

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.

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THE SONG OF TRIUMPH.

Isaiah xxvi, 1--4.

The time is near when Zion's sons,
With rapturous joy, shall sing the song
Foretold by seers—anoointed ones:
"We have a city great and strong.

Salvation's walls enclose her round,
Peace dwells, and praise, within her gates;
Naught that defiles in her is found,
That loves a lie, or virtue hates.

Open, ye gates! The glorious King
Approaches with a holy throng.
Open, ye gates! Saints, angels, sing
On golden harps, the victor's song!

O, righteous nation! enter in,
That kept the 'law of truth' below,
Enter the place, all free from sin,
Where life's pure waters gently flow.

Within these walls shall they remain,
Who trusted, mighty Lord! in thee:
Death, their last enemy, is slain—
They have a right to life's fair tree."

Thus the redeemed to Zion come,
With songs and everlasting joy;
Angelic legions waft them home,
While shouts of praise their harps employ.

R. F. C.

THE FAMILY RODS.

WE hear of the "rod of the wicked," and we are told that it "shall not rest upon the lot of the righteous."—Psa. cxv, 3. This may mean that wicked men are God's rod for chastening his people, and that, though permitted to light upon them, it shall not rest or abide upon them, but shall be destroyed as was the Assyrian, who was used by God as the "rod of his anger" for afflicting Israel. In this sense it gives us the blessed assurance that the triumph of the wicked over the saints is short; that their devices and oppressions shall last but for a moment, and that the church's sufferings at their hands shall soon be over. Wicked men may be "the sword of God" (Psa. xvii, 13), as was Pilate when he lifted the sword against the man that was Jehovah's fellow; or as Herod was when he beheaded John in prison; but that sword shall soon be broken. A wound now and then may inflict but that is all. It neither moves nor smites save when God allows. Nor does it come save with a blessing on its edge. "They mean it not so," yet God means it, and that is enough for us. He makes the wrath of man to praise him. "There shall no evil happen to the just; when he shall hear of evil things he shall not be afraid."

But the "rod of the wicked" may mean that

rod with which he smites the wicked in his fierce anger. In this sense there is no rod for the righteous. Such a rod never either lights upon nor rests upon them. Their rod is not the rod of the wicked. It is the family rod. They have done with wrath.—Over them no curse can rest. "There is no condemnation to them that are in Christ Jesus." The rod may seem to speak of frowns and anger, but it is only seeming; there is not a glance of vengeance in the chastener's eye. It is a correcting rod, but not a destroying one; its object is not to punish but to chasten; not to injure but to bless. "God distributeth sorrows in his anger" (Job xxi, 17), but these are not for his saints.

God has however, not one rod for his children, but many. For each child he has a peculiar rod, and at different times he uses different rods. It will be profitable for us to consider what those are, and how they are applied.

1. *Bodily sickness.* The body operates very powerfully upon the soul, both for good and evil. In what way or to what extent, we cannot tell. Nor do I wish to discuss this question at all. But knowing how the soul is acted on by the body, I cannot help thinking that one of God's designs in sickness is to operate upon the soul through the body. We are not conscious of this; we cannot analyze the process; the efforts are hidden from view. Yet it does seem as if sickness of body were made to contribute directly to the health of the soul in some way or other known only to God. Hence the apostle speaks of "delivering such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. v, 5. On this point however, I do not dwell; only it would be well for us to consider whether God is not by this, intimating to us the exceeding danger of pampering the flesh; for the weakening of the flesh does help forward the strengthening of the spirit; and the mortifying of our members which are upon the earth,—the crucifying the flesh with its affections and lusts—does tend to quicken and invigorate the soul. Apart, however, from this there are other things to be kept in view.

Sickness prostrates us. It cuts into the very center of our carnal natures; it exposes in all their deformity "the lust of the flesh, the lust of the eye, and the pride of life." What vanity is seen in these upon a sick bed. These are three idols; and these, sickness dashes down into the dust.

Sickness takes us aside and sets us alone with God. We are taken into his private chamber, and there he converses with us face to face. The world is far off, our relish for it is gone, and we are alone with God. Many are the words of grace and truth which he then speaks to us. All our former props are struck away, and we must now lean on God alone. The things of earth are felt to be vanity; man's help useless. Man's praise and man's sympathy desert us; we are cast wholly upon God that we may learn that his praise and his sympathy are enough. "If it was not for pain," says one, "I should spend less time with God. If I had not been kept awake with pain, I should have lost one of the sweetest experiences I ever had in my life. The disorder of my body is the very help I want from God; and if it does its work before it lays me in the dust, it will raise me up to heaven." It was thus

that Job was "chastened upon his bed with pain, and the multitude of his bones with strong pain," that after being tried he might "come forth as gold."

Sickness teaches that activity of service is not the only way in which God is glorified. "They also serve who only stand and wait." Active duty is that which man judges most acceptable; but God shows us that in bearing and suffering he is also glorified. Perhaps we were pursuing a path of our own and required to be arrested. Perhaps we were too much harrassed by a bustling world and needed retirement, yet could find no way of obtaining it till God laid us down, and drew us aside unto a desert place, because of the multitude pressing upon us.

No one of the family rods is more in use than this, sometimes falling lightly on us; at other times more heavily. Let us kiss the rod. Let us open our mouth wide to the blessing, seeking so to profit by each bodily ailment, slight or severe, that it may bring forth in us the peaceable fruits of righteousness. "I know," says one, "of no greater blessing than health, except pain and sickness."

2. *Bereavement.* This is the bitterest of all earthly sorrows. It is the sharpest arrow in the quiver of God. To love tenderly and deeply, and then to part; to meet together for the last time on earth; to bid farewell for time; to have all past remembrances of home and kindred broken up; this is the reality of sorrow. To look upon that face that shall smile on us no more; to press those lips that shall speak to us no more; to stand by the cold side of father, mother, brother, sister, friend, yet hear no sound and receive no greeting; to carry to the tomb the beloved of our hearts, and then return to a desolate home with a blank in one region of our souls, which will never again be filled till Jesus comes with all his saints; this is the bitterness of grief; this is the worm-wood and the gall.

It is this rod which ever and anon God is laying upon us. Nor is there any that we need more than this. By it he is making room for himself in hearts that had been filled with other objects and engrossed with other loves. He is jealous of our affection, for he claims it all as his own; and every idol he will utterly abolish. For our sakes as well as for his own he can suffer no rival in the heart. Perhaps the joys of an earthly home are stealing away our hearts from the many mansions above. God breaks in upon us in mercy, and turns that home into a wilderness. Our sin finds us out; we mourn over and seek anew to realize our heavenly citizenship, and set out anew upon our pilgrim way; alone and yet not alone, for the Father is with us. Perhaps we are sitting "at ease in Zion," comfortable and contented, amid the afflictions of a suffering church, and the miseries of a world that owns no Saviour and fears no God. Jehovah speaks and we awake. He takes away some happy saint, or smites to the dust some wretched sinner. We are troubled at the stroke. We mourn our lethargy. The death of the one stirs us up, the death of the other solemnizes and overawes us.

Thus as saint after saint departs, it reminds us that the coming of the Lord draweth nigh, and makes us look out more wistfully from our eastern casement for the first streaks of the rising dawn. It kindles in us strong desires for the

day of happy meeting in our Father's house, when we shall clasp inseparable hands, and climb in company the everlasting hills. Meanwhile it bids us give our hearts to Jesus only. It does for us what the departure of the two strangers from heaven did to the disciples on the mount of transfiguration;—it leaves us alone with Jesus. It turns into deep experience that longing for home contained in the apostle's words, "having a desire to depart and be with Christ, which is far better."

The more that bereavement transforms earth into a desert, the more are our desires drawn up to heaven. Our treasures have been transferred to heaven our hearts must follow them. Earth's hopes are smitten, and we are taught to look for "that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ." The night is falling and the flowers are folding up; but as they do so they bid us look upward and see star after star coming out upon the darkening sky.

3. *Adversity.* This may be the loss of substance, or it may be the loss of our good name, or it may be the falling away of friends, or it may be the wrath of friends, or it may be the wrath of enemies, or it may be the disappointment of our hopes; these are what is meant by adversity. But let Job tell us what it means. "Behold he breaketh down and it cannot be built again, he shutteth up a man and there can be no opening." Job xii, 14. "He hath made me weary; thou hast made desolate all my company. I was at ease but he hath broken me asunder, he hath also taken me by my neck and shaken me to pieces and set me up for his mark; his archers compass me about, he cleaveth my reins asunder and doth not spare; he breaketh me with breach upon breach; he runneth upon me like a giant; my face is foul with weeping and on my eyelids is the shadow of death." Job xvi, 7, 12-14, 16. "My days are past, my purposes are broken off, even the thoughts of my heart." Job xvii, 11. "He hath fenced up my way that I cannot pass, and he hath set darkness in my paths; he hath stripped me of my glory and taken the crown from my head; he hath destroyed me on every side and I am gone, and mine hope hath he removed like a tree; he hath put my brethren far from me and mine acquaintance are verily estranged from me." Job xix, 8, 13. These are some of the drops in the bitter cup of adversity that was given to that patient saint to drink. And they are recorded for our use, on whom the ends of the world have come, and to whom these last days may perhaps fill a cup as bitter and protracted as his.

