

# Advent Review,

## AND SABBATH HERALD.

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

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### THE REVIEW AND HERALD.

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.  
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#### LIVE IN LOVE.

Be not harsh and unforgiving,  
Live in love, 'tis pleasant living.  
If an angry man should meet thee,  
And assail thee indiscreetly,  
Turn not thou again and rend him,  
Lest thou needlessly offend him;  
Show him love hath been thy teacher—  
Kindness is a potent preacher;  
Gentleness is e'er forgiving—  
Live in love, 'tis pleasant living.

Why be angry with each other?  
Man is made to love his brother;  
Kindness is a human duty,  
Meekness a celestial beauty.  
Words of kindness, spoke in season,  
Have a weight with men of reason;  
Don't be others' follies blaming,  
And their little vices naming,  
Charity's a cure for railing,  
Suffers much, is all-prevailing.  
Courage, then, and be forgiving;  
Live in love 'tis pleasant living.

#### CHRIST IN HIS SAINTS.

THERE is no truth more plainly revealed in the word of God than this, that Christ dwells in the hearts of his saints. With what confidence the apostle Paul exclaims, "I live; yet not I *but Christ liveth in me*!" When enumerating the blessings for which he prayed in behalf of his Ephesian brethren, he names this, "that *Christ may dwell in your hearts by faith*." The deep interest of his soul towards his Galatian brethren, is thus expressed: "My little children of whom I travail in birth, *until Christ be formed in you*."

When writing to the church at Rome, he among other things exhorts them to "put on the Lord Jesus Christ;" and in his epistle to the Colossians, he declares that "the mystery which hath been hid for ages, and from generations, but now is made manifest to his saints," the "riches" and "glory" of which he would have made "known among the Gentiles," is this, "Christ in you the hope of glory." Of his Corinthian brethren, he with great confidence asks, "know ye not, your own selves, how that *Jesus Christ is in you*, except ye be reprobates?"

How may we attain unto this inestimable blessing—an inward Christ? In reply to the question proposed by a disciple just prior to the crucifixion, "Lord how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus says: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." With this agree the words of John; "God is love; and he that dwelleth in love, dwelleth in God, and *God in him*." Again he says, "And this is the love of God that ye keep his commandments." Both

Jesus and John show that true love will be evinced by an obedience to the divine precepts, and that in the hearts of those who thus love, Christ will dwell. Jesus also says, "By this shall all men know that ye are my disciples indeed, if ye have love one to another." John harmonizes with this when he says, "If we love one another, *God dwelleth in us*, and his love is perfected in us." And now, lest we mistake the character of that love which we must have in order to insure the indwelling of God, the apostle gives us an infallible test. "By this we know that we love the children of God, when we love God and keep his commandments."

Obedience to the commands of God is the touchstone given by Christ and the apostle John, by which we may know whether our love be of the genuine kind or not. It is not a love based on affinities and theories, but it is a love that "is shed abroad in the heart by the Holy Ghost which is given unto us." Though one had the power to speak the language of all men, and with the eloquence of angels—though they possessed the gift of prophecy, and had the understanding of all mysteries and sciences—though by mighty faith they could remove mountains into the midst of the sea, and with the spirit of wonderful benevolence bestow all their goods to feed the poor, and nobly die a martyr's death rather than yield their principles, yet if destitute of this pure and heaven born love, all, all beside would profit them nothing. It is such, yea it is the same "love wherewith" the Father loved the Son, for says Jesus in his prayer to the Father "And I have declared unto them thy name; and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." It is "love without dissimulation," an "unfeigned love," and he who has it in his heart, will do "no ill to his neighbor; therefore love is the fulfilling of the law."

The apostle Paul exhorts his brethren to be "rooted and grounded in love." It is the "good ground" which bringeth forth an "hundred fold." We are to "forbear one another in love," and to "speak the truth in love." Is the church to make increase of the body unto the edification of itself? it must be "in love." Are its members to be "knit together?" it is in "love." Would we have an active faith? it "works by love." This is a love that is not "in word, neither in tongue but in deed and in truth."

If the possessor of this love "sees a brother or sister naked, and destitute of daily food," he says not "Depart in peace, be ye warmed and filled, notwithstanding he giveth them not those things that are needful to the body." Love feeds the hungry, clothes the naked, lifts the heavy burden from the weary shoulder, relieves the distressed, comforts the feeble minded, and supports the weak. Such is the love which leads to obedience and secures an indwelling Christ. And such is the oneness existing between the saint and his Saviour, that an act done to the one is done to the other also. Hear the King as he sits on the throne of his glory, saying unto those upon his right hand, "Verily I say unto you inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Yes they had fed him when hungry, given him drink when thirsty, clothed him when naked, visited him when sick, ministered unto him when in prison.

And how? By doing it even unto the least of those his brethren, for in them *Christ dwelt*.

Brother! sister! hast thou ever thought "O that I had lived when the Saviour was upon earth! With what delight would I have hung upon his words,—with what eager haste prepared a repast and a couch for his refreshment, when hungry and weary with fasting and long journeying. How I would have brought the cooling water with which to lave his fevered brow, and bathe his soil-worn feet. I would have applied balm to his bleeding wounds when scourged by Roman soldiers, and near his cross would I have taken my stand and mingled my tears with weeping Mary's and from the fullness of my heart told him my grief and love." Turn thine eye no longer back to Nazareth, to Gethsemane, nor Calvary, but remember that Christ is *here*; he yet lives and dwells "with men on earth," and while thou art bestowing kindly acts of love on his saints, thou art in verity ministering to him whom thy soul loveth.

But not only is the language, "inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me," applicable to the acts of love and kindness manifested toward his saints, but it may equally apply to the acts of hatred and unkindness. Christ is even now "wounded in the house of his friends;" even now "spitefully entreated," reproached, falsely accused, rejected, "crucified afresh, and put to open shame." That unkind word—that averted eye—that passing by on the other side, is not merely an insult, a slight toward a "little one,"—a weak member of the church of Christ. That refusal to bestow the needful food and clothing upon a poor one of the flock, was not a neglect of them only. That bitter word of envy or malice—that effort to mar the reputation of one perhaps more highly esteemed than yourself, was not an injury inflicted on them merely—that barbed arrow pierced the heart of Jesus.

Think of it, oh think of it thou righteous Pharisee who regardest with so much complacency thy robe of good works and long prayers, and lookest with scorn upon the poor trembling saint by thy side who scarcely dares look upward so overwhelmed is he with the consciousness of his own demerit,—think of it, I say. Thou despisest Christ in the person of his lowly follower. Think of it, oh think of it, thou envious one, who seekest to cast a blight upon the reputation of one who perchance has won laurels to himself by faithful devotedness to God; it is not *his* fair name alone thou stainest with thy black calumny, but Christ's precious name is reproached also. Beware lest the fate of those who in ancient days reviled and falsely accused, be also thine.

O, would you honor Christ? Would you feast him at your dwellings, comfort him when sad, refresh him when weary? Minister thus to his saints, even though the lowly ones of earth, and thou wilt indeed minister unto him; for *Christ liveth in them*.—*Sel.*

#### HOW TO MAKE HOME A BETHEL.

1. Seek habitually to view your family concerns in the light of eternity. Remember, you are now in your little garden sowing the seeds which you shall reap hereafter—a harvest of glory or a harvest of woe.

2. Meditate much and often of the honor of bringing up children for glory. How would a mother's heart swell were the veil of futurity drawn aside, and she saw the child of her bosom raised above his fellows to illustrious rank and honor—to wear a coronet, or to be covered with glory. But oh! what is this compared with being the parent of an heir of God—to have a child sitting with Jesus on his throne, and shining in the eternal firmament as a star forever and ever.

3. Keep constantly in view the one thing—the only matter of real concern for you and yours. Keep constantly at the one work given you to do as a parent, training up your children for eternity. Be always on your guard, always watchful. One opportunity of blessing lost may be the very one that might have been their salvation; one rash or angry word may ruin all—leaving an impression which all your subsequent care and pains may never be able to efface.

4. Be yourselves a pattern of all you would have them to be. You must yourselves show them the way and bid them follow. "As for me and my house we will serve the Lord." Oh! let the way to the cross, the way to the closet, the way to heaven be well beaten by a father's and a mother's steps, and then we may hope your little ones will follow.

5. Seek to leave the best legacy to your children—the legacy of holy example and many prayers. Let the image of you, imprinted on their memories, be one that will allure and quicken them to seek the Lord. May you so live, or so die that they may be quite sure, and never be able to forget that they will have a father and mother in heaven.

