

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,
J. H. WAGGONER, R. F. COTTRELL,
and STEPHEN PIERCE, } Corresponding
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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
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"UNTO YOU THEREFORE WHICH BELIEVE, HE IS PRECIOUS."

Precious Saviour, draw me nearer,
Press me closer to thy breast;
Every day and hour thou'rt dearer;
In thy love alone I rest.

While I linger in the desert,
Keep, Oh, keep me by thy side;
Let me find in thee a covert
And defense when ills betide.

When with sorrow I am stricken,
To thy guardian arm I'll flee;
When affliction's clouds shall thicken,
Sunbeams will be shed by thee.

If my dearest friends are taken,
And disease my frame invade;
If by fortune I'm forsaken,
And the hopes of earth all fade;

Still, my courage shall not falter,
On thy arm I'll fondly lean;
Confident thou canst not alter,
Thou wilt cheer the darkest scene.

If the shades of death should lower,
And the waves of Jordan roll,
Saviour, whisper in that hour,
"I have saved thy precious soul."

In thine arms thou'lt bear me over
That deep, dark, and swelling flood,
Washed and justified for ever,
Evermore to dwell with God.

[Am. Messenger.]

"THE NIGHT COMETH."

How full of instruction are the discourses of the Saviour! He truly "spake as never man spake." This is instanced in the portion of scripture at the head of this page. Christ had condescended to give a reason why he would open the eyes of the blind man, whom he had just seen and graciously noticed. He had a work to accomplish. The period he had assigned to himself in which to effect that work was so limited that he calls it a "day"—only a "day"—"the day;" and consequently night or the time for cessation from labor, would soon arrive.

"The night cometh." How comprehensive is this language! Here the duty of active exertion and obligation to improve present opportunities for usefulness, are urged upon us in one sentence—"while it is day;" and the sin of neglect, and the danger of delay, exhibited to us in these three words—"the night cometh."

And did our Lord, whose existence was eternal—"who has neither beginning nor ending of days"—deem it wise to economise time? Did he deem it right to improve present opportunities

—not to lose moments—and to do good, because periods were approaching when times and seasons for labor would cease? How much more should we, who are only the creatures of a day—whose longest life, at the utmost, is but brief—and whose opportunities for usefulness must soon, very soon, be closed by the night of death, of darkness, and the grave;—"THE NIGHT COMETH!"

From these admonitory words I might urge many solemn and weighty considerations upon the scholar and student; saying to them—Increase your mental stores, and like the wise man, be earnest "to know, to search, and to seek out wisdom, and the reason of things,"—for "the night cometh" when thought, and time, and life itself will cease. I might exhort the young man, just setting out in life to "redeem the time,"—to be "not slothful in business"—to rise up early and sit up late, and eat the bread of carefulness;—because the night rapidly cometh when age and infirmities will creep on, and "the years draw nigh when thou shalt say, I have no pleasure in them." I might admonish "the lover of pleasure more than the lover of God," and say to him, if you will pursue the bubble joy, and drink the poisoned stream of sin, and hurry on your reckless course, remember "the night cometh," when the voice of inspiration will sound in your unwilling ears—"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgement!"

There is scarcely a pursuit or object in life but may be better done to-day than to-morrow. Promptness, activity, and decision, seldom induce regret, while delay is often the precursor to ruin. It does not admit of a doubt that in everything relating to the soul of man—to the fearful and solemn realities of a future state—that "delay is always dangerous," when life, as compared with eternity, is not even a day;—"For what is your life? it is even a vapor, that appeareth for a little time and then vanisheth away,"—"a little spot of time between two eternities," followed by an endless night—to some, perhaps just at hand; for to-night—yes! to-night, God may say to you, "This night thy soul shall be required of thee!" The saint waits for his change, but the sinner has his soul "required" of him.

There are three classes of persons to whom I am specially anxious to be rendered useful, by presenting the solemn Scripture, so often quoted in these pages, to their consideration.

I. TO CHRISTIANS, TO INDUCE THEM TO MORE ACTIVITY AND ZEAL.

"I must work while it is day," said Jesus. Christian! behold your exemplar. What! the Master work, and the servant remain idle? How inconsistent! You blush at the thought;—then, as preparative to your usefulness and success, let me entreat you,—

1. To secure in the day of opportunity, a well grounded hope of your personal salvation. Seek not only to be safe, but to know you are safe—"Christ in you the hope of glory." With intense earnestness, plead with God, and cry—"Say unto my soul, I am thy salvation;"—that this may be your rejoicing—"I know in whom I have believed." See to it that you possess clear, scriptural views of divine truth; that your faith be

genuine, your experience scriptural and your practice holy. Thus you will become "established in the truth,"—will "grow in grace,"—will "glorify your Saviour;" and to you the approach of the night of death will be divested of its gloom; for you will be enabled to say, "I know that my Redeemer liveth," and be "made meet" to enter "the inheritance of the saints in light," where—

"All o'er these wide extended plains,
Shines one eternal day;
There God the sun forever reigns,
And scatters night away."

2. Let christians be intensely anxious to do the work of christians. "Ye are children of the day;" then your work should bear the light of day. This consists of a full and bright exhibition of the christian character, in all its aspects—in all its demands—in all its high responsibilities;—"let your light so shine before men." The proper work of christians is the extension of christianity; the adding to the "cloud of witnesses;" the diminution of the number of the sons of darkness; the accession of gems to the Redeemer's crown. It is to be imbued with holy, untiring anxiety, to rescue beings like themselves from going down to the pit; and because "the time is short," to devote every power, consecrate every talent, devise every means, employ every resource to "save souls from death,"—constantly to remember that men are always perishing; that therefore we should be always laboring; that the season for activity and usefulness is circumscribed; and that ere long the night will come;—it is coming when our tongues shall be silent—our hands motionless—and our heart pulseless—"for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."*

II. Let this solemn declaration of the Saviour INDUCE PROFESSORS TO IMMEDIATE AND UNRESERVED DECISION IN RELIGION.

There are those who know the way to heaven, by the "hearing of the ear," and are "not far from the kingdom of God," but far enough never to reach the shores of a blissful immortality. Some are young, and suppose and act as if the day of life was long—that its evening is far far distant—and that hoary locks, and threescore years must come, ere the afternoon of their existence shall have passed;—but I tell them it is not so—the sun of the young often "goes down while it is yet day,"—and the brightest hour of youth is clouded and shrouded by the dark night of death.

Some have delayed till their sun is high in the heavens—half their day gone—and no pardon sought—no peace possessed—no heaven secured—no soul saved! The remaining portion of their life will swiftly pass away—"the night cometh." O be aroused from this fearful slumber—this soul destroying hesitancy—this awful indecision;—and THIS DAY—THIS hour—resolve to be on "the Lord's side."

Some have allowed their day to pass on unheeded, till nearly its close. The twilight of evening has appeared; and who does not know how rapidly night succeeds twilight—"the night cometh." And what a scene presents itself! An aged man, understanding enough of religion to dread death,

* Death may be near, we know not how near; yet were time to continue, there might be before us many years of active life. But the end of all things approaches with certainty; and whether death shall overtake us or not, that is near.—Ed.

but not estimating it sufficiently to seek or desire its possession. The night of the grave will soon SHUT HIM OUT FROM THE WORLD; and his unpardoned sin, and unbelieving heart, will SHUT HIM OUT FROM HEAVEN! Aged friend! before it is too late breathe forth this prayer to the God of your life,—“So teach me to number my days that I may apply my heart unto wisdom”—lest you, and every wavering, undecided professor be overtaken by the night of death, and be cast out into outer darkness—where is no day to alleviate the night;—the past misspent hours of the day of life—gone—wasted—lost forever!!

III. Let the solemn admonition of the Saviour that “the night cometh,” urge the sinner to repentance.

Those who have neglected the claims of their precious souls—resisted the monitions of their consciences—refused the invitations of mercy—and have to this moment, lived “without God and without hope in the world,”—whose unholy lives have probably been in direct opposition to the will of God;—who have despised his word—dishonored his day—profaned his name—forsaken his worship and his house—and denied the faith! Ah! perhaps you have associated with the sceptic and the blasphemer—who having lived a fool, expects a fool to die. This, sinner, you may do; but one thing you cannot do—you cannot prevent the night's coming! The infidel Paine tried and he could not! Voltaire tried and he could not! “I will not die,” said one in the agonies of death, who had lived a life of folly—“I will not die;” but ah! how vain the resistance—for in that same hour death struck his dart, and the victim was his own.