Yet let us count it all joy when we fall into divers tribulations, knowing this, that the trying of our faith worketh patience; but "let patience have her perfect work that we may be perfect and entire wanting nothing." James i, 2. We are cast into poverty, but how can we be poor so long as Christ is rich; and is not this poverty sent to make us prize his unsearchable riches and to buy of him gold tried in the fire that we may be rich? Our good name is lost through slander and false accusation. The finger of public scorn is perhaps pointed against us, and wicked men are exalted over us triumphing in our reproach. Yet have we not the approving eye of God, and is it not enough if he still honors us and knows our innocence? Let our good name go if God sees fit thus to humble us. We have "the white stone, and in the stone a new name written which no man knoweth save he that receiveth it." Rev. ii, 17. Friends fall off and enemies arise; false brethren turn against us and we are doomed to bear the revilings and persecutions of those we have never wronged but ever loved. But the friendship of Jesus is still ours. No earthly disaster or persecutor can ever rob us of that. Nay, the coldness of those we counted on as tried and true, only draws us the closer to him, the warmth of whose love knows no abatement nor end. Joseph passed thoroughly this trial and the Lord set him upon Pharaoh's throne. Moses passed

through it and became "king in Jeshurun." Job passed through it and was blessed a thousand fold. Daniel passed through it and was exalted with double honor. Let us "take then the prophets who have spoken to us in the name of the Lord for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy." James v, 10.

Oftentimes nothing but adversity will do for us. "I spake unto thee in thy prosperity, but thou saidst, I will not hear; this hath been thy manner from thy youth, that thou obeyedst not my voice." Jer. xxii, 21. We need to be stripped of every earthly portion that we may seek entirely our portion in Jehovah himself. We need to be turned out of a home on earth that we may seek a home in heaven. Earth's music is too seducing, and takes away our relish for the new song. God must either hush it or take us apart into a desert place that we may no longer be led captive by it, but may have our ear open only to the heavenly melody. We cannot be trusted with too full a cup, or too pleasant a resting-place. We abuse every thing that God has given us, and prove ourselves not trust-worthy as to any one of them. Some God cannot trust with health; they need sickness to keep them low and make them walk softly all their days. They need spare diet lest the flesh should get the mastery. Others he cannot trust with prosperity; they need adversity to humble them lest like Jeshurun they should wax "fat and kick." Others he cannot trust with riches; they must be kept poor lest covetousness should spring up and pierce them through with many sorrows. Others he cannot trust with friends; they make idols of them, they give their hearts to them; and this interferes with the claims of Jehovah to have us altogether his own.

But still, in all this God dealeth with us as with the members of his own family. Never for a moment does he lose sight of this. Neither should we. So that when these things overtake us, when we are thus "judged" we should feel that we are "chastened of the Lord, that we should learn not merely to submit to the rod but to kiss and welcome it; not merely to acquiesce in chastisement, but to "glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." We should learn not merely to praise God *in* affliction, but to praise him *for* it. We should see that the lot of the afflicted is far more enviable than that of him who is "let alone;" and instead of trembling when we see the dark cloud of sorrow coming over us, we should tremble far more when we see it passing off, lest, perchance that which came charged with blessing to us, should through our stout-heartedness and unteachableness, leave us callous and unblest.—*H. Bonar.*

CONSISTENCY.

INCONSISTENCY in conduct always brings a man's own christianity into suspicion. Some are inconsistent in their secret practices; they profess great respect for the Bible, and yet read it in such a negligent, hurried way, as can yield no profit; they profess that prayer is the Christian's life, and yet see them in their closet, and there is no life or power or fervor in their prayer; they profess to be led by the Spirit, and yet their conduct and temper must grieve the Spirit; they pray not to be led into temptation, and yet trace them for twenty-four hours, and you see them leading *themselves* into temptation. Now these are real *inconsistencies*, which bring a man's religion into discredit; and the same inconsistency will mark his outward conduct. If his intercourse with others is marked by a frivolous spirit which serious godliness forbids; if his chosen associates are giddy and worldly minded; if the

books he reads are trifling and frothy; if his manner be flippant and his dress vain; then every one will put him down as a very inconsistent man. He may not be immoral, but he does not edify; he may not do things positively wrong, but he does things which do not recommend his religion; he allows himself in practices, which, though the world approves, the Bible condemns; he will not drink or swear, but he will mix willingly with those who do and never reprove them. When you see one of this stamp, you see a man whose inconsistency damages the christianity he professes; he is a stumbling block to weak believers, and brings reproach upon the name of Christ.

Consistency is essential to Christian usefulness. No man can ever correct faults in another which he is obviously not free from himself. You may tell persons forever to *do as you say*, unless with all conscious sincerity you can add, *Do as I do*. Look at all characters eminent for christian usefulness, and this trait you will find invariably—they are consistent. In other matters a man may acquire a great name, and yet have no moral consistency. He may be a great hero as lord Clive, who laid the foundations of Indian empires, yet was false, intriguing, dishonest, and died in misery. A man may be a brilliant orator, and electrify listening senators with his eloquence, and yet live and die a ruined gambler—as *Sheridan*. A man may be the most dazzling of poets, and fix the world in admiration of his genius, and yet be a cold infidel, a hater of mankind as *Byron*, or a licentious syren, alluring souls to vice, as *Thomas Moore*, or the pitiable victim of intoxication, as *Burns* and even *Coleridge*. Yes you may acquire a place among the trophies of genius, or the works of art, and inconsistencies without number may blur your name. But if you would do good to one another; if you would teach a wanderer the way to his everlasting home—would guide the outcast—reprove and counsel a fellow-sinner, and lead him back to God; you may rely upon it, there is no way by which you can accomplish this, but by setting him an example that he may tread in your steps.

We little know the power of a consistent life. There is a reality about it which finds its way to people's hearts which nothing else can reach. Many a worldly husband has been won "*without the word*," by the holy conversation of the wife; many a careless scholar has been secretly drawn to his Bible and his Lord, by marking the consistency of his teacher; and many a worldly hearer who hated the scripture doctrine, has been forced to admire the consistent character of the man that preached it.

And I am sure few are duly aware of the great evils of an inconsistent life. No matter how bright or talented or zealous, if a man's life be inconsistent, he will just accomplish nothing. He pulls down faster than he builds up. Oh! ye Sabbath-school teachers! for the sake of the gospel you profess, the souls of others you wish to benefit, for the sake of your own comfort and strength and growth, see that you adorn the doctrine of God your Saviour in all things. Would you then give clear evidences of your own salvation; would you be established and happy in your spiritual experience; would you do good in your position, attract others to Christ, and serve God in your generation; then I charge you to adorn the doctrine by a consistent life. Would you have your name mentioned with honor by those whom you have blessed—would you abound in comfort, walk in assurance of the safety of Christ, meet death in triumph, and receive an abundant entrance to the kingdom of your Father, then I charge you "adorn the doctrine of God our Saviour in all things."

Would you then carry out this principle? Begin with Christ—do not begin with christianity. *Begin with Christ!* Without Christ ye can do nothing. Go to Christ. Wait for no one. Think not to make yourself consistent. *Abide with Christ.* He is the physician who alone can heal; he is the manna which you must eat; he is the

root from which you must grow; he is the perfect pattern which you must resemble; and he is the gracious master who will welcome you at last—"Well done, good and faithful servant, enter thou into the joy of thy Lord."—*Sol.*

PURIFYING TRIALS.

It is necessary for us to realize fully all the depths of sin and folly which lie concealed in our hearts before we can repent and be purified; for this we are sometimes called to pass through fiery trials, in order to present to our view the hidden iniquity of the heart. These trials convince the Christian of the existence of sin, lurking as it were in the depths of the heart, and before unknown to him, and which no human tongue could have convinced him, existed there. The fiery trials convince him of his utter weakness and ignorance, of his entire dependence upon God for help and guidance. They tend to humble the proud heart, and self once idolized now bows meekly beneath the rod sent in love and mercy.

Fiery trials are the chastening rod of a kind Father, who will inflict no more pain upon his children than he sees to be necessary for their purification and sanctification, preparatory to their entrance to that glorious realm, where nothing unholy can enter.

Therefore let us count it all joy when we fall into divers temptations, with this fully understood, that the temptations be fully overcome, and produce patience and humility and self-abasement.

J. CLARKE.

THE BIBLE AS A WHOLE.

If a morning traveler finds himself before the Cathedral of Milan, before the shrouding mists are taken from the new-raised world, he cannot see its vast proportions, its hundreds of columns, its incredible number of statues. But, as he passes along, he cannot avoid admiring the perfection of its minutest parts. Almost everywhere there peers out upon him a sweet angel's face, surrounded by most delicately traced foliage, all cut in the enduring rock. Here, he admires a statue of an apostle; there, one of a saint; and it seems as if the architect were jealous lest one stone should escape without being an evidence of skill, and suggestive of thought.

