

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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URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
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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 UURIAH SMITH, Battle Creek, Mich.

THE GOLDEN RULE.

In the bustle of life, when the truth of the heart
Is tried by a selfish control,
Where, where is a refuge to shield and impart,
True light to a heaven-born soul?

Oh! pause not to ask what the wisest would do;
Their wisdom ne'er found such a gem;—
"All things that ye would men should do unto you,
Do ye even so unto them."—*Sel.*

THE SABBATH DISCUSSION.

STEPHENSON, CHOWN AND REPORTER.

BRO. SMITH: By the kindness of a friend I have just been favored with *Review* No. 10, containing your remarks on what purports to be a report of the discussion at Crane's Grove, Ills. I have examined this publication, which shows that I was fully justified in protesting against their report, which I did in the tent. The reporter, (!) as he claims to be in the pamphlet, publicly announced that he was not an experienced reporter, and could not give a verbatim report, and Mr. Stephenson said they were all taking notes, and should revise his report by their notes. A glance at the book will satisfy any one that they have done this, evidently to their own satisfaction.

Under the circumstances it was supposed by my friends, and so expressed, that it would be necessary to review and expose their course in regard to this report. But on reading the book my mind is entirely changed. They have so far overdone the matter that it must be its own antidote in the hands of every honest, candid reader.

In the Preface it is recommended as a correct report; and one reason for their so judging is that it so nearly corresponds with Eld Chown's report from his notes! As Mr. S. is fond of *logic* we will state his reason here in a logical form. Thus: Eld. Chown took notes: the report agrees with Eld. Chown's notes: hence, the report is right! This is according to what Mr. S. said: they depended on their notes more than on the reporter.

Notes are only expected to gather some of the sentiments. A *Report* is designed to record the expression. Therefore a report that has to be corrected or judged by notes is no report at all. But another query arises. Was Eld. Chown competent to take notes? The following facts may cast light on this:

Joseph Marsh and J. M. Stephenson have had a discussion in the *Expositor* on the pre-requisites of Baptism. This paper discussion was drawn

out by Mr. Marsh's declining to publish a report of a Western Conference, in which a resolution had been passed on that subject. Of this refusal Mr. Stephenson complained, but Mr. Marsh justified himself on the ground that the report of the Conference, of which Mr. Chown was clerk, was not got up in a manner fit for publication, and he had no time to re-write communications. And then to show the groundlessness of Mr. S.'s complaint, he states that the same objection existed against Mr. Chown's report of the debate; that it was not fit for publication, and that Mr. Stephenson himself prepared Eld. Chown's report for publication in the *Expositor*! No wonder Mr. Stephenson recommends Mr. Chown's report, and notices its harmony with the other. Having revised and corrected both of them, if they do not agree, it cannot be his fault!

Your remarks in regard to the amount of matter reported are correct. A teacher of phonography followed me a while last winter on the same subject. He said I spoke about two hundred words per minute, and said also that no one could report for me but an experienced reporter, and one being in practice; as I spoke rapidly and with little or no recapitulation or repetition. I open this book at random and find a speech purporting to be of half an hour, containing 1257 words. I turn to another and it contains 1161—about six minutes' speaking! Two sentences in the last read as follows: "But if he uses it to show there's a force in using it also to show"

But if this calculation be objected to we will look at it from their side, that is, allowing their claims to be just, that it is in the main a faithful report. Here is nearly a full report of a thirty minutes' speech containing 1200 words, *just forty words per minute!* and yet the *Reporter* declared we both spoke too rapidly to be reported. A good writer may nearly reach that number in common long-hand, and a moderate practice of the *corresponding style* of phonography will overrun it. But if I did not speak over fifty words per minute, why these broken sentences? One of two things is certainly true—either the pretended report does not give one third of the amount spoken, or else the *pretended reporter* cannot write in phonography much faster than I can write in long-hand. They may take either side, but either side will utterly condemn the book.

In another place I am represented as referring to the Apostle Daniel 15th chapter! On one page I count about eleven broken sentences. Now to compress a speech of thirty minutes into eight or ten is bad enough if the given sentences were given correctly, but to compress it thus by clipping the sentences, and giving them by halves is an imposition. I here speak only of those sentences marked as broken, or unfinished. Besides these there are found in almost every paragraph sentences with a word or words omitted, so as to leave them without any force whatever, and in many instances to entirely change their meaning. This is the general character of the book. I will notice a few instances to show the truth of my remarks:

On page 14 I am reported as having said: "Exodus 34th, &c. It is a sign and a peculiar sign, especially to that people."

This expression is *exactly the opposite* of what I was endeavoring to show by the scriptures. Mr.

S. had asserted that as a sign it was peculiar to that people. See page 12. I compared Ex. xxxi, (not "Ex. 34th,") with Gen. ii, and Ex. xx, to show that it was a sign because God rested on it when he made all things, and therefore *was not* peculiar to that people. The *reporter* being only able to catch part of the sentence re-constructed it according to the words he had taken without regard to the sense of the argument. And the *revisers* knew that I never put forth the above declaration. And this is true of other passages, literally "too numerous to mention."

The above quotation stands between two explanatory, or rather apologetic notes of the reporter. The first is this. ["Here the 14th chap. of Deut. is referred to, but I cannot see the application made of any passage taken from it.—*Reporter.*"] This shows that in his haste he took down the passage he supposed I referred to, but failed to take my remark; but as he was mistaken in the passage he was not able to *construct* any report. Deut. xiv was not referred to, but Deut. iv, doubtless was.

After the above quoted sentence, is the following note: "[I cannot exactly get the connection of the passages here referred to, with the remarks made upon them. The verse is omitted and I am not at liberty to supply it.—*Reporter.*"] The "passages referred to" were, as before stated, Gen. ii; Ex. xx; and xxxi; to show that the seventh day was the Sabbath of the Lord, made at creation, and the Creator's sign or memorial. What idea can the reader get of my argument from such a *report* as the above? None whatever.

Our views in regard to the unity and completeness of the decalogue are too well known to need notice here. That it was a *law* is shown in Ex. xxiv, 12. That it, *the law*, was the ten commandments is shown by comparing the above with Ex. xix, xx; Deut. iv, 12, 13, &c. And I think I have never failed in speaking or writing on this point, to make myself understood. Let us now look at the report of this argument as follows:

"Exodus xxiv chap., 12th verse. Here God was going to call Moses up into the mount that he might give him a law. Then in Deut. iv chap. 12th and 13th verses. Now Moses is here referring back to past events, "—saw no similitude, only ye heard a voice,"—and mount Sinai was altogether in smoke, &c., &c. Here was the burning of the mount that Moses referred to, "I am the Lord thy God, &c." The mountain burned with fire, &c. "[This is a jumble of quotations and remarks that I can't see head nor tail to! Guess he was trying to find something, and so kept reading and talking alternately to fill up the time.—*Reporter.*"]

This *charitable* comment will be viewed in its true light, especially by those who, remembering the point in question, are aware of the fact that I could give the chapter and verse and repeat from memory every passage referring to the subject. The *reporter* shows himself in no enviable light. And this is the general course adopted by the publishers and reporter of this work. In the report of my speeches, there is an abundance of long dashes and unfinished sentences, as high as eleven on one page, with frequent sneering remarks by the reporter. On the contrary in one of Mr. Stephenson's speeches is the following:

"[Here Mr. Stephenson got to talking in double quick time, or at the rate of about two

hundred words a minute, and therefore the report is imperfect, for which I am sorry.—*Reporter.*"]

No doubt his grief is deep; but notwithstanding its imperfection and the reporter's commiseration, not a dash or broken sentence is found in the whole speech!

I have stated that Mr. Stephenson, in that discussion, took new and unwarrantable positions; but I find that many of them were only used for that occasion—they do not appear in the book. Their omission, of course, would not be detected by the reader, inasmuch as my speeches are not reported. No one could tell by the pamphlet that he had explicitly declared that he would not be bound by any dictionary in the world. I will only call attention to an instance on page 92, in the "twenty-fourth speech." In this speech *as spoken*, he affirmed that "the law of sin and death," [Rom. viii, 2,] was the law of the ten commandments. He commented to show that that was the sense of the apostle's argument. He said that my argument tended to the same conclusion, and that *Bro. Andrews considered it so in his pamphlet on the law*. Bro. Andrews whispered to me that he should correct it. I advised him to produce the book and have Stephenson himself correct it, which he did. Of course his flourish over this "plain fact" looked rather silly when he had to confess there was nothing of it. I read Paul to show that the law of sin and death was the law in his members *warring against the law of God*. The following is the report of that matter:

"Look at his text in Romans by which he proves that the law of which Paul treats was the ten commandments.—When a thing is plainly stated it may not be gainsayed, viii, 2d. Once I was troubled to harmonize this with grammar. I happened to find Bro. Andrews' work and it threw some new light upon this point. The law of death and life are two different things. The wife of a man and the man whose wife she is, are two different things."

The reported speech then passes on to 2 Cor. without noticing the position he took in his *spoken speech*! and without intimating that he had to confess his misrepresentation.

