

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

LIFE BY DEATH.

"That which thou sowest is not quickened except it die."

Who'd sorrow for the yellow grain
He casts into the ground?
It only dies to rise again
With grace and beauty crowned;
So different though the form we see,
In robe of beauteous green,
It scarcely seems that this can be
The corn we late had seen.

And in the tiny seed is found
A germ of living power,
Which after sleeping in the ground,
Wakes up into a flower.
An acorn dropped from off the bough—
And seemingly decayed—
Clothed with new life, it giveth now
Fresh beauty to the glade.

And so with us; we, too, may lie
Low in the damp, dark earth.
Shrink not at this! we do but die
To bloom in heavenly birth.
Ah! we may think of gorgeous flowers,
And butterflies' bright wings,
But the radiant forms that will be ours,
Mock our imaginings!

If they but do as far exceed
Man's present noble form,
As does the lovely flower, the seed—
The butterfly, the worm;
What glorious bodies then will come
Bursting the bands away,
Which erst confined them to the tomb,
On that great final day!

Then weep not for "the pious dead,"
With such a hope as this;
'Tis but the way that they are led
To glory and to bliss!
The friends we leave within the tomb,
Are planted for the skies;
And joy in this sweet thought we have:
These precious seeds will rise!

THE WAY OF LIFE.

BY F. B. SAUNDERS.

DEATH is the king of terrors to the living. All seek to escape his icy arms. This repugnance, this dread of death has caused many to imagine that they were really immortal; while others seek for eternal life in different ways; but all wonder why death is the last of man who seems to be one of God's noblest works. If then we wish to know how death came into the world we must seek for that knowledge from revelation; for philosophy is a vain resource.

The Bible is our Creator's own account of this matter, and also the only guide to teach us how to escape. Then turn to the sacred word and read "Wherefore as by one man sin entered into the world and death by sin; so death passed up-

on all men, for that all have sinned." Rom v, 12. The first man was Adam, who is doubtless the "one man" referred to; but verse 14 settles it thus: "Nevertheless death reigned from Adam to Moses," but "death came by sin," and as Adam has long since passed under the dominion of death, we conclude that he could not have done so if he had not sinned, which makes it plain that he was the "one man" by whom sin entered the world.

Inasmuch then as sin is the cause of death, let us in the light of the Bible inquire, what is sin? It "is the transgression of the law." John iii, 4. Not the transgression of a law, i. e., an indefinite, but the law, i. e., a definite law; and if it is a definite law, it will be definitely recorded somewhere as a law. Says Paul, "I had not known sin but by the law; for I had not known lust except the law had said, 'Thou shalt not covet.'" What law says, Thou shalt not covet? Is it not the law of ten commandments which God spake with his own voice from Mt. Sinai, the last prohibition of which was, "Thou shalt not covet." It is impossible to avoid this conclusion, that the law by which is the knowledge of sin, is the same law that says "Thou shalt not covet;" which is the law God gave to man from Mt. Sinai.

But, says the objector, the law was not known for two thousand years. It is true that God did not come down and proclaim his law in the ears of a whole nation till then; yet his people have always had a knowledge of his law. All will admit that sin existed during the first two thousand years of the world's history; and we read "The sting of death is sin; and the strength of sin is the law." Shall we say that there was no strength in sin for two thousand years? Dare we say that the offence did not abound during this period? But the "law entered that the offence might abound." Rom. v, 20.

But let us view this in the light of other scripture. "For until the law," (i. e., the giving of the law on Sinai) "Sin was in the world, but sin is not imputed when there is no law." Rom v, 13. Was sin imputed during the first two thousand years? Certainly sin was imputed to Adam, to Cain and a host of others; which being true, we must conclude that the law existed at that time also. Again, "Where no law is there is no transgression." Rom iv, 15. But as transgression did exist from Adam to Moses, we conclude that the law existed also.

We have found that Rom. v, 12, teaches that sin is the cause of death. It naturally follows that if righteousness, the opposite of sin alone exists, we shall not die. But what is righteousness? Evidently the opposite of unrighteousness; and "all unrighteousness is sin." I John v, 17. "Sin is the transgression of the law." I John iii, 4. Therefore righteousness must be obedience to the law. This conclusion agrees with Deut. vi, 25. "And it shall be our righteousness if we observe to do all these commandments before the Lord our God, as he hath commanded us."

We have concluded that if sin causes death, righteousness will cause life; or in other words obedience to the law will cause life. This is in accordance with Eze. xxxiii, 15. "If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die." Again, verse 19. "But if the wicked turn

from his wickedness, and do that which is lawful and right he shall live thereby." But the law is perfect and demands perfect obedience; and if we fail in one point we are guilty of all, and cannot by our works be accounted righteous. It is written, "There is none that doeth good, no not one." Psa. xiv, 3. Rom iii, 10. If then, all are unrighteous they cannot be saved by their own obedience to the law for they have already failed in many points, and are consequently guilty before God.

Despair might now be felt, for death will claim its victim unless some way of escape can be devised. That way has been found wherein "righteousness and peace have kissed each other." The Son of God offered to lay down his life to satisfy the demands of the law against all who will turn from sin and obey the broken law. God accepted the offer and will justify him that believeth in Jesus. Rom. iii, 26. Faith, then in the life (or blood which is the life) of the Son of God given for the life of the world, is required to cleanse the sinner from his sins, and place him where he can in future keep God's holy law.

Jesus was to lay down his life; but where must that event take place? Not in heaven, for death has never entered there; but the earth being where death reigns, it was necessary for Jesus to come here to die. He must come here in order to come under the dominion of death.

Man had sinned; the plan of salvation had been devised, and man was to be restored by faith in the great offering that was to be made; yet time was required before the plan could be carried out. The time had not yet come for Jesus to suffer and die, therefore those that lived before that event, must look forward by an eye of faith to the promised Messiah, while those living after must look back to his death. Cain and Abel understood that a great offering was to be made for sin, and knew also that faith in the efficacy of that blood was necessary. But if a man say I have faith "what doth it profit." Something is lacking; if he has faith he will certainly act it out; he will manifest it by works; for actions speak louder than words; but let us hear the voice of inspiration on this point. "Yea a man may say, thou hast faith and I have works; shew me thy faith without thy works and I will shew thee my faith by my works. . . . But wilt thou know O vain man that faith without works is dead?" Jas. ii, 18-20. We see then that in order to have living faith, works are necessary. The Lord therefore, gave a "law of faith," or ceremonial law, whereby man could manifest his faith. Thus we see Cain and Abel bringing offerings typical of the great offering.

Time passed on and God visited the earth to take out of it a people for himself. Deut. vii, 6. Ex. xix, 5. He was their king. I Sam. xii, 12. They agree to be his people and keep his covenant. Ex. xix, 8. He came down upon Mt. Sinai and spake his law to them, it being the same law by which is the knowledge of sin. He also commanded Moses to set in order the ceremonial law, by which they were to manifest their faith in the coming Saviour. This law consisted of types or shadows pointing to Jesus; but when the fullness of time was come, and Jesus was slain, these types by which they were to manifest their faith in the Messiah to come, would not answer longer, but a new ceremonial law of works pointing back

to the death, burial and resurrection of Jesus was now necessary by which to manifest our faith. This law is what many term "the Gospel."

We have seen that the law demands the life of every offender; so we find this penalty* was enforced for every violation of the letter of the law from Moses to Christ. The enforcement of the law with its penalties is called a *ministration* of the law. Paul calls the ministration from Moses to Christ "the ministration of death," because every willful offender of the letter of the law was punished with death. The ministration of the law since Christ came in fulfillment of the types, is called "the ministration of the Spirit." 2 Cor. iii, 8. Now the Lord is that Spirit." Verse 17. So then this ministration is that of the Lord, or the great antitypical high priest in heaven.

In the first ministration the penalty was executed by men; in the second it will be executed by the Lord. But before the Lord executes the penalty, he sends the truce-flag, and proclaims mercy and pardon to all who will forsake their sins and come to him.

We must not think that because the ministration is changed, the law is changed or abolished; if so, it would not be a change of ministration, but the ministration of another law. To illustrate this point: The constitution of the United States is the supreme law of the land; the enforcing of this law is called its ministration; a term of years is called Washington's administration, which was followed by another term of years called Adams' administration. Who would think for a moment that because the administration was changed, the constitution must necessarily be abolished or changed? Just so it is with the law of God, and the ministrations of "death" and the "Spirit."