6. In all your dealings with them try to win, not drive. Clothe not your religion in clouds and frowns. Let not your demure and sullen countenance be a stumbling block to repel them from the narrow way. Allure them by the beauty of holiness, and by the meekness and gentleness of Christ; and show by your beaming eye and bright countenance, and light cheerful step, that the way you tread is a way of pleasantness and a path of peace. Finally,

7. Be much in your family. Snatch as much time as possible to spend it with your family and children. Let husbands hasten from the toils of the day to the bosom of their family circle as the home of their hearts, and of their best affections. And let wives on their part, strive to make their homes delightful, and to allure their partners thither at once by its outward comeliness and by the beauty of holiness. Gather round the family hearth; and while the toilworn father rests, and the happy circle ply their cheerful industry, amid hallowed endearments, and sweet improving intercourse, pass the evening hours in a way that will at once be blessed for time, and an earnest pledge of the eternal home above.—*I. Burns.*

#### THE GREAT DAY.

"EVEN thus shall it be in THE DAY when the Son of man is revealed." Thousands and tens of thousands of living men, eating and drinking, buying and selling, planting and building—fluttering, like the butterflies in a summer's day, about the perishing flowers of a perishing world—steeping all their senses in the earthly business of the passing hour—making everything a business; pleasure, daily avocation, necessary labor, natural appetites, even "eating and drinking," everything made a business of, and the soul absorbed, quenched therein—"whose end is destruction, whose God is their belly, whose glory is in their shame; who mind earthly things." Phil. iii, 19. The farmer at the market! the planter with his trees! the builder at his house! the tradesman in his shop! the student at his books! the reveler at his feast! the gambler at his cards! the rake at his brothel! the usurer at his gold! the nobleman at his pomp! the king at his court! the soldier at his blood! the laborer at his toil! the idler at his folly! the drunkard at his drink! the glutton at his meat! Each at his sin! Each in his day dream! Each in his soul's poison! The

Lord bears it no longer. His mouth has sent forth the word of all-desolating vengeance. The vengeance-storm obeys, and gathers and thickens, and rolls on, and hangs over. One moment's pause—the world is still merry, and laughing and busy, and KNOWS NOT. One moment's pause—the preachers are preaching—peradventure the sinners may repent. One moment's pause—hark! believers the pause is for you—hark! "A great sound of a trumpet."—Angels are sent with it.—The Lord can do nothing till you are in refuge; *being merciful unto you.* See, O, see!—They are gathering together the Son's elect, from the four winds, from one end of heaven to the other. Matt. xxiv, 31. The gathering is over, all are in safety—not one is forgotten. The storm is bursting "voices, and thunders, and lightnings;" in the heavens—"weeping and wailing and gnashing of teeth" on the earth. The storm is burst upon the poor guilty world! Every living soul has drunk it! "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat?"

#### THANKSGIVING OF JESUS.

MATT. xi 25, 27. "I thank thee, O Father, Lord of heaven and earth." Here is a distinct and unequivocal recognition of the absolute supremacy of the one God and Father over Jesus and all beings. "That thou hast hid these things from the wise and prudent," [i. e., the learned and eminent in church and state, who were in common estimation most wise and prudent] "and hast revealed them unto babes," [i. e., plain, unsophisticated persons such as his disciples generally were.] "Even so Father; for so it seemed good in thy sight." Paul illustrates the same general truth well in the following passage. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i: 26-30. This is a good explanation of the fact, that nearly all grand reforms, regenerations and progressive dispensations start with persons of comparatively obscure rank in the world; not from monarchs, princes, rulers, etc., enjoying the powers and emoluments of human government; nor from pontiffs, distinguished churchmen, etc., enjoying ecclesiastical preferments and revenues; nor from the very wealthy, very learned or honorable in any department of human life. "Even so, Father: for so seemeth it good in thy sight." He that loveth to consider, let him consider these things.

"All things are delivered unto me of my Father;" i. e., all things necessary to religious enlightenment, spiritual regeneration, and final salvation of the human race. "No man knoweth the Son [fully], but the Father; neither knoweth any man the Father [fully], save the Son, and he to whom the Son will reveal him." This is language which no other person than Jesus could rightfully assume to utter. But it accords with his uniform claims as the Christ. None but the Father knows the Son to the full extent of his excellency: for he originated it all. None but the Son and his true disciples fully understand and appreciate God as the universal, all perfect Father. He is the highest human manifestation and representative of the Father, and the essential peculiarities of his doctrine, spirit and life, are the highest illustrations of divine love and wisdom in the flesh. Such are the claims and presentations of Jesus Christ, according to the record.—*Pract. Christian.*

#### GERRITT SMITH ON HELL.

THIS celebrated man has recently given to the world in a "discourse of reason," his opinion concerning an eternal hell. He speaks of the legitimate influence of this doctrine when sincerely believed. It is enough to make any mind that feels intensely upon the point *insane*. And the reason why its professed believers are not driven to despair and insanity, is that they do not sincerely believe that their kindred and friends are being plunged into endless burnings. Mr. Smith speaks as follows upon this subject:

"When, too, we are told that God has prepared an eternal hell—a place of endless and inconceivably exquisite torture, for a large share of his children, we are sure that this shocking picture finds no counterpart and no warrant in creation and Providence. These tell us of a father and not of a fiend; of love and not of hatred; of forgiveness, and not of revenge. These tell us that in all ages God has made 'his sun to rise on the evil and on the good,' and has sent his 'rain on the just and on the unjust;' and these bid us hope that in other worlds as well as in this, he will still be the Father and friend of men.

Eternal hell! Then must sin be an eternally disturbing force in the universe. For manifestly when sin shall have ceased, punishment will also.

Eternal hell! Yes and it is to be suffered by men of the loveliest character, provided they were not able to subscribe in this life to certain ecclesiastical interpretations of a book.

Putting people into an eternal hell! Why the worst of men would not thus serve their worst enemies. How much less would God! Orthodoxy makes God infinitely more malignant and cruel than are the most malignant and cruel men.

Eternal hell! No man does, and no man can believe it. It is untrue if only because human nature is incapable of believing it. Moreover, were such a belief possible it would be fatal. Let the American people wake up with it to-morrow, and none of them would go to their fields, and none to their shops, and none would care for their homes. All interest in the things of earth would be dead. The whole nation would be struck with paralysis, and frozen with horror. Even beginnings of such a belief are too much for the safety of the brain; and every step in that direction is a step towards the mad-house. The orthodox preacher of eternal hell, would himself go crazy did he believe his own preaching. Did he see his wife, or children, or friends, or neighbors in danger of falling into it, he would be overpowered by the sight. He saves his sanity only through his insincerity. To be sincere in his preaching he must first be insane.

The little influence of their religion on its professors is often wondered at. But why should it be? They do not believe their religion, and they cannot so long as an eternal hell is a part of it. Since their belief of this part is at the most but a dreamy and fancied one, there can hardly be a real, earnest and deeply influential belief of any part. Their conscious or unconscious distrust of the truth of this part necessarily begets a similar distrust of the truth of every part. The enormous draught at this point upon their staggering faith, cannot fail to cast in their view an air of unreality over the whole of their religion. Herein is the explanation of the fact that while an ignorant church is little better than a mass of superstition, a more enlightened one is little better than a mass of infidelity and hypocrisy. The members of the latter, required to believe in more than their credulity can swallow, do truly and deeply believe in nothing; and thus they are infidels. Moreover they are very great hypocrites, since they stoutly profess to believe it all. Doubtless, one of their motives for this boundless profession of faith is to supply their conscious lack of it. They are something like Mrs. Stowe's Candace, who, to atone for her past lack of faith in the celebrated Bible apple, was now ready to eat apple, tree and all."

THE tendency of eternal torment is well represented in the above but while we should avoid the one extreme of an eternal hell, we should be careful to avoid the other and equally fatal one of a universal and unconditional forgiveness. Sin will certainly reap its wages—death!—Ed.

#### SUNDAY LAWS.

From the "Occident."

It is singular how some men are prone to deceive themselves on any matter they may wish, for the furtherance of a favored doctrine to promulgate. In fact they frequently start what has no legitimate foundation in the first instance to rest on, and without investigating, repeat it so often, and in such various guises, that at last they absolutely believe it themselves as an established fact.

I have been led to these remarks by having observed a communication in one of the daily papers, from the joint proprietor of a weekly journal, in reference to the Sunday question, or in his words,—"the Crusade against the Christian Sabbath." He goes on to state, "that an attempt has been made by demagogues, aided by *reckless fools and blackguards* to identify our adopted German population with this scheme to denounce the Sabbath, and render nugatory the *fondlest and most cherished hopes of Christianity*." Now, I should very much like to know on what grounds these hopes are based; for I defy him to show that Sunday has aught to do with it, or that the standard of sense and respectability is dependent on taking the same view he does of affairs. The Sunday, as a Sabbath, is here spoken of: first, as if it was a matter beyond question, emanating from Divine Authority; and, he then goes on coolly to state that this Sabbath was instituted by our fathers. Whence, I would ask, did our fathers derive their authority for this, and on what principle could they venture to set up aught that would not only clash with the Divine injunction, but also run counter to the professed object in view, by commemorating the *commencement*, instead of the *completion* of Creation?

When the legislature of the State enacts a law, it will admit of no alteration but from the power that called it into existence; and we may surely venture to claim for a divine behest the same consideration, extended towards that of mortals. Although it is almost beyond credit, that men with any pretensions to consistency should endorse such a barefaced contradiction as here exists; still, there are those to be found, who are a sort of echo in matters of this description, and never dream of analyzing aught that has been allowed to occupy such ground in connection with religion—think that it must be so. That the Sabbath claims a Divine origin admits of no controversy. It is clearly stated in that book, which these parties profess to regard as the Word of God, *that the seventh day is to be the Sabbath*; the reason being given, and the command laid down, in language that admits of no alteration, together with the punishment for disobedience. Now that all this should be admitted—regarded as sacred—held up in every Protestant church before the eyes of the congregators, as forming part of the Divine Decalogue, which one would suppose should be in itself sufficient to insure it from the last attempt at change, to be at the very time it is so indorsed, repudiated and transferred from the seventh to the first day of the week, in plain contradiction to the command they pretend to uphold, is such a piece of unaccountable inconsistency, that did I not know the fact, I should doubt the possibility of such men so far committing themselves. This sacrilegious theory would level the Godhead down to the standard of human frailty, in altering his mind; for even they could never preach that the children of men were willfully misled on high. When the Supreme gave the Ten Commands to Moses for the children of Israel, there was no statement in regard to one of their number being *limited to a certain period of time apart from the rest*, which would surely have been the case had it been

so intended. And therefore, the only position I see to be occupied by those who exclaim "the Jewish Sabbath has been done away with," is the blasphemous one, of supposing the Divine Will changed.