But enough. To show all its falsities, would be to take it up page by page. But I do not feel that we have any reason to fear its influence, or even to regret that it is what it is. Seeing they have undertaken to get up a work of misrepresentation and falsehood, it is better for the cause of truth, which it is designed to oppose, that it should be so glaring as to expose its authors. In this respect it is complete.

I have noticed it at greater length than I intended, certainly greater than it deserves. And here I take leave of it, a final leave, I trust, unless my brethren shall think advisable to further expose it at a future time.

I cannot forbear the remark that we have learned a lesson in regard to the spirit and disposition of our opponents, in this matter. All can now see that nothing is too base for them to resort to in opposition to the truth; and that we cannot longer look for fairness or honesty from that source. It evidently becomes us to steadily adhere to and advocate the truth without any regard so their boastings or their falsehoods. J. H. W.
Wauseon, Ohio, Aug. 10th, 1859.

UPON THIS ROCK I WILL BUILD MY CHURCH,

AND the gates of hell shall not prevail against it. Luke xvi, 18. Men are generally wiser in things concerning this life than they are in things relative to eternal life; or "the children of this world in their generation are wiser than the children of light."

If a person wishes to build a house he is particular to seek out or prepare a solid foundation to build upon; knowing that if he builds upon a sandy foundation it will soon be demolished by the floods and tempests that so often sweep over the land. The question often arises in my mind why men are not more wise in "laying up in store a good foundation for the time to come, that they may lay hold on eternal life." Certainly if we cherish a false hope, if we take the traditions of

men for our guide, if we enter not in by the door into the sheep-fold, but seek to climb up some other way, we are denominated thieves and robbers.

It is all-important that we build upon the rock; for other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. iii, 11. Says one, There are so many different doctrines and sentiments advanced at the present day for truth, that I hardly know what truth is or what to believe; but this is a poor excuse. God has spread out before us ample means by which we may know and understand the truth. Says the psalmist, "Thy word is a lamp unto my feet, and a light unto my path."

Again, hear the words of the apostle. Now therefore we are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. And are built upon the foundation of the apostles, Jesus Christ himself being the chief corner stone. Eph. ii, 19, 20. The principles of Jesus Christ as taught by himself and his holy apostles, constitute the rock for the church to build upon. Christ was all and in all to the church in ancient days. The children of Israel were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; (for they drank of that spiritual rock that followed them; and that rock was Christ.) 1 Cor. x, 2-4.

He was with the three worthies in the fiery furnace, to strengthen and comfort them in their tribulation, and is a rock to both houses of Israel. Notwithstanding they as a nation have rejected him, yet God is gathering out of them a holy nation and a peculiar people. See Isa. xxvi, 2; Zeph. ii, 1; Rev. v, 9.

Again, And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder. Matt. xxi, 44. Here Christ is brought to view as performing two different offices. First, he calls on men everywhere to repent, to come to him with a broken heart and a contrite spirit, and accept salvation through the merits of his blood. Second, he puts on the garments of vengeance, "and is revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." This will be strikingly fulfilled in the destruction of the metallic image. Dan. ii, 34, 35. The nations of the earth will be dashed to pieces, and become as chaff in that day; but unto the remnant church which have been gathered out, will be brought to pass the saying of Zechariah the prophet, And he shall bring forth the head stone thereof with shoutings, crying, Grace, grace unto it. Chap. vi, 7.

Again, the text says, Upon this rock I will build my church. It is a matter of the utmost importance how we build thereon. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 1 Cor. iii, 12, 13.

I understand that order is the first law of heaven; hence church order is indispensable. Let us look at the order that was established in the primitive church: Men were chosen to preach the gospel that were full of faith and the Holy Ghost. Notwithstanding they were ignorant, and fishermen, they were to go out without scrip or purse. To their names were attached no high-sounding titles, such as Rev. D. D. They were not confined to any particular place to preach. Sometimes it was in the ship, by the sea side, in the open field, in the highways and hedges, and in the synagogues. Compare with this the popular preaching of the present day. Churches must have an educated ministry. Ministers must have both scrip and purse, or they cannot preach. They must have a meeting-house with a high steeple, and overspread with carpets. They must be called Rev., thus calling themselves by God's name, ("for holy and reverend is his name,") and

breaking the third commandment by taking the name of the Lord in vain.

Are there any at the present day who walk in the primitive paths? I have thought much of late of those who are proclaiming the present truth, who have gone forth into the highways and hedges, leaving their homes and their families, sacrificing their all, subjecting themselves to different climates, while crossing over the bleak hills of New England, or traversing the broad prairies of West, and sometimes no other quarter for the night than the green earth, and no other covering than the broad, blue expanse above. Such was the lowly condition of the blessed Pattern. Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head. Luke ix, 58. But my cry still is, "Let the priests, the ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people O Lord, and give not thy heritage to reproach, that the heathen should rule over them."

Again: "And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." These gifts are being developed in the judgment church; but the ire of the dragon is stirred, and he will soon make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ. But there is safety in standing on the Rock of eternal truth.

FRANCIS GOULD.

East Brookfield, Vt.

THE FAMILY INSTITUTION.—MORALS OF OUR NATION.

"NEVERTHELESS let every one of you in particular so love his wife, even as himself; and the wife see that she reverence her husband."

A good deal of stress is laid, in scripture, upon the importance of the family relation. From Genesis to the Revelation allusions are made direct or indirect to this subject; and many are the rules, and warnings, and directions, with regard to this interesting and highly important connection.

In ancient times it was considered by such men as Abraham a subject of such moment as to call upon God for direction, in the choice of a companion for life.

The family relation was the first human institution of a social nature, established by Jehovah; and every other government may be considered as branching out of this; and in those countries where this institution is honored and sustained most sacredly, there is the greatest security for life and prosperity, and it may be safely asserted that where this institution is most respected, in such locality there is peace and harmony as far as such influence can be felt.

Wherever parents understand their relation to each other, and conduct themselves in accordance with the rules laid down in the Bible, there are well-regulated families; there children learn order and harmony; there, too, is peace, love and union; no domestic broils, because where parents are one, their influence is felt, their commands obeyed, by their household.

But strike at the foundations of the family relation and all is disorder throughout the circle. From every quarter there is confusion. Let the band of union be sundered by division, no matter how slight, or how unobserved by the great world, that moment Satan takes his seat there, and generally he is quite successful in his plans. The bonds of order begin to slacken, and when this bond of connubial affection is once broken, then follows disorder, and hatred, and every evil work.

At the present time many enter the married state as lightly and as thoughtlessly as they did in the days of Noah; and consequently when toil and affliction appear they are overcome, and either they sink down into stupid apathy, or rise in rebellion against God, (silently it is true,) but the state and workings of the heart manifest themselves in the tumults and battlings of life, in its little domestic broils, and in half-in-earnest inu-

endoes, or severe jokes, or habitual fault-finding, or perhaps the number of divorces and the oft-parted family, may be an index of the true state of public morals in this respect.

"Without natural affection." Of course "vile affection" has taken the place of natural affection in many instances, perhaps a majority. Witness its effects upon the state of public morals, and let those who think the picture too highly colored visit Washington, the metropolis of our nation, or any of our State capitals, and let them bear witness to the vile practices of our representatives there; and it is vain to say they do not represent our moral as well as our political character. They do not fail to give an index of the fallen character of our people.

Yes, truth, purity and fidelity are buried. Justice has hid her head; and vice stalks forth, not only tolerated, but covered with a wreath of laurels; and as the witless heathens bowed down before the image of Nebuchadnezzar, so now do the masses bow to the car of voluptuousness, which now draws its crowds of votaries, of every class, from the country hamlet to the crowded city.

Alas, it is so! No man of information will deny the facts, and that an awful crisis is at hand. Were there no prophecies and no Bible, yet men's common sense would teach them that anarchy and confusion, or monarchical despotism, must soon displace our free institutions. Yes, foresighted political men are now either retiring from public life, or drowning their better senses in vicious tastes and occupations; and politics are already only a game of chess. Alas, how has she fallen! our once comparatively happy country.

Why is all this! Is it not because our people have imbibed the manners of the old world? have abandoned the strict morals of their ancestors? because the manners of foreign cities and courts are imitated here on this free soil of America, a freedom purchased by the blood of thousands of free and noble men? and because here the habits and manners of other countries have tainted the life-blood of this republic?

Those who are acquainted with the manners of European courts, are well aware that they are subversive of every feeling of natural affection; and a false feeling is implanted of regard to forms and ceremonies called "etiquette," that does in fact almost dissolve every natural and pure emotion of the soul, and to no relation is this accursed "etiquette" more at antipodes than the most refined and delicate attentions of the parties concerned in that most important and interesting relation of matrimony.

Let legislators talk of edicts and statutes defending the family tie, what avails it, so long as the code of popular etiquette pervading all classes from Washington down to the country village, is in itself calculated to annihilate the God-implanted sensibilities of the human heart.

But in vain we lament over fallen humanity. These lincs are prompted from a desire to reach some of God's people who will come out of this Babylon of vice, ere she finally totters to irretrievable ruin. And here is one of the most important points of reform.