But as the sun dispels the mist, his attention is called away from the minute examination to a survey of its grander features. Through the opening rifts he sees its many buttresses, its slender minarets; his eye wanders up the dizzy heights of its lofty towers; and if he step within, as the choir and organ fill every part with the morning song of praise, he is often awed to his knees, and his soul overwhelmed with a sense of the presence of God.

So when, in the morning darkness of nature, one approaches the mighty structure of Christianity, as displayed in the Bible, built, through four thousand years, upon the foundations of prophets and apostles, with Jesus Christ as the chief corner stone, God its great architect, he can have no just idea of its greatness; his eye is not single; and that spiritual light which pervades every part, does not affect his vision.

Yet every man can see, from the very first, the gems of beauty that everywhere sparkle on the pages of the Bible. The angel of peace looks upon him from one page; on a second, he sees a picture of heaven that pales all pictures of earthly make. In one part there is a sweet angel song; in another, a prayer the man Christ Jesus only could make. Here he sees an altar; and on it a sacrifice and oblation once offered for all; and if he say and feel, That sacrifice avails for me, a new light fills the temple—all darkness is gone. He sees its beauties thick as stars on a sparkling winter night, so suggestive that each seems to have a soul that speaks to his. But it generally happens that men get absorbed with the individual beauties and forget to dim their eyes to nearer objects and try to take in some idea of its magnificent

whole. Could they do this, they would find that its foundations are broad as earth, and its top reaches the heavens. Instead of hearing only the song of his happy heart, the whole temple would be resonant with angelic harmonies, in which human voices perfectly blend: "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." Instead of the beauty that pleased him at first, an unutterable grandeur would fill his soul with highest rapture and a diviner depth of feeling than ever swept over his being before.

—*Dr. Haven.*

RELIGIOUS INFLUENCE OF NATURE.

THE natural world is the poetry of God, and in its page may be read the sublime revelation of what we are, and what we are to be. The fall of the summer storm, the woodland blast and falling leaf, the withering flowers under October skies, the moaning of the wintry wind, and all the varying, evanescent scenes of nature, keep continually before the thoughtful mind the hour of death, and sanctify the life. As we behold an autumn sunset, that island of gold with silver and purple shores, far away in the blue abyss, we can almost picture to ourselves the glory of the scene, when, far over this cold and wildering maze, the land of immortality will rise upon the view. The flowers of spring as they appear, unfold the rainbow dyes of our own resurrection. As the tempest of summer uplifts its voice we may hear it speaking in solemn admonition of the dreadful scenes of the judgment day.

There is no place for prayer and meditation like that of the rural retreat. Nature inspires devotion. As we behold all her works delighting in the presence of the Lord, our hearts feel the influence and our thoughts are borne away in gratitude and praise to heaven. The grandeur of architectural art possesses no power to lift the soul on high like that of the mossy columns and the leafy arches of the woodland and forest, with their long dim aisles of evergreen and flowers.—In the balmy twilight of spring, in the quiet evenings of summer, we may go forth and worship in a temple of God's own building. The rocks are its altars and the birds are its choir.—The scene itself breathes a spirit of meditation and prayer. From the solemn and delightful sermons of nature we may there receive purifying influences for our earthly communion. There we may go and soothe the heart of sorrow and the mind of care. When wearied with the sorrows and cares of the journey of life, the great author of nature himself frequently sought its retreat.

"There if the Spirit touch the soul,
And grace her mean abode,
O, with what peace, and joy and love,
Does she commune with God!"—*Sol.*

Humility one Sign of Greatness.

I BELIEVE the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation in speaking his own opinion; but a right understanding of the relations between what he can do and say, and the rest of the world's sayings and doings. All great men not only know their business, but know usually that they know it; and are not only right in their main opinions; but they usually know that they are right in them; only they do not think much of themselves on that account. They have a curious under-sense of powerlessness, feeling that the greatness is not *in* them, but *through* them; that they could not do or be anything else than God made them. And they see something divine and God-made in every other man they meet, and are endlessly, foolishly, incredibly merciful. The slightest manifestation of jealousy or self-complacency is enough to mark a second-rate character in intellect.—*Ruskin.*

Little Sins.

LET us be on our guard against *little sins*; against what men call little sins, for there is noth-

ing really little in the way of sin. Watch against anything that wounds the conscience, however slightly. Conscience is a sacred thing. Guard well your spiritual life. Watch against the little sin that insensibly may wound and thus in the end destroy. You can easily kill a man by stabbing him with one blow to the heart. But may you not easily kill a man also by opening a little vein in his wrist? The blood may only flow drop by drop, but if you don't stop that wound you will bleed to death, and just as surely as if one plunged a dagger into your heart and sent you into eternity in a moment. Beware, then, of the little things that keep the wound of the soul open; guard against little sins, which, if not guarded against, will assuredly destroy the soul as one great sin.

John Newton says, Satan seldom comes to Christians with great temptations, or with temptations to commit a great sin. You will be started with the idea of committing a great sin, and so the Devil brings a little temptation and leaves you to indulge yourself. Watch and pray, that ye enter not into temptation.—*Rev. Newman Hall.*

OFFENDED! Do not even appear to be so; be mild, sweet, affable, courteous to all. There is a vast range of tone for the voice, and many keys of modulation. Sometimes a child needs a firm tone, but rarely a stern command. Surely no harsh note need ever tear the tender heart of the little helpless being at your mercy. He has no appeal from you; you are as God to him; you are his judge and high court of appeals; he has not learned yet perhaps, that God might disapprove that scolding, cutting tone, that impatient jerk of hand and voice. Spare not the rod, but use the club for firewood. Be firm but loving to your wards; to equals and superiors, be courteous, respectful, and true.

J. CLARKE.

"If opinion has cried your name up, let modesty cry your heart down, lest you deceive it, or it deceive you; there is no less danger in a great name than in a bad one; and no less honor in deserving praise, than in the enduring it. To endure present evils with patience, and wait for expected good with long-suffering, is equally the part of the Christian and the hero. Those evils would break the proud man's heart, that would not break a humble Christian's sleep. 'Tis best to depend on him that is absolute, independent, i. e., God. 1 Tim. vi, 17. If I make choice either of continual prosperity, or of continual adversity, I would choose the latter; for in adversity no good man wants comfort, whereas in prosperity most men want discretion."

FINDING FAULT WITH MINISTERS. There are many persons whose religion consists in finding fault with ministers. Nor are they all of the world. Some church members think this one of the privileges of their profession. And as Satan desired to sift as wheat, Simon; so they sift the character and life of their minister. Every word he speaks, and every act he performs, in private and in public, at home and abroad, must be weighed in their balance—and if he is found wanting, they must post up the church and the world in reference to his defects and infirmities. This part of religion must be attended to by some one. "All members have not the same office." And as they have a peculiar taste, if not talent, for finding fault, and no relish for anything more spiritual, they are faithful in pointing out his real and imaginary defects. And thus they save him from that woe which Christ said rested on ministers, when all men spoke well of them.

TRUE WITNESS.

DUST, by its own nature, can rise only so far above the road; and birds which fly higher never have it upon their wings. So the heart that knows how to fly high enough, escapes those little cares and vexations which brood upon the earth, but cannot rise above it into that purer air.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, FEBRUARY 9, 1880.

THE REIGN OF PEACE.

[The following we clip from the *N. Y. Independent*. It is an extract from a letter of one of its correspondents now in Europe. The writer seems to have but little faith in the anticipated reign of peace on the earth; and he sees no door of hope in the recent and present revivals.—Ed.]

Perhaps you will cry, "Why does my friend not look at the other side of the medal—tell of Revivals and the coming of the Kingdom?"—(which has come.) I have read and thought much, and would fain hope and believe all things good. But I saw very closely the rise of Irvingism. I knew how much of holy desire and expectation was connected with that development. That gives me pause. Then I firmly and reverently hold to this:—that the truth of God concerning his Son is the (sole) instrument for the renovation of the world. I have been unable to satisfy myself that these movements have been preceded or accompanied by the faithful preaching of "Jesus and the resurrection." Indeed it is a curious fact, that I have, in all, seen but two recognitions of these fundamental principles, in all the accounts which I have read. This occasions some reserve in my estimate.

Then, in respect to Ireland particularly, I have some good stout "prejudices" in regard to Presbyterianism, theoretical and practical. Clerical corporations, of any name, come of evil, are evil, lead to evil. That is a summary of ecclesiastical, and other history! Irish Presbyterianism has been a little—Irish; turbulent, "Orange," and of this world; and eke, pitchy—with itching palms. It "sucks the breasts" of the tax-gatherer. It cooks strange statistics for the Treasury, and manufactures or adulterates minimum subscription-lists, after the manner of Wall-street and sinners of the Gentiles; and would put me out of the synagogue, if I were in it, for merely hinting at these unpleasant facts. Therefore, and wherefore, I cannot yet view in the revivals a door of hope through which one may emerge from a dark and polluted Achor. This is one view, or half-view, of Revivals, and the Reign of Peace to be inaugurated.