But allowing, for argument, this to be so; why *continue* to hold up as holy the Ten Commands, when this would show them to be wanting in that which must be considered the Divine essence of perfection—*incapability of change*? And as this Jewish Sabbath, which the Fourth Commandment enjoins, has been done away with, why not erase it from its original position? Do not continue the *mockery* of its presence with the other nine. The Fourth Commandment can have no more claim to the title of Jewish than the fifth or sixth possesses; they must be all equal in this respect. They were given at *one* time, emanating from *one* source to *one* people, and if *one* be Jewish so is the balance; and as no attempt was ever made to thrust them on any community, why have aught to do with them, particularly in the face of such defects as above discovered? I am sure it would be much more consistent; for as long as the ten commands stand as they do, and are venerated as God's Laws, it is out of the question to tamper with one of their number, by saying it has been done away with. What affects one affects the rest: you cannot separate them without attacking the Divine attributes from which they emanate; they were given to be "observed for all time." The moment you limit one to a certain existence in the face of this, you divest the whole of that Divine quality that renders *change impossible*—*Honestus*.

Strange? Is it not?

MYSTERIOUSLY, marvelously, unaccountably! Was there ever anything like it? Reader, can you believe it? It is true, nevertheless: J. G. Fee, the consecrated missionary of the cross, a beloved brother who has given his very *life* for Jesus and his cause, was recently rebuked in the Fulton-street Union prayer meeting, for requesting prayers for poor slave mothers, bereft of their children by the ruthless hands of the man-stealer! Among other requests for prayer, this missionary brother ventured to present this one, for those in bonds in his missionary field, and for which he was rebuked by the leader, Mr. L. Likewise, the brother who ventured to open his lips in prayer for the oppressed, on the occasion, was severely reprimanded by this same pro-slavery leader. This is only one instance among many, in which the spirit of caste has been manifested here.

Friends, what are we going to? Is Satan, in very deed, to rear his serpentine head in the very sanctuary of God, stamp down the very essence of salvation?

These Union meetings are our soul's desires and hope, but how can we look for the smiles of heaven to rest upon this narrow-minded, unchristian spirit? Why attempt to pray or speak except as the Spirit gives utterance?

When we enter the prayer room, must we do so with our prayers and requests cut and dried to a wicked, time-serving policy?

Lord, have mercy on these blind guides, that strain at a gnat and swallow a camel, that tithe mint, anise and cummin, and omit the weightier matters of the law, judgment, mercy and faith.—*Golden Rule*.

So it goes; All Right! All Honey!

A SLAVEHOLDING D. D. appointed chairman—opened the meeting by reading, singing, prayer and exhortation! This inviting slaveholders and slaveholding apologists to our pulpits, communion tables—to preside at public anniversaries and christian union meetings, with hands reeking with the blood of souls, is what brings the blessed religion of Jesus into disrepute, makes it a by-word, a hissing, a stench! Satan rejoices, and infidels blaspheme.

Slaveholding, or man stealing, like rumselling,

becomes popular and the most hardened, daring, cruel, blood-guilty wretches at the south, are emboldened to hold on to their crushed victims with an iron grasp! No wonder the blessed missionary of Nestoria, Dr. Perkins, was constrained to exclaim:

"I hold that American slavery is the crowning abomination of the present age—the greatest human obstacle to the spread and triumph of christianity that exists at the present period;—that Northern influence, and primarily the influence of Northern Christians, is the strongest and most responsible support of American slavery at this time.

I hold also, that our beloved native country is in most imminent peril from the fearful system of American slavery, of falling into deep national disgrace, of calling down upon itself the signal judgment of heaven and thus of blighting for a long period, the fairest and the highest hopes of a suffering world."

"Let Mammon hold while Mammon can,  
The bones and blood of living man;  
Let despots scorn while despots dare,  
The shrieks and writhings of despair.

"The end will come, it will not wait.  
Bonds, yokes and scourges have their date.  
Slavery itself must pass away,  
And be a tale of yesterday."—*Golden Rule*.

#### RELIGIOUS AFFECTIONS.

RELIGIOUS affections of the right kind can never be too strong. The following remarks of president Edwards on this subject are worthy of attention:

"Though there are false affections in religion and in some respects raised high; yet undoubtedly there are also true, holy and solid affections; and the higher these are raised, the better. And where they are raised to an exceeding great height they are not to be suspected merely because of their degree, but on the contrary, to be esteemed. Charity, or divine love, is in Scripture represented as the sum of all the religion of the heart; but this is only a holy affection. And, therefore, in proportion as this is firmly fixed in the soul, and raised to a great height, the more eminent a person is in holiness. Divine love or charity is represented as the sum of all the religion in heaven, and that wherein mainly the religion of the church in its more perfect state on earth shall consist, when knowledge, and tongues, and prophesying shall cease; and therefore the higher this holy affection is raised in the church of God, or in a gracious soul, the more excellent and perfect is the state of the church or a particular soul. If we take the Scriptures for our rule, then the greater and higher our exercises of love to mankind, brokenness of heart, abhorrence of sin, and self-abhorrence for it, the more we have of the peace of God which passeth all understanding, and joy in the Holy Ghost unspeakable and full of glory; the higher our admiring thoughts of God, exulting and glorying in him, so much the higher is Christ's religion, or that virtue which he and his apostles taught, raised in the soul."—*ScL*.

COMING TO CHRIST.—Come in, come in to Christ, and see what you want, and find it in him; he is the nearest way to an out-gate of all your burdens. I dare avouch, you shall be dearly welcomed to him. Angels' pens, angels' tongues, nay, as many worlds of angels as there are drops of water in all the seas and fountains and rivers of the earth, cannot paint him out to you. I think his sweetness, since I was a prisoner, has swelled upon me to the greatness of two heavens. Oh for a soul as wide as the utmost circle of the highest heaven that containeth all, to contain his love!—*Rutherford*.

PRAYER IN AFFLICTION.—The spirit of prayer does not necessarily come with affliction. If it be not poured out upon the man, he will, like a wounded beast, skulk to his den and growl there.—*Cecil*.



## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, DECEMBER 8, 1859.

EXTRACTS FROM "ROBERT W. LANDIS,"  
On the Immortality of the Soul, pp. 518.

On page 136 he says: "In Gen. i, 26-28, we have a statement of the fact that God created man; and a declaration of man's superiority to other *living creatures* in the fact that he was created to have dominion over them.

"Such was his state before the fall; but since he became a sinner, and has rebelled against God, he no longer has *this* pre-eminence over them.

"In Gen. ii, 7, however, we have the fact described, the existence of which is simply declared in chapter 1:

"And the Lord God made man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became (or was thereby constituted) a *living soul*."

"Here, then, it is distinctly stated that after God had created from the ground the *corporeal part* of Adam, the *soul was added*, which was, of course, not produced from the earth or elements as the body was. If, therefore, the soul was not formed from the same material as the body, on what principle can it be said to perish with the body?

On page 141, after stating in brief that materialists "with great parade proceed to show first, that all other animals are called *living souls*; and secondly, that all other animals have the *breath of life*;" he says: "It seems out of character to enter into thorough philological criticism with such men; for they cannot understand it."

"The idea in the original is sufficiently obvious; God had made the body of the man out of the dust of the ground, as the animals had been made. But as yet man was only their equal. But more than this was needed; an intelligent governor over them was required; and hence something was to be added to the mere animal life, derived from the dust of the ground.

"Had man remained as he then was he would have been as unfit to be their governor as the orang-outang. Hence in his case God did what was done in no other instance of all the animal creation.

"He imparted to him directly (*breathed into his face, countenance*) a principle of intelligence. Then his *creation was complete*, and he too, took his place as a living, moving creature upon the earth.

"It seems impossible to mistake the obvious sense of the passage. And I now ask, What have the objections of Mr. Dobney and his coadjutors to do with this argument? But let our adversaries show a solitary instance in which it is said that God, in creating other animals, constituted them living creatures by *breathing* into them the breath of life. If Mr. Dobney can do this, let it be done. If he cannot, then we must charge upon him and his friends a culpable equivocation in pretending to meet the issue which is presented in the aforesaid argument."

I transmit the above argument, exposition or criticism without comment, confessing that I am *one of those who do not understand it*.

Respectfully yours,  
Lapeer, Mich., Nov. 15th. 1859.

M. M. H.

REMARKS. It is our object to give fairly and fully both sides of all questions which enter into our religious belief. It is for this reason that we have admitted into our columns so much as we have in opposition to the Sabbath, endeavoring at the same time to show wherein we thought the reasoning defective and fallacious. We once saw a remark in an Advent paper against such a course. The remark was that they did not hold to throwing out poison for the sake of giving an antidote. But when we look into the columns of that paper, what do we see? No lack of poison to be sure; but true to their word, the conductors present no antidote to counteract its effects. Now humanity would seem to dictate that if they are bound to present no antidote they should at least withhold the poison. But we are willing to submit it to the common sense of any man as to which is the better way, to throw out poison as palatable and wholesome food, or to show it up as poison when we see it infecting the minds of men,

present the antidote, and put people on their guard against it. We prefer the latter; nor do we intend to deviate from this policy, until we shall see something a trifle more sensible, at least, than the above reason, urged against it.

According to the adage that a man does not really believe who has never doubted, we can say that a person cannot be said to be thoroughly grounded in any theory till he has posted himself in regard to all that can be said against it. And being desirous of presenting our readers with every thing that can be said in opposition to the doctrine of life through Christ alone, so that when they take their stand upon that great and harmonious truth, they may do it with a consciousness that they are taking a position which the wisest, the wittiest, or the wickedest can neither gainsay nor resist, we give the above extract from R. W. Landis.

