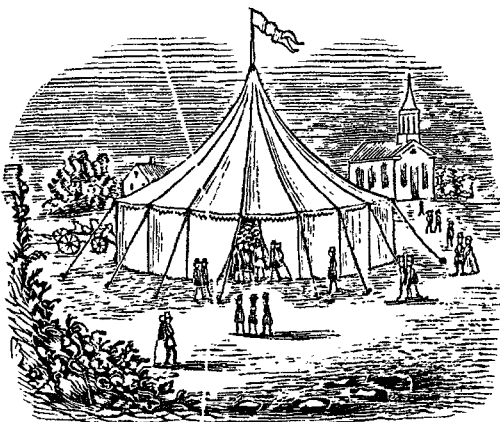
We also visited the little church in Onondaga, and had a free time in preaching on our blessed hope, in the school-house where the minister and a part of his congregation a few months since voted that we should not preach. The sequel proved that their boasted victory was of short duration. For when the minister and his congregation came to their worship, they found no entrancer, only liberty to preach on the steps of the house. The matter was finally settled that their vote was unjustifiable and illegal. The law abiding men of the district were not only willing their house should be open for Advent and Bible Sabbath preaching, but many were stirred up to come and hear that had been prejudiced and indifferent.

JOSEPH BATES.

Battle Creek, July 3d, 1859.

D. E. Edmunds: Pray without Ceasing—published in REVIEW No. Vol. viii. 16.

TENT MEETINGS.



PROVIDENCE permitting there will be a conference and tent-meeting at Decatur City, Iowa, commencing July 14th, and continuing three days. We hope to see all the friends of truth in that part of the State at this meeting, as measures should be taken to further the cause West.

M. HULL.
M. E. CORNELL.

Business Department.

Business Notes.

A. Caldwell: You will find your dollar receipted in No. 5, present Vol.

M. E. Smith: There was no money in your letter.

G. N. Collins: The P. O. address you inquire we believe is Mantorville, Dodge Co., Minn.

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.

Danl Eaton H J Kittle C C Bodley M Hull 2 D W Hull S Howland Wm Lawton J Davis S Pierce M G Bartlett E B Saunders D J Hitchcock E Goodwin S W Rhodes J Pemberton D M Hoppins D Chase S Zollinger L L Loomis C Lancaster D T Bourdeau G N Collins S N Haskell Wm G Springer H F Phelps J H Waggoner T Bryant jr Chas Woodman L M Morton C M Linger Thos Hale H Bingham C Dickinson Albert Kelley J B Merritt T F Hubbard.

Receipts.

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

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E Gorham 3.00, xviii.1. H C Ballis 0.50, xiv.14. John Griswold 2.00, xvii.1. R Godmark 1.00, xvi.1. L Graves 2.00, xvi.1. C C Bodley 0.33, xii.8. Mrs R Becham 1.00, xvi.1. H J Kittle 1.00, xvi.1. Danl Eaton 2.40, xvi.1. M Adderton 1.00, xv.14. Jos E Hool 1.00, xiv.3. Joshua Davis 1.00, xiii.1. M G Bartlett 2.00, xvi.1. E Patterson 2.00, xiv.19. J T Orton 0.50, xiv.3. J Pemberton 1.00, xv.1. S Burlingame 1.00. S Burlingame (for Mrs Wm Williams) 1.00, xvi.6. C G Hayes 2.40, xvi.10. Mrs S Walker 1.90, xvi.1. C Lancaster 0.20, xi.13. Thos F Hubbard 1.00, xiii.8. Mrs S Kelley 1.00, xiv.7. E Saxby 1.00, xiv.1. A G Phelps 1.00, xv.14.

FOR IOWA TENT. B Bryant, H E Bryant each \$1.00.

FOR MICH. TENT. T Lane \$1.00. Sr T Lane \$1.00. J F Carman \$5.00. A friend of truth (Syst. Benev.) \$1.

Books and Accounts.

BOOKS SENT SINCE JUNE 1st. S Zollinger Wis. \$1.00. D S Marsh Wis. 6c. A C Hudson Mich. \$3.00. Jno Crapsey Pa. 25c. H A Farnsworth Mass. 10c. J Y Wilcox Ct. 47c. Jas Jones Wis \$1.00. A Chase Mass. 13c. H Hilliard N. Y. 15c. M Pyrral Ills. 15c. M J Bartholf Wis. 50c. A S King Mass. 50c. U G Hammond N. Y. 12c. E Lobdell Me. \$2.00. E L Barr Mass. 25c. J Chase Me. 80c. M A Adams Va. 80c. Jno Hoff Ills 60c. T J Butler O. 15c. J D Hough Mich 7c. Wm S Ingraham (by express to Monroe Wis.) \$12.93. F M Morris Wis. 15c. D W C Crandall Wis. 40c. D W Johnson Mass. \$1.40. D Arnold N. Y. 10c. Jno Crandall N. Y. 18c. S N Haskell Mass (by express) \$3.27. H W Lawrence N. Y. 50c. C C Bodley Ind. 10c. Jno Wolf Ohio 55c. S Howland Me 40c. C M Coburn N. Y. 10c. C L Palmer Mich. 10c. A S Hutchins Vt 10c. S Howland Me. \$2.40. E Goodwin N. Y. \$1.00. D Chase Mass. 21c. S Zollinger Wis. 80c. L L Loomis Vt. 15c. C Lancaster N. Y. 10c. G N Collins Mass. 10c. T Bryant jr Me. 51c. C Dickinson Mich. 6c. L M Morton N. Y. 80c. Thos Hale Mass. 45c.

Sold on Acc't. D S Marsh \$2.00. M. Leach \$1.00. F Walter \$1.00. J M Lindsay \$10.00. I C Vaughan \$1.64. T J Butler \$18.50.

Rec'd on Acc't. Mrs J Hart \$5.09. I C Vaughan 48c. Wm Peabody \$2.25. J H Waggoner 45c. M Hull \$5.00.

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

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