Revivals and Reign of Peace! Yes, while I am writing I hear sounds of another revival, of the character of which there is no mistake. The sounds are the crack of rifles, the revival that of the military spirit in England. "England is not a military nation." Certainly not, Herr Teuschen! Assuredly not, Monsieur Crapeau! England is only a kennel of undisciplined and most unscientific bull-dogs; dogs of the doggedest. Whistle, shout, clap your hands, show an object for the teeth, and into it they go, and in it they stay, though it be brass itself. It is affecting and impressive that the state of the popular mind, or what we call "mind," should be such that there could be little surprise were a state of war with France to be made known to-morrow.

* * * * Twelve years since, I stood with Joseph Sturge and Elihu Burrit at the railway station at Brussels. There we met, in Peace Congress, and I believe the blessings of the people were upon us. "They were glad to see us in their streets." "Where is the blessedness?" Where the Progress? Where restraints on ambitious and bloody men? Where the restraints upon malicious and regal idiots, as of Naples? Can we even now make of a Congress anything more than a conspiracy of butchers and burglars, "owners" of human cattle, squabbling, cheating, and intriguing over their herds?

VIEWS OF THE EARLY CHRISTIANS ON 2 THESS. II.

DOWLING in his "History of Romanism" makes an extended comment on 2 Thess. ii. He shows that the "man of sin" is the papacy, and that that which "hindered" was the Roman heathen or pagan government. In proof of this last point he says: "There is a remarkable passage in Tertullian's Apology [chap. xxxii] that may serve to justify the sense which Protestants

put upon these verses; and since it was written long before the accomplishment of the prediction, it deserves the more attention. 'Christians,' says he, 'are under a particular necessity of praying for the emperors, and for the continued state of the empire; because we know that dreadful power which hangs over the world, and the conclusion of the age, which threatens the most horrible evils, is restrained by the continuance of the time appointed for the Roman empire. This is what we would not experience; and while we pray that it may be deferred, we hereby show our good will to the perpetuity of the Roman state.'" Hist. Romanism, pp. 28, 29.

Mr. S. Bliss in explaining 2 Thess. ii, 2-8, after stating that this scripture had been uniformly applied to the papacy by Protestant writers, remarks as follows: "That power began early to be manifested, but its full development was 'let,' i. e., hindered, by the continuance of the western empire which had to be taken out of its way. Tertullian, near the close of the second century, in expounding those words, says: 'Who can this be but the Roman state, the division of which into ten kingdoms will bring on antichrist?' And he gives as a reason why the Christians of his time prayed for the Roman empire, that the greatest calamity hanging over the world was retarded by the continuance of it. Cyril of Jerusalem in the fourth century applied the passage in the same manner." Commentary on the Apocalypse, p. 196. J. N. A.

EVIL SPEAKING.

"SPEAK not evil one of another, brethren. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

The Scriptures abound in teaching upon this point; and were it heeded, a great majority of the trials that afflict the church would be avoided. What wounds are inflicted upon the absent brother or sister by giving loose reins to this unruly evil, full of deadly poison! And the consequence is, that peace, union, charity, brotherly kindness and feelings of sympathy and commiseration for each other's weaknesses and errors, are destroyed, and suspicions, distrust, grudgings, envy, coldness and hatred, take their place.

These things ought not so to be. Brother, sister, close up and seal that bitter fountain, for no sweet water can flow from it. And let a fountain be opened of sweet water, only sweet. Correct the evil in the heart; for out of the abundance of the heart the mouth speaketh. If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. Your peace can never flow like a river, until this fountain of bitter waters is dried up. Speak not one evil word concerning that absent one; for, in so doing, you inflict a deep wound, not only on the one against whom you speak, but on yourself.

But it may be replied, I say nothing but the truth about them—that brother or sister has said so and so, has done so and so, and is guilty of this and that. But this is evil speaking. You have no right to say it. If there is a wrong that needs correction, go to work right where the wrong exists. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. If the fault is so great that you must speak of it, set about the work of restoring such a one, according to the directions given in the word. But if it be a matter so small that you are ashamed to mention it to the offender and the church, mention it not to a third person, lest you become the greater offender of the two. The rule against evil speaking forbids not only speaking evil falsely, but speaking it at all, even where the evil complained of does exist. There is another and a better way of correcting existing evils. Indeed, evil speaking has no tendency to correct the evils it complains of, but to render the evil state of things incurable.

Brethren and sisters, let us set about the work of learning to bridle our tongues. Let us cure this malady of evil speaking first of all; and then there may be hope that the smaller evils on which this monster feeds and fattens, may either lose their importance, as seen through the magnifying glasses of Satan, the old accuser of the brethren, or, if of real importance, receive that kind of treatment which will effect their cure.

The following poem on evil speaking from "Home Here & Home in Heaven," p. 85, as it is some time since it appeared in the *Review*, will be new to many readers, and perhaps it may benefit others by stirring them up to remembrance:

"Of things which we so careless name,
How little kindles to a flame;
The unruly tongue no man can tame.

"*They say*' (and so it must be true)
What would, did we but rightly view,
Prove false and vanish as the dew.

"Abroad from lip to lip it flies,
And reaches, soon, a wondrous size,
As mountains, oft, from mole-hills rise.

"Or as the torrent in its flow,
Or as the winter's rolling snow,
Lose nothing as they onward go.

"Far better rob one of his gold;
For this could be restored four-fold;
But never what is wrongly told.

"As in the lightning's path we find
Its scathing tracks are left behind;
So is this influence on the mind.

"Then deem it not a little thing;
A whisper borne on silent wing,
May reach a heart that feels its sting.

"Nor think ye lightly of the deed,
Broadcast to fling the poisonous seed,
That springs to many a deadly weed.

"Thou hypocrite! why vainly try,
From motes to free thy brother's eye:
First, in thine own, the beam descry.

"As if a fabric thou couldst rear,
Of other's faults, thyself to clear;
More guilty thus dost thou appear.

"If temples for God's Spirit meet—
No fountain with pure streams replete,
Sends forth both bitter and the sweet.

"O, that we could this lesson learn;
From everything away to turn,
But what does only us concern.

"Then should we know, and see, and hear,
The more of joy, the less of fear,
And half our trials disappear.

"A richer harvest we should reap,
A better record angels keep,
And many smile, where now they weep.

"By this we quench Love's holy light;
We scatter when we should unite,
And darken all that else were bright.

"But they in charity abound,
Who, faultless, will the throne surround,
And in their mouth no guile be found.

"How much we've spoken ill or well,
Whether to wound or soothe it fell,
Eternity alone can tell!

"O then how wilt thou be o'erwhelmed,
Though how the current thou has stemmed,
If by thy words thou art condemned!"

R. F. C.

BREAKING THE LAW OF THE LAND.

SOME two or three years since, a young man, a member of a certain church became convinced of his duty to keep the Sabbath, and accordingly obeyed. Some time afterwards, upon one first day of the week, he had occasion, as he was about his work, to pass along the road with his team, when he chanced to meet the elder of the church to which he had belonged. "What!" said the elder, "breaking the law of the land?" The young man checked his team and replied: "Which is worse, to break the law of the land, or to break the law of God?" The elder did not seem disposed to converse, but passed straight on.

This incident called to mind the case of Daniel, at the time when a decree was made that whosoever should should ask any petition of God or man for thirty days, except to king Darius, that he should be cast into the den of lions. And as Daniel, with his windows open toward Jerusalem, prayed to God three times a day as usual, and as those wicked men that sought his life,

assembled and found him praying and making his supplication, we imagine that we hear them exclaim, "What! breaking the law of the land?"

But Daniel's God was found able to deliver him; and the same God still lives, and will deliver those that will soon be appointed to death by the image of the beast.

It is true, Christians are taught to be subject to the government under which they live; but when men, in view of this, seek to compel them by penal statutes to violate their obligations to God, then it is that they will be found walking circumspectly before God, notwithstanding that the framers of these oppressive laws shall in their utter astonishment exclaim, "What! breaking the law of the land?"

R. F. C.

REPORT OF MEETINGS.

SINCE we left Battle Creek we have filled our appointments at Tompkins and Saline. Our conference at Tompkins was an interesting season, and we trust will be of profit to the church. Some thirty or forty assembled from Jackson, Parma, and other places in the vicinity. We had good freedom in talking the truth, and an excellent time at the close of the conference in attending to the ordinances of the Lord's house, which we felt indeed were designed to teach us to be humble, and at the same time point us back to Calvary.

Monday evening, Jan. 16th, we spoke to a few who assembled at Bro. Palmer's house, in Jackson.

Our meetings at Saline were of greater interest than we had expected. We spoke three times in the village of Saline where the Mich. tent was pitched five years ago. We were glad to find a few who still have an ear for the truth. We also had three meetings in the school-house near Bro. Edmund's. The neighbors seemed more interested than ever before, and we trust some will step out upon the truth as the result of these meetings. While at Saline we recommended to the church the plan of systematic benevolence, which was heartily adopted without a dissenting voice.

Yours hoping for victory.

J. N. LOUGHBOROUGH.

Southfield, Mich., Jan. 24th, 1860.

MEETINGS IN ANAMOSA, IOWA.