Perhaps comment is here unnecessary; but it being so manifest a case of attempted theological jugglery, we have a remark or two to offer concerning it.

The extract leads off with an assumption that a soul was added to the corporeal Adam. We say assumption; for it has no support from reason or revelation. Adam was formed of the dust of the ground. His organism was perfect and complete, only waiting to be endowed with life. The only act then performed for man of which we have any account, was the breathing into his nostrils the breath of life, the imparting to him the vital principle, which set the organism in motion; and all the phenomena since exhibited in man result from that organism. Disturb this organism and the results no longer follow. Disturb the operations of the brain, and thought and intelligence at once cease. The possibility of the existence of a mind without a brain yet remains to be proved.

God breathed into man's nostrils the breath of life; and Mr. Landis asks where this can be said of any other animal. We answer by asking what possible importance there can be in the manner of imparting this breath of life, since we are assured that all other animals are in possession of it equally with man, that it is in their nostrils as well as his, and that they are also called living souls. These facts are plainly stated; but how is it that a knowledge of them on our part incapacitates us for understanding "philological criticism," he does not tell. The "criticism" he had in mind must evidently be something contrary to these plain statements of the Bible, else there would be no difficulty in our understanding it, or at least in giving assent to it.

But Mr. L. is evidently dissatisfied with the expression "breath of life;" so much so that he does not presume to let it pass uncorrected. We are therefore towards the end of the extract treated to his version of the matter, as follows: "He imparted to him directly (*breathed into his face, countenance*) a *principle of intelligence*!" So the "breath of life," has finally turned into a "principle of intelligence." Now note his method of arriving at this result. 1st. The animal creation needed an intelligent governor. 2d. Man without this added soul, this principle of intelligence was as unfit for this position as the orang-outang; therefore 3d. God did in man's case what was done in no other instance of all the animal creation. Now mark: It is here covertly insinuated that man before his endowment with intelligence, which according to Mr. L. is the "breath of life," was a living being. "As yet," says he, "man was only their equal;" that is, the equal of the other living animals; and no more fit to be the governor of the creation than the orang-outang; implying in all this that man before he received the breath of life, was alive like the other animals. But what tyro in Biblical knowledge will be willing to subscribe to such a sentiment? Every one will be able to detect it as a palpable falsehood. It is then but too apparent that Mr. L. has here endeavored to lead the reader unwittingly to harbor the impression that Adam was alive before he received the breath of life, that consequently God's breathing into his nostrils the breath of life, was not imparting to him life so that he became a living being, but was breathing into his countenance an intelligent principle, superadding to his nature an immortal soul. Let not the author of such an effort charge upon Mr. Dobney or his friends "a culpable equivocation."

## EASTERN TOUR.

NORTHERN Michigan is an interesting field of labor. We look back with much pleasure to the conferences at Lapeer, North Plains, Wright and Monterey.

At North Plains we found storm and mud, and close quarters for those who came in from other towns. Here we were happy to meet a son and daughters of Bro. R. Griggs, one of the first Sabbath-keepers in the State, and other friends of the cause. Sister (widow) Brigham and her sons did well in entertaining nearly all of us, for which they have the sincere thanks of all who shared their hospitality, yet the influence of the meeting would have been much greater in Orleans where there was room to entertain all. We left the arrangement of this meeting to others, who utterly failed to do their duty. It is useless to make efforts to advance the cause, and then leave things at loose ends. No enterprise calls for more prompt, energetic and systematic action than the cause of present truth, which is making its way onward against wind and tide.

But we have no great reason to complain. We rather pity those who drove out of their way because there was no definite appointment given, while we, though we lost on our tickets we took for Ionia, got a hint that we should get off at Lyons, happened to get off at the right station, happened to find a team to take us direct to sister Brigham's, where we found rest. God bless all the dear brethren and friends whom we met in Ionia Co. Next time the appointment shall be all in black and white in good season. A general gathering should be either in June, or in September or October.

Our conference at Wright held Sabbath and First-day. Storm and mud hindered many from attending, yet the house was well filled. More than one hundred have been immersed since the work commenced in Wright less than two years ago, and these with very few exceptions stand firm. They have taken hold of Systematic Benevolence in a prompt manner, and now find means in the treasury to liberally assist those who labor among them.

Our conference at Monterey was cheering. Their house of worship was extremely crowded. People oppose our views, but they cannot keep away from our meetings. It was with difficulty that some pressed the door open wide enough to squeeze in where they had to stand up so close that they could hardly turn around. We dismissed the crowded assembly expressing the hope that before long another house of worship would be built in Monterey, which would be large enough to give all a comfortable seat. For their common Sabbath meetings, their house answers very well; but for conferences, and on funeral occasions, it is extremely uncomfortable for both people and speaker to be crowded into so small a place where the heated, poisoned air is breathed over so many times by so many persons.

This church is ready however, to do anything that seems to be duty. They have had their trials. They have been disappointed in men who have professed the faith. There is still a class hanging to, or around the church, who do not seem to have the spirit of "through" in them, while most of the church have another spirit, the spirit of go through to Canaan, in them. They have a box there which never gets dry, or, at least, there always seems to be something in it. It is their Systematic Benevolence box. These are becoming very numerous in Michigan. Hope they will be called into use extensively East and West. We shall get out second edition of blank books soon so that all our churches, however small, may have one. First lot all sold.

J. W.

## AT HOME.

We reached home Nov. 21st, in good health and spirits, after an absence of more than a quarter of a year, and found all in good health, and prosperous. Praise the Lord!

We look back upon this tour with pleasure. The old friends of the cause are firm, and their increasing interest and consecration is seen in their liberality in raising means to extend the cause West. A full report will be given in the *Good Samaritan* No. 2. We formed acquaintance with some at almost every meeting who have embraced the Sabbath the past year. And we are happy to learn that some others at nearly every

meeting we held decided to take hold of the covenant of the Lord, to keep his Sabbath from polluting it.

The first ten weeks of our journey, till Bro. Loughborough joined us, we traveled near 2000 miles, preached fifty times, and transacted business, from the sale of a penny tract up to a much larger sum, to the amount of \$1000. We returned with better health and courage to labor in the cause of truth than we have had for the past ten years. J. W.

#### OPPOSITION MEETINGS AT PARKVILLE, MICH.

We give below a few extracts from the notes of a couple of sermons preached against the truths we had presented in Parkville. Not that there is anything very new and powerful in them, but to show the weakness of some men that oppose us.

The first discourse was by one Eld. Sackett, in which he endeavored to establish the immortality of the soul, as follows:

1. Some deny the immortality of the soul because there is no argument in Scripture to sustain it; but it does not necessarily follow that the soul is not immortal.

2. Eccl. ix, 5. "Dead know not anything." I have not made up my creed from a few Old Testament effusions.

3. Ps. cxv, 16-18. "Dead praise not the Lord." The dead in this text means worshipers of idols.

4. Ps. cxlvi, 4. "In that very day his thoughts perish." This is said of princes. That princes come to naught is clearly inferable.

5. Mal. iv, 1. "Burn them up and leave them neither root nor branch." This is all in symbols. "Burned up," means banished from God's glory. "Root."—"Love of money is the root of all evil." "Branch."—"I am the vine, ye are the branches." They are banished from the presence of the Lord and know no more of his blessings.

6. Eternal life is not eternal being; but it is eternal well-being.

7. "Inward man." It is the hidden man of the heart which Peter declares is not corruptible. It is the soul. It is not corruptible, and therefore is immortal.

8. The good and great of all ages have not received the view of the sleep of the soul &c.; these views have only been held by a few.

9. "It is appointed unto men *once* to die." Not (as we are told), to die, and be raised from the dead, and die again.

10. The tendency of this doctrine is bad. A young man in Sandusky, Ohio, went into drunkenness because he heard his father preach the doctrine of the non-immortality of the soul.

After the elder had quoted some of the common round of texts to prove the immortality of the soul, elder Duncan arose to make some remarks as follows:

1. Some argue that there must be a resurrection of the body, because the body is responsible for the deeds we do here. If the body is responsible, then all our bodies are responsible. A man that has lived sixty years, according to physiology, has occupied forty-eight different bodies, and these must all be raised in order that the man may be punished.

2. If we are to have literal bodies in the resurrection, then we shall be clothed upon with one of our enemies, for the flesh is an enemy.

3. The reason our courts of justice do not hang idiots who commit murder, is because they consider that the man who has no mind is not responsible for his acts; and therefore the body is not responsible for the deeds of the man.

One of the congregation asked the elder if he believed idiots had souls. His answer was that they had not. He also informed his congregation that he did not believe in the resurrection of the body, but believed that all men went to their reward or punishment at death. We thought truly *this* Methodist minister is far in advance of Wesley.

The second discourse was from elder Duncan, on the Sabbath question, in which he made the following as some strong points.

1. The Sabbath has been brought up as the seventh day, and one of the principal arguments in its support is that it is ancient. There are other things that are ancient. The Jews kept every seventh year. It is still

obligatory upon them and they keep it. If I was a Jew, I would keep the Sabbath.

2. The Lord said the Sabbath was to be an institution between him and his people, and said "This shall be to commemorate my bringing you out of Egypt." He also said, "Remember the Sabbath day to keep it holy, because I have brought you out of Egypt."

3. When we get along to Num. xxiii, the first day is spoken of as sacred. The feast was to be kept seven days. The first day was a holy convocation, and the eighth day was a holy convocation, which would be the first day of the week again.

4. Christ repudiated the idea of laying so much stress on the Sabbath. The Pharisees upbraided Christ for breaking the Sabbath, and not for taking grain out of another man's field. Is there not danger of our running after the Sabbath and neglecting other duties.

