

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 TRUTH DOTTH NEVER DIE.

Though kingdoms, states, and empires fall,
And dynasties decay;
Though cities crumble into dust,
And nations die away;
Though gorgeous towers and palaces
In heaps of ruin lie,
Which once were proudest, of the proud,
The Truth doth never die!

We'll mourn not o'er the silent past,—
Its glories are not fled,
Although its men of high renown
Be numbered with the dead.
We'll grieve not o'er what earth hath lost;
It cannot claim a sigh,
For the wrong alone hath perished—
The Truth doth never die!

All of the past is living still—
All that is good and true;
The rest hath perished; and it did
Deserve to perish, too.
The world rolls ever round and round,
And time rolls ever by;
And the wrong is ever rooted up,
But the Truth doth never die!

AN INTERESTING LETTER.

[The following is a letter from a sister of this place to Bro. F. by whom she was baptized.—ED.]

DEAR BRO. FRISBIE: I take the liberty to address a few lines to you through the church medium—the *Review*—to inform you and other dear friends west and east of the peculiar watchful care exercised over me by my heavenly Father, who numbereth even the hairs of our head, and does not turn a deaf ear to the feeblest cries of his creatures, not even to the young raven's, how much less to those whom he has redeemed by the precious blood of his dear Son.

My fears were realized with regard to the displeasure my parents would manifest in my being baptized; my father fully believing that I had been dedicated to the Lord by my infantile sprinkling—it is not surprising that he should deeply feel to what depths my "infatuation" had brought me; and viewing the entire matter in the light you are aware he did, he would naturally think it duty to place my departures from his faith in the strongest possible light. I have been until within a few days past with some Methodist friends in the country. They were very kind to me, but labored faithfully to convince me of my errors. I did the best I could to give them the Biblical reasons of my faith, especially on the Sabbath. Those persons not agreeing with us on the importance of the Sabbath question, may think we do not build upon Christ, but on a day; but he declared that he was Lord of the Sabbath, conse-

quently we claim him, and *all* that he came to establish, as the corner stone of present truth, the keeping of the commandments of God and the faith of Jesus. How then can people get the idea that we reject a part of the Bible, when it is *all* summed up in the above words? I find there is a great deal of ignorance extant about our belief among those that seem to be desirous of taking the Bible as the man of their counsel and the guide of their life; but such is my confidence in their religious honesty that if they could once be placed where the full blaze of Bible truth could be brought to a focus on their minds, I believe they would henceforth and forever walk in the light even as He is in the light.

I have just been informed greatly to my astonishment of the assault made upon you by an official member of the Methodist church when you were preaching in Monroe Co. Can it be possible that a professed disciple of Him whose teachings were, "When they smite you on one cheek turn the other also," could so far forget the Spirit of his Master as to flourish a club in your face! But when we take into consideration that this violent opposer was a *disciple* of the minister who arose the next evening and in a scoffing manner said he was "a millwright" and wanted to "know what you would take for yourself!" it is not a matter of surprise—"like priest like people."

The language of our Saviour is, "Be of good cheer, I have overcome the world. In it ye shall have tribulation, but in me ye shall have peace." Oh, how true these words are! Let the world and the popular religionists call us fools! fanatics! and speak of us all manner of evil. The true disciple cannot be above his Lord; for if they "call the Master of the house Beelzebub, how much more they of his household?" and if he "was wounded in the house of his friends," how can his followers expect to avoid like treatment? If we suffer we shall also reign. Let us take courage and go on our way rejoicing.

Last Sabbath, after an absence of four weeks, I again enjoyed the privileges of the sanctuary, and truly felt the "Lord was in his holy temple," but we did not all keep silence before him, but testified freely as the Spirit gave us utterance. O, truly a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness forever. I feel established, strengthened, settled, and trust I shall prove firm unto the end. To this end I beg your prayers, and those of all that love Him who is the "Way, the Truth, and the Life." And I do most earnestly pray that although I have gone forth weeping, I may come again with rejoicing bringing my sheaves with me. I find faith springing up in my heart like a grain of mustard seed, that my father will yet be as firm and as zealous an advocate of the present truth as he has been, and still is its opposer. If we keep his commandments and ask any thing according to his will, he heareth us. Also, Hitherto ye have asked nothing; ask that your joy may be full. And where two or three are agreed as touching any one thing, it shall be granted them.