BRO. SMITH: The way seems to be opening here in Iowa. Since the close of the tent season I have been in several places in the vicinity of former efforts, and it has been up-hill work; but this place is about sixteen miles from where lectures have been given before, and here is freedom such as I have longed and prayed for. I have the Court House, and have given eight lectures; and the interest is still increasing. Several have been kept back by prejudice till now, and after hearing once they regret that they did not come before. I had a free time on the second angel's message, and I learn that it is universally acknowledged to be true. The large congregations listen for nearly two hours, and then many will linger around as though they disliked to leave the place. This seems well, but everything is uncertain here yet. I see that I shall have to remain longer than I expected when I came, probably not less than three weeks in all.

An Advent preacher living four miles from here has invited me to give lectures in his town, which I shall do as soon as I am through here, if it seems to be right. Several old '44 Adventists are beginning to manifest themselves here. They have been lost in the rubbish, but as soon as they leave it they rejoice in the third angel's message as they once did in the first.

My tavern bill had reached two dollars at the time I was invited away from it by those interested; but the congregation, learning the facts, immediately paid it. O that these kind and anxious hearts may have strength to bear the cross of keeping all the commandments when they shall once see it. I hope the Lord in answer to the prayers of the church may sustain me in this work, and that scores may come to the knowledge of the truth. How good it is to see souls receive the truth with mingled weeping and rejoicing. The truth makes them free.

M. E. CORNELL.

Anamosa, Jones Co., Iowa.

Love is the greatest ornament a believer can wear.

HONESTY.

"Owe no man."—Bible.

I AM conscious that I am now talking upon a tender point; for no man considers himself dishonest (no man of any standing); but the difficulty lies here, the standard of rectitude has been trailing long in the dust, and it has been so soiled with clay, and saturated with filth, that its characters have been made almost illegible.

A bad example has been set in our high places. The rotten system of banking, and its various and disastrous workings, taken in connection with the expansive credits consequent upon the almost endless dabbings and flowings of a currency, which no one dared to keep long in possession, has contributed largely toward creating a looseness in the manner of doing business, which has given a character to most of our business men which in itself is subversive of good morals, and is diametrically opposed to the law of God.

This systems of credits has caused some of our States to contract debts, which now, by heavy interests and partial payments, are weighing like mountains upon them, while repudiation on the part of some, and inability to pay on the part of others, has given our nation an unenviable reputation abroad, and travelers abroad often meet with taunts from foreigners about repudiation. It is said that the greatness and strength of the British empire owes much of its stability to the honesty and stability of her business men, whose word in any foreign port is like solid gold.

But this is not to the point. I wish to draw attention to the well-known, but seldom-thought-of fact, that the business principles of the present age, especially in our own country, are very corrupt, and becoming more and more so.

Large houses of business are carried on without capital. Credit! credit! and when that fails, down comes the firm, bringing with it many a duped, deceived victim, who had no idea that what he saw was only a bubble. Here is deceit and fraud; yet it is so adroitly done that there is no redress or penalty. The robber is soon reinstated by an expansion of some kind, and so crime seems rewarded.

Such a thing as a nice sense of honor in regard to honesty, is seldom carried out, and when it is, it is often called scrupulousness, or the like, and the quality of cunning covetousness is honored with such names as shrewdness, smartness, &c. So vice is called virtue, and virtue is called vice.

I assert it boldly, that from our highest to our lowest places, dishonesty has been the order of the day; for "to these many years," the hackneyed maxim, "to the victor belong the spoils," has been the ruling principle of the age.

Those youth who have been brought up within the last twenty-five years, have seen but few examples of strict honesty. On the contrary, they have been reared amidst such examples of oppression and villainy, as might mantle the cheek of a pirate with disgust and shame.

But these phillippics are not dealt out to those who are trying to overcome the world. No, no. I wish to arouse such to a sense of the danger of dabbling with this matter of dishonesty. Be assured, dear brother or sister, we must be without guile before the throne of God.

When I see the word, dishonest, I understand it to apply to all debts contracted without ability to pay, to all attempts to do business which the parties are not capable of carrying out; in fact, to every unfair dealing, intentional or unintentional.

An act is honest or dishonest in *itself*, without regard to motive; as, I agree to pay a debt at a certain time, but after much labor to do so, and having done all in my power to pay it, I fail. The failure is in itself dishonest, but the creditor and God pardon, as circumstances forbade it.

That such a failure is in itself criminal, is evident from the fact that pardon is indispensable to an extension of confidence; yet few will agree with me here for the aforesaid reason, that a bad example has been set before the present generation, and promises are no more than straws, when custom makes it proper to break them.

The principle here involved is this: I have in my

hands the property of another man, on condition that I pay at a certain time. I have his earnings, the product of his bone and muscle, in a sense, a part of himself; and if pay-day passes, I have forfeited his confidence. What right has he to think or suppose I shall pay at all, if I once fail? And a failure is only healed by pardon, and that on the ground of intentional honesty, proved by the best of good works; and if I should ask pardon, while by neglect or willfulness, or bad management I fail, my chance of pardon would be poor indeed.

I believe there are many in this message who have not that high sense of honor, and moral rectitude in this respect, which becomes those who would be without guile before the throne of God. To prove that there are such, I ask, How many of us would consider that pardon was indispensable upon the failure of payment of a debt punctually, on the day required? If more proof were required, I appeal to those who conduct the financial department of the *Review*, &c.; and such is the strength of this evil, that it would be thought by some insulting to be dunned, even after they had forfeited their word by failure to redeem as the bond required.

To be honest, and yet be well supplied with comforts, to be honest, yet liberal and hospitable, to be honest, and yet lay by as God would prosper us, for his cause, to live comfortably, to be clothed and fed, and yet pay all as we go, (for the Bible gives us no liberty to go in debt,) this, I say, requires effort, effort! Indolence is no part of godliness.

Not only is effort necessary, but constant industry (as far as is consistent with health) and management, good, thrifty management; and if we have made a series of mistakes, until our creditors are about closing down upon us, let us conclude that advice might assist our own judgments. We may flatter ourselves that our judgment is excellent, but if we have not proved it, and are alone in this opinion, let us ask advice. It would do no harm, and then we can walk surely. It is better to exchange a filthy robe for a clean one, even if self-conceit goes with it. Only think of self-conceit being wrapped up in a filthy robe! Yet so it is!

Beware! O beware of the spirit of the age! "An article is worth all it will bring," "get all you can," &c. Brethren, do not let us spot our hands with the filthy lucre of the world, but use the world as not abusing it; and let the prayer of Agur be ours. See Prov. xxx, 8, 9.

J. CLARKE.

THEY ARE COMING.

BRO. SMITH: I love to read the communications from the dear brethren and sisters scattered abroad in the different States; and also such pieces as the one from Bro. White (Jan. 12) on "Blessed are they that do his commandments." Such I would recommend to be read over and over again.

To-day I am "three-score and ten," and I feel thankful that I have been permitted to live to see them coming! And still they are coming! And though priests, deacons and people object, still they are coming! For what? To keep "the commandments of God and the faith of Jesus."

From the time I first began to write in favor of the Sabbath of the Lord, (forty years ago,) I have been fully convinced that the Lord's people would yet sometime embrace the true Sabbath; although at that time there was only a remnant (of the seed of the woman, i. e., the church) which kept the commandments of God and had the testimony of Jesus Christ. Rev. xii, 17. And that the dragon, or the earthly power, did make war on such, I am a living witness. For as two of us were traveling through Connecticut in 1815, to see some friends, we were robbed of some six dollars for our traveling money by the authority of their laws, for peaceably traveling on the highway on the Pope's anti-Christian Sabbath. Though one of the least of the flock, and though I am not worthy to suffer persecution for the cause of truth, yet for the truth's sake I deem it right that such anti-Christian acts should be remembered.

My views are still the same as when writing a simple tract called "Elihu on the Sabbath" (which has been through the press five times); viz., that it is sin to do common labor on the seventh and last day of the week,

the same as it is sin to break any other of our Father's commandments; the pope of Rome and his adherents to the contrary notwithstanding.

Now if Christ is our hope, our redemption, our salvation, our love, our life, our strength, our one Teacher, and our all, then if we love his righteous appearing, and love his example, how can we but love his seventh-day Sabbath which he says "was made for man?"

In hope of the rest that remaineth to the people of God.

BENJAMIN CLARK.

Alden, N. Y.

THAT FATAL LIMB.

A MAN who thought himself quite wise,
Climbed up a tree towards the skies,
And as he meant the tree to trim,
Just placed himself upon a limb,
And trimmed away and worked so good,
He cut the limb on which he stood;
When to his great surprise he found
That he was sprawling on the ground.
And thus it is with those who say
Man cannot keep God's holy day;
For round the earth the thing don't chime;
All cannot keep it at one time,
And if around the earth we go,
We gain or lose a day or so.
Or should we go north to the pole,
The Sabbath-day would be so droll,
Or rather it would be so queer,
One Sabbath-day most half a year.
And thus they write, and preach, and say,
No one can keep the seventh day;
And yet they think themselves quite just
To urge on man to keep the first;
As though they thought 'twould make all strait
If they for first-day legislate.
And yet for all they might fair slim,
Since they have cut away their limb.
But still in God they place their hope,
Make void his law and serve the pope.