5. If we are to keep the seventh day, when shall we begin to reckon? From the first day of creation, or man's own first day. Man was created on the sixth day, and the seventh day to him would be our Friday. This is the day the Jews scrupulously observed.

6. Our seventh day friends have based themselves on the reckoning of the Quakers. The Quakers said calling the days Sunday, Monday, &c., savored of heathenism; so they called Sunday first-day, Monday the second-day &c. Our seventh day friends have taken for granted that their reckoning was right and so call our Saturday the seventh day. So you see that our seventh day friends are based on the Quakers.

7. There has been a great amount of intelligence on the side of Sunday, and that ought to make us respect the institution. Query. In the absence of law (?) what is the rule? Answer, *Custom*.

8. Didn't your fathers set aside the day, and did not God bless them in keeping it? Will you suffer your fathers to be treated in the manner they have been? I want to know if there is not patriotism enough in Park, to stand up for your fathers?

9. But some one will say, Where is your Bible for keeping Sunday? Where has the Lord said, Ye shall not keep the seventh year? When you will bring testimony to show that we are not to keep the seventh year, I will give you Bible for Sunday-keeping.

10. Don't follow those who say "Lo here is Christ, and lo there." Christ will appear in our hearts. This is the second coming of Christ. But when Christ was asked by his disciples in regard to the time of his coming, he said he knew nothing about it. But our friends at the tent profess to know more than Christ. To how many Christ has made his appearing and found them watching.

After Eld. D. had finished his discourse, Eld. Sackett arose and said: "Man's physical and spiritual wants require a day of rest. I keep the fourth commandment. I labor six days and rest one. Christians have always supposed that the man who labored six days and rested one kept the commandment. When man begins to labor, God begins to count." He next told us: "I can see but little that is good in the decalogue. It is too short for the gospel dispensation. I object to it because it tolerates slavery. All the inducement it holds out to children to obey their parents is long life in Palestine. God talks to men according to their ability. If men can comprehend the decalogue, I have no objections to their keeping it." He stated that it had all passed, and those who contended for it ought to have lived about two thousand years ago.

Thus we were carried gradually down the hill. We endeavored to review in a candid manner all that was worth reviewing in the two discourses. It was not without effect. Some who had been waiting, anxious to hear the other side, became settled on the truth and have begun to obey. J. N. LOUGHBOROUGH.

Battle Creek, Nov. 29th, 1859,

\* A glance at the fourth commandment will show the fallacy of this statement. The Lord commands man to rest on the day he himself had rested upon, which must have been [according to elder D.'s reckoning] man's second day.

#### HUMOROUS PREACHING.

DID Christ or his disciples make any attempts at humorous preaching? Think of Christ in his sermon on the mount, bringing down his audience in peals of laughter, or Paul in his discourses before Felix, or be-

fore the people, attempting to display his wit, of which he had an abundant supply no doubt, if he had been disposed to desecrate it to so low a purpose.

Think of one in the pulpit, preaching Christ and him crucified to admiring crowds, and ever and anon (as if for amusement) assuming the manners of a theatrical clown, in order to produce laughter.

Have not the American and English pulpits descended very low indeed, when their most popular preachers on this and the other side of the Atlantic, entertain their audiences with displays of their wit, as they hold forth the holy doctrines of the Bible?

What must be the state of the professed church, when a secular paper like the *London Times*, administers such a rebuke as the following, with such cause? No wonder it jars upon the ears of a political man, who hoped for better things from an ambassador of Christ.

Has not the time come for every true child of God to cry out, Babylon is fallen! come out of her my people! when the pulpits of the two leading nations of the earth are prostituted to such purposes? The following I clip from the *N. Y. Tribune*. J. C.

"The *London Times* of Aug. 9, has the following:

"Mr. Spurgeon, in preaching at Norwich last week, indulged in some of his characteristic humor. Content, he said, made our cup run over, while discontent knocked the bottom out. The story which had recently appeared in the papers about his having a large fortune left him was a complete hoax; if he were to have a guinea for every falsehood told about him, he could build his great chapel very soon, and probably have enough left for a cathedral or two. . . . Christian men sometimes fell terribly foul of each other, like the two English ships which broadsided each other for two hours in a mist without knowing that the British flag was flying at their mastheads. The lazy man was one of the biggest sinners on earth; if he did nothing else, he broke one of God's greatest commandments. There was a very strict Sabbatarian gardener, who was very hard upon his master about the observance of the Sabbath. His master said to him, 'Why, you break the commandments yourself!' 'How?' said the gardener, 'I don't work on Sunday.' 'No,' quoth the master, 'nor on any other day. Just repeat the commandment.' The gardener obeyed, and when he came to 'six days shalt thou labor and do all that thou hast to do,' his master said, 'There, stop there; that is as much a part of the commandment as that 'the seventh day is the Sabbath.' . . . The sticking for sectarian distinctions was as absurd as if a hungry man, about to eat some bread, were told by a Churchman, 'No bread like the tin loaf;' or by a Methodist, 'You must eat twists.' The hungry man would say, 'Give me some bread, and I will settle the shape afterward.' It jars, somehow, upon the feelings to see the copious reports which the country papers give of Mr. Spurgeon's 'sermons,' curiously interlarded with 'laughter.'"

#### TO THE FEMALE DISCIPLES IN THE THIRD ANGEL'S MESSAGE.

You will pardon my special address to you when I say it is because I have my fears that many of you who I believe are sincerely endeavoring to keep the commandments of God and the faith of Jesus, are lacking in that entire heart consecration to God and his cause which he requires of us all; and a want of the experience of the promise of the Father to his sons and daughters of the gift of his Spirit, the endowment of power from on high in order to their usefulness. The promise of the Father was as much to the female as male disciples of Jesus. "And on my servants, and on my hand-maidens, will I pour out in those days of my Spirit, and they shall prophesy."

Here in the precious promise there is neither male nor female, all are one in Christ Jesus. I know that the most of us have been gathered into the message of the third angel from the sectarian churches where we received our religious training, which we now, in the clear light of God's truth see was defective, both in doctrine and practice; and we are aware that in them the pride, and popularity, and conformity to the world, and worldly fashions tolerated by them, and besides in some of them the prejudice against woman's efforts and labors in the church, have crushed out her usefulness. This kind of training has in many of you caused tim-

idity, and discouragement, and the neglect of the use of gifts designed to edify the church and glorify God. Perhaps many of you feel the embarrassing influence of our former associations; for I believe it is so with some with whom I am acquainted, and to such, scattered abroad, let me speak a few words of encouragement and exhortation.

Go with me in imagination to the gathering of the few disciples of Jesus on the day of Pentecost. There with their brethren in humble expectation sat the faithful Marys. They had followed their beloved Master in his sojourn here as the Man of Sorrows, and with unyielding love and unflinching constancy in the dark hour when all forsook him, they stood by amid scenes of ignominy, suffering and terror. They followed the footsteps of those who bore his lifeless form to the tomb, and their loving hearts prompted them to be first at the sepulchre on the morning of his resurrection.

Now with their brethren in their assembly they wait the promise of the Father, the endowment of power from on high. And did not the tongue of fire descend alike upon them as upon their brethren? Assuredly it did. And think you that their Spirit-baptized lips were closed in silence in that solemn assembly? No: the servants and the handmaidens prophesied there as the Spirit gave them utterance.

I have said there were gifts among you designed of God for the edification of the body of Christ, his church, and for his glory; and I have not misspoken. I shall always remember the fervent spirit of a young sister years ago, my most efficient fellow-laborer in the gospel, whose effectual prayers were my encouragement, and whose labors of love in the congregation were abundantly blessed in gathering fruit unto life eternal.

And it is not egotistical if I say here that but a few months ago the testimony of a sister in a public assembly aroused me from a state of despondency and unbelief to humble confidence in God, which I trust has resulted in the consecration of myself, my all, a living, and I trust an ever-consuming sacrifice upon the altar which sanctifies the gift laid upon it. And O how providential that testimony. And that dear disciple will probably never know the influence of that testimony upon poor me until her humble faith is lost in sight, and her hope in eternal fruition.

Can I, think you, despise or undervalue woman's gifts for usefulness in the cause of her Master? No: I mourn that in our social religious interviews she is so prone to inactivity and silence, in prayer and exhortation, when by divine grace she may be so abundantly qualified to edify and encourage.

My sisters, do you say, I am weak and disqualified, I am doubting and fearful? Be as consecrated and faithful as the loving, blessed Marys. Let the consecration to God of your all be entire. Rest not until your all is in sacrifice laid upon the altar. Rest not until in perfect love you are consciously the Lord's, dead indeed unto sin and the vain show of earth, but alive unto God. Seek unweariedly the endowment of the promise of the Father, the power from on high, which is alike the privilege of both the servants and handmaidens of God.

And has the hallowed fire touched your lips? Open them for Jesus, and in testimony everywhere of the truth and faithfulness of our covenant-keeping God. It may be an abundant source of strength to some of his tried ones amid the discouragements of earth. It may be it will lift up the hands that hang down, and strengthen feeble knees. At any rate it will win the commendation of the Master, "She hath done what she could."

"O, that each in the day of his coming may say,  
I have fought my way through;  
I have finished the work thou didst give me to do.

"O, that each from his Lord may receive the glad word,  
Well and faithfully done!  
Enter into my joy, and sit down on my throne."

B. F. ROBBINS.

Friendship, N. Y., Nov. 24th, 1859.