Yours in the truth.

Battle Creek, Mich., Apr. 2d, 1860.

M.

Suffering should always be preferred before sinning.

THE LAST WITNESS.

A very sure, but to the world unnoticed token of the arrival of the world's Saturday evening is the fulfillment of the prophecy that—

"This gospel of the kingdom shall be preached to all the world, for a witness unto all nations; and then shall the end come." Matt. xxiv, 14.

Translating these words literally from the Greek, they read thus: "And there shall be proclaimed as by a herald's voice or trumpet, this the gospel of the kingdom . . . in all the habitable globe . . . for a witness"—that may be accompanied, as the word indicates with martyrdom—"for a witness to all the nations;" or "unto all the Gentiles," as distinguished from the Jews, "and then the end shall come."

The Greek word for "gospel," literally rendered "good news," is the same as our English, or rather Saxon word "God-spell;" the word "spell" meaning "news," and "God's-spell" meaning "God's news;" that is, the information that God has to tell us. Every time, therefore, we hear the gospel, we hear news which God makes known to us. What are these news? If I were to state that there is an El Dorado discovered in Surry, or a California in Kent, millions would rush from London across all its bridges in order to explore the mine, to collect the gold, and become suddenly rich. I have better news than these; but unhappily, news not always and everywhere popular. The very fact of our hearts not being thrilled by their announcement is evidence of something cold, dead, insensible to what is the greatest glory, the richest happiness. The best and brightest things that ever vibrated on human ear, or thrilled human hearts, are these. Here is an epitome of the news: that there is for us orphans an everlasting home; for us exiles a country whose beauty and blessedness no tongue can tell, and no heart can conceive; for young men and women, weary in the shops, exhausted in the streets, sorrowful, depressed, dejected, a rest perfect, everlasting, and complete—the rest that remaineth for the people of God. To hundreds it comes as an old story. "Oh how often," will it be said, "have we heard that! It has been told us Sunday after Sunday; we have read it in our Bibles; we have been taught it in our schools, and we have committed it to memory from our catechisms."

This insensibility amid light is just the dreadful state of man's heart that we have to deal with. Familiarity with the message takes away its edge, and blunts its impressions. If the lost could only hear that there is a home and a heaven and a rest accessible to them; if the poor savages in Africa, and in Labrador, and in Greenland, and in China could but learn or hear for the first time and accept the message while they hear it, that this life's close is the commencement of a more glorious one, what a thrill of ecstasy would rush through every heart! Alas! the very exuberance of our blessings makes us insensible to them. This is one of the strangest phenomena, and yet one of the most common, that the more we are familiarized with mercies the less we appreciate them. Were you a traveller in the distant desert, beneath a burning sky, and on a parched soil, weary, scorched, and parched with consuming thirst, oh, with what thankfulness would you welcome one sweet cold spring! you would value it

infinitely more than all the wine that the richest and choicest cellars of the greatest and the noblest can furnish. But pure spring water is so common that we do not value it. Fresh air—perhaps in London somewhat corrupted—is so universal that we are insensible to its excellence. Our greatest blessings are scattered on the high road, and because they are so we neither appreciate nor are thankful for them. The greatest mercies, the brightest hopes, the noblest truths, the most thrilling prospects, that ever tongue told or ear heard, are those heard every Sunday; but they are so familiar that they pass from the ear into the air again, as the wind passes through a ruined archway, creating a murmur in its transit, and leaving, instead of an impression, the silence of death. That this world is not the end of us; that this body with its aches and its pains and its fevers, and its sicknesses, and its weaknesses, is not our lasting tabernacle, as it now is; that there remaineth a rest for the people of God, an everlasting home, an inheritance of glory, a crown of joy that fadeth not away—is surely glad tidings. O, blessed revelation! oh bright hope! The ancient heathen hoped that there was an elysium, but he could not prove it. The Mahometan fancies on the authority of his Koran that there is an everlasting harem where his sensual passions will be gratified to the utmost; but as his conscience becomes pure and his mind enlightened, he grows sick of the sensuous prospect. But we have not to prove the existence of a heaven; it is not a corollary, nor an inference, nor a logical conclusion; it is a revelation from that God who dwells in it, and comes to us in all the certainty of an absolute and indubitable truth. Has the thought of heaven ever cheered you? Has the prospect of a home ever made your fire-side brighter, and your heart bound with joy? Have you sat in the country at eventide, and gazed upon the last rays of the retreating sun, and the emerging stars that begin to sparkle, and the quiet beauty of the moon as she mounts to her midnight throne? Have you ever thought, if not of the words, at least of the sentiments of the poet—