Careless, thoughtless, impenitent sinner! How unwise, how unreasonable, how anomalous is your conduct! You acknowledge the necessity of active and persevering industry to supply your daily wants—you admit the propriety of making a provision for old age, and even that your bodies may be decently interred when life shall cease here on earth. You look forward, at times to the closing scene of your life with considerable anxiety, and feel desirous of laying something up in store to alleviate the sorrows, and meet the demands of those years, when (should your life be protracted so long) you imagine “days of darkness,” and “years wherein there is no pleasure,” must be endured; and yet you have no dread of the eternal night—that dense, sepulchral night—unmitigated, unending, unalterable night; “where there is weeping and wailing and gnashing of teeth—where the worm dieth not, and where the fire is not quenched.” O, should you perish everlastingly, how will you exclaim with Saul—“I have played the fool and erred exceedingly!”

Mistaken being! hearken for your life! O that I could awaken and persuade you to a few moments' serious reflection, and solemn consideration of your perilous state. Just think! What if some unseen being followed you on your homeward way, and whispered in your ear, “The night cometh;” and “entered with you your dwelling, and on the threshold uttered with doleful cry,—“The night cometh;” and again at midnight, roused you as with the voice of thunder, exclaiming, “The night cometh;” and if on the morrow when you rose—and at your morning, and mid-day and evening meals; at your employment; at each interval of leisure—when you journeyed, and when you rested;—still and again, and yet again, in deep and unearthly tones, assailed you with the terrific words, “the night cometh.”—would you not fear and tremble, and seek some means to dismiss the dreaded and unwelcome visitor—to still your conscience and secure peace of mind?

Remember then, the truth remains—the night is coming. Before it comes, be persuaded immediately to seek the God of salvation—before it is too late, bow your knees; and beseech him to give you the grace of repentance. Say to him, “Create in me, O God, a clean heart, and renew a right spirit within me.” Pardon of sin for the most guilty is provided, through the Lord Jesus Christ. He died on the cross, “that whosoever

believeth in him should not perish, but have everlasting life.” Without repentance for sin, and faith in this Saviour, you and every sinner must perish forever. There is no “other name given under heaven whereby you can be saved;” but he “is able to save to the uttermost all who come to God by him.” Sinner! delay not. A voice from heaven calls to you “To-day, if you will come unto me.” To-day then, determine in the strength of almighty grace, to seek for mercy. To-day cast yourself as a guilty sinner at the footstool of the throne—to-day, resolve you will escape, and “flee from the wrath to come;”—to-day, surrender your heart to God and be his willing subject;—to-day, implore the Holy Spirit's aid, to teach you and guide you. O do this and you will be happy in life, in death, in eternity. Refuse these offers—despise these exhortations, and you will perish—yes, eternally perish—for, “the night cometh!”—John Aday.

There is another night! The night of the grave is hastening but no swifter than the night of despair! Now is the accepted time; now is the day of salvation. But this is not forever. A time is coming when the dispensation of God's mercy shall end, and the glad tidings of salvation shall be heard no longer. The harvest shall be past, the summer ended. The mystery of God shall be finished, as he has declared by his servants the prophets. The day of the Lord will come as a thief in the night, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. The judgment shall sit; the books be opened. The gospel day shall close. At night the master shall reckon with his servants. What rewards shall the righteous possess! What joys and triumphs shall be there! What holy rest shall be the portion of those who have worked while the day lasts! But the idle, the careless, the unfaithful, the rebellious; what anguish shall be theirs! What woe, what horror, what lamentation! What weeping, and wailing and gnashing of teeth, what terrific agony, what untold dismay!

The night is most assuredly coming—while we sleep the night cometh! While we sing the night cometh! While we trifle the night cometh! While we put it far away it cometh! While we say it will never come, it cometh! “On all the wings of time it flies; each moment brings it near!” And are we ready to meet it? The night cometh—it is at hand. To the faithful it shall be the precursor of an eternal day. When time's sun shall set in clouds and gloom, their day shall break in glory, and their sun no more go down. But not so the wicked. They are children of darkness and of night. They love darkness; they choose sin. They must meet the hastening issue. The wages of sin is death! The night cometh to them—the night of despair! No star shall pierce its mantling gloom,—no voice of joy shall cheer its dreary ages,—no morning light shall penetrate its realm; and the guilty shall die “the second death,” and sink into the unfathomed depths of night—into the “blackness of darkness forever and ever!”

Friend, would you escape that “outer darkness?” Flee then to Christ! “In him is life, and the life is the light of men!” Work then while the day lasts. Work out your own salvation with fear and trembling! Sinner repent! Believer labor! Spread the truth—honor Christ—be faithful to the end. The night cometh! Let us prepare for its coming! May God have mercy on us for Christ's sake! [H. L. H.]

SIGNS OF THE TIMES.

LUKE XXI. 28.—And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

READER, your attention is invited to a few thoughts on a momentous and thrilling event, viz., the Second Advent of Jesus Christ. That he is soon to come as a Judge and a King, there is the

clearest evidence in the word of God. Examine it for yourself, without delay, and be ready to have part in the first resurrection. You “can discern the face of the sky;” why not then, with equal clearness, “discern the signs of the times?” as both are equally marked by their appropriate characteristics, and both are equally intelligible. Why pretend ignorance of the lessons of instruction imparted by the one any more than by the other? Remember that when an “adulterous generation” was addressed upon the general truths of the gospel, they demanded as a condition of their belief, “a sign from heaven,” or that “one rise from the dead.” On the same ground thousands now stand when addressed on the subject of those events which are soon to transpire, and ask, How can these things be? or, Where is the promise of his coming? When the truths on the subject of Christ's near approach are presented, as we believe they are taught in the word of God, then professors of religion, almost *en masse*, accuse us of bringing “strange things to their ears,” yea, virtually charge the Saviour with an unmeaning message to his disciples, when he declared that they might know when their redemption draweth nigh.” But I pray you heed not the sycere song of peace and safety. I ask why the arrangement of “signs,” as the precursors of future events, with the predictions which announce them? Are they to be looked upon as an unmeaning ordinance of heaven? If so, then God is trifling with his creatures. We believe they have a meaning, and those which have already occurred and those which are now transpiring, are solemnly and loudly proclaiming, “Behold the end cometh.” There were signs which preceded the first advent of Christ, as well as prophecies fulfilled by the event, and to a reflecting mind, guided by the light of revelation, they were calculated to inspire fresh hopes of the near approach of the infant Saviour. And while the King of Judea was disturbed at the fulfilment of those prophecies which he conceived portended his ruin and the loss of his power, and even sent emissaries to inquire whether such a child were really born, in order to destroy him; there was one of the remnant band of Jewish worthies in Jerusalem, Simeon, a “just man and devout,” who had long been waiting for the consolation of Israel, and rejoiced in anticipating the promised Messiah. Heaven and earth united in filling the moral hemisphere with forerunners of the incarnation of the Son of God, and awakened throughout the whole civilized world expectations of an approaching crisis. At the appointed time, a virgin daughter of Judah gave birth to the Prince of Peace, and the predicted star appeared and piloted the magi of the east to the place of his birth.

There are also signs which God has appointed as the harbingers of Christ's second coming, and the Bible chronometer God has given us in mercy, for the measurement of times and seasons. A double warning is given, that you may not be in darkness, that that day shall come upon you as a thief. The signs which are predicted to precede the second advent of Christ, are:

1. The prevalent unbelief of Christian professors respecting the doctrine of Christ's near approach. Listen to the fearful interrogation of Christ—When the Son of man cometh, shall he find faith on the earth? Luke xviii. 8.

2. A melancholy and general decay of vital piety. A prominent characteristic of the early Christian was, they “loved his appearing.” 2 Tim. iv. 8 They loved to hear of it, to talk about it, to pray for it, and the world hated them. It was the “offence of the cross.” In the last times, “the love of many shall wax cold.” Matt. xxiv. 12. Does not the love of mammon, the spirit of worldliness, conformity to its maxims and fashions, pervade the professed churches? Judge ye. Which is the most apparent, the power, or the form of religion?

3. Unprecedented prevalence of iniquity is another characteristic of the last times. “Iniquity shall abound.” Matt. xxiv. 12. In no period of the world's history have the floodgates let out from its ex-

haustless reservoir such streams of guilt. Read the dark and awful descriptions in the public journals, under the heads of Perfidy, Fraud, Rapine Murder, Sedition, and universal misrule. See the description in 2 Tim. iii 1-5.

4. Scoffers in the last days, at the coming of Christ, is another sign indicative of his near approach. 2 Pet. iii. 1-4. Beware, reader, lest you be found among this class. A professor of religion may be a scoffer.

5. The universal spread of the gospel among all nations is a sign of Christ's speedy advent. Matt. xxiii. 14. The Gospel is to be preached as a witness, and not as the instrument of the conversion of all nations. This sign is fulfilled.

6. Division among professing Christians, (Matt. xxiv. 10,) and opposition to sound doctrine shall distinguish the last days.