The typical offerings could not take away sin, but in them the remembrance was kept from year to year. Heb. x, 3, 4. They only pointed to Jesus and his ministration in the heavenly sanctuary. It is through the blood of Jesus that we expect pardon for sin. More than eighteen hundred years ago our Saviour entered the holy places not made with hands, to offer his blood as a propitiation for the sins of all who will "keep the commandments of God and the faith of Jesus;" and when the atonement is made, and the sins of his people blotted out, then we expect Jesus to come and take his ransomed home. Then is when the strong man (Satan) will be bound by him that is stronger than he (Christ), and his prisoners, the saints, set free.

Reader, the signs of the times in which we live indicate that Christ's ministration in heaven is nearly finished. We are now in the commencement of the sounding of the seventh trumpet, Rev. x, and it is in the *beginning* of the sounding of this trumpet that the mystery of God is finished. Rev. x, 7. The mystery of God is the gospel to the Gentiles. Eph. iii, 1-6. This will soon be finished. Then Jesus will take his people to the beautiful Zion, and will lead them to the tree of life; and then it is that "sorrow and sighing shall flee away," and "there shall be no more death." This is the desired boon. Will you have it? "Blessed are they that do his commandments that they may have a right to the tree of life."

* We presume Bro. S. would not have us understand by this the *whole* penalty of the law. We look upon the punishment of death inflicted upon the transgressor under the former dispensation, as coming upon him simply in virtue of his being a *civil* offender under that theocratic form of government.—Ed.

From the Sabbath Recorder.

THE VINDICATION.

Of old, God said of a certain generation of the people of Israel, "For from the least of them unto the greatest of them they hang all upon covetousness; and from the prophet unto the priest they go about telling falsehood and lies. And besides that, they heal the hurt of my people with sweet words, saying, peace, peace, when there is no peace at all. Were they ashamed when they had committed abomination? Truly they were

past shame, therefore they shall fall among the slain; and in the hour when I shall visit them, they shall be brought down, saith the Lord.

"Thus saith the Lord, go into the streets and make inquisition for the old way, and if it be the good and right way, then go therein, that ye may find rest for your souls; but they say, we will not walk therein." According to my old Bible, that was the way Jeremiah, the prophet of Jehovah, urged reformation upon the people of Israel; and this the manner in which they treated the admonition. Sometimes I think there are some things like these things in our day. That a great departing from the old way has taken place since the early ages of the Church, none can deny; none do deny it. The endorsement of what is called the reformation of the sixteenth and seventeenth centuries, by all Protestantism is a universal admission of that awful fact foretold in the holy oracles of God; yet, when one departs from the faith or opinions of the men of those times, though he prove his position by ever so much holy Scripture, he is reputed an innovator, and sometimes a heretic too; and they who build the tombs of the reformers of past days are ready to slay such as labor to extend their reforms, in these days, and say of the good way when it is shown them, "We will not walk therein." To such I would say, come let us reason together. Answer in your own souls a few questions as follows, viz:

1. Am I become your enemy because I labor to show you the truth?

2. Do I paralyze Christian effort when I say, work while it is day, for the night cometh wherein no man can work? Nay, was not this the way in which the Saviour and his apostles urged upon believers of their day, holy zeal and labor and prayer, and love to the uttermost?

3. Do I lull men to sleep when I say the coming of the Lord draweth nigh? Was not this the language of the prophets to wake men out of the sleep of carnal security? If they could say it then, how much more we now?

4. Do I flatter into flesh-pleasing modes of life when I say to the avaricious, to the great, to the beautiful, or to the gay of the earth, All the tide of gain and pomp and show that flows in upon the cities and marts of the world will soon be seen ebbing back to the everlasting gulf, with the wreck of all that has floated upon the high waves of its gallant promises?

5. Do I tempt the sinner to postpone his conversion, because I say the great catastrophe of the nations, the wrath to come, is so very nigh?

6. Do I with less serious haste beseech men to be reconciled to God because I add the time of reconciliation,—the acceptable year of the Lord is fast running to its close?

7. Do I cherish idleness instead of diligence, or softness of spirit instead of hardness of mind, or heedlessness about redeeming time, when I announce that the day goeth away and the shadows of the evening are stretched out?

8. Do I soothe the bride into a deeper sleep when I say, "Behold, the bridegroom cometh, go ye out to meet him?"

9. Do I tempt the minister or the missionary to indolent neglect of his calling, when I declare the judge standeth at the door, that ere long the time for such labors will be o'er?

10. Do I persuade the soldier of the risen Jesus to ungird his armor when I tell him that the feet of the great Captain already approach the battle field, and bid him listen to the loud rumors of war not very far off, that forwarn of the deadly onset?

11. Do I preach Christ crucified with less efficiency, because I preach Christ coming to reign and make all his enemies on the earth his footstool?

12. Do I the less proclaim that we have here no continuing city, because I point so clearly to "one that is to come—the city which hath foundations whose maker and builder is God?"

12. Do I make saints feel less that they are strangers on the earth, as it now is, in the hands of the wicked one, because I set forth to them the prediction of the new earth wherein dwelleth righteousness?

14. Do I undervalue the cross because I magnify the crown of life?

15. Do I, in holding up the crown of glory with which my Saviour is to be crowned deprecate the crown of thorns?

16. Do I enfeeble my proclamation of full, free, and immediate forgiveness of sins, through the Sin-bearer, because I enforce it with the announcement that the coming of the Lord draweth nigh?

17. Do I foster error or heresy, or lax walking, or a departure from the faith, when I warn men that the perilous times of the last days are setting in, when I say that Satan has come down having great wrath, because he knoweth that his time (*upon the earth*) is short and that unclean spirits are overflowing the earth with their delusions, to deceive, if it were probable, the very elect, and to gather the nations to the great battle of God Almighty?

18. Do I say with less emphasis than others, "Set your affections on things above not on things upon the earth, when I say it is from thence we look for the Lord Jesus, who, when he cometh, will bring with him all the rewards he has promised his faithful servants; even the hidden treasures which he has treasured up for them?"

19. Do I say with less pertinence, lay up for yourselves treasures in heaven, because I say these are to be bestowed upon his people at his coming, and all in the earth now, perishes?

20. Do I undervalue the rewards that are promised, because I say that God has promised "The meek shall inherit the earth," and that then he will give us the days of heaven upon the earth?

21. Will it be less enjoyment, or glory, to have immortality, and behold the throne of God and the Lamb upon the earth, than if these things were to be inherited above the stars?

Whatever others may think, I feel that when I can say, with a Divine testimony to sustain it, "The coming of the Lord draweth nigh," I have got a weapon in my hands of no common edge or temper—it is a two-edged sword that cuts keenly both ways. To be able to announce, the Lord will come, with ten thousands of his saints, is much; but to be able to say without a doubt, the time is near at hand, is greatly more. I can then go to the struggling saint, against whom the battle seems to go hardly, and say, Faint not, the Lord is at hand and will shortly bruise Satan under your feet. To the saint wearied with a vexing world, and fretted with its vanities, and troubled with the thickening difficulties of time, in the midst of the distress of nations, be of good cheer, the Lord is at hand; but a little while he that will come, will appear, and then the oppressions of the usurer, and the cares of the present time will be over. Sooner than you think the morn will break; yea, before "the day dawn" is looked for, the morning will be spread upon the mountains. To the suffering saint I can say, Weep not, the Lord is at hand; the torn heart shall be bound up, and the bitterness of bereavement forgotten in the joy of personal recognition and union forever.

To the flagging saint, heavy and slothful of soul I can say, Up, for the Lord is at hand; work while it is day—look at a dying world, all unready for its Judge; cast off your selfishness and love of ease; be fervent and be diligent in spirit, serving the Lord. To the covetous I can say, The Lord is coming, it is no time for hoarding now. Beware, lest you be found heaping up treasures against the last days.

Next to our own salvation must come the duty of sending the Gospel to all. We must begin at the home circle, but woe to us if we stop there. Woe be to us if we preach not the Gospel to every creature as we have opportunity. We feel a peculiar impression of mind to this, and a growing

urgency enforcing this duty as we see the time draweth nigh, for we are daily impressed with the conviction that but a little time remaineth ere the judgment of Babylon, and the dashing of the nations will be seen and felt. In the periodical distresses of nations, we seem to see the storm commencing. Soon all its angry billows of wrath will roll over them, and the red cup of fury which is without mixture of merey to the ungodly, will be emptied upon the earth. We must go forth and speak what we do know of it; others may be listless, but we must speak out.

Those who look for a mere extension of the present systems of religion and their influences as all the millenium the world is to enjoy, may look for a long calm, and take time to extend their operations and widen their plans, and promise themselves and their associates much success; for our part we feel as though the coming of the Lord should be proclaimed through the land, as when Joel said, "Blow the trumpet in Zion; shout in all my holy hill; let all the inhabitants of the earth tremble, for the day of the Lord is coming—it is nigh at hand;" and that, whether there be few or many to be saved.

P. P.

JESUS' LOVE.