Let the husband first love his wife, let him cherish her, regard her feelings with the tenderest care. Let him regard her character more scrupulously, if possible, than his own. In fine, let him take it in hand to make her as happy and as good as lies in his power, by kindness at all times, by patience, if her temper requires it. Next, let the wife see that she reverence her husband. Let her not reproach him, even though he may seem to deserve it. Nothing makes her more unlovely than contempt for her rightful lord. Let her honor him, and thus she will please God and man, and advance herself. If husband and wife have any controversy, let them dispose of it as quietly and thoroughly and as finally and as sweetly as possible; and let them conclude both now and forever to love mutually, and by every act and word and look and thought to win each the other by love unfeigned from day to day and from year to year. Let love increase and flow out, making thy house joyous as a river fertilizing the adjacent

meadows, and so life shall be like heaven. Angels shall guard thy waking and sleeping hours. But let the temper be ruffled, the words harsh, the countenance fallen, and no one can love thee, (without a miracle), neither canst thou love whilst thou doest wrong to thy fellow. Hast thou a hard heart? Canst thou view the tear of thy companion fall at thy murmur or reproach, and not recoil at thine own baseness? Is thy heart a flint? Is thy tongue a sharp arrow? Hast thou no remorse of conscience, no relentings? Then fly to thy closet, often there plead for such love and sympathy as Jesus has. Hast thou a desire for love and peace? Then do not despair: there is a tender place in thine heart. Cultivate its best affections, and remember that thou canst not expect any thing but darkness and gloom, while thou dost unnecessarily give pain to any living creature. Especially will good angels avoid the unhappy, divided family. Come, O peace! rest in each family and heart.

JOSEPH CLARKE.

OLD FASHIONED SUNDAY-KEEPING.

THE following article will show how Sunday was kept in England in king James' time.

"Sunday of all days, was chosen for the ratification of peace with Spain, but the nature of the ceremonies and rejoicings was such as to exhibit an awful profanation of that holy day, illustrative of the habits of the times, and forming a fit prelude to the introduction of the book of sports, which sanctioned so shamefully the practice of Sabbath-breaking, and awakened the righteous displeasure of the English puritans.

"A most imposing pageant was exhibited by the procession in coaches and on horse-back, all the parties clothed in the most gorgeous attire. In the royal chapel various pieces of church music were performed, after which the peace was ratified by the king's oath, on a copy of Jerome's Latin Bible, before the Duke de Friar, constable of Spain, the ambassador. The air was rent by acclamation. Then came the grand banquet and drinking, which lasted about three hours. Meanwhile, dancing had commenced in the drawing-room, to which all had repaired. The prince of Wales opened the ball with a Spanish gallarda, and after various other dances, it closed with a correnta by the queen and lord Southampton. Upon this, from the window they had a view of an amphitheatre filled with people, where bears, the property of the king, were baited by the greyhounds; a bull running about, tossing and goring mastiffs let loose upon him, followed next; the whole scene concluding with rope-dancing and feats of horsemanship."—*Ellis' Letters*, Vol. vii, p. 207; *Anderson's Annals*, Vol. ii, p. 372.

EXTRACT FROM SCOTT.

[BRO. SMITH: It is pleasant to me to come across such passages as the following from Scott's Practical Observations on Prov. xxviii. It is peculiarly pleasant to find them in old writers. They remind us of old paths. Though you may not deem them worthy of republication in the *Review*, yet I trust you will not be uninterested in reading them, they are so applicable to those of our times.] A. C. HUDSON.

"It is evident that numbers are not aware of their guilt and danger; but are either insensible through ignorance, or presumptuous through a 'form of godliness.' Though they 'turn away their ears from hearing the law,' yet they contend for the doctrines of the gospel; they hope to be saved from hell by grace and faith, though they are not saved from sin, and this present evil world. They also attend on ordinances, and make many long prayers, though they neglect justice, truth and mercy: but such prayers are an abomination to the Lord; for they never heartily pray to be delivered from hardness and blindness of heart, hypocrisy, covetousness, and the love of the world, or to have the law of God written on their hearts. Yet alas! there are such numbers who agree in forsaking the law, and in excusing and commending each other; and they meet so many

teachers of their own stamp, that they keep themselves and one another in heart and countenance: and they verily conclude, that all else in religion is needlessly strict and scrupulous. So that when such as regard the whole word of God, conscientiously keeping the commandments and walking uprightly, as well as believing the promises, and trusting the mercy of God through Christ for salvation, attempt to contend with them, and argue, 'that without holiness no man shall see the Lord,' they treat all their warnings with supercilious contempt, as the result of ignorance, bigotry, and a narrow mind.

"Especially those who are rich or grow rich in this cause, become 'wise in their own conceits;' so that 'there is more hope of a fool than of them.' And they despise the poor, especially when, being men of understanding, they search them out, and detect their hypocrisy and delusion. For 'evil-doers understand not judgment;' their lusts blind them, and God sends them strong delusions to believe a lie; so that they mistake hardness of heart, vain confidence and carnal security, for gracious assurance and holy boldness. While the established believer, trusting in the Lord, and walking in the path of duty, fears no enemy or danger, but dreads always lest he should be deceived by his own heart, to dishonor God and commit iniquity; these self-deceivers treat tenderness of conscience and all jealousy of themselves as want or weakness of faith, or remains of a self-righteous spirit; and thus they harden their hearts against fears of every kind, till they fall into mischief. But true piety begins and proceeds in deep humility."

Prayer.

THERE is much in all prayer that passes our understanding. It is the meeting-point of the seen and unseen. It is the border-land between earth and heaven. It is the contact and communion of finite beings with the Infinite. What wonder any analysis of ours should fail to unwind all its mysteries and explain all its divine economy? It is enough that wherever religious wisdom has opened its lips to teach anything, it has taught this; enough that the great body of believing men since Christ, if we may not say since the beginning, have proved it: that all revelation, calmly, as by prophetic, unanxious, assured authority, promises especial blessings to it; enough that Christ, by his example and by his lessons, enjoins it: "If two of you on earth shall agree as touching anything they shall ask, it shall be done for them." "For where two or three are gathered together in my name, there am I in the midst of them."—*Dr. Huntington*.

WRITING FOR THE PRESS.—As a long-winded orator rose on a certain occasion to make a speech, a considerate friend at his elbow, said to him,—"Now begin in the middle of your subject and leave off before you are done."

The same advice may be given to writers for the newspaper press. Give us short pithy articles, not long, prosy ones. Condense your thoughts. Go at once to your subject—let the introduction take care of itself,—and don't spin out your ideas. An article over a column in length, in these fast times—when cars behind locomotives with ten-foot driving wheels are the most popular,—are seldom read. Brief articles full of pertinent matter—these are what are in demand.

"KEEP good company or none. Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. Your character cannot be essentially injured except by your own acts. If any one speaks evil of you let your life be so that none will believe him.

MAKE good use of time, if thou lovest eternity; yesterday cannot be recalled—to-morrow cannot be secured—to-day only is thine, which, if once lost, is lost for ever.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, AUG. 18, 1859

MISCELLANEOUS TESTIMONY.

ALTHOUGH the arguments which we use for the support of the Sabbath stand in no special need of corroboration, the reader will be pleased with the following testimony. We commend it to Sunday-keepers, for whom it was especially designed. It is gathered from a discussion on the Sabbath question between J. N. Brown D. D., and W. B. Taylor:

DR. WHATELY says, "If the precepts relative to the ancient Sabbath are acknowledged to remain in force, then the observance of the first day of the week, instead of 'the seventh,' becomes an unwarrantable presumption." (*Essay on the Sabbath.*)

On the argument for Sunday drawn from the expression, "After eight days," [John xx, 26,] we have the following: "HEYLIN, an English Divine of the seventeenth century, observes upon the passage in dispute, 'But where the Greek text reads it *μεθ' ἡμέρας ὀκτὼ* (*post octo dies* in the Vulgar Latin—'after eight days' according to our English Bibles), that should be rather understood of the ninth or tenth, than the eighth day after.'" (*History of the Sabbath.*)

It is claimed that Christ frequently met with his disciples on the first day of the week, and this proves that this day has taken the place of the Sabbath of the decalogue. On this MILTON remarks: "Even supposing, however, that it had been so, still the assigning this as a reason for the institution of a new Sabbath is a matter solely of human inference, since no commandment on this subject, nor any reason for such institution is found in all Scripture." (*Christian Doctrine*, Book ii, chap. 7.)

On 1 Cor. xvi, 2, we find the following: "The old SYRIAC version renders this passage, 'Let every one lay aside, and preserve at his own house.' ERASMUS A. D. 1520) paraphrases it: 'Upon the first day of the week (that is to say, in the Sunday) let every one of you set aside at home, and lay up as much as he for this purpose thinketh meet.' (*Paraphrase in loco.*) TYNDALE (A. D. 1534) translates it: 'Upon some Sunday (sondaye) let every one of you put aside at home, and lay up whatsoever he thinketh meet, that there be no gatherings when I come.' The GENEVA translation (A. D. 1557) is similar: 'Every first day of the week let every one of you put aside at home, &c.'"