7. A practical rejection of the Lord's word. This is evident in the great prevalence of German Neology, the Rationalism and Transcendentalism of America.

8. Signs or wonders in heaven above, and signs in the earth beneath; blood and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

Other prophetic signs might be noted which are fulfilling before your eyes, by which you may know that Christ standeth at the door. Reader, if you would, you cannot evade the truth on this subject. The present signs of the times, considered in the light of evidences of the fulfillment of prophecy, both past and present, may be viewed as the last call, the last act, the last voice of God's long-sighted and abused mercy to man. Will you heed the call, or sleep on till, amid the darkening of the heavens and the clashing artillery of heaven, the voice of mercy ceases, and you are lost eternally?—*Ad. Tract.*

From the Sabbath Recorder.

THOUGHTS BY THE WAYSIDE.—No. 3.

WHEN will my Saviour come? This thought has been about my pathway for months and years. In the darkness of the night-time, or in the glare of noonday, wherever I have journeyed, this thought has been. Often I have wished that the "watchmen on the walls of Zion" would bring the joyful message, "Behold the King cometh." My heart has longed for deliverance, and my ears have listened eagerly for the sound of his chariot-wheels. Now and then some despised watchman, or humble follower, has told me the soul-cheering message, "He is near." But when I asked the Doctors of Divinity, they have told me that my Lord delayed his coming, or that he had come, or that he never would come, except in a spiritual sense; and that, many ages hence. At this my mourning heart has turned instinctively to the record of his life and promise, and here, truly, I have found choice food for hope, and strong proofs that he would come again, and would not tarry; moreover, that he had enjoined upon me a duty to watch, for, if I did not, he would come in such an hour as I thought not, and as a snare. See Acts i, 11; Matt. xxiv, and xxv; Luke xii, 37-49; John xiv, 3; 1 Cor, i, 7; Phil. xxiii. 20; and many other passages, which want of space forbid my mentioning. When I have read these and other Scriptures on this point, particularly the signs numerous and unmistakable of the approach of his advent, I have felt to rejoice in view of deliverance; and exclaim, "Come, dear Saviour; come quickly!" Sometimes I have ventured to assert my hope that he whom we follow, and profess so to love, was soon coming for the deliverance of his children.

It does seem that if we really loved him as we do an earthly parent or friend, we would rejoice at the prospect of his coming, even if the proofs of his near arrival were not perfectly clear.

The world has laughed at my delusion, while

my brethren often seemed indifferent, if not opposed to such thoughts—such sweet hopes. I do not conceive myself to be the only one among our people, who thus loves to view his coming near. Nor do I feel to shrink from my hope because it is unpopular. Our great Master was unpopular—was set at naught—not many of the rulers and mighty men believed; and shall not a poor worm become unpopular in trying imperfectly to follow him? Nor do I think that all, at least all of my brethren who oppose such a view, do so from a want of charity; because they really think it to be wrong, while there are those I fear who oppose it with much earnestness, simply because it is not Seventh-day Baptistism. But the thing I wish to know, and hope by this article to induce my brethren, to some extent, to think upon and consider, is this—is there not by far too great a lethargy upon us, in this direction? Do we not pass it by too lightly, as a thing almost unworthy our notice? Again I say it is an important subject, and if the prevailing opinion among those who believe his coming near, is incorrect, it is our duty by a fair, thorough, and public investigation, to prove it such; if not, it is our duty, and in truth our glorious privilege to embrace it, and be comforted and strengthened by it. If the entire "advent movement" (as it seems plainly to be), is of God, better acknowledge it, even though unpopular, than oppose, "lest haply we be found to fight against God." We may be among those who shall be crying peace and safety, when he shall appear; certainly, if he should come now, we should as a people, fear to be found among that class.

But says one—Gleaner, why not do something besides find fault? Brother, if I know my own heart, I have not written a word in a fault-finding spirit. I have written upon this subject, feeling that if there be any point upon which there is danger of our being too remiss, that it is upon that point we should write; not as fault-finders, but as brethren seeking for our mutual good, and for truth. But say you this is "Adventism?" Brother, if it be truth, it will make no difference with "Our Father" by what name it is called. I know that a "Millerite," or an "Adventist," with many is but another name for heretic, fanatic, or bigot; yet this should not hinder us in our researches for truth; and that which is founded upon the Bible, claims at least a candid investigation. We, as a people, are, I believe, believers in the second personal appearing of our Saviour. The question then is, when? And how shall we find out when it will be, unless we talk about and investigate it? We may pass it lightly by, and say we believe that it will not be for ages yet to come; but our belief will not affect the truth—and yet while we refuse it a candid investigation, we act as though we thought it would.

The fig-tree will bud at the appointed time, though we may claim that it is yet many days to the summer. I fain would talk long and kindly with my brethren, not to dictate, but to get at the truth; but space will not permit. But brethren, how much of truth may we refuse to seek, or having found, to promulgate, because it is outside of our former method of thinking? May God direct us into all truth. GLEANER.

Milton Wis. Oct. 31st.

The Hatred of Sin.

LOOK now at sin; pluck off that painted mask,—and turn upon her face the lamp of the Bible. We start: it reveals a death's head. I stay not to quote texts descriptive of sin: it is a debt a burden, a thief, a sickness, a leprosy, a plague, a poison, a serpent, a sting,—everything that man hates it is; a load of evils beneath whose most crushing, intolerable pressure "the whole creation groaneth." Name me the evil that springs not from this root—the crime that lies not at this door. Who is the hoary sexton that digs man his grave? Who is the painted

temptress that steals his virtue? Who is the sorceress that first deceives and then damns the soul! Sin! Who, with icy breath, blights the sweet blossoms of youth? Who, brings gray hairs with sorrow to the grave? Who, by a more hideous metamorphosis than Ovid ever fancied, changes sweet children into vipers, tender mothers into monsters, and their fathers into worse than Herods, the murderers of their own innocents? Sin! Who casts the apple of discord on home hearts? Who lights the torch of war and carries it over happy lands? Who, by divisions in the Church, rends Christ's seamless robe? Sin! Who is the Delilah that sings the Nazarene asleep, and delivers the strength of God into the hands of the uncircumcised? Who, with smiles in her face, and honeyed flattery on her tongue, stands in the door to offer the sacred rites of hospitality, and when suspicion sleeps, pierces our temples with a nail? What Syren is this, who seated on a rock by the deadly pool, smiles to deceive, sings to lure, kisses to betray, and flings her arms around his neck, to leap with us into perdition? Sin! Who petrifies the soft and gentle heart, hurls reasons from her throne, and impels sinners, mad as Gadarene swine, down the precipice into the lake of fire? What witch of hell is it that thus bewitches us? Sin! Who nailed the Son of God to that bloody tree? And who, as if it were not a dove descending with the olive, but a vulture swooping down to devour the dying, vexes, grieves, thwarts, repels, drives off the Spirit of God? Who is it that makes man in his heart and habits baser than a beast: and him who was once but little lower than an angel, but little better than a devil? Sin!

Sin! Thou art a hateful and horrible thing; that abominable thing which God hates. And what wonder? Thou hast insulted his Holy Majesty; thou hast bereaved him of beloved children: thou hast defied his power: thou hast despised his grace: and, in the body and blood of Jesus, as if that were a common thing, thou hast trodden under foot his matchless mercy! Surely, brethren, the wonder of wonders is, that sin is not that abominable thing which we also hate.—*Guthrie.*

A SUBMISSIVE AND PATIENT WOMAN.—Mr. Peabody one day came in from a walk. His wife said to him, "I have been thinking of our situation, and have determined to be submissive and patient." "Ah!" said he, "that is a good resolution; let us see what we have got to submit to. I will make a list of our trials. First we have a home,—we will submit to that. Second, we have the comforts of life,—we will submit to that. Thirdly, we have each other. Fourthly, we have a multitude of friends. Fifthly, we have God to take care of us." "Ah," said she, "pray stop, I will say no more about submission."

PRAYER.—A good old author says, with quaintness: "Prayer is the rope in the belfry—we pull it, and it rings the bell up in heaven—and so it is. Keep the bell moving. Pull it well, and though the bell is up so high that you cannot hear it ring, depend upon it, it can be heard in the tower of heaven, and is ringing before the throne of God, who will send answers of grace according to your faith."

LOOKING TO CHRIST.—Let this thought, that God cannot lie, keep in conscious safety the heart of every one who looketh to Jesus. They who look shall be saved. The sun in the firmament is often faintly seen through a cloud, but the spectator may be no less looking at him than when he is seen in full and undiminished effulgence. It is not to him who sees Christ brightly that the promises are made, but to him who looks. A bright view may minister comfort, but it is looking (to Christ) which ministers safety.—*Chalmers.*

ONE should not dispute with a man, who, either through stupidity or shamelessness, denies plain and visible truths.—*Locke.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, DECEMBER 1, 1859.