WHOSOEVER shall do the will of my Father which is in heaven, the same is my brother, and my sister, and mother." Matt. xii: 50.

As if no solitary earthly type were enough to image forth the love of Jesus, he assembles into one verse a group of the tenderest earthly relationships. And who are those who can claim the the blessedness spoken of under this wondrous imagery? On whom does He lavish this unutterable affection? No outward profession will purchase it. No church, no priest, or ordinances, no denominational distinctions. It is on those who are possessed of a holy character: "He that doeth the will of my Father which is in heaven." He who reflects the mind of Jesus, imbibes his Spirit, takes his word as the regulator of his daily walk, and makes his glory the great end of his being; he who lives to God and with God and for God; the humble, lowly, Christ-like, heaven-seeking Christian—he it is who can claim as his own this wondrous heritage of love.

Though we are often ashamed to call Jesus "brother," "He is not ashamed to call us brethren." He looks down on poor worms, and says, "The same is my mother, and sister, and brother." "I will write upon them," he says in another place, "my new name." Just as we write our name on a book to tell that it belongs to us, so Jesus would write his own name on us, the wondrous volumes of his grace, that they may be read and pondered by principalities and powers.

Have we "known and believed this love of God?" Ah, how poor has been the requital! Who cannot subscribe to the words of one whose praise was in all the churches: "Thy love has been as a shower; the return but a dewdrop, and that dew-drop stained with sin."—*Words of Jesus.*

PRAYER.

What is prayer, in its primary religious sense? It does not consist essentially in words and sentences of adoration, confession, thanksgiving, and intercession, offered to God in the name of Jesus Christ. These are aids to prayer, but not its essential elements. They are wings to bear the desires of the heart upward to the throne of grace. They may all be framed into language so fervent, so appropriate, so edifying, as to please every ear and excite devout emotions in every pious heart, and yet from the lips that utter the gracious words it may be the mere form of prayer, without any of the power.

This was exactly the case with backsliding Israel, in the days of the prophets. Thus by the mouth of Isaiah the Lord said, "Forasmuch as this people draw near me with their mouth, and

with their lips do honor me, but have removed their heart far from me, therefore I will proceed to do a marvelous work," etc. And by Ezekiel, "They come unto thee as the people cometh, and they sit before me as my people; with their mouth they show much love, but their heart goeth after their covetousness."

So it has been in every age. There has been a great deal more *lip* service than *heart* service. Not that what is called the gift of prayer, meaning by it the choice of the most appropriate words to express the desires of the soul, is to be counted of no importance, provided the heart is right. In social and public prayer, it is right to "covet earnestly the best gifts" in this regard. But what we mean is, that the words of prayer, however devout, coming from no deeper source than the understanding, are mere breath. In the ear of God, they may be the mockery of a solemn sound upon a thoughtless tongue.

On the other hand, there may be effectual, fervent prayer where no words are used. There may be, and often is, the fervent ejaculation of praise, of confession, of petition, coming up in silence from the depths of the soul, which in the sight of God are of great price. The Spirit may and does, in our great extremities, "make intercession for us with groanings which cannot be uttered."

What, then, is true prayer? Whether written, oral, or ejaculatory, it is "offering up of our desires to God, in the name of Christ, for things agreeable to his will." Prayer is the medium through which blessings are sought and obtained that none but God can bestow. It is the hand which takes hold of the promises, "Ask and ye shall receive, seek and ye shall find." It is the only channel of communication between earth and heaven. It is the only ligament that retains any hold upon the throne of God; and but for which this apostate world, with all its countless millions, would drift away into the blackness of darkness for ever. Nothing else could hold it to its precarious moorings through a single storm. To keep up the figure, if there were no praying pilots and passengers on board, it would rush madly on a mighty wreck, and founder where there is no bottom.

Prayer, like the great law of physical attraction, is a secret, invisible power, which nothing can resist. Moses prayed, and, as it were, quenched the wrath which was ready to consume the rebellious tribes in a moment. Elijah prayed, and there was a terrible famine of three years and six months. Again he prayed, and the heavens gave rain. Hezekiah prayed, and, smitten by an invisible hand, the mightiest army that ever besieged Jerusalem, perished in the trenches. The bloody Mary is reported to have said that she was more afraid of John Knox's prayers than of ten thousand of the rebel army; and well she might be, as those who held up his hands were so many Aarons and Hurs in that army.

There are no assignable limits to the power of prayer, as there are to all the powers of earth and hell; and the reason is, it takes hold on the Infinite. It is a power which has never yet been put forth in its full reliance upon God's promise. Whenever that time comes, there will not be a few short revivals here and there under the preaching of the Gospel, but they will be greatly multiplied in number and in power. The prayer of faith will be the same as now; but there will be a great deal more of it, and it will take stronger hold of the promises. It will not let thee go, said Jacob, except thou bless me. He was a mighty wrestler, and he prevailed. And when the number of such wrestlers shall be greatly increased, what shall hinder the more copious effusion of the Spirit in Christian lands and the far more rapid spread of the Gospel throughout the earth? "According to your faith so shall it be unto you." According to the *strength* of your faith. What a promise! What but unbelief, what but the weakness of faith in the church, can hinder the speedy fulfillment of all that the prophets have spoken concerning the glory of the latter day? I know of nothing

else, and who does? The grand adversary can resist everything but prayer. It is a power with God which has always been too much for him, and always will be; oh, how "mighty through God to the pulling down of strongholds."

Help of the Spirit in Preaching.

To the glory of the Divine faithfulness, I declare that some of my happiest pulpit opportunities have been when I had gone up stairs with trembling knees and dejected spirit; nay, twice or thrice when I had been so far reduced as to be unable to fix on a text, till the psalm or hymn was about over. These are desirable trials, but they redound to the praise of him who has said, "without me ye are nothing." At times of doubt and barrenness cast yourself at large upon God, and distribute the word as you are enabled. In all probability the fishes and loaves will increase in your hands, and God will administer bread enough and to spare.—*Toplady.*

Do I live a Life of Faith.

I see much in the Bible about faith. If I haste to its pages with guilt on my soul, and ask how I shall be forgiven, it tells me to have faith in Christ. If I go burdened with afflictions and trials, it tells me to have faith in Christ. If I enquire how I shall overcome the world, it still points me to faith as my means of victory; and if I go to seek the means of success in my daily warfare, pilgrimage, and pursuit of Heaven, it sweetly tells me I must look to Jesus. Hence, I believe that faith is not merely *one act*, performed when God for Christ's sake forgives a sinner, but a succession of acts repeated every moment until faith is the habit of the mind, and I am believing and rejoicing every moment on the blood of my Saviour. Then I live a life of faith.—*D. Wise.*

"CHRIST commands us, whether we eat, or drink, or whatever we do, to do all to the glory of God. Perhaps some will ask, how is this possible? We cannot be always thinking of God; we must attend to our business, provide for our wants and those of our families. True: but look at a man about to send a ship to a foreign port. As he purchases his cargo, and makes the requisite preparations, he considers what articles are most suited to the market: what provisions most necessary for the voyage; how the ship is to be rigged and manned; in short, all his plans are laid with reference to the end of his voyage. So the Christian, though not always thinking of heaven, should take care that all his business and all his pleasures may forward his journey thither, and promote his great object of preparation for the abode of blessedness."—*Payson.*

Afflictions.

God schooleth and nutureth his people, that through many tribulations they may enter into their rest. Frankincense, when it is put into the fire, giveth the greater perfume; spice, if it be pounded, smelleth the sweeter; the earth, when it is tore up with the plow, after frost, and snow, and winter storms, springeth the ranker; the nigher the vine is pruned to the stock, the greater grape it yieldeth; the grape, when it is most pressed and beaten, maketh the sweeter wine; fine gold is better when it is cast into the fire; rough stones, with hewing, are squared and made fit for building; cloth is rent and cut, that it may be made a garment; linen is washed, and wrung, and beaten, and is the fairer. These are familiar examples to show the benefit and commodity which the children of God receive by persecution. By it God washeth and scoureth his congregation. "We rejoice," saith St. Paul, "in tribulations; knowing that tribulations bring forth patience; and patience, experience, and experience hope; and hope maketh not ashamed." The power of God is made perfect in weakness, and all things turn unto good to them that fear the Lord.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, DECEMBER 22, 1859.

THY KINGDOM COME.