“There is a heaven o'er yonder skies,
A heaven where pleasure never dies;
A heaven I hope and long to see,
Where Christ prepares a place for me.”

The amount of hold that truth has on man's conscience, the joy it creates, the impulse it gives, is the measure of your belief and the reception of it. Thus the very first news, good news, is of a home far beyond—a rest for the weary when time shall be lost in eternity; a city that hath foundations; a better country, whose sun never sets, whose sky is never covered with a cloud, where the flowers are amarantine, where the trees never lose their foliage, where all is beauty and blessedness, and the heart has its deepest feelings and its highest longings gratified to the utmost. Is not this good news? But some one says, “We know not the way; how do we get to this heaven?” Hear the good news: there is a way to this heaven. When man sinned, his sin, like a disruptive earthquake, rent this place we call the earth from that grand continent which we call home and heaven. In that tremendous chasm which disruptive sin dug between happy heaven and our poor, lost, stray, sinful earth, a broad, deep, moaning sea rises and beats against each strand continually. How can that chasm be crossed? Ask the infidel, and he will tell you you must take a leap in the dark; if you miss the opposite shore you must perish. Ask the Romanist; he will tell you the church is the bridge that will carry you across. Ask the New Testament, ask the Son of God, and in his own majestic and emphatic accents he replies, “I am the way; no man cometh to the Father but by me.” As God he touches the opposite shores of the great continent of heaven; as man, he touches the opposite shore of the disrupted and broken-off Island of time; as God-man, he unites the twain into one; reaching the very heights of God's throne, so that the most depressed, the most forsaken, and the most guilty sinner, has but to enter upon that

better than Jacob's ladder, which will carry him from the lowest depths to which sin has sunk him to the greatest heights to which God's love can possibly raise him. Is not this good news? And this way is not a new one. It is in one sense the old way; it is in another sense always new. By a new and “living way,” says the apostle; that word “new,” is applied to all things that never lose their freshness. For instance, of some piece of music you can say, “It is always new;” and yet it was composed by Mozart or by Handel some forty, fifty, or a hundred years ago. You may say of this way it is a new way, and yet it is an old one. It is old because it was preached in Paradise; it is new because it has all the freshness, from all the deep interest attached to it of a first and early discovery. This way has been trodden by many of your fathers and your children have trod it, and have entered into the everlasting rest. And if you examine it, in one part of the road you will find riches; in another part you will find rank; in another part of it beauty, in another crowns, and coronets, and purple robes and great learning, and vast genius, and lofty attainments; in another part the tear of the weeper not yet dried, the blood of martyrs, as if it only had been shed the other day; all these having cast off the world like a loose garment, and dropped it on the road, that they might tread more unembarrassed the path that leads to God, to glory and to happiness; in other words counting all but loss for the “excellency of the knowledge of Christ Jesus our Lord.” You have not a way to strike out; no mountains to cleave, no rocks to blast, no vast hills to tunnel through, no deep valleys to raise to a level, no broad oceans to cross. It joins the Pacific of time with the great Atlantic of eternity, without the difficulties of a Panama 'mid the passage to detain you for a single hour. What a blessed way! What good news! What glad tidings that there is a heaven, a home, an everlasting rest, a joyful retreat. The way to it is so plain that carping scribes may miss it, critical divines may let it go, bitter sectarians may mistake it; but a wayfaring man, that is, an honest man, that wants to find out in the Bible the way to heaven, never can possibly err therein. It is a way too, which has a chart ever directing you, the Spirit of God ever explaining it to you; and so crowded with those that beat it of all classes, ages, complexions, and colors that no man goes alone to heaven. A great multitude out of every nation, kindred, people and tongue, whose backs are on the world, and whose faces are Zionward and to God goes with him.—*Cummings, Great Tribulation.*