REV. XX, 4.

BRO. SMITH: Will you please give your views on Rev. xx, 4, especially in regard to those living in the time when the image of the beast shall exercise all the power of the beast which was before him. It is believed by some, that a part of the saints living in the time of this image of the beast will be slain, and I am referred to Rev. xx, 4 as proof. I should be pleased to learn through the *Review* your views, or that of some of the messengers. It would seem from Rev. xv, 2, and Dan. xii, 1, that the saints will not be slain. And I think the three passages can be harmonized.

A. G. C.

Rubicon, Wis.

ANSWER. We see no difficulty in harmonizing the three passages above mentioned. We think a little attention to the construction of Rev. xx, 4, will show that it contains no proof that those who worship the image of the beast will be slain, and is not therefore out of harmony with Rev. xv, 2, and Dan. xii, 1. To save reference we will quote the text in full:

"And I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them which were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands, and they lived and reigned with Christ a thousand years."

Whatever difficulty there is about this text lies in the relative "which." In our English version it is given as a simple relative referring to those who were beheaded, and making them and the worshipers of the image of the beast identical. Hence it is argued that the text must have reference to the future, since the image of the beast is not yet formed, and the refusal to worship it, for which the saints are to be beheaded, cannot of course be made till the image exists. The conclusion therefore follows that the saints of God are yet to be put to death.

But this formidable castle all vanishes into thin air when we look at the fact that those who are beheaded, and those who worship the image of the beast, are *distinct and separate* classes, and are so referred to in the original. The relative clause is introduced in Greenfield's New Testament by the words *kai oitines* [*kai hoitines*], the latter of which is the nominative plural of *oitis* and which, instead of the simple relative, which, as in our version, is a compound relative, containing the antecedent within itself. Hence we find Prof. Whiting, a critical Hebrew and Greek scholar, translating the word by the introduction of a new antecedent and relative, instead of letting it refer as in the common version, to those who were beheaded. He translates the passage as follows: "And I saw the persons of those beheaded for the testimony of Jesus, and for the word of God, and *those who* had not worshiped the wild beast, nor his image," &c. "*oitis* is defined by Robinson thus: '1st., any one who, some one who, whosoever, whatsoever. 2d., every one who, all who, whosoever, whatsoever.'" Hence the true sense of the passage can be given only by the introduction of two classes of individuals, as by Prof. W. John saw, first those who in ages past had been beheaded for the witness of Jesus; and in the same glorious condition of victory, he saw another class, namely, "whosoever," or "those who" had not worshiped the beast nor his image, &c. And there is no intimation that this class were ever beheaded.

But how can they be said to *live*, it may be asked, and be spoken of in contrast with the "rest of the dead," if they never die? In the same sense, we reply, in which they are said to have a part in the first resurrection. This expression must include all the saved, both those who will be raised from the dead, and those who will be alive and be changed at the coming of the Lord Jesus. They are said to have part in the first resurrection, since they undergo a change equivalent to death and the resurrection; and in that changed and glorious condition they may as properly be said to live, as though they had for a while been incarcerated in the dark prison-house of the grave.

Rev. xx, 4, being thus cleared of all difficulty, it may still be claimed that Rev. xiii, 15, furnishes proof that the people of God will be killed. "And he had power to give life unto the image of the beast that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." How can he be said to cause a thing to be done, if it is not done? In reply we would remind those who propose this question, that the next verse reads that "he causeth [same word] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, &c.; and we would ask them if they ever expect to receive the mark of the beast. Of course they will answer, No; and then their question lies equally against themselves: "How can he be said to cause a thing to be done, which never is done?"

But the solution of this question is found in the sense in which the word "cause" is used. It is from the Greek *ποιέω* [*poieo*] and may be taken in the sense of to enact or decree. Referring to individuals it is many times used in the New Testament in the sense of ordaining or appointing; as, Christ ordained or appointed his disciples; any one is ordained king, &c. Hence Wakefield translates this passage, "that this image of the beast might give orders to execute death on those who will not worship the image of the beast," &c. But it by no means follows because the beast makes such decrees or gives such orders that the orders will be carried out.

That the saints will be brought to a severe and trying test we have no doubt; that they will have to drink of a bitter and agonizing cup, we also expect; but that they will be put to death, we do not believe. Such a view is not consistent with that power with which God has promised at last to clothe his people, nor with the declaration of Paul that some would be alive and remain to the coming of the Lord, nor with the victory which it is declared they will gain over the beast, his image, his mark, and the number of his name.

A LETTER

To such children of Sabbath-keepers as make the change of their parents from Sunday to the Sabbath, a pretext for turning Sunday into a day of carousal, although they do not themselves keep the Sabbath.

DEAR CHILDREN: It is no good report that we hear of you. We learn that you are taking a course, which must be a source of regret to every candid person. We hear that you not only do not keep the Sabbath, but that you turn Sunday into a day of secular employment or amusement, because your parents after having kept the Sabbath, do not also keep that day; and then you turn around and say to them, that if there is anything wrong in such a course, they are responsible, and will have it to answer for. Now what do you mean by such a course as this? Let us tell you that they are not responsible for any such thing; nor will they have anything to answer for so inconsistent a course on your part. Between your case and theirs, there is no parallel whatever. Why do your parents work on Sunday? It is because they keep the Sabbath; and there are six days devoted to labor. But why do you make Sunday a day of amusement? Is it because you keep the Sabbath? No; for you do not keep it. But you say it is because your parents make it a secular day. Yes; but do you not consider that they have a reason for it while you have none?

But perhaps you try to excuse yourselves on the ground that you are following your parents' example. Well, think on this point a moment. To make this excuse effectual you must show that you take the example of your parents for a pattern in everything. There is certainly no consistency in pleading their example for one thing while at the same time you are disregarding it in other things. Then we ask you, Why do you not follow their example and keep the Sabbath? If you make Sunday a secular day because they make it so, why do you not regard the Sabbath as a sacred day, because they regard it so? Your course too plainly shows that you only wish to avail yourselves of your parents' example so far as you can use it to gratify the desires of the carnal heart to do away with all Sabbath. This is not right. Such a course is unfair and dishonest. If persisted in we shall have to look upon you as destitute of all moral principle.

Again: Your parents keep the Sabbath; and it is their desire that you do the same. And did you never read that injunction of the apostle's, "Children obey your parents in the Lord?" We would both exhort and warn you to take such a course as not to be destroyed when the fifth commandment shall whet its glittering sword to execute vengeance upon all those against whom is written, "without natural affection," "disobedient to parents."

But perhaps your condition is something like this: your mother may be a Sabbath-keeper, but your father not; and you say, Father does not require us to keep the Sabbath, therefore we do not. Very well then, we ask, under such circumstances why do you not keep Sunday? Does not your father require you to keep that day? Does he tell you by precept or example that you need not keep any day? Then be it understood that the responsibility rests upon him rather than any one else. At any rate you cannot then look to your mother, as you go on in the reckless disregard of every day, and tell her that she will have it to answer for. She by her practice proclaims the importance of remembering the Sabbath day to keep it holy; you by your course say that there is no Sabbath, or at least that you will not keep any. Say not that her example will have yours to answer for.

For our own part, we say frankly, that would rather see a person keep Sunday, than not keep any day. Man's physical constitution requires a day of rest. Body and mind need one day in seven for relaxation. This object is gained by Sunday as well as by any other day. At the same time we would not intimate that by so doing you would be rendering any obedience to God; or that, in the present light that shines upon this question, you would thereby be acquiring in any degree a moral character necessary to fit you to take a stand at last among the number of the saved.

We have thus endeavored to lay this matter before you in its true light and show you the inconsistencies of your course. We hope to hear of a speedy and permanent reform. We would exhort you to keep the Sabbath; but if you will not do this when your parents are not agreed in the matter, we would advise you as a matter of expediency to keep Sunday. Further than this we have nothing now to add, more than to remind you of the coming day when you must give account of your doings to Him whose all-flaming eye penetrates the deepest recesses and reads the slightest motives of all hearts.

EASTERN TOUR.

Our visit to New England was decidedly the best we ever enjoyed, and our meetings, especially in Vermont, were excellent. The brethren in New England have a growing interest in the cause. Their care for us in doing all they could for our comfort while with them, and in helping us on our journey, was more than we could ask or expect. It is true that we met some things which need reforming, and, perhaps, rebuking; but it is a matter of great rejoicing that the church as a body are becoming so firmly united in the truth and in the Spirit of the truth, that the truth plainly spoken in love, instead of scattering, brings and binds the church together.