UNDER this heading a correspondent of the *Examiner* not long since penned the following language:

"Will not this prayer prevail? It was presented by our Lord for the encouragement of his people. They are to pray after this manner. It is a prescribed manner. Prescribed by the Lord Jesus Christ; and in accordance with the promise given in the second psalm: 'Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' Glorious promise! Radiant with light from the celestial throne! Christ, the Messiah, is instructed by his Father and our Father to ask this great extension of his kingdom; and Christ, as a Son over his own house, instructs his people to ask that our heavenly Father's kingdom may come, and his will be done on earth as in heaven. How certain we are that this prayer will be fulfilled—answered, though trials attend Zion! Though the fulfillment tarry, wait for it. Let us therefore rejoice that neither divisions, opposition or poverty shall defeat the promise. Then let us still labor in faith, and still pray, 'Thy kingdom come.'"

The above gives a good idea of the general belief on this subject, and shows how radical a departure has been made in this respect from the teachings of the sacred word, as well as in regard to the subjects of the Sabbath and nature and destiny of man.

The prayer is certainly right enough, and will be so until that time comes when prayer shall be lost in praise. The kingdom was not set up by Christ nor his apostles; it is not set up yet; and the instruction of our Lord to pray, "Thy kingdom come," is still of force.

And this prayer will certainly be answered. It was presented for the encouragement of God's people, and will not be in vain: the kingdom will come; but how different from the general expectation!

"Glorious promise!" says the above writer, referring to the promise which says, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession." Why glorious? Because he regards it as a promise that all the heathen shall be converted, and the uttermost parts of the earth filled with righteousness; and then Christ's kingdom will have come. But when people read the above psalm, why do they not, before drawing their conclusion, read the whole of the declaration? Why do they take that text alone, and discard the context? To be sure, God has promised to give to his Son the heathen for an inheritance; but what will he do with them? Convert them, and append a millennium of glory to the scenes of time? Not a syllable of it; but—"Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." This declaration ought to be sufficient to dispel some of that cloud of imaginary glory which popular theology throws over the heathen and the uttermost parts of the earth.

But the dream is too pleasing to be disturbed or broken by any motive naturally found in the heart of man. The prophets see visions of peace, and the people love to have it so. But ere the peace there must be war. When the wheat is gathered into the garner, the winnowing floor is to be thoroughly purged. A thousand years of desolation, and not a thousand years of prosperity and glory, are pronounced upon the earth, ere its final restoration. And when the time comes for that prayer to be answered, which men now so misunderstandingly pray, Thy kingdom come, the heathen and their hopes, together, will be dashed in pieces with a rod of iron.

FOUR IN MINNESOTA.

BRO. SMITH: I have just arrived home from my Minnesota tour, and will now give a report of our meetings in that part of the country.

The first Sabbath after leaving home, we spent in Waukon. We were glad to see some of our brethren formerly from Vermont. We had a good time with

them on the Sabbath. Sunday we pursued our journey for Minnesota. Our first conference was in Deerfield, Steele Co., which commenced Oct. 14th, and continued over first-day. The gathering on this occasion was not large, owing to a severe rain. I did not enjoy my usual liberty at this meeting. There was trouble in the camp. But difficulties among the brethren afterwards were explained, confessed and taken out of the way, so that the ark of the Lord rested in the place. There was an interest among the people, of which I shall speak again.

Our second conference was in Mantorville, Dodge Co., near Bro. Porter's. There has been in time past, a goodly number in this place who loved the commandments of God. The band was broken up by elders D. P. Hall and Lewis; both of them professedly kept the Sabbath for a while, but gave it up and taught others to do the same. Bro. and Sr. Porter were the only ones left who were still striving to obey God and keep his commandments. There was a general gathering at this meeting. We gave seven lectures. None decided to keep the commandments at this meeting, though some interest was apparent. On Monday morning before the brethren separated, three were baptized.

From this place we went to Medford, Steele Co., and gave three lectures. No particular interest was manifested on the part of the people, only in staying away from our meetings. The people in Medford are Baptists and Presbyterians. Once in grace always in grace, and abounding in the works of the world. We left here and went to Deerfield where our first conference was held. On Sunday, elder Moses preached on the Sabbath question. In the evening he was reviewed. The result was good. Elder Moses is a Free-will Baptist, a missionary from New Hampshire. He has been laboring in Minnesota over a year. At the close of the review he decided to preach in this place no longer. He said he could not do the people any good, for they were inclined to believe something different from what he preached. The brethren were encouraged, and four more publicly confessed the truth.

Bro. W. Morse has been doing what he could for the spread of the truth in this section. Some fruit of his labor is seen.

We left Bro. M.'s for Cleveland, Lescur Co. In Cleveland we found a band of professed Adventists. They have a respectable log meeting house where they meet for worship. Elders D. P. Hall, Wm. Sheldon and Teple have been their preachers. We commenced meetings on Thursday evening, and gave six lectures. Eld. D. P. H. was sent for, and arrived Sunday morning. We gave two lectures on the subject of the Sabbath, and one on the seven last plagues, to which the elder listened. He warned the people not to be hasty in taking new positions. But notwithstanding his zealous exhortation, three confessed the truth publicly and their determination to obey it. Others after meeting, in conversation with us, expressed their conviction on the subject. The truth was powerful and did prevail. To the praise of God I would say I enjoyed good freedom in preaching the truth to this people. When we left, Monday morning, elder H. was still in the place. But we left with good evidence that six or seven would keep the next Sabbath. I hope the brethren in Cleveland will mark well the scattering spirits with which we have to contend. Grievous wolves will enter in not sparing the flock; but confide in that God who shook the earth with his voice when he spake the ten commandments in the midst of the burning mount, and all will be well.

The last Sabbath we spent in Minnesota was in conference with the brethren from Deerfield and Mantorville, at Bro. Sanford's. We learned from Bro. Porter that our labor in preaching the truth in his place was still working among this people. He said that quite a number were on the point of deciding in favor of the truth.

Evening after the Sabbath, at Bro. Sanford's, the brethren came together for the purpose of consultation in relation to the cause in Minnesota. The first question was respecting the interest manifest to hear the truth. It was decided that something must be done to get the truths of the third angel's message before the people. The plan of systematic benevolence was then introduced. All approved of the plan. First, because

it was apostolic. Second, because the cause demanded union in action. Third, from the fact that the cause of truth was calling for aid, and this was the best plan on which to act to raise it. All agreed to carry their faith into immediate action.

The brethren in Minnesota are poor. If any class of people are acquainted with hard times they are in this new State. But they are ready to throw their mites together to advance the cause of present truth. Minnesota must have help. But where is the messenger to go? Perhaps some will say that Bro. Ingraham is a good hand to labor in new fields. Be this as it may, I cannot confine myself to one old trail that has been trodden for years. The starving need food, but the full-fed can take care of themselves. I glory in talking the truth where a lip of it has never been heard. My brethren must remember that I am already in a new field. O Lord, raise up laborers and send them into the harvest, is my prayer.

WM. S. INGRAHAM.

Monroe, Wis.

THE CAUSE IN KNOXVILLE, IOWA.

BRO. SMITH: By request of the brethren I have just spent four days with the church in Knoxville, which has resulted to the glory of God, and the advancement of his cause. It is true that Satan is yet at work, and the fighters of God's truth are getting new allies; that the dragon's ire is waxing hotter and hotter; that he is determined to have vengeance upon the remnant of the woman's seed which keep the commandments of God and have the testimony of Jesus.

But while the conflict is going on, truth is gaining the victory. The result of our last meeting was an addition of fourteen members.

The Lord will bring his jewels out; and the determined hostility to the truth, upon the part of those who are determined to oppose God's holy will, only helps to forward the Lord's work; and we are brought to see the fulfillment of that scripture which says, Surely the wrath of man shall praise thee: the remainder thereof shalt thou restrain. Ps. lxxvi, 10.

At a business meeting on Dec. 2d, the following resolutions were adopted:

1st. Having tried the plan of systematic benevolence as adopted by the church at Battle Creek, and finding that it works well, therefore,

Resolved, That we express our approval of it through the *Review*, and recommend it to the churches in Iowa.

2d. Believing this to be the Lord's cause, and the last message of mercy to fallen man, and having an earnest desire that others should know these truths which have made our hearts glad, therefore

Resolved, That we co-operate with other churches west of the Des Moines river to purchase a tent for Western Iowa, and have it in this western field next summer.

3d. Inasmuch as Bro. M. Hull is going West this winter, therefore,

Resolved, That we appoint him to solicit aid, and take subscriptions or notes with which to purchase a tent.

5th. Inasmuch as Bro. James White of Battle Creek, Michigan, is better acquainted with tents and tent operations than we are, therefore

Resolved, That we appoint him to select and purchase a tent for us, when we shall have a sufficient amount pledged to cover the cost.

In the evening before we parted about sixty of us assembled together at Bro. Patterson's, where about two hours were spent in self-examination and confession of sins; after which the ordinances of the Lord's house were attended to; and O! what blessings were showered down upon us. Some of us were more than full, especially while following the example of our Saviour in John xiii, 5.