PATIENT IN TRIBULATION.

THE saints of old went through great tribulation; and our Lord has given us to understand that while in the world we shall have the same; yet how few have heartily considered and embraced this position of divine truth, as it relates of necessity to them personally!

If we look at it at all, we seem to do so under the impression that we are to be exempted from this part of God's will concerning his people.

But let us consider. How can we follow him who was made perfect through suffering, if we do not suffer with him? How can we be made alive to God without becoming dead to the world? And how can we become dead to the world unless we are crucified to it? And how can one be crucified without suffering from the cross, and tribulations by which it is to be accomplished? Nay:—

“Through tribulations deep,
The way to glory is.”

not only of the glory that is beyond this sphere, but that inner glory of the new man formed within, who is in the likeness and image of God. Before this can be done our old man must be crucified, with his affections and lusts! And this crucifixion through successive tribulations, will result in the complete death of the carnal mind if we do but *endure* the fiery ordeal through which our great Refiner may require us to pass.

Endure! But alas how many fall here! It would seem as though we were willing enough to go with Christ to the temple, to astonish and confound, by our skill and wisdom, the great and the wise; or to the place where the loaves and the fishes are multiplied; or to Jerusalem to receive the honors and praises of the inconsiderate throng; or to the mount of transfiguration, where, filled with ecstasy, we shall be constrained to exclaim, “It is good to be here!” And all these may have their time and place in God's order; yet there is but little, or naught in any of them that is either crossing or trying.

And surely this is not following Christ fully. It is only stepping occasionally into his path whenever and wherever it may suit the tastes and preferences of a refined self-will; in effect it is not following him at all. To follow him is to “go through evil as well as good report.” At one time to confound the wise in their wisdom, and at another time to answer not a word though one who may have our life in his hand demands it; at one time to abound in plenty, and at another time to be an hungered, and to suffer need; at one time to have the praises of the multitude, and at another to hear it cry as loudly, “Away with such a fellow from the face of the earth, it is not fit that he should live;” at one time to be on the mount amid its raptures, with the spirits of the just, into whose company we have come; and at another to be alone, enveloped in darkness, in sorrow, and in great heaviness of spirit, where none may participate or sympathize with us.

Ah, yes! To know Christ in the “fellowship of his sufferings,” is as necessary, in order to “be perfected in him,” as to know him in his triumphs. “For unto you it is given not only to believe on him, but also to suffer for his sake.” And “we are joint heirs with Christ if so be that we *suffer with him*, that we may also be glorified together.” “Forasmuch then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin.”

But how few understand this! How long before many can be brought to see its divine origin and necessity! Hence, but few can be found who have not some complaints and discontent, which they often express concerning the things which are a source of trial and suffering to them, as though the way was hard, and many things they find in it ought not to be so.

O how many stumble and become offended here in the path of Christ! Instead of embracing the crosses and tribulations, both inward and outward which come upon them in the providence of God, as the appointed and necessary means of their crucifixion and death to the world, they shrink “as though some strange thing had happened unto them;” and take it as an evidence that God is displeased and angry with them. Hence, they have no heart to endure. They do not see its necessity—nor do they believe that God has any wise and kind design in it. This is why they fail to grow in grace and in spirituality.