#### WHY

Do we not hear more from the brethren and sisters, through the *Review*? The *Review* is the acknowledged medium of a people who are mutually striving for ho-

liness of heart and life, seeking for the truth; its columns are open for the most unworthy of us who are honestly seeking for the truth, purity and holiness, and as great indulgence is granted to liberty of speech and freedom of expression as is consistent with order and good and wholesome rules. And its usefulness and interest is greatly increased by means of its varied correspondents who from week to week and from time to time vent their feelings in the expression of their desires, their victories, their troubles, their conflicts and trials, queries, doubts, &c., thus as it were producing a weekly paper wholly devoted to truth and godliness, taking the place of a weekly conference of all the remnant. Here all earthly distinctions, such as pertain to wealth and rank, are lost sight of, and ample scope is given to all who will, to enter the lists and bear testimony to the goodness of God, or their desires for holiness and truth.

There are thousands of Sabbath-keepers who read the *Review*, and most of these dear people of God do welcome it to their dwellings very much as they would welcome a tried and faithful friend, (this is no fiction, no flattery, but fact); and many a tear of joy and gratitude to God falls upon its pages as they trace in its columns the progress of the cause, and the struggles of the honest ones to get free from Satan's chains. Many an honest heart swells with emotion as it realizes something of the grandeur of the last great effort of heaven in behalf of poor lost man, as promulgated in the message of the third angel.

Many a heart is filled with pity in view of the stupidity of our race in rejecting this great light upon prophecy, and as from week to week testimony is found in the columns of the *Review* from almost all parts of our country and Canada, proving that in every locality Satan is doing his last and most desperate work of deception and preparing the snare which is to ensnare the whole world.

Many a lonely one who never greets a brother or sister of like precious faith, situated among hypocrites, wolves, beasts of prey (figuratively speaking), whose only earthly companion and guide to the temple of truth is the Bible, many a persecuted one is delighted weekly as the *Review* presents its honest, cheerful face, and away in some corner it is hidden perhaps until a favorable opportunity occurs in which it may be read, free from fear of some domestic friend who would burn it if it were discovered.

We live in peculiar times, in a land of peculiar institutions and laws. Strange things are daily being enacted under the banner of the stars and stripes, and many of the remnant are alive to the perils of the times, but I aver some are asleep, or we should hear from more, and oftener. I do believe that if any one in the present truth does with good motive open his heart to the lovers of God and his truth in any proper and fitting place, time and manner, as in conference or social meeting, or in the *Review*, God will bless him. I appeal to those who have tried it if it is not so.

J. CLARKE.

#### WALK WORTHY OF GOD Who has Called You unto his Kingdom and Glory. 1 Thess. ii. 12.

WHEN the Gentiles from whom we descended, were strangers and enemies to God by wicked works without Christ, without God, and without hope; then came the dear Saviour to draw them near to God and to speak peace to them. God who is rich in mercy, for his great love wherewith he loved them, saved them through faith in his only begotten Son, and made them fellow heirs with his chosen people, to the unsearchable riches of Christ; and chose Saul to bear these blessed tidings to them, and to call them from the darkness and bondage of sin, into the glorious light and liberty of the gospel. Saul, or Paul was made a prisoner by the envious Jews and idolatrous Gentiles, because through him salvation and glory through the true God were offered to the Gentiles. While a prisoner he writes to his Gentile brethren thus: [Eph. iv, 1, 2, New Trans.] "I beseech you to walk worthy of the calling with which ye are called, with all lowliness and gentleness, with longsuffering, bearing with one another in love." We being Gentiles, are called as well as they. Let us further consult the text-book that we may learn how to walk worthy of our calling; for it is

a great calling; even to God's kingdom and glory. "Let nothing be done through strife or vain glory, but in lowliness of mind, esteem each other better than yourself," for the Lord "hath respect to the lowly," while he "resists the proud." "Whosoever exalteth himself shall be abased," but, "with the lowly is wisdom," even that wisdom which is "from above, and is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy; full of the fruits of the Spirit, which are "love, joy, peace, longsuffering, gentleness, goodness, faith meekness and temperance." Walk then "worthy of the Lord to all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience, and longsuffering, with joyfulness, giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light." Put on therefore as the chosen of God, holy and beloved, bowels of mercies, kindness humbleness of mind, meekness, longsuffering, bearing with one another and forgiving one another, if any have a quarrel against any, even as Christ forgave you; and above all, put on love, which is the bond of perfectness." "Let all bitterness and wrath, and anger and clamor, and evil speaking be put away from you, with all malice, and be kind to one another, tender hearted, forgiving one another, even as God for Christ's sake forgave you." Should ye be angry, sin not; let not the sun go down upon your wrath, nor give place to the devil (New Trans). "If any be overtaken in a fault ye who are spiritual restore such a one in the spirit of meekness, considering yourselves lest ye also be tempted; bear one another's burdens and so fulfil the law of Christ." Those who are strong (to resist temptation) ought to bear (with) the infirmities of the weak; and not seek to please themselves, but seek to edify or build up the weak brother or sister. For even Christ (the divine pattern) pleased not himself. "Whatsoever ye would that others should do to you, do ye even so to them." And to sum up all; "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." May the God of peace himself sanctify you wholly; and may your whole spirit and soul and body be kept blameless unto the coming of our Lord Jesus Christ. Faithful is he that hath called you who also will perform."

M.

#### THE BIRTH OF THE SAVIOUR.

HISTORY records no event so momentous to man. Through the vista of eighteen hundred years, the eye of faith still sees the unfolded radiance of the halcyon morning whose orient beams were the first dawning of an immortal day, and over which the lapse of ages has thrown no obscurity. It was an era which time can never blot from the recollections of man—which eternity cannot expunge from the archives of heaven. Then it was that the great scene of redemption opened, and the stupendous scheme of mercy, projected in the sublime councils of heaven, began to be developed. Then the great prophecy of ages was turned into history, and the Shiloh of early promise stood revealed. Then were promulgated those "good tidings of great joy" which first cheered to ecstasy the shepherds of Bethlehem, and which were soon to be "published to all people." Then "the morning stars sang together," and the arches of heaven rang with the hosannas of angels. Vain were the attempt to portray the glories of the auspicious day, which filled the earth with shouts of jubilation, and lighted up new lustres in the skies. The pens, the tongues, the language of mortals are impotent in the effort. Eloquence may array all its topics and figures; the muse may combine all her imagery, and soar on her sublimest wing; and, without the promptings of inspiration, leave the lofty theme all untold.

But, although we cannot portray the scene, we love to dwell on the portrait already drawn in the gospel, by more than mortal pen. We love to go back in imagination, to the long-lapsed period of his nativity; to linger around the hallowed spot; to witness the train of wonders involved in the process, and to ponder the auspicious sequel. The scene spreads itself anew before the eye, and solemn awe gathers around the heart. The mighty birth is proclaimed in our ears. We see

the infant Immanuel "wrapped in swaddling-clothes," and him to whom "is given all power in heaven and in earth," pillowed upon the rude manger of a stable! We see the "star in the east" stand gleaming in the heavens to guide the footsteps of the wise men. We hear him, while yet a child, confounding the wisdom of sages, and baffling Pharisaic subtilty. We follow him into the great scenes of his labors and toils, and behold acts of godlike benevolence circling his path, and miracles of mercy sealing his divine mission. We see water blushing into wine at his volition, and a few loaves and fishes swelled into profusion for thousands by his blessing. The eye-balls of the blind are unsealed at his touch; the sick are healed by his word; and the dead start into life at his summons.

We pursue him in his sufferings, mingle in his sorrows, and weep over the woes which beset his path to the cross. We see him treading the wine-press alone, and whelmed under waves of guilt not his own. We weep with him in the garden of Gethsemane, in the hour of agony, when the bitterness of anguish drew blood from every pore. We behold him betrayed by the kiss of a perfidious disciple; arraigned as a felon; tried in solemn mockery, amid the vociferations of a mob; and doomed to death by malice and perjury. We hear the declaration of his innocence and the sentence of his condemnation together, from the same mouth. We see the crown of thorns twining around his sacred head, and the last vial of wrath poured out, and the great tragedy of the cross closing the scene.

Closing, did I say? Does the scene close here? O, no! It only changes. A day of joy breaks upon this midnight of sorrows. The hour of triumph is at hand. Though he could not come down from the cross, he could break the seals of death, and the enclosures of the sepulchre. He arose, "the first fruits of them that slept," and taught us that sleeping millions shall one day burst their tombs and spring to life—the life of gods. If angels shouted at his birth, what notes of holy rapture should warble forth from human tongues at his triumph over the grave! This is the theme of human exultation. Here our human nature puts on immortal robes, and virtue dresses up for heaven. This great fact sweeps away at once the dreams of heathen speculation, and disperses the cloud that veiled the brightest pages of early philosophy.—*Sol.*

## LETTERS.

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

From Bro. Wicks.

BRO. SMITH: I feel like giving in my testimony on the Lord's side, although it has only been about eighteen months since I embraced the third angel's message. I was brought to behold the truth of the third message under the preaching of the word by Bro. Frisbie, and I can truly say that I thank God that he ever showed me that I must keep all his commandments and have the faith of Jesus. O may I ever walk in the light of the blessed truth as it is in Jesus. The Lord saw fit, as I trust, to show me light in the first message in the winter of '43-4. Then and there I was first led to seek an interest in the atoning blood of Christ.