"The inference deduced from 1 Cor. xvi, 2," says MILTON, 'is equally unsatisfactory [with that deduced from Acts xxi]; for what the apostle is here enjoining is not the celebration of the Lord's day, but that on the first day of the week (if this be the true interpretation of *κατὰ μίαν σαββάτων*, *per unam sabbathorum*) each should lay by him, that is, at home, for the relief of the poor; no mention being made of any public assembly, or of any collection at such assembly on that day.' (*Christian Doc.* b. ii, ch. 7.)

"From the last clause of the verse it has been urged, says WHITBY, that for each 'to lay by in store,' must signify, 'to put into a common box his charity; because if they had kept it "at home," there would have been need of gathering it when the apostle came. But,' he justly replies, 'the expression *ἕκαστος παρ' ἑαυτοῦ τιθεῖτω*, "let every one place it with himself," admits not this sense.'" (*Annotations in loco.*)

To this we may also add Campbell's translation as follows: "On the first day of every week let each of you lay somewhat *by itself*," &c. From all which it appears that the impressment of 1 Cor. xvi, 2 into evidence for Sunday is a comparatively modern idea.

WHEN DID THE LAW DIE?

THERE are almost as many different times given for, and as many theories taught concerning, the death of the law, as there are theologians who talk about it. However well theologians may agree on other points it is evident that there is a perfect "Babel" here. For instance one will say, "I believe the law was abolished by John the Baptist," for the Lord says, (Luke xvi, 16,) "The law and the prophets were until John, since that time the kingdom of God is preached and every man presseth

into it." Go to hear another one preach and he will tell you that the law was abolished by Christ, for Paul says "it (the law) was added because of transgression, until the seed should come, to whom the promise was made." Another will tell you that it was abolished by the apostles, for the apostles decided at the conference, that there should be no greater burden bound upon the church than "these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves ye shall do well. Fare ye well." Acts xv, 28, 29.

We will examine the above scripture facts, and see if either of them, or all of them combined, kill the law of God.

1. The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it. Does this text teach that there is no law or prophets this side of John? I think not. "There hath not arisen a greater prophet than John." Luke vii, 28. Our Saviour was also a prophet. See Acts iii, 22, 23; vii, 37, 38. There have also been prophets since the death of Christ. Acts xxi, 10; 1 Cor. xiv, 37. Even in this dispensation we are exhorted to covet the gift of prophecy. 1 Cor. xiv, 1, 39. And further, when we get down to where the church are looking for the coming of the Saviour, which they are not warranted in doing until the signs are fulfilled, we are exhorted to despise not prophesyings. 1 Thess. v, 20. Then the gift of prophecy did not cease with John the Baptist. The question now is, was the law abolished by John? But if the law was abolished by John, we are left from John's day forward without law; and "where no law is, there is no transgression," hence, there are no sinners since the days of John. But say our opponents, "There has been a new law given." By whom? How many commandments are there in it? What is the first commandment in it?

The first commandment given by John is to repent, but is that the first commandment in the new law? Repentance presupposes that man is a sinner, and "sin is the transgression of the law;" without the law there can be no sin. Rom. iv, 15. Hence, when John preached repentance, the law must have been in force, and those to whom John preached, transgressors of it. With the above facts before us, we greatly marvel how any one can suppose the law was abolished in the days of John.

We next inquire, is it necessary to abolish the law and the prophets in the days of John, to make the words of the Saviour in Luke xvi, 16, true? We think not. The law and prophets were the only guide until John. After which the preaching of the kingdom of God was attached. The preaching of the kingdom of God did not abolish the law and prophets, but aided them in accomplishing their work.

2. The law was added because of transgression, until the seed should come to whom the promise was made. Gal. iii, 19. Here we are willing for the sake of the argument to admit that the law was *only* added because of transgression until the seed should come, but when the seed comes, he hitches another "till" on which reaches to the passing of the heavens and earth. Matt. v, 17-19. But we have proved that the word "until" in Luke xvi, 16, does not prove that the law was abolished in the days of John, nor does the word "till" in Gal. iii, 19 necessarily prove that the law was abolished when the seed came. Let us here examine the Saviour's teaching and see whether it abolished the law.

He does not commence by saying, I give you a new law, and after you have transgressed it I want you to repent. Nor does he give the precepts of a new law, but commenced by saying "Repent ye, for the kingdom of heaven is at hand." Matt. iv, 17. His teaching is based upon the acknowledged existence of the law. Had man never transgressed, he could not be required to repent, and if the law which he had violated were dead, he could no more be required to repent, than I could for violating the territorial laws of Iowa after their repeal.

Our Saviour does not especially labor to prove the existence of the law, that not being a disputed point in his day, but rather takes the existence of the law for granted, and bases his teachings upon it. Thus, he says, whatsoever ye would that men should do to you, do ye even so to them, *for this is the law and the prophets.* Matt. vii, 12. Would not the same principle which

led the Messiah to make the above declaration, lead him, if necessary, to say "Remember the Sabbath day to keep it holy," "for this is the law and the prophets."

3. But we must pass to the third position taken by the no-law-ites, viz., That it was abolished by the apostles. And here I must say that that theory must be hard pushed for evidence, which resorts to Acts xv to prove the abolition of the law of ten commandments, for not one of them is mentioned during the whole conference.

The apostles have not written "expunged" across the face of the decalogue; nor have they taken up one of them and said it is repealed. Then what evidence can our no-law friends draw from the apostolic council? Why, say they, the discussion was about the law, and the decision was that they were to obey none of it but the part which they specified. But does not this prove too much? The apostles did not specify one of the ten commandments. The conclusion is, therefore, not one of the ten commandments is binding upon us. We have the privilege of having other gods, making and worshiping graven images, breaking the Sabbath, disobeying our parents, killing, committing adultery, stealing, bearing false witness, and coveting our neighbor's goods. Believest thou all this?

The fact is, the discussion was not whether they should or should not obey the ten commandments, but it was concerning *circumcision and the law of Moses.* Lev. v, 5.

If the apostles abolished the law, we are left without law, and hence, without sin, for "sin is the transgression of the law," and "where no law is there is no transgression." But if we are kept without sin, we need no Saviour. Then why preach "a godly sorrow that worketh repentance unto salvation?" 2 Cor. vii, 10. But our opponents say we are not left without law, for the apostles have given us a new one. I would ask when? and where? how many commandments are there in it? which is the first commandment? Here is the place for them to show themselves lawyers. The answer (as given by an opposer to me) is that the new law commenced being published on the day of pentecost. But this is too soon for the theory which I am examining, for the old one did not die until it was slain by the apostles at the council. Then the world is for a period of eighteen years under both old and new laws! But will our friends be so kind as to tell us what the first commandment in the law given on the day of pentecost is. They must answer it is repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. Acts ii, 38. Very well. Then what commandment takes the place of the one which says "Thou shalt have no other gods before me."

Thus we have swapped off a natural moral duty, for a positive arbitrary one. Peter tells them to be baptized for the remission of sins. But sin is the transgression of the law; hence, Peter bases his preaching upon the law which they had transgressed. They had broken the sixth commandment which says, "Thou shalt not kill." Peter accuses them of having crucified and slain the prince of life.

The fact is, the whole gospel system is based upon the law, hence, the moment the law is stricken out of existence the gospel becomes a nullity. Dear reader, may you and I be found obeying both the law and gospel. M. HULL.

CONSECRATION. NO. 3.—PROPERTY.

HAS the Lord given, I may rather say lent you a portion of his earth? for "the earth is the Lord's and the fullness thereof," Ps. And while many generations have successively occupied it, it has all the time been his, and at his disposal. You, now, dear friends, have your position in the human family. God has seen fit to place your life away down here in the last generation of probationers, and has intrusted to you a worldly possession, which one after another has called mine, and left; just as shadows possess some particular spot successive days. Do those broad acres never look good to you? and do you never look upon your beautiful dwelling, and feel an emotion similar to Nebuchadnezzar's when he said, "Is not this great Babylon that I have built by the might of my power" &c., while you do not wait to realize that your life is like "the flower of the grass," and the earth you possess

doomed to desolation and the flames? You who profess to believe the time near when Jesus shall come to call us all to an account of our stewardship, are you willing to give him the wealth that so charms you, and is thus enslaving your very soul? Oh will you, just as long as you can, cling to a *lent* treasure, and lose a portion you might secure for an everlasting possession? Perhaps you have silenced conscience by thinking it perfectly right to keep your property, provided you do not set your affections upon it. It seems to me a thought like this should be evidence enough that your heart is already upon it. Where your treasure is there *will* your heart be also; and if you scrupulously keep your treasure here, your heart *must* be here also. It may be you have been reserving your wealth for your children. Why dear brother, of what possible benefit can it be to them in a little from this? God will take care of your children's future necessities if they with you will give your means as he calls for it through the wants of his cause and the poor around you. Will you love your children better than your Saviour, and a treasure in heaven? For what you give to the Lord here is placed to your account in heaven. "Make to yourselves friends of the mammon of unrighteousness." How? By using this mammon, i. e., our wealth in a way of which God can approve, and thus secure the friendship of the Father and Son, who alone are able to receive us into "everlasting habitations."