C. COTTON.

Friendship, N. Y.

HOPE.

Among the good gifts heaven has bestowed upon us, we class hope. Deprived of hope in afflictive circumstances, we are like the ship in a storm without an anchor; at the mercy of the waves, tossed and driven.

Hope embraces both expectation and desire. To hope for a thing then, there must be grounds for expecting it. And though in some cases it is well to hope where the prospect of obtaining the desired object is small, yet would it not be better often to examine the basis upon which hope rests, and see that it is reliable, lest when it is too late to make amends despair seize us?

In all worldly enterprise we expect, if a given course is pursued, certain results. Hence we see the scholar that desires to climb the hill of science, making diligent efforts. Discouragements may press heavily, and with much difficulty he perseveres, but he is untiring. So it is with the individual who seeks honor, pleasure or wealth. Not unfrequently do we see those who will forego comforts, and even risk their lives for gold. The hope of obtaining a worldly treasure prompts them to this. But notwithstanding all our efforts to obtain worldly good, we may fail of reaching it. For the foundation upon which our hopes rest has no permanency. By affliction we are often doomed to disappointment.

But there is a hope that is well founded. It is the "blessed hope," for it is above all other hopes. It is based upon God's promises, therefore *cannot fail*. But as in all other cases, if we would have this hope ours, we must lay hold of, and comply with the conditions. These are made plain in the word of God. And Jesus testifies that his yoke is easy and his burden is light. The great object of hope is eternal life. For this we may sacrifice and yet it be gain to us.

We should naturally suppose a hope above all others, reliable and certain, and of such immense value, would be grasped with eagerness. And that no means would be left untried of ascertaining the correctness of our title, or that we indeed have reasons for cherishing this hope. Yet how often is an opposite course pursued. Many who entertain a hope, make so little effort to come up to the standard, that at most they can only hope they have a hope. It must be other-

wise, however, with those who enjoy the full fruition of this hope. Having done on our part all that is required, like obedient children trusting in a faithful parent, we may safely anchor on this hope. And inasmuch as God who hath promised cannot lie, with the fullest assurance may we look for the thing hoped for.

E. M. HUTCHINS.

LETTERS.

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

From Bro. Welcome.

BRO. SMITH: My brother and I have just returned from Marcellon and Ft. Winnebago, where he and Bro. Steward held a series of meetings last winter. The Lord has a little band there of about twenty, who are keeping the commandments of God, and are standing in the liberty of the gospel, and are rejoicing in a full and present salvation. They have had to struggle along through trials and opposition, yet they are strong in the faith, rejoicing in tribulation. Some of them were formerly members of the Baptist church, in good standing, and one a deacon in the church; but when they commenced keeping the Sabbath, they were charged with heresy and were expelled for keeping the commandments of God; but still they obtained letters of recommendation from the church; and the pastor and church unanimously say that they are good Christians. Well might Isaiah say, as he looked down toward the close of time, "Hear the word of the Lord ye that tremble at his word: your brethren that hated you, that cast you out for my name's sake said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Isaiah lxvi, 5.

We met with them some five or six evenings, and on the Sabbath and first-day, Jan. 1st in deacon Wright's neighborhood. We had excellent meetings, and were all blessed and strengthened. Some two or three who had become cold, decided that they would do the will of God. There were but few that came in from other churches on account of prejudice. They stand looking on, expecting to see the little flock fall, not realizing that they are falling themselves, and that vital piety has ceased from among them. Their prejudice has been increased by the imprudent course taken by some professed teachers of the law, claiming the name of Adventists, who have a form of godliness without the power, and whose daily life and conversation is such that they cannot be distinguished from the world except in the desk. Oh that such men would hear the woes pronounced by the prophet against those that run without being sent, or if they are sent, that they might tarry at Jerusalem until they are endowed with power from on high; that when they go out to proclaim the truth they may live it out wherever they go; for I believe if their tongues are touched with a live coal from off God's holy altar, like Isaiah's, that their mouth will not be defiled with tobacco, or with filthy communication; for God speaks through none but clean vessels. I know it is plain language, but it is God's truth, and such things have been a grief to many of God's dear children, and brought a reproach upon his cause in many places.

On Tuesday, Jan. 3d, we commenced a series of meetings in Bro. Hall's neighborhood, some seven miles north of deacon Wright's. There was but little interest manifested at first, but the meetings continued some ten days, the interest increasing daily. Prejudice which was very strong against us at first began to give way, the brethren came up nearly every night from Marcellon and took hold in prayer and exhortation with us. The Lord poured out his Spirit upon us. Sinners were converted, backsliders were reclaimed, and many were led to inquire what they should do to be saved. The last evening we were with them, Jan. 15th, the schoolhouse would not hold the people. We had a melting time. My brother spoke from James v, 16. At the close many testimonies were given, showing what God had done in answer to prayer, and many desired us to pray for them that they might obtain pardon for their sins. On Monday, Jan. 16th, we were obliged to leave for home, but hope the work continues there. I think there were over twenty came out during the meetings, besides many that were awakened. May God help them to embrace the whole truth and live it out. We stopped at Bro. I. Hall's at Or-

dino, to a prayer-meeting, on our way home. We found the brethren there well engaged, and some appearance of a revival in the place. The call for laborers is great through the country.

Your brother in Christ,
Almond, Wis.

S. C. WELCOME.

From Bro. McCormic.

BRO. SMITH: As the brethren are giving in their testimonies through the *Review*, I would like to cast in my influence in favor of the truth. We have been striving for over a year to keep the commandments of God and the faith of Jesus, and can say that the way grows brighter. I have been too lukewarm, even since I saw the light of the third message; but I thank the Lord that he is reviving his work in my heart of late, and I feel like setting out anew for the kingdom. We feel that we have some Bible evidence of our acceptance with God. John tells us how we may know that we have passed from death unto life. It is because we love the brethren. 1 John iii, 14. I can truly say that I love my brethren, and sometimes feel almost impatient in not being permitted to enjoy their society more; but if we are faithful to God the time will soon come when all the lonely pilgrims will be gathered together to stand with the blessed Saviour on mount Zion, and sing the song of Moses and the Lamb.

I am thankful for the privilege of reading the *Review*. We are much pleased with Bro. White's article on Doing the Commandments. We can subscribe to the principles there laid down. We as a people are preparing to refuse the mark of the beast and the worship of his image by keeping the commandments of God. Now if we do not come up to the standard on every point we shall be unprepared when the image is made, which is already being talked of in different parts of the country. For we shall then neither have that confidence in God that we should have, nor feel willing to bow to the image. Let us therefore remember the Sabbath day to keep it holy. "Beloved if our hearts condemn us not then have we confidence toward God."

Your brother striving for eternal life through Christ,
B. McCORMIC.

From Bro. Fuller.

BRO. SMITH: The glorious light of present truth appears brighter and brighter as I see we are nearing the close. The time has fully come for God's people to press together, and be of one heart and mind, from east to west, and north to south. The enemy is enlisting soldiers, and drilling his army to prepare them for the battle of the great day. He has already enrolled the names of many who call themselves Christians. They have rebelled against the government of high heaven and are now ready to trample God's law under their feet. But there are thousands who have not yet taken their place unhesitatingly in the enemy's ranks. Many of them are honest, and want the truth. The Lord will give them a chance to hear, and be brought under the third angel's message.

"The field is the world;" yea, and it is already ripe for the final harvest. Notwithstanding the enemy has of late been sending out so many recruiting officers, there are yet many who are ready to take a stand on the side of truth, when it comes from the heart and tongue, inspired with love to God and love to man. Those who carry the last message of mercy to a perishing world must be clothed in the raiment of love. A harsh spirit will drive from instead of gather into the truth.

Dear brethren and sisters, let us show to the world by our works that we are gathering with Christ, instead of scattering abroad. It is easier to tear down the church than to build it up again. But some may say we are not called to preach, and how can we gather? Look around you. Are there not some poor saints that the Devil has been worrying till they are almost ready to give up their hope and sink down in despair? Go to them and whisper some kind and encouraging word to them. Throw around them the strong cords of love. Say to them, "Come with us and we will do thee good."

Look again, my brother. Do you see those new and wide fields all white, ready for the harvest? And can you not spare a few dollars to send the truth into those new fields? The cause is one, east and west; and where means can do the most good, there it belongs.

Again, we hear some complain of worldly cares. Perhaps your taxes are high. Well then, sell that twenty-five acres. You can do without it; and perhaps the Lord will soon call for the avails of it to feed hungry souls who are starving for the truth. May the Lord help us to show our faith by our works. "Faith without works is dead, being alone."

The cause is not moving in Pennsylvania so fast as I could wish at present; but I hope the time will come when there will be hearts to obey, as well as ears to hear the truth.

The brethren and sisters in this State are generally poor, but they are kind-hearted, and the most of them are ready to do their duty. May the Lord bless them, and make them of the meek of the earth, that they may be hid in the day of the Lord's fierce anger. The Lord has set his hand to this work, and victory will soon turn on the side of the remnant. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

Come, brethren and sisters, let us try this year to push the cause of truth forward, by our prayers, by our influence in showing our faith by our works, and let us remember when we say, Go, be thou warmed and fed, that we have something more to do. Faith and works go together.