Dear brethren and sisters, how pleasant it did then, as it does now, seem to me, to hear and feel that Jesus is soon coming. But then I, with many others, met the sad disappointment of my Master's not coming at the supposed appointed time, but was not satisfied to give up my hope. Nay, I have ever since believed from my heart that the time would come when I should behold Jesus coming in the clouds of heaven, and ever since have been seeking to know his will concerning me, and to be prepared to meet him when he should return from the wedding. But I find that the enemy of all good has been engaged in leading me, in that great city, Babylon, from one street (denomination) to another, till he led me into Spiritualism, and then told me that the Bible was false, that it was a fable, and not the truth; that there was no Devil, no Saviour, &c. But, dear brethren and sisters, that was too much for me; the still small voice seemed again to say, Flee from the wrath to come. I then renounced him and his work, and I do know him to be a liar and the father of lies. Now I feel to thank God that he has again called after me and has taught me that I must keep his holy commandments and the faith of Jesus. Although I often have trials, yet I feel that the Lord

is with me. Yes, thanks be to his holy name, I believe the time is fast hastening when he that is to come will come and will not tarry. Let us be prepared to meet him with joy and not with grief.

How it cheers my heart to read the testimonies from the remnant scattered abroad. Let us not be discouraged when almost in sight of the prize, but let us lay hold of the promises of God with an unyielding grasp, for the promise is to the faithful. I am determined by the grace of God to be a faithful follower of the meek and lowly Jesus. Pray for me, dear brethren and sisters.

Wright, Mich.

J. S. WICKS.

From Bro. Ramsey.

BRO. SMITH: For some eight months I have been trying to keep the commandments of God; but many times I think I come far short of keeping them as God requires. My daily prayer to God is that he may keep me in that strait and narrow path that leads to eternal life. It cheers my heart to read the testimonies from the lonely ones scattered abroad, especially from those that are circumstanced as myself, being the only Sabbath-keeper in this place. I think it very lonely indeed to be alone in keeping God's commandments; but when God says his grace is sufficient for me, I feel more and more like putting my trust in him, and relying on the many gracious promises he has made unto me, and unto all those that love the appearing of the Saviour.

I thank God that he ever gave me an ear to hear and a heart to believe the third angel's message. May God grant me the full pardon of all my sins, that I may be perfect, even as my heavenly Father is perfect. I pray God to speed the day when our conflicts will all be over; when we shall have seen the salvation of our God; when we shall be taken away from this wicked world, and go to dwell with Jesus, where we shall be forever at rest.

My dear brethren and sisters, are we doing all we can to become a pure people, zealous of good works? How often I think I might do more to spread the present truth if I was only more energetic in doing my duty. May God help me to let my light shine before the world. When I see the wickedness around me, especially of those that profess to be followers of Christ, I cannot help feeling that God cannot suffer this wicked world much longer. Let us, one and all, come up to the help of the Lord against the mighty. I do feel more like doing my master's will now, than when I first believed. I have many things to contend with here, but by the grace of God I expect to overcome.

Yours striving for eternal life. T. RAMSEY.

Leipsic, O.

From Sister Nichols.

BRO. SMITH: I cannot be grateful enough to my heavenly Father for his goodness to my family, and his tender care over us in leading us in ways that we knew not. O how good the Lord has been to me, and still is! He has been my physician, my counsellor, my guide, my all. I know that if I follow my Saviour he will lead me to mansions prepared for the blest.

Dear brethren and sisters, let us arise, and in the strength of the Lord do all that is required of us at home or abroad. I want to get out of the way of sinners. I hope that we shall as a people be very careful in this respect to not stand in the way of others and hinder those who would be sanctified through the truth. I want to see the cause moving onward. Why will we not open the door of our hearts and let the Saviour in? We can if we will. The Lord requires nothing of us but what in his strength we can do. Let us struggle for the victory. When we feel tempted and tried if we hasten to the closet and there plead for strength and wisdom, we shall not be sent empty away. Good angels will attend us, and we shall be enabled to rejoice even in affliction. I do praise the Lord that he lends a listening ear to the cries of his children. Can we not give all for a home in heaven? to be with the lovely Jesus and enjoy his smiles, to no more feel the power of the enemy, no more be looked upon with scorn and derision? I praise God for the truth of the third angel's message. If we live this we shall go through to the kingdom. Lord help us to do this, is my prayer.

Battle Creek, Mich.

SAMIRA NICHOLS.

From Bro. Schellhaus.

BRO. SMITH: I feel it duty in my weak way once more to write a few lines through the *Review*, to let my brethren and sisters know that I am still determined through the assisting grace of God to go through to mount Zion with the remnant. I think that I can say that the path grows brighter and brighter as my journey grows nearer the end. I expect soon to see Jesus coming on the great white cloud to receive his waiting ones to himself. Bless the Lord for his goodness to unworthy me, for sending his messengers this way that I might have the blessed privilege of hearing the third angel's message. Yes, and bless God that he gave me ears to hear and a heart to understand the truth. My prayer is that I may live it out and be sanctified through it, that others may take knowledge of me that I have been with Jesus and learned his ways.

The little band of brethren and sisters that reside in this place I believe are striving to go through to mount Zion. We meet every Sabbath to try to worship God, and we have the evidence from time to time that Jesus meets with us, and we always receive a blessing when we worship him in spirit and in truth. We have some trials to pass through, but we believe that God will deliver us from them all.

Yours striving to keep the commandments of God and the faith of Jesus.

L. SCHELLHAUS.

Colon, Mich.

Extracts from Letters.

BRO. JOS. CATLIN writes from Buchanan, Mich.: "My interest is still undiminished in the good cause in which you are engaged."

SISTER MARY A. TILDEN writes from Appleton, Wis.: "I cannot refrain from repeating my request (and many join with me), that some one of like faith come to Appleton and hold up the truth to the people here."

A Striking Confirmation of Scripture.

ONE of the most interesting of the monuments of ancient Rome is the triumphal arch, erected to commemorate the conquest of Jerusalem by Titus, who, after the destruction of the temple made a triumphal march to Rome, bringing with him a long train of the captive Jews and the spoils, among which were the sacred vessels of the temple. This procession is represented in the sculptures on the beautiful arch, which thus furnishes an illustration of the Bible nowhere else to be found, these being the only representations that exist of the vessels, the table of the shewbread, the golden candlestick with its seven branches, and the silver trumpets used by the priests to proclaim the year of Jubilee. The Roman Senate and people little thought, when erecting this monument to a deified emperor, that they were erecting a monument to the true God in the verification of prophecy and divine history. A recent traveler says, "Not one of the Jews of Rome, of whom there are about 6000, will even at this day pass under the arch of Titus, although it spans one of the thoroughfares of the city. They shun it as a memorial of the subjugation of their nation, which has never yet been retrieved, and regard it with aversion."

A Business-Man's Testimony to the Sabbath.

OR the late Adam Rolland, an eminent lawyer and chamber-counsellor, well known half a century ago, the following anecdote was told by the late pious Walter Tait, minister of the Trinity College Church of Edinburgh, of whose church Mr. Rolland was a member. Mr. R., having met with a country-friend coming out of the church, invited him to share in the hospitalities of his house. On his friend telling Mr. R. that in fact it was to see him and to consult him on some important business that he had come to town, and being about to enter on the subject, Mr. R. gently touched him, saying, "My friend, I do not keep company on this day—far less could I enter on worldly business, of which I have enough during the week-days. The key of my business-room remains at rest till to-morrow at ten o'clock, when I will be ready to give you my best advice. I saw you in our church, and am happy to show you attention, but we'll leave the concerns of this world out for this day." He added, that to this resolution he owed much of the comfort he had enjoyed.



## THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, DECEMBER 8, 1859.

## To Correspondents.

A. S. of Wis.: We believe the Bible to be the only creed, and that the only legitimate bond there is to hold the church together is the power of truth and love. In regard to dealing with members, we do not think the Scriptures represent it in the light of cutting off or casting out. But when a person is guilty of disorderly walk, the directions we have are to withdraw ourselves from him, and have "no company with him, that he may be ashamed." Your query should have been noticed before but was overlooked. Perhaps these few suggestions will answer as well as an article.

G. W. E. of Ohio: The three messages of Rev. xiv, of course have a proper time in which to be proclaimed. The first message could not go forth and be true, until the hour of God's judgment was at hand. It could not therefore have been given in the days of the apostles, nor of the reformers. We believe, for reasons set forth in our publications, that it was given at the right time just previous to 1844; the third following in order, subsequent to that time. Concerning the mark of the beast, Sunday-keeping has undoubtedly been that mark ever since the beast, by the institution of Sunday observance on his own authority, displaced one of the commandments of God, thus leading people to bow to his authority instead of that of God. But as we have many times said, so say we again, that we believe that from that time till the present there have been many good and Christian men who have paid reverence to Sunday ignorantly and therefore without sin. It is not however consistent with God's glory that it should always be thus. The breach in his law must be restored; the commandments must be kept in their purity; and as the light has come, and the true character of the work of the man of Sin now appears, the warning is now applicable, "If any man worship the beast," &c. We believe that now, whoever, after having the light clearly set before him, deliberately bows to the institutions of the man of Sin instead of those of God, receives the mark of the beast; but that where these circumstances are or have been wanting, nothing is imputed. It follows that the world must be tested on this point; and to those who reject the light, the words of Christ will directly apply; "If I had not come and spoken unto them they had not had sin; but now have they no cloak for their sins."

C. B. S. of Me.: Those who will not admit the divine commentary of Acts vii, 5, and Heb. xi, on the Abrahamic inheritance, could not probably be helped by any human reasoning. The promise to Abraham embraced, as Paul expressly tells us in Rom. iv, 13, the whole world; that it embraced the primary possession of the land of Canaan by his descendants as a type of the final and glorious inheritance there is no doubt; and we regard it as in this respect only that the possession of that land is said to be in fulfillment of the promise of God to the fathers. See Josh. xi, 23; xxi, 43, 44; xxii, 4, &c.