I would here remark that God does not require us to attend to one duty exclusive of another. "One duty never conflicts with another." When the apostle says, "If any man provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," he means for us to be diligent enough in business so as to attend to our own and families' actual necessities—not luxuries—and the surplus—duty elsewhere dictates regarding that; and if we suffer the cause of God to languish for want of that surplus means, we prove our affections are on something beside that precious cause, for which we are reserving our mammon. Jesus speaks [Luke xii] of our being "rich towards God." How? By adding farm to farm, or even keeping all we have to expend on self-interest or gratification, while souls that might have a chance to learn the truth, and be fitted for the mighty events now just before us, are shrouded in darkness, error and sin, and going carelessly on to perdition? Did you never think that a portion of the wealth you guard so closely, given to God in sustaining the spread of his truth, and with an earnest desire for his blessing upon it, may, we had almost said *must*, be the means in his hands of securing eternal life and all its attendant blessings to more than one who might otherwise drink the wrath of God? And think you your own soul would stand justified, while others are lost because you refused to give your means to carry the light to them? May be you have thought the Lord does not require you to sell your property for less than its real or former value, to advance his cause. Well then, suppose you keep it just a little longer till Jesus comes, and it becomes worthless to yourself and every one else? would it be better than selling now for half its value and giving the avails for the support of that truth which can save from eternal damnation? * Oh take heed, lest in the day that shall try men's souls you find "your riches are corrupted, and your garments are moth eaten, your gold and silver (whether in your land or on interest) is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days" to be left to desolation.

Dear brother or sister, do not think I am condemning any one. Search your own hearts; and if you are one of the above class, God help you to profit by what I believe his Spirit teaches to be your duty. But perhaps you are of the very poor of this world; and as you mourn over the bleeding cause of God, wish you had at your disposal the wealth your brother possesses. While he clings to it, you would give it, oh so freely, to speed on the last message of mercy. Dear saint, Jehovah will find means to sustain his precious truth; and if those professing the third angel's message, who

hold the Lord's property, come not up speedily to his help, they will most certainly be sifted out, and others raised in their stead who will cheerfully ("God loveth a cheerful giver"—remember that), and fully supply all the wants of his cause. But about your own duty. Paul tells you [2 Cor. viii, 12,] "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." God will hold the poor accountable for the manner in which they spend their littles. Now when you are about to spend your pennies for something not strictly necessary, recollect perishing souls, and the widow's two mites [Mark xii,] which were more than all the rich had cast into the treasury. Be assured God will call us all to an account of our stewardship, though the portion he may have assigned some of us be very small. Understand me; I do not think he requires us to give when we actually need the means most. Let us do all we can do to perform all our duties, to ourselves, our families and to society, for God.

M. E. S.

MY JOURNEY HOME.

BRO. SMITH: I would after so long a time express my thankfulness to my heavenly Father for the many happy and interesting acquaintances I formed with the dear saints scattered abroad, while on my visit to Battle Creek, and my journey home. After our very interesting meeting at Battle Creek, we left for Round Grove, where we safely arrived the next day. I spent two weeks with the church there. We had some very interesting meetings. The brethren seemed anxious to hear and willing to obey, and they manifested a desire to arise and gird on the whole armor of God, that they may be prepared to stand in the great day. They have been sadly afflicted and tried as a church. I endeavored to instruct them according to the best of my ability. And in no circumstance in life did I ever feel more sensibly the need of the Holy Spirit to direct me aright in that way that should best glorify Him whom I serve. I hope and trust that my visit there may be blessed to their good. May the Lord bless them, and purge out everything not according to his will, and make them a very peculiar people zealous of good works, and reward them abundantly for their kindness to me.

They kindly contributed to my wants, and carried me to Crane's Grove, where we found Brn. Berry and Newton, with others, whose hearts were warm in the precious cause of truth. I staid over night and had a meeting in the evening, and to my astonishment many of the no-Sabbath friends were out, and appeared to be interested in the meeting. May the Lord open their eyes to see and love the commandments of God.

Bro. Lathrop then took me to the tent, where I found Brn. Sanborn and Ingraham hard at work for the honor of their Master. I spent Sabbath and first-day with them, and the interest seemed to increase till I left, and I hope much good may result from their labors in that place. O that God's messengers may be clothed with more than mortal energy to perform the great work which devolves upon them, that his cause may be advanced and his name honored. I formed a new and very pleasing acquaintance with Bro. Ingraham.

From there I went to Milton, and there I saw some of the sad effects of the course of Stephenson and Hall. May the Lord deliver the dear saints there from their present embarrassment, and give them the oil of joy for mourning, and a garment of praise for a spirit of heaviness.

I then went to Albion, and there I found the brethren yet unsettled in their views. I spent the next Sabbath and first-day at Koskonong, where I found a very unhappy state of things. May the Lord give wisdom to his honest ones, and conduct them safely through all their trials to the kingdom.

I found Bro. Phelps still anxious to persevere unto the end. May the Lord help him to overcome at last, that he may have a crown of life. He kindly took me two-days' journey to the cars. And then I returned home and found all well.

Now the hardest feature I find among the professed children of God is a spirit of fault-finding and complaining one of the other, instead of forbearing one another in love. They seem to forget the instruction

of the word. John xiii, 34, 35. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another." Then, if this be true, by this shall all men know that ye are not my disciples, if ye have not love one for another.

O let us, dear brethren, remember the instruction of Paul to the Ephesians; [iv, 31.] "Let all bitterness, and wrath, and anger, and clamor, and *evil speaking* be PUT AWAY from you, with *all* malice; and be ye kind one to another, TENDER HEARTED, *forgiving* one another, *EVEN* as God for Christ's sake hath forgiven you." Let us, instead of looking to others, look to Jesus the great and perfect pattern, until we reflect his lovely image in all our deportment in life. We need an increase of that charity that thinketh no evil, but suffereth long and is kind, hopeth all things, believeth all things, endureth all things, that never fails.

I still feel like pressing my way on to the kingdom. Dear brethren and sisters, I humbly ask an interest in your prayers.

Yours hoping for immortality,

T. M. STEWARD.

Hesper, Iowa.

SANCTIFICATION—MORAL LAW.

I HAVE before me a work entitled, "The Christian's Book," by O. Scott, Boston, Mass., 1844, containing essays upon the subject of Christian perfection, by Wesley, Mahan, Upham, and others, from which I have made a few extracts worthy of perusal by those who believe that "without holiness no man shall see the Lord." And it may not be amiss to say that they were from the pens of honest men, who lived and wrote before the closing up of the 2300 days, and the proclamation of the third angel's message—by men who had no occasion to fight against God's holy law, for the sake of putting down those who are trying through grace to keep *all* his commandments.

Mr. Mahan, formerly President of Oberlin College, says on page 237, that perfection in holiness "is *perfect obedience to the moral law*." It is "loving the Lord our God with all our heart, and with all our soul, and with all our strength, and our neighbor as ourselves. It implies the entire absence of all selfishness, and the perpetual presence, and all pervading influence of perfect love. Love is the fulfilling of the law."

On page 261 he says, "The church and sacred writers hold different sentiments on this subject. Let any minister, for example, holding the common sentiment upon this subject, begin in the simple and unqualified language of inspiration, to pray that his people may be sanctified wholly, and be preserved in that state until the coming of our Lord and Saviour Jesus Christ; let him charge them before God, and our Lord Jesus Christ, to keep the commandments of God, without spot, unrebukable, until the appearing of our Lord Jesus Christ, that the righteousness of the law might be fulfilled in us, &c, what would his church and congregation think of him? Think of him! In this region those who teach, and those who believe thus, are called latter day deceivers, fanatics, infidels," &c.

He says farther on page 281, "The doctrine of holiness as here maintained, contemplates *the moral law as the only rule and standard of moral conduct*; and consists in perfect conformity to the precepts of this law." How about the fourth commandment, then?

Prof. Upham says on page 118, in answer to the question, "What is the nature of Christian perfection?" "Happily for us, and happily for the world this question is answered by our Saviour himself, and in such a way as to leave the subject clear to every humble and candid mind. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang *all the law and the prophets*." Matt. xxii, 37-39. And it is in accordance with the truth involved in this remarkable passage, that the apostle asserts in Rom. xiii, 10, "Love is the fulfilling of the law." And lest cavaliers should find something here to feed upon, and reiterate the old cry of "Judaism," I will add that on page 139 Prof. U. says, when speaking of justifying faith, which sentiment all who love the Lord in sincerity endorse, "It is the fundamental principle; the prerequisite and

* It seems to me unsafe to trust to "a better time coming" for selling our property. Very likely such a time may never arrive. Let us make a covenant with God by that which is a sacrifice indeed.

preparatory element; especially of that love which purifies the heart, and is the 'fulfilling of the law.'

Perfect love contemplates the abandonment of all sin, and sin, we are told, is the transgression of the law. It also contemplates obedience to the moral law, and if we would obtain the "gold tried in the fire," we must aim at entire obedience, knowing that if we offend in one point we are guilty of all. Saul, when commanded to slay all the Amalekites, spared the life of Agag, and it resulted in his ruin. And Caleb and Joshua, in consequence of entire obedience to the commands of God entered the earthly Canaan in safety. And if we would enter the heavenly Canaan, we must not only possess justifying faith; but keep *all* the commandments of God, the moral law, the law of love.