To have the necessary strength and willingness to endure, we need faith; faith in God as the Lord of all,—feeding the young ravens when they cry; permitting not the young lions to suffer hunger; clothing the grass, adorning the lilies, numbering the hairs of our head, and so particular in all his providence that not a sparrow falls without him. Yes, faith in him, as one who sitteth like a refiner and purifier of silver, watching the progress of the work, and keeping us in his crucible only till the refining process is completed; or as the wise husbandman of the vineyard, whose eye is constantly upon each branch, perceiving every dry twig, oozing excrescence, or worm-secreting knurl that is to be found upon it; and with his sharp pruning knife, yet merciful and skilful hand, “purging it that it may bring forth more fruit.” Yes, a full and hearty confidence in him as the Lord from whose hand we receive good, and,—what may seem to the unwise or unbelieving,—evil; who so completely controls our afflictions, that they really work for us a

far more exceeding and eternal weight of glory. All things are ours; whether it be Paul, Apollos, Cephas, the world, life, death, things present, or things to come, all are ours.

Need we say more? Is it not clear that in order to follow Christ, self must be refused in all its will and wisdom, and the cross accepted with all its pains of crucifixion and death?—that if we are ever purged from our dross, we must pass through the fire?—if ever counted happy we must endure? In a word, if our garments are ever found without spot, they must be cleansed by him whose “coming is like the refiner’s fire, and like fuller’s soap,” penetrating every thread and fibre of the thoughts, desires, and intents of the heart; melting and subduing its unpleasance, and cleansing from all its stains and pollution?

Thy way is then plain. It is simply to embrace all the trials and crosses that come upon you, whether inward or outward, as from the hand of your heavenly Father. Be like Job, who, when stripped of children, possessions, health, reputation and all else save his life, looked beyond the satanic instrumentality through which it was all accomplished, and seeing him, the Invisible, who had permitted and guarded it all, he endured, and blessed the Lord who had both given and taken away. Let your attention never be taken up with the agency through which your trials come. If you do all will seem perplexing and wrong. But as Mr. Wesley says, “See God in all things and be resigned, that you may be conformed to the whole will of God, who wills and does all (sin excepted), which comes to pass in the world. In order to this, we have only to embrace all events, good and bad, as his will;” not regarding the instrument, but him who governs all. As the poet has it:—

“The man that looks on glass,
On it may stay his eye;
Or if he pleaseth, through it pass,
And then the heavens espy.”

Happy is he who has learned this judicious lesson! His eye is single; not double or manifold which brings “care of many things,”—his whole body is “full of light;” affording peace and “contentment with such things as he has;” and he knows, as Mr. Wesley further says, “that the best helps to a growth in grace are the ill usage, the affronts, and the losses which befall us.” We should receive them with thankfulness, as preferable to all others, were it only on this account,—that our will has no part in them. The readiest way which God takes to draw a man to himself, is to afflict him in that he loves most, and to cause this affliction to arise from some good action, done with a single eye because nothing can more clearly disclose to him the emptiness of what is most lovely and desirable in the world.

Yet, under all this there may be a peace and quiet of soul like the stillness that prevails far beneath the turbulent waters of the ocean. Yea, a rejoicing in these tribulations from the assurance that this is the way of salvation, the way through the crucifixion and death of Christ, to the resurrection in his likeness, which is life triumphant and immortal. The way from the earthly to the heavenly, from the flesh to the spirit, and from self to God. Paul had to learn this and so must we. To him was given a messenger from Satan to buffet him; a thorn in the flesh to pierce his pride lest he should be exalted above measure with the revelations of God. He did not at first see its necessity, and besought the Lord, even thrice for its removal. But God answered not by removing the trial, but by promising him grace sufficient to sustain him in it. Hence, after this he could say, “I now rejoice in my sufferings.” And “we rejoice in hope of the glory of God, and not only so, but glory in tribulations also;” knowing what they accomplish under God. So fully did he see that “all things work together for good,” that we find him “glorifying in his very infirmities.”

The inquiry may arise,—When do these suffer-

ings cease, as to their painfulness? In the language of Mr. Wesley, we reply, “When we become willing they should endure as long as God pleases.” That is, when what is now our cross, that which now thwarts our wills becomes a pleasure. When we “rejoice evermore and in every thing give thanks.”