H. H. of Wis.: The time of observing the Sabbath, and the time of commencing the day, are probably the most important times changed by the little horn of Dan. vii. We do not look upon the time of commencing the year as of any particular importance, and should regard any attempt to change the calendar as altogether uncalled for and impracticable.

A. G. C. of Wis.: In our remarks last week concerning your query on Rev. xx, 4, we inadvertently wrote "those who worship the image of the beast" &c., for "those who do not worship," &c. See also 4th line of third paragraph and third line of fourth paragraph. This correction is essential to the sense of the article and will therefore we presume be readily supplied by all.

## Not an Enthusiast.

THE energy of the manner of the late Rowland Hill, and the power of his voice, are said to have been at times overwhelming. While once preaching at Wotton under Edge, his country residence, he was carried away by the impetuous rush of his feelings, and raising himself to his full height, exclaimed, "Beware, I am in earnest; men call me an enthusiast, but I am not; mine are words of truth and soberness. When I first

came into this part of the country, I was walking on yonder hill; I saw a gravel pit fall in and bury three human beings alive. I lifted up my voice for help so loud, that I was heard to the town below a distance of a mile. Help came and rescued two of the poor sufferers. No one called me an enthusiast then—and when I see eternal destruction ready to fall upon poor sinners, and about to entomb them irrecoverably, and call on them to escape by repenting and fleeing to Christ, shall I be called an enthusiast? No, sinner, I am no enthusiast in so doing."

## APPOINTMENTS.

PROVIDENCE permitting I will meet with the brethren of western Iowa as follows:

Decatur City,	Jan.	5.
Afton,	"	12.
Bro. Decker's,	"	19.
Oceola,	"	23.
Bro. Jones', or where he may appoint,	"	26.

All the above meetings commencing at early candle-lighting. May the Lord give us a good time.

M. HULL.

## Business Department.

## Business Notes

L. Chandler: We prefer putting all your present remittance on the REVIEW so as to preserve even credit.

M. D. Farnsworth: Your paper has been regularly sent. We send again the missing numbers.

Wm. Harris: We cannot account for your not having received the INSTRUCTOR since September. There are 80 cts due up to that number.

## 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. H. Cottrell, L. Chandler, L. Maxson, J. Breed, M. P. Chaplin, T. Ramsey, E. Degarmo, M. E. Cornell, D. Chase, G. F. Ferciot, S. M. Hastings, S. Dunklee, J. I. Bostwick, J. S. Wicks, M. D. Farnsworth, Thos. W. Potter, L. Kellogg, J. D. Clarke, A. Baker, E. M. Davis, J. W. Raymond, L. Schellhaus, G. W. Davis, D. W. Emerson, J. B. Sweet, M. E. S., L. A. Marsh, J. A. Wilcox, P. E. Lindsay, S. Osborne, S. S. Van Ornum, L. M. Bodwell, L. L. Loomis, J. Clarke, M. Hull, Wm. Bates, Wm. Harris, J. R. Ginley, L. C. Canfield.

## Receipts.

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

## FOR REVIEW AND HERALD.

E. Brackett (for H. Harrington) 0.50, xvi, 1. J. R. Grimes 1.00, xiii, 1. R. Coggs 1.00, xv, 1. Sarah Chase 1.00, xvi, 1. D. Chase 0.50, xvi, 14. Wm. Davis 0.50, xvi, 1. L. Maxson (for Geo. R. Maxson) 1.00, xvii, 1. L. Chandler 1.00, xvi, 1. J. H. Cottrell 1.00, xvi, 1. Sr. A. P. H. Kelsey 1.00, xv, 1. J. Parmelee 1.00, xvi, 1. Thos. W. Potter 1.00, xvi, 1. N. H. Satterlee 1.00, xvi, 1. N. H. Satterlee (0.50 for C. G. Satterlee, xvi, 1; 0.50 for H. H. Satterlee xv, 1) 1.00. Jas. Breed 1.00, xv, 24. M. P. Chaplin 1.00, xv, 1. J. Bostwick 1.00, xvi, 1. S. Dunklee 1.00, xviii, 1. S. W. Hastings (for S. Cregar) 0.25, xv, 14. E. S. Faxon 1.00, xvi, 1. L. Schellhaus 1.30, xvii, 9. L. Schellhaus (for A. Webster) 0.50, xvi, 1. L. Kellogg 1.00, xvi, 1. J. M. Santee 3.00, xvi, 1. D. J. Burroughs 1.50, xvi, 1. J. B. Sweet 3.00, xiv, 1. G. King 0.50, xv, 14. H. B. Fargo 0.50, xvi, 1. J. Fargo 0.50, xvi, 1. B. Wilson 0.50, xvi, 1. J. Drake 0.50, xvi, 1. J. Swain 0.50, xvi, 1. E. Valette 0.50, xvi, 1. J. H. Sparks 0.50, xvi, 1. L. M. Bodwell 1.00, xv, 1. S. S. Van Ornum 1.00, xvi, 1. S. Barnes 1.00, xvii, 1. S. Osborne 1.00, xv, 18. J. Yates 1.00, xvi, 5.

FOR MISSIONARY PURPOSES. Sr. R. Smalley \$3.60. Wm. Harris \$1.00.

## Books and Accounts.

BOOKS SENT SINCE NOV. 11. J. R. Brown, Ind., 5c. "Gospel Banner," Ills., 80c. L. Maxson, N. Y., 21c. A. C. Morton, Minn., \$1.14. G. P. Wilson, Me., 25c. E. L. Derby, Vt., 35c. L. L. Loomis, Vt., \$1.00. S. B. McLaughlin, Wis., 50c. B. M. Osgood, N. Y., \$1.00. Mrs. J. Smith, Mich., 50c. W. L. Stiles, Wis., 10c. A. Brewster, Ohio, 60c. M. M. Osgood, C. W., \$1.00. J. W. Raymond, N. Y., 40c. J. Bostwick, Wis., 95c. L. Johnson, Me., 20c. W. H. Ball, N. H., \$1.00. H. F. Baker, Ohio, 50c. D. Chase, Mass., 50c. R. Smalley to H. Taylor, N. Y., 40c. S. Breed, N. Y., 10c. S. W. Hastings, Mich., 75c. J. H. Ginley, Mich., 20c. Wm. Bates, Ct., 18c. L. M. Bodwell, Ohio, \$1.00. S. S. Van Ornum, N. Y., 29c.

Sold on Acc't. J. Bostwick, \$1.80. Geo. Smith, Ind., \$6.06. I. Sanborn, by express, \$12.28.

Rec'd on Acc't. I. Sanborn, \$10. D. W. C. Crandall, 75c. J. A. Wilcox, 10c. M. Leach, \$1.00. M. Hull, \$3.00.

## Books Published at this Office.

HYMNS, for those who keep the Commandments of God and the Faith of Jesus. This Book contains 352 pp., 430 Hymns, and 76 pieces of Music. Price, 60 cents.---In Morocco, 65 cents.

Supplement to the Advent and Sabbath Hymn Book, 100 pp. Price 25 cents.---In Muslin 35 cents.

Spiritual Gifts, or The Great Controversy between Christ and his angels, and Satan and his angels, containing 224 pp., neatly bound in Morocco, or Muslin. Price 50 cents.

Bible Tracts, Two Vols., 400 pp. each. Price 50 cts. each. Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.---184 pp. Price 15 cents.

The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. 148 pp. Price 15 cents.

The Atonement.---196 pp. Price 15 cents.

The Bible Class. This work contains 52 Lessons on the Law of God and Faith of Jesus.---Price 15 cents.

The Prophecy of Daniel--the Four Kingdoms--the Sanctuary and 2300 days. Price 10 cents.

The History of the Sabbath, and first day of the week, showing the manner in which the Sabbath has been supplanted by the heathen festival of the sun. pp. 100, price 10c.

Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man. pp. 128, price 10c.

The Saints' Inheritance. Price 10 cents.

Modern Spiritualism; its Nature and Tendency--an able exposure of the heresy.---Price 10 cents.

The Law of God. Testimony of both Testaments relative to the law of God--its knowledge from Creation, its nature and perpetuity---is presented. Price 10 cents.

Miscellany. Seven Tracts on the Sabbath, Second Advent &c. Price 10 cents.

Facts for the Times. Extracts from the writings of Eminent authors, ancient and modern. Price 10 cents.

The Signs of the Times. Price 10 cents.

The Seven Trumpets. Price 10 cents.

The Sinners' Fate. pp. 32, price 5c.

The Nature and Obligation of the Sabbath of the Fourth Commandment, with remarks on the Great Apostasy and Perils of the Last Days. Price 5 cents.

Bible Student's Assistant. A collection of proof-texts on important subjects. 36 pp. Price 5 cents.

The Celestial Railroad. Price 5 cents.

Perpetuity of the Royal Law. Price 5 cents.

Last Work of the True Church. Price 5 cents.

Review of Crozier. This work is a faithful review of the No-Sabbath heresy. Price 5 cents.

Brief exposition of Matt. xxiv. Price 5 cents.

Review of Filio on the Sabbath Question. Price 5 cents.

Brown's Experience. Price 5 cents.

The Truth Found--A short argument for the Sabbath. Price 5 cents.

SIXTEEN PAGE TRACTS. Who Changed the Sabbath? Unity of the Church--Both Sides--Spiritual Gifts--Judson's Letter on Dress--Mark of the Beast.---Price \$1 per 100.

EIGHT PAGE TRACTS. Wesley on the Law--Appeal to Men of Reason, on Immortality. Price 50 cents per 100.

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

Home Here and Home in Heaven, with other poems. This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents. In paper covers, 20 cents.

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

Word for the Sabbath. Price 5 cents.

The Chart--A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches. Price 25 cts. On rollers, post-paid, 75 cts.

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