I will conclude by saying that on page 40, Wesley says, when speaking of Antinomianism, "Even that great truth that Christ is the end of the law, may betray us into it, if we do not consider that he has adopted every point of the moral law, and grafted it into the law of love."

Wm. S. FOOTE.

Pendleton, O.

COMING TRIUMPH.

THE archangel's shout—and the trump of God,
Shall soon be heard by the weary and worn;
And the quick'ning dust, and the heaving sod,
Return the saints from the silent bourne,
And hearts unite, once with partings torn;
While plaudits greet the sin-freed throng,
And living lips wreath the victor's song.

And now gathered home is the remnant host,
To shine as stars, and as pillars fair;
Beyond the reach of the grave's proud boast,
In a temple peerless—they are bidden there—
The glory of God, and his name to bear;
To dwell for aye, with him, face to face,
In the city prepared for their dwelling place.

J. E. C.

Wright, Mich.

THE END COMETH.

SOLEMN indeed are the moments in which we live. Three of the signs spoken of in Matt. xxiv, 29 have been fulfilled. Soon the powers of the heavens will be shaken, and then will be seen the sign of the Son of man. But these are not all we have that portend the coming of our Lord. We look abroad over the land, and see that sin and iniquity abounds, and the love of many of God's professed people has waxed cold. God and his truth are hardly thought of by the mass; but as it was in the days of Noah, the thoughts and imaginations of their hearts are evil continually.

In the political world also we see that the mighty men are being stirred up, preparing for the last great struggle, and is it not time that God's people were aroused, that they gird on the armor anew, and put forth an effort that will secure the favor of God, that when the storm which is now impending shall burst forth, we may have the covering of God drawn over us?

The latter rain is about to be poured out upon God's faithful ones, which will fit them up for the conflict which is before them. There are some that act as though they thought they could live along without making any special effort on their part, because they have a name with the people of God, and that when they shall receive the refreshing they will share it with them. But that is not in the order of God. Says God by the mouth of the prophet, "Sow to yourselves in righteousness, reap in mercy, break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you." Hosea x, 12. When we have taken this step, when we have sought the Lord with all our heart, been zealous and repented of our lukewarmness, and applied for the gold that is tried in the fire, then we can consistently ask for the latter rain; and it will be bestowed upon us. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Mal. iii, 10. Also Joel, speaking of the coming of the day of the Lord, says, "For the day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn un-

to the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him?" Joel ii, 11-14.

May the Lord help us to set about the work, and put on strength, and make our calling and election sure while probation lingers, realizing that our salvation is nearer than when we believed.

H. M. KENYON.

Allegan, Mich.

ENVY NOT THE WICKED.

It is often said now, as in times of old, "It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?" For, say they, "now we call the proud happy; yea they that work wickedness, are set up; yea they that tempt God are even delivered."

This is even applicable to some that profess to live directly under the teaching and influence of the third angel's message. Look around, say they, and see the prosperity, the happiness, and the honor that is conferred upon the wicked and ungodly! Why, they can be exalted to any station in society. The common people look up to them! ministers of the gospel (so-called) bow to them. In short it is of no use to serve God.

But come, let us reason together on this subject a little. The psalmist David was in just such a state of feeling when he declared in psalm lxxiii, "But as for me, my feet were almost gone, my steps had well nigh slipped. I was envious at the foolish when I saw the prosperity of the wicked. Their eyes stand out with fatness, they have more than heart could wish;" carrying the same idea that Universalists carry that man must be punished in this world for all his acts; hence it is no use to serve God.

But hear him a little further. Verse 16. "When I thought to know this, it was too painful for me, until I went into the sanctuary of God; then understood I their end." Ah! there is where, my brethren, we shall see the difference between the righteous and wicked. To this agrees the prophet Malachi, chap. iii, 17, 18. And they shall be mine, saith the Lord of hosts in that day when I make up my jewels, and I will spare him as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked; between him that serveth God and him that serveth him not. Yes, bless the Lord! then shall we be delivered from sorrow and pain. No wonder that the apostle John said in his first epistle, chap. iii, 2, that it doth not yet appear what we shall be, for now we see all borne down the stream of time together.

I can think of no better comparison for the course of events than a river above a fall. As a river above a precipice flows more and more rapidly as it descends toward the perpendicular fall, so as we near the coming of our Lord from heaven, the signs of the times will show more and more plainly that we soon shall stand on the brink of the great gulf that will separate us from the wicked and show us their miserable end. Oh may we be ready when that momentous time shall come upon the earth, to be caught up with those that sleep in Jesus, to meet the Lord in the air. Says John, When he shall appear we know that we shall be like him, for we shall see him as his. Go on brethren in the Lord, for in due season we shall reap if we faint not.

S. OSBORN.

Washington Co., Iowa.

A Victory Gained.

BRO. SMITH; I would say a few words respecting my experience in regard to using tobacco. I have been using it about forty-five years. At times it has seemed almost impossible to leave off. I have often promised to, but have broken those promises again and again. At length I trust I have gotten the victory, for which I feel thankful to the Lord. I desire to purify myself from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God. I bless his holy name that he has borne so long with me. I would heed the counsel of the faithful Witness, who says, I know thy works, and hope to meet all the dear saints on the fair banks of deliverance.

ERASTUS ELMER.

Ashfield, Mass.

Letters.

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

From Bro. Lawrence.

BRO. SMITH: I commenced weekly meetings in the town of Washington, three miles south of Romeo, in the fore part of May where I gave seven lectures, the second of which was on the second and seventh of Daniel. After I had closed, a Wesleyan Methodist minister arose and gave notice that he would speak on prophecy there in two weeks. I gave notice that I would be present to hear, for I was seeking after truth, and it did not matter by whom it came, if I could only get it. According to appointment, I heard him read several parts of chapters from Isaiah, Jeremiah, and Ezekiel, from which he attempted to show that the Jews would return and build Jerusalem, and that a man by the name of David was yet to be raised up to sit on the throne of Israel. In short to show how he interpreted prophecy, I will give one or two passages:

Isa. lxi, 1. The Spirit of the Lord God is upon me, &c. This he said many suppose was fulfilled in Christ, but it referred to David yet to be raised up to sit on the throne of literal Israel. I replied to this that I preferred Christ's comment to Eld. Tucker's, and quoted Luke iv, 18-21.

He also read Ezekiel xxxvii, the vision of dry bones, and said it had no reference to the resurrection, but had reference to the forsaken despondent state of the ten lost tribes, and God's visit to them to bring them back again to their land, and to the king that was yet to be raised up, &c.

To this discourse I replied the next first-day, when I showed from Christ and the apostles that the middle wall of partition was broken down; that there was no difference between Jew and Greek; they are all one in Christ; and if we are Christ's then are we Abraham's seed, and heirs according to the promise. But in order to the re-establishing of the Jews in their own land in this mortal state, it would be necessary to build up the middle wall of partition again between Jew and Gentile, of which the Bible is silent.

I also showed that the prophecies quoted by him to prove the gathering and return of the Jews will have their fulfillment at the resurrection, and in the new earth. My reply seemed satisfactory to those present.

The result of my lectures in this place is that Bro. Orin Bates and his wife are keeping the Sabbath, and others are investigating. June the 18th I spent with the church in Orion. The Lord was with us by his Spirit, and we had a precious time together. Found Bro. Andrew Potter, a young convert from the paths of sin to the present truth, firm and growing in grace, and the knowledge of the truth. He accompanied me to Lapeer on sixth-day, June the 24th, where we spent the Sabbath and first-day.

I then left for North Branch, about twenty miles north-east of Lapeer, in company with Bro. and Sr. Hemmingway of Orion. We arrived at the place about sundown, second-day the 27th. Having started out third-day morning, to make arrangements for meetings, I met a Baptist minister and inquired of him the best place to hold meetings. He directed me to a school-house about three miles distant, pretty well outside of the bounds of his church. I learned from him that they had appointments for prayer-meetings four evenings in the week, and the Methodists one. I inquired if they would not take up their appointments and give away for me, and come and hear. His reply was that he presumed his members would not leave their own meetings to attend mine. And so I found it. I called upon Bro. Barrett, who heard one discourse last summer at Lapeer, and subscribed for the paper, and found that the reading of that had led him and his companion to obey the truth. Sister Day, a young woman who experienced religion last spring, became convinced that all was not right. She heard that Bro. Cornell was coming to Lapeer last May, and resolved to go and hear. She did so, and went home convinced and is keeping the Sabbath.

I found five here keeping the Sabbath, and holding Sabbath meetings. I gave eight lectures, which appeared greatly to strengthen the Sabbath-keepers, and convinced them that Babylon is fallen. But the report from Lapeer had caused them to fortify strongly against us.

R. J. LAWRENCE.

From Bro. Rhodes.

BRO. SMITH: I wish to say through the *Review* that the Lord has been good to me, and has manifested a care and love for my soul for years in the past. I feel greatly indebted to him for his unspeakable love, mercy and long suffering towards his unworthy servant. I sometimes think I ought not to claim any relationship to God, his son, good angels, or his church; for all these are holy and I am not yet holy. Notwithstanding my imperfections the Lord often gives me his Holy Spirit. Blessed be his name.