If we do but endure the cross of Christ, the time will soon come when we shall be crucified unto the world, and the world unto us; when we shall become “dead and live not” in our old selfhood, but Christ live in us, and the life that we shall then live will be by the “faith of the Son of God.” Then all things become alike good; all things alike welcome to the spirit of resignation and thankfulness. The mountains are made low, and the valleys are raised up till all becomes one shining highway, where no evil heart, temper or passion is found; and the Lord our God “is all in all.”

We may further remark, that these tribulations, or in other words, the cross of Christ is wisely presented to all. But oh, how few understand or accept it! The open sinner fights against it as his bitterest enemy, and of consequence, realizes a life of inward and outward violence and unrest. He will not “take up the cross,” and is impatient to find it in his way.

Even the young convert in the midst of the joys of the justified state, imagines that he shall be forever free from suffering—and when it comes “if need be, he is in heaviness through manifold temptations” or trials; instead of “counting it all joy” as something which is to give “faith its perfect work,” in order that he may be “perfect and entire, wanting nothing,” he sadly concludes that he has deceived himself, or that he has got out of the way and is under his Father’s displeasure. Hundreds stumble and halt under this error for years. They have no strength or heart to endure tribulations, especially those that are inward, because they have no faith that God is in, or has any control over them. The Lord cannot therefore, advance them because they will not abide the fire through which he designs to bring them forth as gold—without dross. You will always find such ready “to leap over a wall, and run through a troop,” while in the joyous, luminous, and ecstatic of the emotional; but when they are called to “endure hardness as good soldiers,” the very means through which the Lord may advance them, they are sad, faithless, and discouraged.

Through all this they fail to become established. Sometimes they are in a state of justification—of pardon and joyous consciousness of acceptance with God—but at others they are full of unbelief and anxiety if not painful remorse. Their faith depends mostly upon their feelings and emotions, and not as it should, on the unchangeable promise of the Lord. They lack the faith that would keep them immovable.

A few of these unsettled and anxious ones at length find the way of peace and become established therein. This they find by simply reconsecrating themselves and their all to God; and relying on the plain promise, that they are in consequence “accepted of him.” They now cease to look at the state of their emotions, for evidence of acceptance. They find that it is *all in the will*. When this is in harmony with God’s, he accepts and approves. When it is in opposition to his, even in the smallest matter, he is displeased. Resting upon this plain and scriptural test, they find great peace, and are enabled to abide in the fellowship of the Spirit from moment to moment as they never did before. And though tribulations come upon them, and their feelings and emotions vary as did those of their masters, yet they cling to the precious comforting truth, that “where there is a willing mind it is accepted.”

With this faith and knowledge of the way, they can now endure hardness and suffering. They now consent that God shall “do unto them as seemeth unto him good.” To put them into the crucible and into the furnace; on mount Tabor, or on the cross; amid the plenty of loaves

and fishes, or in the wilderness to suffer with hunger and temptation; for they have been assured that all work together for good, while it is in their heart to say, “thy will be done.” Their language now is “Though he slay me yet will I trust in him,” being confident that their Father owns them even “in the furnace of affliction.”

God now advances them. They are put into the first fires which cause the grosser dross to arise and pass off, until as they see no more coming to light, they conclude that all is pure within.

They are then subjected to new tests—put into fires hotter than the first, when, to their astonishment perhaps, more of the selfish nature is brought to view. This passes also. They are not becoming worse as it may seem to them, but purer and purer. Only let them abide, and as they are passed from vessel to vessel, and from fire to fire “dying daily” they shall be brought forth “as gold seven times tried in the fire.” Yea after they have suffered awhile, they shall become “strong established and perfect.” Thus saith the Lord.—*Sel.*

“The Tobacco Question.”

SEVERAL of the Annual Conferences have introduced a “new condition of membership,” viz., abstinence from the use of tobacco. The Maine Conference at its late session adopted the following by a rising vote.

Resolved, That no person shall hereafter be admitted into this Conference who uses tobacco.