Some seem to be stupid and dull. Lord, save us from a lukewarm state, is my prayer. Brethren and sisters, wake up! "Now is our salvation nearer than when we believed." "To them that look for him will he appear the second time without sin unto salvation." If we are asleep we cannot be said to be looking. "They that sleep, sleep in the night." "We are not of the night, nor of the darkness. Therefore let us not sleep as do others."

O how I want to participate in the visit to the Father's house. The saints will soon go. The place is almost prepared, and the Lord will soon come. Those who have a form of godliness may call it heresy: but Paul calls it the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. Praise the Lord for such a hope! Hope of seeing the Father, the blessed Jesus, and the holy angels, and all the patriarchs, prophets, and apostles, and all the martyrs who have laid down their lives for the cause of Christ, and being made immortal. It is enough.

"O I long to be there,
And the thought that 'tis near,
Makes me almost impatient
For Christ to appear."

Your brother in the Lord.

NATHAN FULLER.

Ulysses, Pa., Jan. 16th.

From Bro. Hillis.

BRO. SMITH: By your permission I will say a few words through the *Review*. About the first of last September, suddenly and without the previous notice which is common with shows, there appeared in our midst (Knoxville, where I then resided) a large canvas tent on the ground formerly occupied as a circus ground. It rather surprised me to think there was a show in our midst without previous notice; but immediately above the canvas I discovered a banner upon which was inscribed in large letters the following question, "What is truth?" I thought this a strange question for the Devil to ask from the top of his circus. I could not understand it, so concluded to go and inquire what it meant. I did go, and judge of my surprise to find Bro. Hull and Cornell, ministers of the gospel, door-keepers, ready to receive all who came, free of charge. And then followed the performances. First, Bro. Hull spoke on the subject of the prophecies; then followed Bro. Cornell. Thus the matter went on for several weeks with great interest to our community, and especially to me. Never in my life have I heard so much true Bible preaching. I confess I went greatly prejudiced, and through vain curiosity. Having been a member of the M. E. church for thirty-two years I verily believed it the best and purest church in the world; but glory be to God! the veil of prejudice was withdrawn from my mind, and light burst into my understanding, and the door of my heart was opened to receive the truth, which I, together with my companion and some of my children, gladly embraced. Praise the Lord that the bonds of prejudice have been broken, and we have been permitted to see the truth.

We are told in Rev. xxii, 10, 11, that the time is at hand, when he that is unjust will be unjust still; and he which is filthy will be filthy still, &c. Then says verse 14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Here are they that keep the commandments of God and faith of Jesus, and whose fruit unto righteousness is fully ripe for eternal life."

I now live in Pleasantville, where Bro. Hull has preached, and where twelve or fifteen have embraced the truth and are striving to live in newness of life, in prayer and faith, observing all the commandments, and looking for the coming of the Saviour. We trust that when he comes we shall be ready to say, Lo! this is our God, we have waited for him. Many more are keeping the true Sabbath, who are not as yet with us in all things. May the Lord help them to come out decidedly on the side of truth, and then they will surely be on the side of the Lord.

J. D. HILLIS.

Pleasantville, Iowa.

From Sister Billings.

DEAR BRETHREN AND SISTERS: I would once more say to you that I am striving to keep all the commandments of God, and to walk in the highway of holiness cast up for the redeemed of the Lord to walk in. The church in this place have lately received a visit from Bro. Welcome, and other dear brethren and sisters from abroad, and we were much encouraged and strengthened to press forward on our way toward the kingdom. It was hard to part with those to whom our hearts were united by the strong tie of christian love; but we look forward with joy to that bright morn when we shall meet to part no more. Yes, when he who is our life shall appear, we shall appear with him in glory. Every one having this hope in him, purifieth himself, even as he is pure. Are we all striving to purify ourselves? or are many of us settling down into quiet, believing, because we have the truth, we have nothing to do? O, we must be sanctified through the truth if it prove a saving truth to us. We must obey the first great commandment, to love the Lord our God with all our soul, might, mind and strength. Are we all doing this? If we are, we are just prepared to keep all the other commandments and do the will of God in sounding the last message with a loud cry. The way to get into this position is to consecrate all to God, and have our hearts cleansed from all sin by faith in the atoning, cleansing blood of Christ. Then, how easy to keep all his commandments and the faith of Jesus! O yes, we have confidence toward God when we are living in "childlike, blest submission" to his will, and believe in, and rely upon, all his precious promises. O, do we not know there is virtue in the blood of Jesus to cleanse from all sin? Is he not a whole Saviour? O, yes, he is, my soul is witness. His blood can wash away the last stain that sin has made, can extract the last root of bitterness and leave nothing unholy there. Then the perfect love of God will fill our souls to overflowing, and we be enabled to rejoice in hope of the glory of God.

O that each brother and sister might see the necessity of being endued with power from on high, to qualify them to go out in the great work. We must be a holy people, without spot or blemish, to be presented before the Father. Without holiness no man can see the Lord.

Our little church have raised the standard of holiness, and we are striving to rally closely around it, and to daily draw sap and nourishment from Christ the living vine. Many are the precious seasons of refreshing from the presence of the Lord which we enjoy. Many are looking for the latter rain to prepare them for the day of trouble. But must we not get ready for that also by heeding the counsel of the faithful and true Witness. May God enable us to have on the whole armor of God and then we can stand against all who may oppose. My heart is with the people of God. I love the bleeding cause of truth, and my heart is in the last message. O may it soon go with a loud cry. I feel that the harvest of the earth is almost ripe, and he that shall come will come, and will not tarry. May we all be ready to meet him, is my prayer.

ESTHER M. BILLINGS.

Portage City, Wis.

From Bro. Olds.

BRO. SMITH: I do bless the name of the Lord for his goodness to me; for all the light I have seen. Surely his word is a light to my path and a lamp to my feet. It is not one year since I saw that I was in darkness and plodding my way along in the car of carnal security, but now I believe that the law is good, even to the converting of the soul. Yes, I find great comfort in endeavoring to keep all the commandments of God. O, who of us would like to come short of eternal life? Let us therefore fear lest a promise being left us of entering into his rest any of us should seem to come short of it.

Brethren and sisters, are we all on the watch, anxiously waiting for the appearing of our absent King? Are we living up to our profession? Let us not sleep as do others, lest that day should take us unawares. How many sleepy, drowsy ones there are who know nothing of the coming of the Son of man, and say we are not to know anything of it. May God give them light to see the truth, that the world's history is fast closing, that we are hastening to the vortex of the great whirlpool where all human hopes will end. How many cradles there are to lull men to sleep; the evangelizing of the world, modern Spiritualism, &c., &c. The Devil works in varied forms, as says the scripture, "In the last days perilous times shall come."

The Lord has very much blessed us here of late, and has been pleased to add a few to our number. There are six of us who meet regularly on the Sabbath, and some others have given in their testimony on the side of truth. Much good might be done if the Lord should direct some messenger of truth this way. Some of the people are looking to see if these things are so.

Brethren and sisters in the faith, let us pray to the Lord of the harvest that he may send more laborers into the vineyard. Bro. Wm. Carthy has written to Bro. Sanborn, and to some others, but has not received any answer. If this should meet the eyes of any of the ministering brethren of Wisconsin, I hope it will be regarded. We give them an invitation with all our hearts to come and give us a course of lectures. May God direct them to us.

Yours waiting for the coming of Christ.

CHAS. W. OLDS.

Little Prairie, Wis.

Extracts from Letters.

BRO. S. MYERS writes from Plum River, Ills.: "The little church here are evidently gaining ground, and seem to feel more and more the necessity of holiness of heart and purity of life. Our prayer and conference meetings are encouraging, and we are strengthened to press on to the end of the race. We are greatly rejoiced to hear of the prosperity of the truth; and it is our prayer that the message may soon be raised to a loud cry."

BRO. GEO. WRIGHT writes from Lapeer, Mich.: "Let us show by our every act and word that we have put off the old man with all his deeds, are doing our whole duty, pressing toward the mark for the prize; and though the way be rugged and thorny, and the sea tempestuous, and

'Though the world look dark before thee,
And the billows may roll o'er thee,
All thy soul with Jesus fill,
Hear him saying, Peace, be still.'

'My peace I leave with you. In the world ye shall have tribulation, but in me ye shall have peace.' Press on then, fellow pilgrim, though the storm beat vehemently, and the rain descend, and the floods come. Yea, even though the tempest burst o'er your head, the still small voice can be heard above it all, "Lo, I am with you always, even unto the end." Yes, bless his dear name, amid it all,

'There is a calm, a sure retreat
'Tis found beneath the mercy-seat.'

The peace and safety cry we hear from the false shepherds of the day, lulling thousands to sleep, and the signs of the times admonish us that sudden destruction is at hand; and the solemn warning comes home to God's waiting people, "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, FEBRUARY 9, 1860.

Correspondents are requested to take special care in sealing and addressing the letters they send to this Office. A letter not plainly addressed is liable to be miscarried, and if not thoroughly sealed it may be opened, and if a money letter, robbed and so lost.