The following resolutions were unanimously passed at the conferences at Roxbury and Berkshire:

1. Resolved, That we approve of the plan of Yearly Conferences, and appoint Brn. H. N. Austin, J. Barrows, H. Bingham and S. Pierco a Committee to arrange for Yearly Meetings.

2. Resolved, That we approve of the doings of the Battle Creek Conference on the subject of Systematic Benevolence.

On our way to Mannsville, N. Y. conference, we stopped and held one meeting with the Buck's Bridge church. It was a sweet, good meeting. The church deeply feel the loss of dear brethren who have left them and have moved West; but they are not discouraged. They are growing in grace and Christian union. They are acting fully on the plan of Systematic Benevolence, and value the institution highly.

At Mannsville our meetings possessed great interest. About one year before, in company with Bro. Loughborough we held a few meetings in this place, and found things in a sad condition. The friends of the

truth were in a scattered state, starving for spiritual food. Medicine had been administered, and that of the harshest kind, until they were very weak. Well, we remembered the words of Jesus, Feed my sheep, feed my lambs, and did the best we could. They seemed to revive. Their numbers who meet to worship have about doubled the past year, and they have built them a nice place of worship. Sabbath the house was crowded, and several brethren left the house to give their neighbors room.

Suffering with a hard cold, we spoke five times to this people in two days. The surrounding circumstances were so favorable, all ears being open to hear, that we could hardly fail of a good degree of freedom. While Mrs. W. was speaking on first-day, the house rang from full shouts of praise from several in the congregation. This refreshing season seemed a foretaste of heaven, sweet heaven. The interest in the community is good, and we shall be greatly disappointed if they do not have an addition of numbers.

In this church is wealth and intelligence, at least, a good share of common sense. They have been disgusted by errors and wrongs. God help them to leave these things, and be careful of another extreme worse than the first. If they would prosper they must live humble and holy. If they would see others coming to the truth, they must not only be kind and courteous, but show by their works that they believe the third angel's message. We ardently desire that this church may soon have the faithful labors of Bro. J. N. Andrews.

We think the Conference at Brookfield was profitable for those who were present. Many brethren within a day's drive, and some half the distance, had not interest sufficient to move them out to this meeting. The lack of interest manifest led to sad reflections. We have no rod for the scattered saints in that portion of the State. Jesus never said, drive my sheep! No, feed them. They hear the shepherd's voice, and follow. If the under shepherd has the spirit of the chief Shepherd, and calls, they will hear and follow.

We were cheered by the following from Bro. Edson. Nov. 22d. "The new church at West Monroe (N. Y.) now number seventeen, and a prospect of more deciding for the truth." When wrongs which have existed in that State are fully seen, and are put away, the Lord will visit the brethren there as in other States, and a great harvest of souls will be gathered.

At the conference at Lapeer Mich. we were happy to join Bro. J. N. Loughborough. There was quite a gathering from Orion, Shelby, Thetford and North Branch. The weather was fine, and the attendance was good. Their house of worship had never been so crowded before. The word had free course. The church was much strengthened. On second-day the church met at deacon Higley's. Bro. H. in a humble and affectionate manner addressed the church, resigning the office of deacon. Many were in tears. The church then passed a unanimous vote entreating Bro. H. to retain the office properly given him. The meeting closed with a sweet influence. God bless the dear church at Lapeer. We shall not forget their kindness and the liberality of that conference. J. W.

SENSITIVENESS.

1 Cor, xiv, 8. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

There is no more excellent quality of mind than sensitiveness, when properly directed and controlled; for it is the very handmaid of discernment, and without it man would be indeed a torpid, senseless creature.

But when it gets control of the mind in any respect, when it wins the sway over the judgment, when the reason and will become subject to this quality, then the mind becomes like a house of confusion, where noisy servants control the passionate fickle master.

Sensitiveness, like the fancy or imagination, must be controlled, perfectly under subjection, or trouble ensues, trouble for the victim, and trouble for his associates.

A. is naturally stubborn, and set, and willful, and friends have so often told him of it, that he has become very sensitive on this point. You may tell him of any other fault but this—on this point he is sensitive: you might as well lance a cancer, as to hint to A. that he is

stubborn. He will fly into a passion in a moment. You must paddle around and around, and when you go to him alone, as Jesus told you, with his fault, you must speak of something else. It is so obnoxious, you must call it firmness, or some other word, which very likely would not convey your meaning.

C. is a tattler, but he has so often been reminded of it by his relatives, that he has got to think them very unjust and slanderous. It is not so; he denies it; he is provoked to say it is slander—so he believes, and if you go to him, as Jesus told you, with his fault, you must not speak of the very fault itself; it would probe too deep. You must not do so; you must go round and round, and must call it "sociability," or "too great license," or "freedom," or some other term, soft and pleasant, which very likely would not convey your meaning.

Z. is fickle, and his friends from childhood up have reminded him betimes of it; but Z. takes no heed, does not believe it, gets into a passion if you apply that term to him, calls it vile slander. In short, Z. is so sensitive on this point that he would sooner lie down in hell than heed the reproof, and humble himself and reform.

Y. is dishonest in his dealings, has always been in some difficulty with monetary and commercial affairs, is pestered with mortgages, notes, sheriffs, constables, &c. His friends have long striven to show him his faults, but he can't bear that word "dishonest;" it cuts too deep. You must take a course of circumlocution around the sore; but when you unsheathe the lance—take care; Y. is in a passion; he is sensitive on that point especially.

L. is passionate; so much so that he may be termed "ugly in his temper;" but so often have friend and foe reminded him of it, that he hates the very word. You must not go to him and tell him the very fault itself, but you must use some other word, as hasty, or harsh, which very probably would not fully convey your meaning.

G. is proud, and all the world see it (the world have sharp eyes for discovering faults in Christians); his friends see it, and mourn over it; pride makes him overbearing, and forward, and censorious; but G. thinks himself one of the meekest. You cannot provoke him more, or rather, try him more (for G. looks with contempt upon an angry person), than to tell him he is proud. He will not resent it, to be sure; for he is not resentful; but if you go to him, as Jesus has told you, and tell him his fault between thee and him alone, he will perhaps be deeply grieved that you should take up with the world in persecuting him. He is sensitive on this point.

H. is selfish; but O how he abominates a selfish person! Tell him he is selfish—you might as well enter upon difficulty at once; it is not so; indeed it is not! you have got on the "world's spectacles;" you do not see aright. H. protests; he is not selfish; has he not for many years supported his grand-child without asking any assistance from any one? and frequently are his doors open to strangers. True, he has a number of farms, but he may want them before he dies. It will not do to waste his estate by lessening his acres. He has money at interest, to be sure, but has he not come right down from 20 to 10 per cent, since coming into this message? H. glories in the message, for it has been such a comfort to him, and he gives five dollars at a time, sometimes; and although you protest that he is worth his tens of thousands, yet he argues that he has given pretty liberally, although his brother in the faith, with no house of his own, and a large family to support, has more than doubled his subscription. You must not tell H. that he is selfish; he is sensitive on this point. You must say he is close, or some other soft word. In short, you must not do as Jesus has told you, but you must do as the Devil tells you: you must speak smooth things to this people, sew pillows for their dear heads to repose calmly upon, until it is too late to do anything, and then you must take up the wail, Too late! too late! too late!

Deeply would the enemy instill this into your heart. Keep back; don't speak out; it will make enemies; it will do no good: let your brother go on; by and by tell him; but you need only hint, lest you should offend him.

May God direct us in the true way, and to avoid ex-

tremes. But I ask in sincerity and candor, if when a brother sees a fault in a brother, and goes to him with it, can he avoid the true issue? Shall he cheat justice of her terms? Shall judgment droop before injustice? Shall lying lips defraud truth of her birthright? I say in the name of truth, Let us be bold, and never let us rob crime of its hideousness, nor attempt to clothe virtue and truth with the habiliments of vice. Let us be wise as serpents, but harmless as doves, remembering that he that justifieth the wicked, and he that condemneth the righteous, are alike an abomination to the Lord. May God protect the right, and quench the wrong. J. CLARKE.

"REDEEMING THE TIME, BECAUSE THE DAYS ARE EVIL."

AN Italian philosopher said that time was his estate. This is an estate, however, which if left unimproved, will yield no profit to its possessor; but if well improved, will bring in a rich and everlasting income. Time is the period of man's probation. The only period he will ever have to prepare for the retributions of the final judgment. Time is the season to improve and perfect our own characters; to endure trials; to declare abroad the glory of God; to labor for the benefit and salvation of the poor, the afflicted, the ignorant and the lost. In short, to do good to all men as we have opportunity, and get ready to enjoy the rest that remains for the people of God. How great then the interests connected with man's brief, earthly existence. How appropriate the command to redeem the time. Not that time past can be literally recalled, but the present and future should be as highly prized as some article of property that we would pay a high price for, in order to get it into our possession the second time. The idea is, we should highly prize and improve all our time to the best advantage. And especially when the days are evil; disastrous. Men do thus in worldly matters. In a gale, seamen make extra efforts to preserve their own lives, and those sailing with them, together with the property entrusted to their care. An army threatened with destruction from an opposing force will make extra efforts to save themselves.