Speaking of the Wisconsin Conference, a writer in the N. W. C. Advocate says:—

“The Conference holds fast to its position on the tobacco question, and receives none into full connection, or for ordination, who are in the habitual use of tobacco, until the Conference is satisfied they, by the grace of God, will abstain from its use. Therefore no tobacco monger need look this way for a field of labor in which to preach a gospel of purity, until he reforms from his evil ways.”

Neither the British Wesleyan nor the Canada Conference admit any young men among them who use tobacco. If this course be correct, then the example of older members of Conferences who use tobacco, and especially Chairmen of Districts, and of Presiding Elders, must be more or less pernicious. We have men in B. R. Conference who will speak and vote against the use of tobacco, (just as they do against slavery) but who are nevertheless fairly pickled with it, as they are also with pro-slaveryism. And yet these men are fain to be the leaders (since to resist is vain) of the reform movements in the Church!

CHRISTIANITY.—I desire that in judging of Christianity, it may be remembered that the question lies between this religion and none; for if the Christian religion be not credible, no one, with whom we have to do, will support the pretensions of any other.—*Paley.*

Corrupt Communication.

‘BUT let your communication be, Yea, Yea; Nay, Nay; for whatsoever is more than these cometh of evil.’ Mat. 5, 37.

Can it be possible that these gracious words are in the memory of persons, when making use of expressions like the following:

‘I’ll bet;’ ‘I’ll bet a dollar;’ ‘I’ll bet you what you dare;’ ‘By George;’ ‘By jingo;’ ‘I swan;’ ‘I swanny;’ ‘Gracious;’ ‘My soul;’ ‘By jolly;’ ‘Gosh;’ and others in common use.

Some, no doubt, think expressions similar to the above add force or grace to the language. Others use by-words because it is a common custom, without thinking what they are doing; or that there is any harm in their use. Even some Christians have become addicted to this habit. I am sorry, for such expressions coming from the lips of a professor appear to me like a pious way of swearing, or proposing to gamble. My brother or sister, if you are one of this number, I invite you to be so no longer, but throw your influence against the unhallowed practice.—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH. FIFTH-DAY, APRIL 5, 1860.

SADDUCEEISM.

MAN is not omnipotent. He cannot create something from nothing. He attempts to make the Bible prove that man has immortality and eternal life, of himself, independent of the Son of God; but there is nothing there, and he cannot succeed. He may redouble his diligence, and multiply his hours of research, but like the fabled "philosopher's stone," or the "elixir of life," the evidence eludes his grasp; and no theological alchemy will ever be able to produce it.

A striking illustration of this may be found in a tract entitled as above, which purports to be a refutation of the doctrine of the annihilation of the wicked, by Rev. Israel P. Warren, the book of which we spoke two weeks since. We have just given the work a careful perusal; and, viewed as a whole, we are sorry to be compelled to say that it descends to a depth of unfairness and misrepresentation which is truly painful. This may perhaps seem like a grave charge; but if the specimens which we herewith present do not bear it out, the reader is at liberty to discard it, and hold us to censure.

"The doctrine, then," says the writer, "which is popularly known as 'annihilation'—which denies the immortality of the soul, and teaches that it perishes at death with the body, is in its main features Sadduceeism. There have indeed of late been added to this certain other sentiments, apparently of wholly modern origin." And what are these sentiments which he elsewhere styles "only appendages of the ancient faith?" They are those items in which all believe who hold the consistent view of man's nature and destiny; namely, a coming resurrection, a future life, and future rewards and punishments; and to say that these are only appendages to that ancient faith, we aver is a very grave misrepresentation, since they diametrically oppose that faith, the leading feature of which was, *no resurrection, no future life*. Our Lord in his association and contact with the Sadducees, found no fault with their views of the state of the dead; but when they proceeded to deny them *any* future life whatever, by denying the resurrection through which alone they could have it, then he takes occasion publicly to refute and reprove them. In the resurrection and a future life we joyfully believe; and hence in the main feature of Sadduceeism, that which *alone* our Saviour saw fit to disprove and condemn, we are *not* Sadducees.