Truly it is good to obey the Lord. In so doing these poor earthen vessels can be filled unutterably full of glory and joy which cannot be described. 1 Pet, i, 6-8. Truly the work of the Lord is onward in the West. Praise the Lord! Brethren, pray for us.

M. HULL.

Sandyville, Dec. 6th, 1859.

P. S. Many thanks to the brethren in Decatur City for a horse and buggy which they have presented to me. It did not come before I needed it. M. H.

REPORT OF MEETINGS.

Bro. SMITH: Since I left home I have held meetings at Parkville and White Pigeon, Mich., and in North Liberty, Ind. At Parkville I found there were about twenty-five keeping the Sabbath, who are growing stronger in the good way. They have two prayer-meetings a week. I spoke four times in Parkville and vicinity. Considerable interest was manifest in the word spoken, and others, I trust, who are half persuaded to obey the truth, will yet come out, and join the commandment-keepers. I have already given some notes of the opposition sermons in Parkville. Since giving these notes, another discourse has been preached on the coming of Christ and the judgment, in which the elder claimed that the judgment of the great day meant the judgment at death. All days, he said, were alike to the Lord. So its being the judgment of the great day could only mean that it was a great day to us, and, said he, the greatest day to us is the day of our death. So the great day must be the day of our death. Christ's coming, he said, was at conversion.

I preached a discourse at the same school-house, in which I endeavored to set forth the Bible doctrine of the judgment and coming of Christ in opposition to Eld. Duncan's mystical coming and judgment.

On Tuesday evening, Dec. 6th, by request I gave a discourse near White Pigeon to an attentive congregation, on the subject of the Christian's hope. Last Sabbath I met with the church in this vicinity. The Lord met with us, and although our numbers were few we felt that it was good that we had met together.

On first-day I listened to a discourse from one Eld. Brown, a Methodist minister, who gave out that he should prove in his discourse that our Sunday was the seventh day from creation. I had often heard it stated by Methodist ministers that time had been lost so that we could not tell when the seventh day was. You may imagine, then, that some curiosity was awakened in me to see the process by which the said elder would prove to a demonstration that our Sunday was actually the seventh day of the week from creation. I found the principal authority produced was the celebrated Dr. Akers' chronology, and that the common plea, that time had been lost, was now to be set aside. The Eld. proceeded to tell us just where the sun was at its creation, and just exactly how many days, hours and minutes it was from the creation of the world to the year 1900. And then dividing his number thus obtained by seven he found that the fraction over the weeks would make our Sunday the seventh day from creation.

This man said that the idea of keeping Saturday as the seventh day, grew out of following the Roman calendar, which was gotten up B. C. 45, by which calendar the day of the sun was called the first day of the week, and from that on the numerals were applied to the seven days of the week which were then only known by their heathen names. The Jews, he said, fell in with this, and that was why they celebrated the Sabbath on Saturday. He told us that before the time of this calendar, the Jews reckoned their Sabbath from the commencement of the year, the beginning of the month Abib. And that every year the correct reckoning for their Sabbath was pinned down by the feast of passover, which occurred on the fifteenth day of the month Abib.

To still further show that his position was right he told us that the Jews had not been able to keep their Sabbath right, or in the right time since they ceased to observe the passover, and if anybody wanted to keep the Jewish Sabbath they would have to get a Jewish Rabbi to tell them when it was the fifteenth day of the month Abib. He told us that the Jewish Rabbis had lately found out that they had all along been keeping the wrong day, and in Cincinnati they had concluded to change, and keep the right day, and would now keep Sunday.

As he requested those who differed with him to speak, I arose after he got through and read three questions which I had penned down while he was proceeding in his discourse.

1. If God meant to have the Jews keep the sixth day from creation, why did he tell them in the fourth commandment, (which you admit as the great Sabbath law,) that they should keep the day on which he rested at the close of creation week? Can it be that the day he

pointed out by miracles for forty years, and told them was the seventh, was actually the sixth?

2. If we are to understand that the seventh-day Sabbath is pinned down each year by the fifteenth day of the first month of that year, must it not each year move one day ahead, like all our annual festivals, such as Christmas, New Years, Independence, &c.? And if so, how do we know that the Jews always kept the sixth day, and that it was the sixth day that was observed by them the year of Christ's crucifixion?

3. If the Jews kept the seventh day from creation in keeping the fourth commandment, then those now keeping Sunday do not keep the day of the commandment. If those keeping Sunday keep the seventh day, then the Jews never kept the commandment. But we believe they did keep the commandment. They still observe the Sabbath on our Saturday. And as they have never changed the day of their Sabbath, Saturday instead of Sunday must still be the day pointed out in the fourth commandment.

About the only definite reply we received to the above questions was a motion made by a United Brethren preacher to close the meeting. I am satisfied that the questions awakened interest in the minds of some, which was fully manifested by their earnest request that I should preach to them. I am now at Bro. Harvey's, expect to start in a few moments to the Morris neighborhood, seven miles south of this, where I commence a course of lectures this evening.

J. N. LOUGHBOROUGH.

North Liberty, Ind., Dec. 12th, 1859.

WILL THEY CONVERT THE WORLD?

THE *Christian Advocate* for Sept. 14th, 1859, published a letter from India, from which I extract the following:

"Alas, what sights and sounds meet me! On Saturday evening last I passed a place where it is said ten thousand natives were assembled. And why do you think they had met? It was to adopt a memorial to Lord Stanley, the Secretary of State for India, praying that hindrances may be put in the way of propagating the gospel in this land. And while I write, the memorial is lying before me in the Zamil language. Sad, indeed, is the state of matters here. There has not for many years been such a violent opposition to the gospel as there is at present."

The same paper speaks of the heathen cutting up and destroying the Bibles in Bulgaria; a large sale were destroyed.

The N. Y. *Independent* says: "The preaching of the gospel for a few years past (in the Sandwich Islands) seems to have but little influence on the young. Only one church, that at Waimea, reports a revival. Licentiousness in many places is becoming fearfully prevalent. A disposition is also shown to revive some of the old heathenish practices, and the Hula, a most demoralizing dance, is already quite prevalent in Oahu."

Everywhere I go the same evidences greet me, the friends of Christianity are lamenting, while its enemies rejoice over the fallen state of the churches; but the rest are all asleep, having been rocked in the peace-and-safety cradle. The result of the modern revivals in both this and the old country, and the enlarging and multiplying of State prisons, clearly show the downward tendency of the masses.

The aggressions of the slave power the last few years are ominous in the same direction. The lying and misrepresentation, the low slang and blackguard, of the political papers in the United States, have become quite general. If one-third of what each party says of the other be true, then certainly they must be awfully corrupt; but if two-thirds be false, they are equally condemned. Alas! what deception and wickedness is practiced by those in high places, both political and religious. Because iniquity abounds the love of many is waxed cold, and the world is ripening for destruction. What reason we have for gratitude, when we consider that these perilous times have been foretold by the prophets, and that this state of things will not long continue. A little room here for patience and faith, and then "he that shall come will come and will not tarry." Even so. Amen.

M. E. CORNELL.

Tipton, Iowa, Dec. 8th, 1859.

SUCCESS IN OUR WORK.

WHAT is our hope for success in the work entrusted to us as believers in the speedy return of the blessed coming One, as laborers in gathering the last harvest of "fruit unto life eternal?" This is an important question which should be immediately and scripturally answered in the mind of every servant and handmaiden of our Master.

Our hope for success in the work to which we are called rests upon an entirely different basis than that upon which rests the hope of a popular nominal christianity.

We have not the influence of a popular name which commands the respect of the worldly, for the numbers and influence gathered under it. We have not wealth to display in costly edifices in which to nominally worship, or popular talent in the ministry which wealth alone can make available. Yet much of the boasted success of this age in the churches may be traced to such causes alone; it is merely covering men to a form of godliness while the power is overlooked and denied.

But there are means mighty and powerful, ample and sufficient for us even though the scorn of the world and the church rests upon us as much perhaps as it did upon the despised disciples of the rejected crucified One. They were scorned for their belief in him as the promised Messiah come; we for the confidence we feel and profess in the coming of the Messiah the second time according to his promise, as near even at the door.

But what are the means mighty and powerful upon which we may rely and expect success in our work amid the mighty influences which oppose us? The very same that rendered the first disciples of our Master efficient and successful in their work. They tarried at Jerusalem until endowed with power from on high; and when the promise of the Father was fulfilled and the Holy Spirit was poured out upon them they were qualified to successfully labor in the work assigned them; and the scorned despised Galileans boldly met the prejudices and opposition of the Jews, and triumphantly demonstrated the resurrection and exaltation to the right hand of God of the rejected crucified One; for there before them was their word confirmed in power in the tongues of flame that sat upon each of them.