I have often been convicted of duty to represent myself through the *Review*, and speak a few words for God, his cause, and people. The Lord has in many instances blessed my efforts to do good to his people. Strength has been given me (with a few exceptions) to hold one, and often two meetings a week during the past two years. In Ohio and Mich., I have baptized over one hundred souls, most of whom were converted under the labors of others.

This day (the Sabbath) has been a good day to me. The good Spirit of the Lord has accompanied his word and the ordinance of baptism. Five souls have put on Christ in this ordinance. Three of the five are nephews of our deceased Bro. Wm. Miller. I mention these three Brn. Guilfords, that their old friends in Oswego Co., N. Y., may have cause to rejoice in hope of meeting them among the 144,000 in the soon coming kingdom.

Love and greeting to all saints. S. W. RHODES.
Owasso, Mich., Aug. 6th, 1859.

P. S. My P. O. address for the present is Battle Creek, in care of Uriah Smith. S. W. R.

From Bro. Newton.

BRO. SMITH: I am convinced that it is now time for the Lord's children to awake. Why should we longer sleep? Let us take heed to the admonition of Paul to the Thessalonians, "But ye, brethren, are not in darkness that that day should overtake you as a thief; ye are the children of the light and the children of the day; we are not of the night nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober."

I am glad the brethren are taking a systematic plan, according to scripture, to carry forward the truth. I believe the Lord's hand is in the work, and by his assistance I will try and do what I can to sustain it. Let us remember that each and every individual is accountable to God; for "every good gift and perfect gift is from above and cometh down from the Father of lights with whom is no variableness neither shadow of turning." Then whether we are blessed with health and strength or the riches of this world, may we strive to honor and glorify our Father which is in heaven.

JOHN NEWTON.

Hubbardston, Mass.

Extracts from Letters.

BRO. L. HACKETT writes from Ulysses, Pa.: "I once believed that if I obeyed the law I should fall from grace; but now I praise the Lord that he has opened my eyes to behold wondrous things out of his law. And now while I am seeking to be saved by grace through faith, I expect that grace will reign only through righteousness, or right doings, which is doing his commandments. I wish to say to Bro. Andrews that I regret that I treated him so unkindly the last time I saw him. I want to stand with the remnant at last, and enter through the gates into that city of mansions, with the righteous nation that keepeth the truth."

BRO. T. F. HUBBARD writes from West Union, Pa.: "About eighteen months since, I fully embraced the present truth. In December, 1857 Bro Ingraham came this way and gave us the third message. At that time I belonged to the nominal Adventists. The truth was so plainly laid before me that I gave up and came over to the Lord's side. The Lord has a little church here, where I can meet from Sabbath to Sabbath. I trust the Spirit of the Lord God is with us. I had the pleasure of seeing three precious souls buried in the likeness of Christ on first-day after the first Sabbath in June. Bro. Fuller administered the ordinance. Bro. F. is lecturing in this section of the country. The Lord is blessing his labors. He had a meeting in Climer,

Tioga Co., on Sabbath, the 18th, and first-day in a grove. It was judged that there were one thousand present on first-day. Many became convinced of the present truth, and one Christian preacher confessed the Sabbath. Praise the Lord!"

B. F. WILKERSON writes from New Ipswich, N. H.: "A brother of mine, and his companion have taken hold of the truth, and I feel to call upon my soul and all that is within me to praise the Lord. The Lord seems to be at work here in the east. The little church in this place are on the rise, and sinners begin to fear. The harvest is great, and my prayer is that the Lord will send the laborers into the harvest."

BRO. E. STILES writes from Crown's Point, St. Jo. Co., Ind.: "BRO. SMITH: I am happy to take my pen for the first time to let you know how I thank the Lord that I ever heard and believed the third angel's message. When Bro. Hull was with us last spring there were nine or ten who came out under his preaching; but some like the seed that fell on stony ground, which withered away, have gone back choked by the deceitfulness of riches. Oh how I have felt for them. But the enemy will work with his powers and signs and lying wonders. We have a prayer-meeting every Sabbath at my house. We now number from ten to fifteen that meet together on the Sabbath to offer up prayer and sacrifices to the Lord. Last Sabbath Bro. Smith from Laporte met with us. Although our number is small we trust the Lord will be in our midst."

Sister P. P. LEWIS writes from Granville, Vt.: "My parents were among the first here in the Advent faith, and have for about ten years or more kept the seventh-day Sabbath. They strove to bring up their children in the love and fear of the Lord. I have many times when I saw the anxiety of my Christian friends for my spiritual welfare, wished that I was a Christian, and my mind was often seriously impressed; but pride, the love of the world's good opinion, and our cruel tempter, kept me away from the Lord. At last like Saul, I was compelled to see myself I trust, in my true light. Reflection upon the probable death of Sr. Lamb, when near the close of life, and many other deaths among my friends, brought the thought home with great force to my mind, that if I were called to die, should I be prepared to meet my heavenly Judge? Oh how keenly conscience smote me then. A long, very long time it seemed, I was under deep conviction. Severe was the struggle between pride and duty. At length, the 7th of Jan. last, I gave up all to the Lord, believing that without his great mercy I must perish. Then, I trust, I received sufficient evidence that my sins were all forgiven. Immediately that burden of sin was removed. What peace and joy filled my soul then! It seemed that the whole world could not thank God enough for such a great blessing. I soon commenced searching the Bible to learn if possible what professed Christians were the nearest Bible Christians. I found no difficulty in deciding in favor of the Seventh-day Adventists. Indeed, I am surprised that professed Christians have not long ago seen that the seventh day was the true Sabbath. Some appear, or profess, to be honest, and still say that they cannot see the seventh day to be the Sabbath. I believe there has been no Advent preaching in this place for four years, and but little or no preaching of any kind that has done any good. I know of but one family, and a widow woman, in this town besides ourselves that keep the Sabbath, and we are all, I fear, in too low a state of mind. I fear that I am far, very far, from what I ought to be; but it is my desire to be just right in the sight of the Lord. My dear mother, for the past two years and more, has rested in the grave. How I miss her Christian council. But now I have a hope of soon meeting her again at the resurrection."

COURAGE.—Be strong, says the angel to the prophet. God's voice to his people is full of encouragement. He always strengthens, builds up, while Satan's efforts, all are to pull down. Satan says to the saint, Look here at this difficulty, you cannot overcome; it is too much. Then the saint perhaps faints and weeps. Next says the foul enemy, God has not much mercy nor love, or he would not deal so with you, after all your good works. Think how you have sacrificed, and now to have such trials, it is too bad. Then the poor saint (if it does not see the device) falls into despondency,

almost distrusts God, almost murmurs. Thus the spies (except Joshua and Caleb) who went to view the land, got discouraged, distrusted, murmured. Thus did the multitude; and thus their carcasses fell in the wilderness. But said Joshua and Caleb, with courage, We are able to overcome. Be strong, yea, be strong; so they entered Canaan. Thus let the saints of God say, Let us be strong, be courageous, for discouragement is the first step to distrust, and murmurings follow. Comfort ye my people. J. CLARKE.

What a Beautiful Religion.

Mr. Pierce Butler, who recently sold four hundred slaves, and who was formerly the husband of Mrs. Fanny Kemble, is said to be a prominent and active member of the Episcopal church in Philadelphia, of which the late Dudley A. Tyng was rector. He held the office of vestryman, was foremost in the Sabbath school, choir, and Bible class, and after the expulsion of Mr. Tyng, his influence in the church was such as to enable him to introduce as the successor to Mr. Tyng a clerical slave-holder from South Carolina. Such are the men who control our city churches and hold the rod over the heads of our ministers!—*Sel.*

If a man attacked my opinions in print, would I reply? Not I. Do you think I do not understand what my friend, the Professor, long ago called the hydrostatic paradox of controversy? Don't I know what that means? Well, I'll tell you. You know if you had a bent tube, one arm of which was the size of a pipe stem, and the other big enough to hold the ocean, water would stand in the same height in one as the other. Controversy equalizes fools and wise men in the same way, and the fools know it.—*Sel.*

Religion in Daily Life.

RELIGION is not a perpetual moping over good books. Religion is not even prayer, praise, holy ordinances. These are necessary to religion—no man can be religious without them. But religion is mainly and chiefly the glorifying God among duties and trials of the world; the guiding of our course amid adverse winds and currents of temptation, by the starlight of duty and the compass of divine truth; the bearing us manfully, wisely, courageously, for the honor of Christ our great leader in the conflict of life.—*Sel.*

OBITUARY.