So the Christian soldier should stand in the evil day, having on the whole armor of God, fighting manfully all his spiritual enemies. These are evil days in which we live. Evil, because a desire for wealth prevails, and the facilities for obtaining it are great. This intense desire for, and pursuit after, riches, is not confined to the acknowledged worldling, but prevails also among the professed disciples of him who for our sakes became poor. This desire for wealth is dangerous to the soul. Said Jesus, They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

2d. They are evil days, because men are lovers of pleasures more than lovers of God. Multitudes will go to a circus or place of entertainment, where few will go to hear a pure gospel, and fewer still embrace it. Men had much rather keep their own traditions, than to obey God's commands. Professedly pious men prefer the gratification of their appetites, and making a show in the world, to the Godlike work of benevolence required by the gospel.

3d. It is a disastrous time, because modern Spiritualism prevails. This device of Satan is deceiving multitudes, who seek to the dead for instruction, rather than to God; and thus are persuaded to believe contrary to Scripture, that there is a state of probation and improvement beyond this life, that will end in the salvation of all men. Thus are men flattered to live on through life in sin, in this evil day.

4th. When children rule their parents, it is an evil day. Yes, when parents permit their children to grow up with unsubdued wills, and passions unrestrained, when children do not love or obey their parents, the probability is, they will be a curse to society, and never forsake their sins.

5th. The general declension in religion marks these days as evil. Every careful observer is aware that

piety is on the decline in our land. The standard is being greatly lowered. People are received and retained as church members, who give but little, if any, evidence of piety. Indeed, the mass of professors seem to be under the control of worldly motives. Many of their so-called benevolent acts, are prompted, so far as we can see, by a desire to be seen of men. And the multitude, instead of comparing their lives and actions by the law of God, and the faultless life of Christ, are comparing themselves among themselves. Is there not danger that many will thereby be deceived, and sink to ruin, while fondly hoping to rest in heaven?

Truly these are evil days; and it becomes us to be aware of the perils surrounding us. Precious time is wasted in a variety of ways. Many females waste a large portion of their lives in ministering to depraved appetites, and by useless needle-work. Time is lost by sickness, brought on by imprudence and various forms of intemperance; by frequenting scenes of worldly amusement and pleasure; by indulging in vain and unchaste conversation; in reading novels, and the light, trashy literature of these days, and by devoting too much time to sleep. Indeed, all time is lost which is not employed in glorifying God. Lost, did I say? Yea, worse than lost. For while men are misimproving time, they are "treasuring up unto themselves wrath against the day of wrath, and the revelation of the righteous judgment of God."

That the rational beings God has made should employ all their time faithfully in his service, is no more than justice demands. But when we remember the wondrous of redeeming love, we ought to feel our obligations greatly enhanced, and with diligence apply ourselves to the work of the Lord. Yes, these are weighty motives to induce to diligence in this work. "The love of Christ should constrain us;" "the eternal weight of glory" should entice us; the wants of a perishing world should urge us forward; and the doom of the slothful servant, who for hiding his Lord's money was sentenced to outer darkness where would be weeping and gnashing of teeth, his doom should deter us from idleness.

The fact that these are evil days should influence us to watch, and fight, and pray, lest we be overcome by our enemies. Satan, who is our great enemy, is a wily foe. We should not be ignorant of his devices. The world and the flesh are enemies. And now when Satan is making extra efforts to deceive and to destroy; when the world presents more alluring charms than formerly; when men generally are slaves to the lusts of the flesh; when iniquity abounding, causes the love of many to wax cold; when the distinction between the saint and sinner is scarcely discerned; O how important that we be aware of these dangers; that we awake to righteousness and sin not; that we fight the good fight of faith, continuing to fight till all these foes are vanquished. As months and years increase, so should our zeal and love to God increase.

Reader, have you lived long on the earth? Improve faithfully your remaining days. Are you in middle life? Give to God and humanity the strength of your days. Are you in the morning of life? Give to God the ardor of youth. Spend and be spent in his service. "Sow to the Spirit and reap in the harvest time," life everlasting.

C. A. OSGOOD.

Brontë, C. W.

PROVERBS.

Selected for REVIEW.

A WISE man is a great monarch; he hath an empire within himself; reason commands in chief, and possesses the throne and scepter. All his possessions, like obedient subjects, do obey; though the territories seem but small and narrow, yet the command and royalty are great, and reach further than he who wears the moon for a crest, or the other who wears the sun for a helmet. He who commands himself, commands the world too; and the more authority you have over others, the more command you must have over yourself.

Conquer your passions; it will be more glorious for you to triumph over your own heart than it would be to take a city. Defile not your mouth with swearing; neither use yourself to naming the Holy One. Obvi-

ate the first motion of passion; if you cannot resist the first, you will far less resist the second, and it still grows worse and worse, for the same difficulty which in the beginning might have been surmounted, is great in the end.

Quietness and peace flourish where reason and justice govern; and true joy reigneth where modesty directeth. Restrain yourself from being too fiery and flaming in matter of argument. Truth often suffers more from the heat of its defenders than from the arguments of its opposers. And nothing does reason more right than the coolness of those that offer it.

The love of God and the world are two different things; if the love of this world dwell in you, the love of God forsakes you; renounce that and receive this; it is fit the more noble have the best place and acceptance.

Vex not yourself when evil spoken of. Contumelies when not regarded, vanish; but repined at, argue either a puny soul, or a guilty conscience. The best answer to a slander, is to answer nothing; and so to carry it, as though the adversary were rather to be despised than minded.

The stories of our neighbors' errors tend but little to the reformation of our own. To be covetous of applause is a weakness, and self-conceit is the ordinary attendant of ignorance.

No man is contented with his situation though it be the best, nor dissatisfied with his wit though it be the worst.

It is the part of fools to be too sagacious in seeing the faults of other men, and to be too ignorant of their own. They that reprove others are sometimes guilty of pride; but they that amend their own lives, will more easily persuade their fellows.

The Holy Spirit is an antidote against seven poisons; it is wisdom against folly, quickness of apprehension against dullness, faithfulness of memory against forgetfulness, fortitude against fear, knowledge against ignorance, piety against profaneness, and humility against pride.

Vice creeps upon men under the name of virtue; for covetousness would be called frugality, and prodigality taketh to itself the name of bounty; pride calleth itself neatness, revenge seems like greatness of spirit, and cruelty exerciseth bitterness under the name of courage. We soil the splendor of our most beautiful actions by our vainglorious magnifying them.

Those whose virtue restrains from deceiving others are often disposed by their vanity to deceive themselves. Knowledge and learning, riches and honor, even in their most resplendent gallantry, are all but insignificant pageantry, without piety and virtue. It is an argument of a truly brave disposition in a learned man, not to assume the name and character of one. True philosophy, says Plato, consists more in fidelity, constancy, justice, sincerity, and in the love of our duty, than in great capacity.

Rectitude of will is a greater ornament and perfection, than brightness of understanding; and to be divinely good, more valuable than any other wisdom and knowledge. A good man will see his duty with only a moderate share of casuistical skill; but into a perverse heart this sort of wisdom enters not. Were men as much in fear of sin as they are of danger, there could be few occasions of consulting our casuists.

The highest of all philosophy, both natural and moral is to know thyself; and the end of this knowledge is to know God. Prefer the private approbation of the wise and good, to the acclamation of the multitude. He that is not content in any state, will be content in no state; for the fault is not in the thing but in the mind. The foundation of content must spring up in a man's own mind: and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply griefs which he purposes to remove. To be humble to superiors is a duty, to equals courtesy, to inferiors nobleness, to all—safety—fortune may begin a man's greatness, but it is virtue continues it.

Contentment is the truest riches, and covetousness the greatest poverty. He is not rich that has much, but he that has enough. That man is poor that covets more, and yet wants a heart to enjoy what he already has.

We can never be perfectly humble, till we come to a thorough knowledge of ourselves.

The proper business of friendship is to inspire life and courage; and a soul thus supported outdoes itself; whereas if it be unexpectedly deprived of these succors, it droops and languishes. Being sometimes asunder heightens friendship. The greatest cause of the frequent quarrels between relations is their being much together. Among the many enemies of friendship, may be reckoned suspicion and distrust: the former is always hardening the cautious and the latter repelling the delicate.

WE'RE GOING HOME.