Brethren and sisters, such an endowment of power from on high in order to success as was given them, is also for us. "The promise is unto you and to your children and to all that are afar off even as many as the Lord our God shall call." What promise? "Upon my servants and on my handmaidens I will pour out in those days of my Spirit and they shall prophesy." Are we the called of God? Then the promise is ours by faith.

I am really thankful that the popular means for success are not ours. I am thankful that like the first disciples we are not of the world, therefore the world hateth us. The world loves its own, even though its own wears the profession of nominal Christianity.

But why am I thankful that ours is an unpopular, cross-bearing, self-sacrificing profession? Because it cuts us loose from every hope of success but the promise and Spirit of God; and I bless God for the assurance based upon his promise, that the same power from on high that made the word of God proclaimed by the disciples as the Spirit gave them utterance to be a two-edged sword that pierced to the heart the murderers of the Prince of Life, may be ours, the pledge and assurance of success in our work.

Does a worldly, popular ministry frown and oppose? Does a formal, fashionable church scorn and despise us for our coming Jesus' sake? I am glad; I rejoice; for it works in us an entire dependence upon God and his word, a consecration without reserve, the sacrifice of our all upon the altar most holy, by faith in Jesus, thus by inward purity preparing us for the endowment of power from on high, the tongue of flame to insure success to the labors of the sons and daughters of the Lord.

Here alone is the basis of our hope for success. A holy work to be accomplished by holy and powerful means made available for us all. Shall we then be disheartened and shrink from our responsibilities? No, never. Expectants of the glorious coming One, our time for labor is limited, and "the fields around us are white already to harvest." You may individually

gather fruit unto life eternal, for the means proffered to us are mighty and powerful. Work earnestly, work to persuade the sinner unconverted to be reconciled to God, ere the door of mercy is closed forever against him. Exhibit in your lives the lovely, attractive influence of holiness as a light to shine into the minds and hearts of the formal and worldly, to lead them from dead formality to the life and power of godliness.

The power from on high will enable us all to edify and encourage our brethren and sisters in our testimony to the truth and faithfulness of God, and we should all faithfully improve every opportunity to glorify God with our body and spirit which are his.

B. F. ROBBINS.

Friendship, N. Y.

COUNSEL.

"WHERE no counsel is, the people fall; but in the multitude of counsellors, there is safety." Prov. xi, 14.

"Every purpose is established by counsel." Prov. xx, 18.

There is no necessity for multiplying evidence of the excellence of prudent counsel, and of the wisdom of that man's course who values and seeks for good advice. The Bible abounds with proof that the best and wisest of men, who moved in those times, sought for prudent counsellors, who by their judgment and knowledge, were the strength and stability of any cause which they supported.

True, a man should have an opinion of his own, based upon facts, and strengthened by correct reasoning; and in religious matters especially, should he be established in his own mind; but the very way to be stable and firm is to know from the first all that relates to the matter in hand, to be well posted, thoroughly acquainted with all the relations and bearings of the subject at issue, and then he is prepared to make up his mind unalterably, and firmly; and for this he can find no more appropriate and certain means than by procuring the best, and ablest, and most prudent advice.

We find that worldly men appreciate counsel. Rulers have their counsellors and cabinets, both in war and peace, in public and private life. It is well understood that in order to have success in their undertakings, they must be conducted wisely, and where combined effort is called for, there must be harmony; and for this much counsel is taken, and all the information and advice that can be obtained is sought for before marking out the course to be pursued.

No man is so wise as never to need advice, never to need to be informed, and most men would improve much, both in temporals and spirituals, by asking advice. He is then better fitted to act, because he sees both sides of the question, even though his adviser may not be followed in every case. Christians ought to use every means in their power to make the best of life, the most of time and strength and talent and money, to lay their plans in such a way as to bring the most to pass, not to be at all unfair in their dealings, or dishonorable, but to use every lawful and honorable endeavor to improve the talents committed to their care.

Does a Christian truly consecrate all that he has to the Lord? Satan stands ready, with all his art and cunning, to lessen that man's property by every means in his power. Then let such a steward take plenty of counsel before he moves, lest Satan transfer that property, consecrated to the Lord, over to his own agents. It is trying to pride to admit that our own judgment is not as good as that of any other person; but the quicker we do know our weakness, the better it will be for us. Would the Christian ever attain to that spotless robe, if he had not first discovered that he had a filthy one to put off? and so while he imagines his judgment to be complete, it cannot improve by counsel, for his conceit has locked the door of knowledge against himself. Would Christians do this, it would beget confidence in each other, would create mutual good will, would augment that prince of virtues, charity. It would unite them more closely in love, it would tend to make them one in interest, one in sentiment, one in heart and hand, it would tend to invite all that is good and pure, and repel all that is unholy.

J. CLARKE.

PRAYER.

When torn is the bosom by sorrow or care,
Be it ever so simple there's nothing like prayer:
It eases, soothes, softens, subdues yet restrains,
Gives vigor to hope, and puts passion in chains.
Prayer, prayer—oh sweet prayer!
Be it ever so simple there's nothing like prayer.

When far from friends we hold dearest, we part,
When fond recollections still cling to the heart;
Past converse, past scenes, past enjoyments are there,
The memory rejoices in language of prayer.
Prayer, prayer—oh sweet prayer!
Be it ever so simple there's nothing like prayer.

When pleasure would woo us from piety's arms,
The syren sings sweetly, or silently charms,
We listen, love, loiter, are caught in the snare,
On looking to Jesus we conquer by prayer.
Prayer, prayer—oh sweet prayer!
Be it ever so simple there's nothing like prayer.

While strangers to prayer, we are strangers to bliss,
Heaven pours its full streams through no medium but
this;
And till we the seraph's full ecstasy share,
Our choice of joy must be guarded by prayer.
Prayer, prayer—oh sweet prayer!
Be it ever so simple there's nothing like prayer.

THE FORBEARANCE OF GOD.

"AND account that long suffering of our Lord is salvation." 2 Pet. iii, 15.

The question may be asked, What does the Lord suffer? We read in 1 Pet. iii, 20, "The longsuffering of God waited in the days of Noah while the ark was preparing, wherein few, that is, eight souls, were saved," &c. It appears that the forbearance of God suffered the wicked to pass on unpunished until the righteous could be secure; that although the wickedness of men was great, and the earth was filled with violence, yet God suffered it, and the threatened storm of vengeance was stayed or held in check until a shelter was provided for those who loved and obeyed him. But how has it been since God destroyed that generation for their wickedness? Have the nations of the earth been any wiser? Have they learned to obey God, and live any nearer him? *O no!* They have killed the prophets, murdered the Saviour, and put to death his followers, until the earth has been drenched with the blood of the righteous, and yet God bears and forbears while his people are preparing to take their places in the closing strife of this world's history. But how slow we are! Year after year has passed away since the warning voice of the third angel has been sounding in our ears; light has been sown for the righteous; the first, second and third messages have brought out light and truth; but amidst it all we have been lukewarm and half-hearted in the work: "wretched, and miserable, and poor, and blind, and naked," and yet God bears, his long suffering is manifested towards us, and in faithfulness the true Witness is sent to counsel us to be zealous and repent.

Dear reader, who will obey the call, and prepare to have a shelter from the storm that is gathering to burst in fury upon the sinners? Will God always bear? *O no!* See Rev. iii, 16. "I will spue thee out of my mouth," also Gen. vi, 3. "My Spirit shall not always strive with man." Already the muttering of distant thunder is heard, and dark clouds are seen to rise and clash against each other. The nations of earth are preparing to take their places in the mighty struggle. The long suffering of God is waiting for us to prepare for the coming of Jesus.

May you and I, dear reader, cut loose from the love of this world, and get all ready to stand in the day that is coming; be wise, and be wise for ourselves, is my prayer.

A. A. MARKS.

Jackson, Mich.

A TEMPORAL MILLENNIUM.

BRO. SMITH: I herewith transmit to you an extract taken from MARY HOWITT'S translation of FREDRICA BREMER'S Impressions of America, in a letter written to Dr. MARTINSEN, an eminent professor of Theology, in Stockholm, Sweden.