To Correspondents.

Eld. B. F. S., of Iowa: Our judgment in your case would be for you to remain with your people as long as you can get a hearing among them for the truth.

QUERY.—As we are forbidden to work our teams on the Sabbath, would it be a violation of the Sabbath law to work them for the purpose of going to meeting?

B. McC.

ANSWER.—Let the team be governed by the same principle as the owner. If it is his duty to go to meeting, and a team is necessary for that purpose, let the team be used. Such an exercise could not be called doing "our own work."

QUERY.—Bro. SMITH: Will you please explain Rev. xvi, 6, in regard the "saints and prophets?" Will not their blood be shed by those on whom the seven last plagues fall? If you, or some one else, can make that passage harmonize with Rev. xv, 2, and Dan. xii, 1, it will be the means of removing doubts from the minds of some in this place and elsewhere.

H. E. G.

ANSWER.—The xviiith chap. of Rev. gives us a description of the destruction of Babylon the great. The last verse contains this remarkable declaration: "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." This destruction of Babylon we understand to be not the final disposition of the wicked at the end of the 1000 years, but her destruction at the coming of Christ. It has reference therefore to the living multitudes which constitute Babylon at that time; and yet it is said that "in her was found the blood of prophets and of saints and of all that were slain upon the earth." What does this mean? It cannot mean that all the blood of the saints which has ever been spilt upon the earth has been shed by the representatives of Babylon now living. It can only mean that they, being a part of great Babylon, are obnoxious to the same guilt which has been chargeable upon Babylon in ages past.

The Scriptures elsewhere speak in the same manner. See Matt. xxii, 29-32. Wo unto you scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Verse 35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

The generation to which this language was addressed, certainly had not poured out all the righteous blood that had been shed from Abel to their day. But they showed by their works, their persecution of the saints, that they were no better than their fathers.

So of those in Rev. xvi, 6, upon whom the seven last plagues come. Their purpose is to rid the earth of the saints of God. This they attempt to do. See Rev. xii, 17; xiii, 15. And though foiled in their purpose by the intervention of God in behalf of his people, that does not alter the degree of their guilt, nor, consequently, the severity of their punishment. The "prophets and saints" brought to view in this scripture are doubtless the same as mentioned in verse 24, of chap. xviii, already noticed, and therefore do not necessarily refer to persons living in the last generation. With this view of the subject, Rev. xvi, 6 harmonizes without difficulty with chap. xv, 2, and Dan. xii, 1.

Books.—If preaching brethren would order \$100 worth of books at a time, and have them sent as R. R.

freight, instead of small quantities by Mail or Express, they would save themselves much needless expense. Then remit to the Office as they sell the books. We recommend economy. By this the Office has maintained an existence. J. W.

QUERY.—Would it be wrong for me, or one of our people, to sue what we call the world's people, to get our honest dues?

C. COTTRELL.

ANSWER.—We think not. Many will take advantage of us, and cheat us out of our dues, if we take the ground that we will not avail ourselves of the law to collect debts. It may be well in some cases to correct such impressions by using the law on the lawless.

J. W.

Business Department.

Business Notes.

H. S. Lay: Vols. 1, 2 & 3, of YOUTH'S INSTRUCTOR bound, we can send for one dollar, post-paid.

B. F. Weed: There remain of your remittance of Jan. 30th, 35 cts. subject to your order.

J. Bostwick: There are due on the papers sent to Mrs. W. and Mrs. P., including the present issue 85c. You order papers sent to West Sterling; What State?

M. B. Pierce: Due on REVIEW sent to Jno. Sawtell 50 cts.

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.

Jno. B. Webster, H. Nicola, G. N. Collins, J. Iden, N. A. Boutelle, P. M., S. H. Peck, D. W. C. Crandall, A. Hafer, H. S. Lay, S. A. Beach, B. Landon, A. friend, M. E. Cornell, S. Myers, J. Walker, J. Stillman, E. M. Billings, J. Clarke, J. P. Lewis, J. D. Hillis, H. C. Whitney, G. W. Mitchell, A. Taber, S. E. Sutherland, M. Osborn, J. M. Baker, A. D. Barrows, E. A. Way, I. A. Fletcher, R. S., R. Colby, S. M. Holly, C. Cotton, A. Lanphear, J. Dorcas, A. E. Stone, J. Bostwick, I. C. Vaughan, W. Morse, C. J. Mack, C. Rice, R. F. Cottrell, F. Rossman, S. Butterfield, M. B. Pierce, Wm. S. Ingraham, H. C. Hayden, E. Hale, Mrs. J. Smith, I. N. Van Gorder, R. Hearson, J. N. L., S. A. Richmond, M. S. Kellogg, O. M. Patten, H. C. Whitney, T. M. S., B. F. Weed, J. Lindsay, M. Fifield, E. S. Lane, H. C. Crumb, A. Tripp.

Receipts.

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

FOR REVIEW AND HERALD.

H. S. Lay 2,00,xvii,1. A. Hafer 2,00,xv,1. Curtis 1,00,xvi,1. D. W. C. Crandall 1,00,xvi,1. J. A. Simmons 0,80,xv,8. J. Iden 1,00,xiii,11. J. B. Webster 1,00,xvi,8. R. Garret 1,00,xvi,11. B. House 1,80,xv,11. S. Myers 0,85,xvi,1. S. Myers (for M. A. Vanderlinder) 0,50,xiv,18. S. Adams 0,50,xvi,12. G. W. Mitchell 1,00,xvi,7. J. T. Gibbs 0,50,xvi,12. J. Stillman 2,00,xvi,15. R. Beecher 1,00,xvi,1. A. Taber 1,54,xvi,18. J. H. Ginley 1,00,xvi,1. R. Hearson 1,00,xvi,1. A. Lanphear 1,50,xvi,1. M. Capen 1,00,xv,1. Wm. Weaver 1,00,xvi,1. M. Fifield 2,00,xvii,1. N. McCumber 1,00,xv,1. H. H. Smith 1,00,xvi,12. J. Dorcas 1,19,xv,6. J. Kellogg 1,00,xv,6. C. Buck 2,00,xvi,1. W. J. Hardy 2,00,xvi,1. W. J. Hardy (for E. Watts) 0,50,xvi,12. Mrs. J. Smith 1,00,xvi,14. H. Berridge 0,25,xvi,1. J. Berridge 1,00,xvi,1. A. B. Warren 0,50,xvi,1. H. Seely 0,50,xvi,1. A. J. Potter 1,00,xvi,1. J. Seely 1,00,xvi,14. J. C. Seely 1,00,xvi,14. C. M. Hemmingway 1,00,xv,7. R. Colby 1,00,xvi,1. M. B. Pierce (for A. C. Gale) 0,75,xvi,6.

FOR MISSIONARY PURPOSES. C Rice \$1,04.

Books and Accounts.

BOOKS SENT SINCE JAN. 8, 1860. A Ross N Y (unpd) 60c. L Maxson N Y \$1,00. H C Whitney Iowa 24c. G W Knox Minn 6c. J G McIntosh Wis 65c. I C Vaughan for H Moore Ohio 45c. J Barrows Vt 15c. C R Austin Vt 15c. Geo Busk Mich 15c. H Grant Vt 15c. A Barns Me 54c. J Thomas Me 59c. S W Flanders Mo 31c. J Smith N Y 10c. E M Davis Mich \$1,00. R Loveland Ills \$1,00. Wm James Ohio 50c. P F Perciot for P Erb Minn \$1,75. Wm Russell Wis 15c. Wm A Raymond Ills 21c. J N Davis Wis 80c. L Maxson N Y \$1,00. T Ramsey Ohio 20c. H P Wakefield N H 28c. C W Olds Wis \$1,95. S C Perry Mich 20c. D S Marsh Wis 50c. T Harlow Wis 15c. C Cottrell Ohio 15c. W D Mills Ind 15c. M A Tilden Wis 70c. "Maple Grove" Vt 20c. S Myers Ills 35c. J Stillman N Y 50c. J M Baker N Y 15c. Wm S Ingraham (by express to Freeport Ills) \$3,25. S M Holly N Y 9c. C Rice N Y 35c. B. F. Weed N Y 35c. J Bostwick Wis (unpd) 60c. C Kelsey Minn 15c. J Dorcas Iowa 15c. E S Kellogg for B McKim Ohio 10c. H E Colby Vt 5c.

Sold on Acc't. I Sanborn \$23,54. I N Van Gorder \$5,00.

Rec'd on Acc't. I Sanborn \$13,00. M Hull \$9,00. T M Steward \$2,64. J Dorcas \$1,20. J L Edgar 40c.

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

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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.

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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.

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FRENCH. Le Sabbat de la Bible. A Tract on the Sabbath of 32 pp. Price 5 cents.

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Debt and Grace as related to the Doctrine of a Future Life, by C. F. Hudson. Published by J. P. Jewett & Co., Boston. 489 pp. 12 mo. Price \$1,25.

Works published by H. L. Hastings, for sale at this Office.

The Voice of the Church on the Coming and Kingdom of the Redeemer, by D. T. Taylor. Price \$1,00.

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

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