WE'RE going home to heaven above,
Will you go? will you go?
Where all is peace, and joy, and love,
Will you go? will you go?
The way is narrow, it is straight,
And few there are that find the gate,
Come now, for soon 'twill be too late,
Will you go? will you go?

Come sinners, come without delay,
Will you go? will you go?
The Saviour calls, his voice obey,
Will you go? will you go?
If you repent and turn from sin,
The gate you'll find, and enter in,
Eternal life and glory win,
Will you go? will you go?

The city there is built of gold,
Will you go? will you go?
Its beauty never can be told,
Will you go? will you go?
The tree of life within it stands,
Planted by God our Father's hands,
Saints will be there from every land,
Will you go? will you go?

Eternal life will there be given,
Will you go? will you go?
To all the saints that enter heaven,
Will you go? will you go?
Sickness and sorrow pain and death,
Will never reach that happy place,
There we shall see our Father's face,
Will you go? will you go?

Brethren who love and serve the Lord,
Will you go? will you go?
Who fear and tremble at his word,
Will you go? will you go?
Then keep your garments pure and white,
The city soon will be in sight,
God and the Lamb will be its light,
Will you go? will you go?

The earth will soon like Eden bloom,
Let us go! let us go!
Saints will be ransomed from the tomb,
Let us go! let us go!
Our Saviour then will be our King,
A crown of life to us he'll bring,
His praises we will ever sing,
We will go! we will go!

M. L. DEAN.

Ulysses, Pa.

TURKEY.

[THE following article from the New York Tribune, showing the gradual decay of the Turkish empire may go to show the fulfillment of prophecy, the drying up of the Euphrates and its final overthrow as near at hand. Truly the signs of the times indicate the near approach of the day of the Lord. JOSEPH CLARKE.]

The conspiracy recently discovered in Constantinople is a new feature in the history of the Ottomans. It was not intended to accomplish a revolution in the Seraglio; it was not provoked by Viziers jealous of power, nor by the maladministration of favorites, nor by the cruelty or weakness of a Padishah. It had a deeper character. The outraged Koran called on the conscience of the faithful for protection against the western saviours and civilizers. Not against Russian influence, so much talked about for years past, but against the general Giaour, be he French or English, friend or foe; against benefactors, advisers, self-constituted guardians, and directors. It was the old spirit of Moslemism endeavoring once again to give expression to its deep, irreconcilable hatred of the western world, to make a supreme effort to rid itself of the polluting contact.

The work of decomposition is going on with fearful rapidity in Turkey confirming the assertions and predictions which we have made for these six years past. The more progressive Turks of the Redschid school too clearly foresee the final and not distant dissolution of the Ottoman Empire, and the old Turk spirit. They have lost their confidence in the reforms which they themselves have introduced. They have lost their faith in the present vitality of the Turk element; they have been taught by events that it is absolutely impossible to modernize the Koran, or to blend it in any way with western civilization. Whatever may be said to the contrary by Turkophiles, we have the best authority for declaring that even the members of the Sultan's Cabinet, whose destruction was planned by the conspirators, inwardly share the opinion of the fanatics themselves, and would have wished their success could their own lives have been spared. Losing their faith in reforms, these reformers fall back on their faith in the Koran, wearied and disgusted by the dictatorial impotency of their European advisers.

The race of the Turk is rapidly dwindling in Europe. Of the four and-a-half millions of Mohammed in European Turkey, less than a million are of Turkish descent. The Bosnians and Albanians are of European stock; Armenians and Greeks from Asia Minor abound throughout the country. The Slavic Bulgarian, the hardest field-laborer in the world, is crossing the Hellespont and awakening to rich life the fertile soil of Asia, so long sleeping under the lazy indolence of the Turk.

The days of Ottoman sway in Europe are numbered; the power of the Turk is weighed and found wanting; the final catastrophe approaches. It has been deferred until now only by the excitement of an artificial, morbid sympathy for Europe, mainly through the press which Redschid Pasha alone has subsidized to the extent of two and-a-half millions of dollars. But this exterior pressure cannot make up for lack of interior strength. The Turkish empire is doomed on both sides of the Dardanelles. For, when the Sultans lose Constantinople, they will lose the last shreds of their prestige over the Mohammed of Asia and Africa.

LETTERS.

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

From Bro. Newton.

BRO. SMITH: I am striving to make a covenant with the Lord by sacrifice, and have great reason to praise him for his goodness in permitting me to hear the third angel's message. It has been about one year and eight months since I heard Bro. Sanborn speak on the Sabbath in Illinois. I still feel to praise the Lord for then letting me see the truth with a desire in my heart to obey it. My prayer was, Lord, lead me in the right way, and grant me thy grace and I will walk in it. I believe he has thus far. I have also received strength to overcome the use of tobacco.

I hope to learn of Christ daily, and follow the leadings and teachings of the Holy Spirit. I wish to suffer with Christ in trials and afflictions, that I may be tried, made white and purified; then I shall appear with him in glory. Brethren, let us give heed to the many admonitions Christ has given us, lest we fail of entering into that rest.

L. D. NEWTON.

Twin Grove, Wis.

From Bro. Goodale.

BRO. SMITH: I desire to give in my testimony by way of the *Review*, with those that are trying to keep the commandments of God and the faith of Jesus. I thank the Lord for the privilege of hearing the truth preached. The recent conference here has made I trust a lasting impression on my mind, and also on the minds of many of my brethren and sisters. I do praise God for his goodness to us, and I trust that we shall walk in newness of life.

It has been over two years since I first experienced the love of God in my heart, and about fourteen months since I have seen the Sabbath of the Lord. Dear brethren I have endeavored to keep the commandments and the faith of Jesus, and live by every word that proceeds from the mouth of God. In so doing I have met with trials; I have met the scoffs of the world

and the frowns of some near and dear to me. But we must expect these things. We are told in the word of God that in the world we shall have tribulation, but in Christ there is peace; and if we look at the sufferings of Jesus for us we shall not think of complaining. Who would not be willing to suffer with him, knowing that if we suffer, we shall also reign with him, but if we deny him he also will deny us. Let us endeavor to walk in strict obedience to his requirements, that we may with one mind and one mouth glorify God even the Father of our Lord Jesus Christ. I feel like trying to become a doer of the word, and not a hearer only. When I look in to the word of God and see the straightness of the way and how far short I come, I do feel like consecrating myself anew to his service and trying to live more in accordance with his word that I may be sanctified through the truth. Let us dear brethren try to imitate our blessed Master in all things; let that mind be in us which was also in him and let us love one another with pure hearts fervently, that we may shine forth as lights in the world, be accounted worthy to escape the trouble that lies just before us, and stand before the Son of man. WRIGHT GOODALE.
Lapeer, Mich.

Extracts from Letters.

Sister S. Allen writes from Galva, Ills.: "The *Review* has been a great comfort to me while away from all Sabbath-keepers, and has helped to soothe my aching heart in the hour of affliction. There I have found sympathetic friends, those who were willing to weep with those that wept. And while I was reading of the affliction of sister Ray, where she says, 'Can those sisters who have had the same affliction drop a tear with me?' I felt to say, Dear sister, I have a heart to sympathize with the mourner. For a few short years I have been made to wade through the deep waters of affliction. I have had to bid adieu to my dear parents, a sister and many dear friends, beside standing by the dying bedside of three lovely sons, witnessing their last struggle with the enemy death. Oh who can feel more anguish than a mother when she begins to see the cold sweat on the brow of her children, and their limbs stiffen in death, when her ever ready hands have done the last she can do for them. But O I feel that it is good to trust in the arm of God.

"Had it not been for the many precious promises in the word of God, I should have sunk under the weight of affliction. But I believe that we in trial should not forget the sufferings of the dear Lamb of God, and of his present mission in the heavenly sanctuary, preparing a place for all those who shall come up out of great tribulation, having washed their robes in the blood of the Lamb. Oh yes, he has promised to bring our friends from the land of the enemy, all that have a part in the first resurrection. Hasten the glorious morn. Come Lord Jesus, come quickly."

Sister A. Brewster writes from E. Townsend, Ohio: "We rejoice that we ever heard the third angel's message. My husband and myself are trying to live by the truths of the Bible. We hunger for the word and bread of eternal truth. We should like to have some preacher come this way and deliver a number of discourses. There is a plenty of Orthodox preaching; but it falsifies and spoils the word of God. We want to hear the true gospel of the kingdom preached; for we believe in the soon coming of the Saviour; and that to those who look for him, he will appear without sin unto salvation. It is my desire to overcome and be found with the wedding garment on, and be among those who will say, This is our God, we have waited for him, and he will save us."

Sister E. A. Rawlins writes from Nevada, Minn.: "I had the privilege of hearing Bro. Ingraham at Deerfield, Minn., and was thankful for the opportunity of again meeting with those that love God and keep his commandments. For over three years my lot has been cast far distant from those that love God's holy law, and what could I have done without the *Review*? I hope there are none of the lonely ones who wish to read it, who are deprived of the privilege.