DIED in Brewer, Me., June 28th, of consumption, Sister Rhoda Patten, aged 55 years. Sr. P. had been a professor of religion and a worthy member of the Methodist church for many years. But as she often said she saw so little in them that characterized the meek followers of the lowly Saviour, he whom she loved so well, she felt that it was far better for her to stand alone. Consequently she left the church. She often enjoyed much of the presence of her Saviour, and almost constantly felt she had the approbation of God. Yet her soul longed for the communion of the children of God and to worship with them. She told me she made it a subject of prayer that the truth of the coming of the Lord might in some way be proclaimed in her ears. In answer to prayer, five years ago, by accident, she heard of the coming of the Lord, the Sabbath, sleep of the dead, and corresponding truths, and like a hungry child she at once embraced the truth and began to practice it, stopping not to confer with flesh and blood. She was a woman of few words. I have often thought she was such as the apostle James speaks of, that offend not in word. Her sufferings were protracted, but she never murmured. Truly it may be said of her, "a saint has ceased to pray." O I hope so to live, that my end may be like hers.

M. J. D.

My brother Robert Barnes fell asleep in Jesus in Hartland, Me., July 20th, aged 44 years and three months. He had been afflicted with fits for about thirty years, caused by the bite of a dog. For a few years past his strength had been failing him, but he was able to keep about until four days previous to his death. But he has fallen asleep to await the voice of the archangel and the trump of God to call him forth to life and immortality. Elder Billings preached a comforting discourse from Job xiv, 13. ABRAM BARNES.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., AUG. 18, 1859.

SEE addition to appointment for Roosevelt Tent meeting this week.

WE find in print the following statement:

"PRINCE ADELBERT, brother of the king of Bavaria, is not only a full believer in the facts of spiritualism, but is himself a medium of the highest order."

To how much credit this is entitled, we will not pretend to say. If however this is not true now, the time is probably not far distant when such statements can be relied on; for it is unto the kings of the earth that the spirits of devils are to go. Rev. xvi, 14.

Let the Light Shine.

MESSENGERS in the West must have Books to give, when they cannot sell. The church can raise the means to pay for these Books and not feel it. The Office will furnish Books in such cases at 40 per cent discount. This will help our preachers, and, also, let the light shine. Come, brethren, East and West, send in your means, and we will send out the Books. We hope to collect \$500 for this object on our Eastern tour. We shall take a large supply of Books with us. J. W.

CONFERENCE AT DECATUR CITY, IOWA.

THIS meeting was timely. The churches in this part of the State were lacking both in theory and practice. The Sabbath was not strictly kept, church order was not understood, and there was a general lack of faith, prayer, and the spirit of the message.

A burden of labor was rolled upon us, but the pure testimony of God's word was received, and good was done. Most of those present resolved to raise the standard and live out the truth. One great cause of the coldness was the lack of real Advent faith. Some good hearty confessions were made, and the filthy weed tobacco, with other superfluities were thrown aside. About \$75.00 were pledged to help the cause, to be paid by the first of November.

Nine were baptized. The good result of this meeting seemed to inspire faith and courage in us all, so that we believe the Lord has a work in this part of the State.

M. E. CORNELL.
M. HULL.

TENT MEETING AT AFTON, IOWA.

THE attendance at this meeting was not as large as usual, it being in harvest time, yet the result was encouraging. Our expectations were more than realized every way. Truly the Lord is in the work, and gives power to his truth. We feel more than ever like trusting wholly in the Lord. O for more of his Spirit to help us preach the truth. There is no other might nor power that can ever give success to this message.

The church in the vicinity of this place were much revived, and several added to their number. Last second-day P. M., eight were buried with Christ by baptism. The affectionate greetings and tearful eyes of these new-born children were good evidence of a new life begun.

Last first-day about thirty manifested by rising, their determination to keep all the commandments. In the evening we remarked that it was no more than fair that the congregation should have a chance to vote on the other side, and requested all who believed the Sunday was of divine appointment to rise, and only one stood up. We then requested every one to rise up that knew of any text of scripture showing the obligation of the first day, and not one arose. The course of the ministers of the place was very fox-like, and was duly shown up by a discourse from Eze. xiii, 4, 5.

Since writing the above, four more have been baptized. The truth seems to be getting a deep hold of some, and we desire that the work may be thorough with all that profess to believe. On the whole, we feel well satisfied with the result of this meeting, for the truth had free course, and is a savor of life or death. If the mass obey not, yet are we clear, and therefore we faint not. The multitude believed not at the first Advent, but they were condemned by the light set before them. Our next meeting will be in Osceola, Clark Co. We desire the prayers of the churches.

M. E. CORNELL.
M. HULL.

APPOINTMENTS.

PROVIDENCE permitting, we will meet the brethren in Western New York, August 20th and 21st. The tent will be pitched in Carlton, Orleans Co., on the farm of Bro. Buckland, five miles north of Albion. Those coming on the cars will stop at Albion, on the Rochester and Niagara Falls road.

GENERAL CONFERENCE AND TENT MEETING at Roosevelt, Oswego Co., N. Y., August 27-29. It is hoped that the brethren will come up to this general gathering prepared to engage in the worship of God. It will be a general gathering for the State. Five hundred can be accommodated in the warm season at Roosevelt, if most come prepared to nearly take care of themselves. Hope we shall have a blessed good meeting, Battle Creek Conference at Roosevelt. Brethren, come to the Conference examining yourselves, and praying that the Spirit of God may rest upon preachers and people.

JAMES WHITE.

Those coming to the Roosevelt Tent meeting by public conveyance should leave the cars at Syracuse and take the omnibus for Central Square where they may expect to be met by some teams if not enough to take them all to Roosevelt. They will reach Central Square at 6 P. M.

E. L. BARR.

Business Department.

Business Notes.

G. W. Holt: We have received no order before your letter to send REVIEW to J. F. and consequently no money for him. We now enter his name. The letter you speak of has never come to hand. We do not know what you can do in regard to it, except to go to the Post Master where you mailed it, and have him, as he is in duty bound, do all he can to search it up. We send Hymn books as per order.

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.

A. Belden, D. Baker, M. Bean, M. J. D., A. B., S. Baker, H. H. Bramhall, D. Ferren, S. I. Twing, C. R. Austin, F. Gould, R. Hicks, J. M. Lindsey, L. Chandler, L. M. Fish, I. J. Andrews, Miss A. Bun, J. Y. Wilcox, A. J. Corey, S. Osborne, T. M. Steward, E. Styles, L. Drew, R. F. C., B. F. Wilkerson, L. A. Sargent, S. W. Rhodes, S. E. Edwards, T. C. Cory, E. L. Barr, C. L. Palmer, E. Goodrich, M. M. Osgood, R. J. Lawrence, L. Morrison, D. Daniels, J. R. Doty, J. Clarke, B. McCormic, J. H. Waggoner, J. Stacy, S. Whitney, C. Dugan, I. Fogg.

Receipts.

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

FOR REVIEW AND HERALD.

A. J. Cory 1,00,xv,1. D. Baker 1,00,xv,1. D. Ferren 1,00,xv,12. B. F. Wilkerson 1,00,xiv,11. R. Ralph 2,00,xv,1. L. Chandler 0,51,xv,1. R. Hicks 1,00,xiv,1. Jno. H. Lonsdale 1,00,xv,1. A friend (for M. O.) 1,00,xvi,9. C. R. Austin 1,00,xv,1. L. A. Sargent 0,45,xv,1. L. Hackett 0,21,xii,17. Lebbeus Drew 2,00,xvi,14. Lathrop Drew 2,00,xvi,1. Alviria Bun 1,00,xv,10. L. M. Fish 1,00,xv,1. Wm. Pierce 2,00,xvi,1. Wm. F. Cole 1,00,xv,12. S. Canada 3,00,xvi,1.

FOR MICH. TENT.—Church in Parma (s. b.) \$5.00. "A" 0,50.

FOR MISSIONARY PURPOSES.—C. L. Palmer \$2. A. Belden \$5. A friend in Ct., pr. S. I. Twing (s. b.) \$1,64.

Books and Accounts.

BOOKS SENT SINCE JULY 24TH. Geo. Busk, Mich., 15c. N. N. Lunt, Me., \$1.00. T. W. Leach, Vt., \$1.00. J. Philbrick, 15c. L. W. Carr, O., 50c. C. Hoff, Cal., 50c. T. E. Thorp, Wis., 15c. Wm. S. Ingraham, (by express to Monroe, Wis.,) \$7.41. R. J. Lawrence, Mich., \$3.82. E. C. Stiles, Me., 50c. J. Harvey, Ind., 65c. L. Hastings, N. H., 15c. J. Coy, N. Y., 65c. C. W. Sperry, Vt., \$1.00. E. Emery, Me., \$1.00. E. M. L. Cory, Mich., 5c. J. D. Hough, Mich., 10c. C. Holliday, Mich., 65c. C. Carter, O., 60c. J. Baker, O., 10c. E. W. VanAllen, 10. Jno. Crapsey, Pa., 10c. P. M. Lamson, N. Y. 15c. G. Powles, Mich., 25. A. C. Hudson, Mich., \$3,35. Brn. Cornell and Hull, (by R. R. to Agency City, Iowa,) \$73,75. S. Baker, Pa., 13c. J. M. Lindsey, N. Y., 21c. C. R. Austin, Vt. 45c. L. A. Sargent, Mass., 10c. L. Hackett, Pa., 18c.

Sold on Acct. G. W. Holt, \$9.00. M. Hull, \$6,25. M. E. Cornell \$4,00.

Rec'd on Acct. M. Hull, \$35.00.

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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 15cents

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

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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

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