It struck me while perusing it, that those who entertain a belief in a temporal millennium before the coming of our Lord, being unable to shut their eyes to the

great and increasing amount of sin, wickedness and iniquity of all kinds, which is abroad in these times must, per force, acknowledge themselves mistaken, or with this learned Professor "conceive it to be a very short period;" and it seems to me, were I to admit such an idea, I could only do so by supposing that God himself would of his power interpose and forcibly put away sin—a supposition with which history certainly cannot furnish a parallel, and which cannot be found to be taught in the Scriptures, except by the destruction of those who do wickedly. Thinking the extract might be interesting, I send it. She says:

"Frequently, during my residence in America, was I reminded of your words, in your article on the coming of the Lord and the completion of all things, in which you say:

"The nearer history approaches to its close, the greater is the impetus attained by the wheels of time; the greater is the speed and the rapidity, the more quick the revolution of dissimilar conditions hurrying onward development; and he may greatly miscalculate who conceives that in the present condition of the world there still remains as much to do as may require the labor of centuries, and that the end may still be very distant; for, if the Lord so will, it may be done in an eventful day, and without such a one it never will be accomplished. Neither, therefore, is it opposed to the doctrine of the Scripture if we conceive of the millennium as a very short period—as one day which concentrates in itself a fullness and a glory which otherwise would extend over a century."

Yours in brotherly love,

H. F. BAKER.

LETTERS.

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

From Bro. Gould.

DEAR BRETHREN AND SISTERS: It has been about six years since I embraced the Sabbath, and identified myself with those who keep the commandments of God and the faith of Jesus. I have thought I knew something about the trials of the way, but within a year past they have deepened, and I have become more than ever satisfied that as we journey down the stream of time to the end our trials will increase. God's people are to be a tried people. Says the prophet, "Many shall be purified, made white and tried," and they have the blessed and cheering promise that they shall have strength equal to their day.

For some over a year past I have been prostrated under the power of disease. I have not been able to walk but a few rods without help, and some of the time but a few steps. My distress at times has been severe. There have been many fervent prayers from brethren and sisters offered up in my behalf. Those prayers I highly appreciate, and I have oftentimes been strengthened and encouraged. How good the Lord is! He has promised to be our strength and our shield, and will not forsake those that put their trust in him. But at the present time while my bodily health and strength seem gradually wasting away, I have been led more fully to appreciate the language of the apostle, "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." But I pray for patience. May it have its perfect work.

Dear brethren and sisters, let us with sweet submission sink into the will of God. Are any of you passing through severe trials? Remember, it is through much tribulation we enter the kingdom of God. Are any prostrated with disease? Remember that Christ has borne our sicknesses, and though we fall, yet shall we rise again. Are any tempted? Remember that God has provided a way of escape. Are any seeking to be holy, and to have all the mind of Christ? "Faithful is he that calleth you who also will do it." May the God of peace sanctify you wholly and preserve us all blameless unto his heavenly kingdom.

FRANCIS GOULD.

East Brookfield, Vt.

From Bro. Macomber.

BRO. SMITH: I am persuaded that much good might be done if some brother of the commandment-keepers, one who is furnished to every good word and work, would visit the Rhode Island general conference to be

held the last week of this month, commencing on fourth-day, and ending on seventh-day evening. One half of the days are open for discussion on any subject from the blessed word of God.

The most prominent members of the conference have used me very kindly, and are ready to hear on the subject of the Sabbath of the Lord, and said to me that I must write to you to get some one to come and open these things to them, as they are anxious to see if these things are so. I believe that they are hungering for righteousness, and the promise is that they shall be filled; but you know that the truth must be held up, and it is necessary that some one should rightly divide the word that each may have a portion of meat in due season.

Bro. D. of Peacedale, R. I., has been with the seventh day brethren here, and has given the good word of the Lord, but he has not decided on the fourth commandment, that is, he thinks he fulfills the commandment in keeping the first day.

Now I do believe that much good might be done here in the East. Will some faithful brother hear this Macedonian cry and come and help? May God direct for the Redeemer's sake. Amen,

Dear brethren, we are praising God, and trying to obey the commandments, and have the faith of Jesus, and are looking for the blessed Lord to come. There are fifteen of us here, brethren and sisters, who meet every seventh day, and believe this is the Sabbath of the Lord our God, and we would like to have some one filled with the Spirit of the Lord, come and make us a visit. The Lord direct in this matter, is my prayer.

Yours looking for the Lord to come soon.

E. MACOMBER.

New Shoreham, R. I.

From Bro. Newton.

Bro. SMITH: I am still trying to live for God, though I feel my weakness and unworthiness to be great. But when I look into God's word and see there the glorious promises for them that will overcome, it gives me courage to strive on and try to keep all God's holy commandments and the faith of Jesus.

It has now been about two years since I received the third angel's message, and came out of the Age-to-Come views, and left those with whom I had traveled since 1842. We then started out, believing that Christ would come in 1844, or about that time. We believed that God was in the work, and we had strong faith that the Lord was just about to save the righteous and destroy the wicked. It was a solemn time with us. We felt under it and strove to purify ourselves by living out the truth. We can now ask ourselves, How has it been since? After the time passed we were left in the dark, as it were, in regard to the position we occupied. We thought we were willing to walk in the light, and some did, as we now can see. We are willing to believe that it was the first angel's message that moved us out. Others are not willing to believe in the messages. Such have run off into the Age-to-Come doctrine and other theories which I need not mention.

Dear brethren and sisters, I am thankful to God that I see his goodness in sending some one this way to tell us of the danger we were in. I hope to live so that I shall be saved at last, and with you inherit eternal life.

The church here at Crane's Grove number eleven. We are not without trials and temptations. The same tempter, the Devil, comes this way, and we need to pray often in order to overcome. As we pass on in our journey to the New Jerusalem we must watch and pray much, or the Spirit of Jesus will not abide with us. If we have the Ark of God with us we can prevail.

Bro. Rhodes was with us a few weeks ago, and stopped one week. We were all much benefited by his visit. We have taken hold of the plan of Systematic Benevolence, and would recommend it to all in order that each of us in proportion help the cause of God, that it may prosper, and the warning go forth more fully to the world. If we withhold from God's cause what belongs to God, will not the blood of souls be found on our garments? O let us search our hearts and be willing to work for God.

Brethren and sisters, it rejoices my heart to hear from you. I ask you not to do as I have done, wait and let those that can write well and compose well do all the writing, but let us bring in our testimonies and perhaps the Lord will bless us in so doing.

I want more of the love of God, and more of his Spirit to guide me in this perilous time. I want to be more dead to the world and alive to God, or I fear that I shall not be one of those that will be found ready and waiting when the Master comes. Are we not coming up to the time in which the message will go with a loud cry? I believe we are. My soul cries out to God for grace and strength to do every duty, and to humble myself under his mighty hand, that I may continue to live in obedience to all his commandments. Pray for me that I with you may share in the blessings that God has for his people.

Your brother,
Crane's Grove, Ills.

SETH NEWTON.

From Bro. Davis.

Bro. SMITH: We love to hear from our dear brethren and sisters through the *Review*; and in consideration of this, we feel it our duty to write a few words for the encouragement of those scattered abroad. Myself and companion are still trying to fight the good fight, and win the crown; but we feel very lonely since coming to Iowa. We have not met a brother or sister since we left the little church in Avon, Wis. Much do we miss them; but at the family altar we remember them and pray that the Lord may meet with and bless them with his holy Spirit, even as when we were with them, until we shall all meet where parting is no more.

We have not been to a meeting, or heard a sermon preached, since we left Wisconsin, about three months ago. We heard through the *Review* that Brn. Cornell and Hull were holding a meeting within thirty miles of us, but we could not attend. We pray that the Lord may soon be pleased to send them this way. There is a large field for labor here, but no laborers. How true the words of our Saviour, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth more laborers into his harvest." And we do pray that ere long he will send forth laborers into Marengo, Iowa Co., Iowa.

Yours hoping to stand on mount Zion.

I. M. DAVIS.

Marengo, Iowa Co., Iowa.

From Sister Wilkinson.

DEAR BRETHREN AND SISTERS: Through the infinite mercy of my heavenly Father I still live and enjoy many blessings of which I am not worthy. It is about eight months since I received the present truth through the preaching of the word by Bro. Cornell. I feel daily to praise the Lord that Bro. Cornell's steps were ever directed to this place to give us the third angel's message. I have found by experience that this world is not a friend to grace. Some of my young companions with whom I associated before I came into the truth now seem to avoid my society; but this is no more than I expected. I feel that if they cannot love my precious Saviour who is so worthy, I do not wish them to love me who am but a poor, unworthy, imperfect creature at best. I often think of these words, "He that will be a friend of the world is the enemy of God." O, what is this poor, fleeting, wicked world compared with that bright, beautiful and eternal one which all the saints will inherit! I feel that I am willing to forsake all for the kingdom of heaven. I can truly say that I have had far greater enjoyment since I received the truth than I have had before in all my life. O, how cheering it is to my heart to hear from the dear scattered ones who are keeping the commandments of God and the testimony of Jesus. It seems to kindle anew the flame of love in my heart. I feel to praise the Lord for bringing me out of darkness into his marvelous light. I feel a desire to do all that I can for him who has done so much for me. I realize that we have but a very short time to work.