"Brethren and sisters, let us awake to a renewed interest in the paper, and aid what we can in sending it to the needy poor, that they with us may share the

blessing of hearing from the church at large, and reading the welcome epistles from those who love God's holy law. At the conference four miles North of Mantorville, three were baptized, and arose to walk in newness of life."

Bro. J. A. Hardy writes from Raleigh, Ills.: "While the signs are fulfilling around us my desire is that I may be found faithful, and prepare to meet the Bridegroom. The time is short; for he that saith, 'Behold I come quickly,' will come and will not tarry. While those around us are seeking and asking of us a sign, he will come; and with him cometh also sudden destruction. May the Lord quicken my zeal, that I may not be found wanting when he shall appear."

Bro. W. Allen writes from Galva, Ills.: "I take this opportunity of informing you of my removal from Stockbridge, Wis., to Galva, Ills., where I intend to spend the coming winter with my family, if the blessing of our heavenly Father shall permit.

"The paper I consider one of the most precious gifts I ever received from the hand of men; nor have I shared its favor alone. As I have freely received, so have I freely imparted to others; and with the help of the *Review* I feel a satisfaction in the belief that there are good brethren residing where I have been living in Wis., who are seeking for glory, honor and immortality and eternal life, and who but three years ago had never dreamed that they were not immortal.

"O how thankful ought I to feel to my heavenly Father for opening the eyes of so many to the delusions of priestcraft, and showing to us the beauties there are in the belief of the truth."

Bro. E. S. Huntley writes from Santa Anna, Ills.: "It has been four months since I embraced the third angel's message, having heard Brn. Cornell and Hull at Richmond, Iowa, where I then lived. There are quite a number of Sabbath-keepers there. We often met to the number of thirty. But having moved back to Illinois, it is my desire that some of the preaching brethren, who are able to do justice to the cause of present truth may come this way. I have a good assortment of books with me, and hope to find them of use."

OBITUARY.

FELL asleep in Jesus, Nov. 12, my twin sister Emily Louisa, aged 16 years. She embraced the third angel's message last July, at the tent-meeting in Delta. Her whole soul was aroused, and her thoughts seemed all centered on the Lord and the cause of truth. She had been trying to serve the Lord for a year previous, but the warning cry of this message stirred her inmost soul, and gave a new impetus to all her actions.

Deeply do we feel her loss. We miss her earnest zeal and triumphant faith, and her kindly words to cheer us on; but we hope to meet her soon in the bright morning of the first resurrection, when Christ shall raise to life those that sleep in the dust of the earth.

AMELIA JANE DYER.

West Swanton, Ohio.

The Benignant Invitation.

Matt. xi, 28-30. "Come unto me all ye that labor and are heavy laden, and I will give you rest." This is pertinently and lovingly addressed to all souls who feel heart-burdened, spirit-broken, soul-wearied, from any cause—the sin-sick, the outcast, friendless, oppressed, neglected, bereaved, afflicted, poor, needy and dejected. All these are invited to come to Jesus as their friend, helper and redeemer. "I will give you rest;" spiritual rest, comfort, hope, peace and joy. I will impart to you the highest truths, the divinest principles, the sublimest blessedness. "Take my yoke (of righteousness) upon you, and learn of me (as your religious exemplar and master), for I am meek and lowly in heart (not austere, haughty, despotic, or vindictive), and ye shall find rest unto your souls." "For my yoke is easy and my burden is light." All the requirements of my religion are reasonable, practicable, salutary and beneficent. They are such as conduce to the highest good of all souls both in this world and the world to come.—*Pract. Chris.*

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, DECEMBER 1, 1859.

THE YOUTH'S INSTRUCTOR must be delayed about two weeks for want of help in the office. J. W.

THE GOOD SAMARITAN will be out on its errand of love and mercy soon. J. W.

Note From Bro. Bates.

DEAR BRO. SMITH: By unwearied attention of kind friends, and the blessing of God in answer to prayer, I am gaining my health and strength daily, and hope soon to be laboring in the field again. I feel much indebted to our dear friends in Jackson for their kind and unremitting attention to me in my sickness, and also my temporal wants. My companion was here waiting my return from the north. Our stay in J. was from Oct. 18th to Nov. 11th, three Sabbaths; the last of which we enjoyed, free from distress.

Sabbath Nov. 12th. we met with the church in Tompkins. Their Sabbath-school and Bible-class includes all the members of the church, with the children. Independent of other lessons, they commit to memory one verse every day in the week. In this way they are learning to study the Scriptures daily. Yesterday the 19th inst. we met with the church in this place.

The members of the above named churches with few exceptions, are striving in their Sabbath and social meetings to encourage each other to press their way onward with the remnant in the preparation work of the loud cry of the third angel's message. The Lord bless and strengthen them daily with all others who are and shall be engaged in the work of this last message, is my prayer. JOSEPH BATES.

Parma, Mich. Nov. 15th, 1859.

Be Courteous.

In our intercourse with our fellow-men in this selfish and degenerate age, how pleasing it is to meet occasionally one who is affable and courteous, who has a kind word or happy smile for all. We are apt to feel at home in their society, especially if it emanates from a heart renewed by grace. Skillful business men understand this principle, and use it to win and retain custom. And shall the man of God be lacking in this principle? Should he not be courteous and kind? Peradventure he may win some to Christ. Of all persons in the world the Christian should be affable. If the fountain is pure the streams will be also. Eternity can only unfold what has and will be accomplished by kindness. But says one, I find it difficult to reduce this sentiment to practice. Such and such ones have injured me. A. passes me by in silence; B. treats me with contempt; C. has taken advantage of me, &c. The natural heart would say to all this, Resent it. But our blessed Lord saith, What is that to thee? follow thou me; I am meek and lowly in heart.

I entreat you, dear reader, to study the character and teaching of the Son of God. When he was reviled he reviled not again, but prayed for them that spitefully used him. I know by sad experience we cannot do this in our own strength. Perhaps few by nature are more sensitive, and disposed to resent an injury than myself; yet by the grace of God I have been enabled to obtain some victories over this besetment of late. I believe there is no course to be pursued that contributes more to that peace that passes all understanding than the consciousness that we are contributing to the happiness of others around us. There is nothing selfish or narrow about the glorious gospel of the Son of God. I would say to you then fellow-pilgrim, you that are truly trying to walk in that radiant path that shines more and more unto the perfect day, cultivate an even, cheerful, happy state of mind; live down that hackneyed saying of the ungodly, that religion is a gloomy thing. May the Lord enable us as a people to elevate the standard of piety still higher, and to adorn the doctrine of God our Saviour in all things by a well ordered life and godly conversation. I would say again in the language of the apostle Peter, Be pitiful, be courteous. 1 Pet. iii, 8. The Lord help you and I, dear reader, to walk worthy of the vocation wherewith we are called, that we may truly be as the Lord requires of us, as a city set on a hill; to let our light so shine that others seeing our good works may be led to glorify our Father which is in heaven.

GEO. WRIGHT.

Lapeer, Mich.

APPOINTMENTS.

Providence permitting I will speak at the red school-house, one mile north of Parkville, Mich., Sabbath, Dec. 3d, at 2 o'clock P. M. J. N. LOUGHBOROUGH.

Business Department.

Business Notes

M. Hull: The paper has been and is regularly sent to J. M. Babb.

A. S. Hutchins: We do not care anything about seeing it.

M. M. Osgood: Your paper we find paid during the time it went to De Ruyter. We therefore apply your remittance on your regular subscription.

N. T. Preston: We make it right in this number.

J. R. Grimes: Liberty, What State?

Letters.

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

J. Clarke, S. A. Hallock, W. L. Stiles, P. D. Lawrence, S. O. Winslow, L. D. Newton, O. M. Patten, N. T. Preston, C. E. Scribner, I. Sanborn, S. S. Bacon, P. M., H. N. Paine, H. F. Baker, Mrs. D. Van Dorn, A. Brewster, Geo. Busk, J. Harvey, S. Allen, M. M. Osgood, W. Goodale, Geo. Wright, J. R. Grimes, C. Baker, L. M. Fish, S. Brown, Geo. Smith, J. Bostwick, J. Y. Wilcox, R. Hicks, M. L. Dean, H. Johnson, L. Johnson, S. Brown, A. M. Lindsley, W. M. Ball, S. W. Flanders, E. Jones, M. Hull, T. Bryant, jr., I. N. Van Gorder, H. Edson, J. Graham, F. Ramsey, M. Borden, Wm. L. Saxby, R. F. Cottrell, J. W. Raymond, D. Hildreth, W. E. Landon, S. I. Twing.

Receipts.

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