Almost every day do I see and hear things which strengthen my faith in the near coming of our Saviour. This bears me up. I will gladly suffer with Jesus, if I can but reign with him in glory. The prospect looks bright ahead. The signs tell us that God's everlasting kingdom is soon to be set up. We are almost home. Courage, fellow pilgrim, a few more "light afflictions," and we shall receive "the far more exceeding and eternal weight of glory." We shall soon see the King

in his beauty, soon see the mansions that Jesus has gone to prepare for us. O I long to see him whom my soul loveth. Pray for me that I may endure unto the end.

Your sister, seeking for glory, honor and immortality.
A. S. WILKINSON.

Owasso, Mich.

Bro. C. Seaward writes from Russiaville, Ind.: "Your paper is a welcome visitor among us. There are a few of us here who continue in the faith; and we would like to have a preacher call on us this winter. We have strong opposition, and if Bro. Waggoner or some other brother will come we will recompense him."

OBITUARY.

It falls to our lot to record the death of our beloved brother, Daniel Smalley, who fell asleep on Sabbath morning, Dec. 3d, 1859, in the 78th year of his age.

His death was caused by a fall from his wagon which fractured his neck. He survived the accident till the third day, retaining his reason, and being fully conscious of his condition. He spoke of his death with composure and resignation, expressed his hope of sharing in the first resurrection, gave some directions respecting his funeral, and, near his expiring moments called for his companion, and, with a considerable effort, said, "Farewell."

From his consistent and persevering course of life, we have every reason to believe that he sleeps in Jesus, and rests under the blessing pronounced upon those that "die in the Lord from henceforth." He commenced his religious life a Presbyterian. But on discovering that his baptism (so called) was spurious, he came out and was scripturally baptized for the remission of sins. About seven years ago, learning more definitely what sin is—that it is the transgression of the law of God, the ten commandments—he heartily embraced this truth. Learning also that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ," he received it with gladness, and delighted to dwell upon this theme, looking for the speedy coming of the great Life-giver. He left a widow who deeply feels the loss of his society; but she mourns not as those who have no hope, but expects soon to meet him in immortality.

The writer of this spoke to a large and attentive congregation, at his funeral, on the subject of the resurrection, taking as a motto, 1 Thess. iv, 18. "Wherefore, comfort one another with these words."

R. F. C.

Fell asleep in Jesus, Nov. 28th, 1859, sister Lemira Harrington, of Claremont, N. H., in the 52d year of her age, after a short but distressing illness of eight days, which she bore with Christian patience. Her disease was billious typhoid fever of the most malignant kind. Although unable to talk but little so as to be understood, yet she gave us to understand she was sensible she could not live. She had for a number of years been trying to keep all the commandments of God and the faith of Jesus. We shall miss her society, yet we trust she will have a part in the first resurrection.

LOUISA CHANDLER.

Bro. SMITH: It has become my painful duty to record the death of our beloved brother Smith Clark, who departed this life at Ottawa, Clark Co., Iowa, Aug. 8th, 1859.

He embraced the message about eighteen months before he died, and from that time forward lived a consistent and faithful Christian. He was truly a shining light to those around him. He sleeps, but with the assurance that he would soon awake to immortality. His heart was truly engaged in the Lord's work, and he manifested it by his works. We could not have moved the tent west last spring if he had not volunteered to do it. But, he with his team, spent the busiest month in the year (June) in working for the Lord's cause.

But he rests from his labors and his works do follow him; and while his relatives and brethren mourn his loss, they "sorrow not as those which have no hope."

May this affliction be sanctified to the good of surviving friends.

M. HULL,

P. S. This notice should have appeared before this, but unavoidable circumstances hindered.

M. H.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, DECEMBER 22, 1869.

Treasures in the Last Days.

In the rebukes uttered by the apostle James against rich men [chap. v, 3], occurs this expression: "Ye have heaped treasure together for the last days." Querying as to the import of this expression, we found by reference to Greenfield, that the word translated for, is en; and en referring to time, we do not find in one instance defined for, but in. "Ye have heaped treasure together in the last days. It strikes us that the meaning of this scripture becomes more apparent, and the rebuke more pointed, with this rendering. For in the last days, even covetousness is deprived of its ordinary excuse of a necessity for providing for the future. The last days are here; and there is no distant future for which to provide.

In the last days the great day of the Lord is near, in which neither their silver nor their gold will be able to deliver them. Well might it be said to them as Elisha said to Naaman, "Is it a time to receive money and to receive garments, and oliveyards, and vineyards, and sheep and oxen, and men-servants, and maid-servants? 2 Kings v, 26. Why are you heaping up treasures, adding house to house and land to land? Your riches will soon be corrupted, and your garments moth-eaten, and your gold and silver cankered. Well may the divine rebuke rest especially upon men for the folly of heaping together treasures in the last days.

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Half price to the poor.

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Will the above named brethren lay this matter before the brethren wherever they travel, and receive from the hands of our subscribers what they owe the office. By so doing, they will do our subscribers, as well as the office, a great favor.

Send in new subscribers and keep the steam-press moving. We had rather send two copies free that do no good—than to withhold it from one of God's poor, humble, inquiring saints.

JAMES WHITE.

Note from Bro. Waggoner.

I wish to say to my correspondents that my address is not Battle Creek, and never has been. Letters sent there to me have to be re-mailed, and as the mail here has been reduced to a weekly service, there is generally a delay of that length of time. I lately received a request from a distance to preach a funeral discourse at an appointed time; I might have complied with the request if the letter had been sent to me direct. Many of my letters are sent that way, which is a loss of time and a useless tax on my friends there.

My address is Burlington, Calhoun Co., Mich.

J. H. W.

The P. O. Address of Bro. Joseph Bates is, Allegan, Allegan Co., Mich.

APPOINTMENTS.

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

Decatur City,	Jan.	5.
Afton,	"	12.
Bro. Deeker's,	"	19.
Oceola,	"	28.
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.

I. M. Davis: Your money carried you to Vol. xvi, No. 1, according to receipt in No. 24, Vol. xiv.

I. C. Vaughan: We give Sr. Samm credit for the amount you sent for her. We also give you credit on book acct for the amt you sent for that purpose. We have no Hymn books and Supplements bound together.

W. Coon and L. Tomlinson: The P. O. Address of M. E. Cornell is for the winter, we believe, Tipton, Cedar Co., Iowa. We forward as per direction.

A. A. Marks: Polly & A. J. Allen have refused their papers. We apply \$1.50 on your subscription.

J. P. Rathbun: We do not find any charge against you for books. It takes 6 cts of the 12 you send to prepay the postage on your REVIEW. We credit six for "Samaritan."

O. M. Patten: All received; all right.

N. T. Preston: Your money you will find received in No. 2, present volume. Your books amounted to 75 cts. But we do not acknowledge as book sales through the REVIEW, only such as are Office property. This is the reason you saw only 20c received to you for books.

C. O. Taylor; Mrs. E. A. Averill's paper is paid to Vol. xii, No. 14.

James Jones: The paper is regularly sent to you.

A. S. Hutchins: Will send Systematic Book as soon as another edition is prepared.

Letters.

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

A. C. Hudson, E. Edson, R. F. Cottrell, E. Hutchins, L. Chandler, E. Macomber, O. M. Patten, Geo. Adair, Wm. S. Ingraham, R. Baker, S. B. Southwell, W. Merry, P. Erb, J. H. Waggoner, J. M. Wilson, G. P. Wilson, P. R. Chamberlain, A. Davis, B. M. Adams, F. Gould, J. P. Rathbun, E. B. Saunders, R. Wagner, Chas. Seaward, S. D. Sinclair, I. M. Davis, M. E. Cornell, R. D. Guild, S. Greenman, B. M. Adams, W. Coon, D. R. L., A. A. Marks, J. J. Platts, I. C. Vaughan, M. W. Leach, B. R. Walworth, J. Jones, Mrs. S. Eastman, L. Bean, A. S. Hutchins, I. J. Andrews, H. C. Hutman, S. Newton, L. Lathrop, B. S. Brooks, S. C. Wellcome, S. W. Rhodes, J. N. Loughborough, M. Hull, E. Goodrich, J. Clarke, Geo. Wright, J. Barrows, E. D. Belden, L. Maxson, Wm. S. Foote, S. M. Scott, A. Avery, C. O. Taylor, H. F. Baker, Margaret Willey, A. L. Wilkinson, D. T. Evans, R. Reid, G. Dunham, W. M. Sexton, C. E. Harris, C. Rice.

Receipts.

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

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The Great Controversy between God and Man, by H. L. Hastings. 167 pp., bound in cloth, price 60 cents.

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