"Death in its true and proper import *does not mean* extinction of being," p. 11. He then gives Webster's definition of death, which is "a total and permanent cessation of all the vital functions," and immediately adds, "Observe, not the cessation of existence, not 'extermination of being,' but a cessation of certain functions." Thus, only three lines from Webster's definition, he attempts to limit that definition. Webster says, "A cessation of *all* the vital functions. He says, "A cessation of *certain* functions." If he will adhere to the definition so fatally introduced from Webster, a significant query will still stare him in the face; viz., When *all* the vital functions are extinct, what is there left to live on in conscious existence?

He next attempts to confound our view of the destruction of the wicked as conscious beings, with the annihilation of matter. He is eloquent in exposing the absurdity of the latter notion, and attempts to fix its stigma upon us; but he either knows or ought to know that we entertain no such view more than he; yet it will be admitted by all that a thing may be destroyed, yes, annihilated, if you please, as to specific form, and still its substance all remain. Demolish a house, and *as a house* it no longer exists, though its parts may all be in existence. Convert a tree into fire-wood, and *as a tree* it no longer exists. Go further and put that wood through the furnace and it is decomposed still further, and *as wood* it no longer exists, but has passed into other forms. So of the wicked: when they are burned up root and branch, when their "root shall be as rottenness, and their blossom go up as dust," they will cease to exist as *conscious intelligent*

beings: they will be ashes under the soles of the saints' feet. Mal. iv, 3.

On page 14, our author further confounds conscious existence with existence of matter as such, and he confounds literal death with a death in sin, and tauntingly asks if such are nonentities. A specimen of this jargon the reader must see for himself.

"When we ordinarily speak of any substance as dead, we do not mean that it has no more existence; we mean only that certain powers and functions have ceased in it, and that is all. It has gone into another form of existence; its essence, its substance, are just as truly in being, just as real as ever before. Neither does death in the Scriptures, in other applications than to the subject before us, have any such meaning as is alleged. 'Let the dead,' said Christ, 'bury their dead.' Did he mean to say that non-existence should bury non-existence? 'She which liveth in pleasure is dead while she liveth.' 'You hath he quickened who were dead in trespasses and sins.' Are persons who are living in pleasure and sin already annihilated? 'So then death hath passed upon all men,' not *shall* pass hereafter, but hath passed already. Have all men suffered 'extinction of being?'"

If the reader can see in this any of that fairness and candor which ought to characterize discussions of so grave a subject, he is blest with more powerful optics than we possess.

Having expatiated on the idea that matter as such never ceases to exist, he asks, "Why should this be affirmed only of the soul?" Just as though the soul was an entity distinct from the body, and the living and the dying of the two were distinct. This gives a wrong impression. He should first have proved that man has any such distinct part as he understands by the term soul, and told us how and whence he derived it. It will greatly aid us to guard against false distinctions, to keep man in view as a unit being, as the Bible represents him, wholly dependent on his organization, for the exercise of any of his functions; and when that organism is destroyed, unconsciousness ensues.

There is also in Mr. W.'s remarks an utter obliteration of all distinction between the first and second death. Speaking of the declaration of the Lord by Ezekiel, "The soul that sinneth it shall die," he says, "What force has this if the soul that sinneth *not* shall also die? for it is claimed that the soul in all cases dies with the body." He here refers to the first death. We have only to reply that Ezekiel refers to another event altogether, and that the soul that sinneth *not* shall not die the death there threatened. This will appear as we proceed to reply to another of the gentleman's questions, when in reference to the resurrection of the wicked, he asks, "To what end should the wicked once annihilated be thus 'raised?'" He proceeds to call such an act, unnecessary, needless, cruel, and the author of it a monster, and adds, "What shall we say of such profanations and caricatures of the most solemn truths of revelation?" "If he utters all this seriously, he is certainly to be commiserated for the insignificant range of his mental perceptions; if not, his dishonesty deserves rebuke. We supposed everybody knew that the death which comes upon us in the present state, we suffer on account of the mortal nature entailed upon us by Adam, and not on account of our personal sin. This death comes upon all alike irrespective of character. Our deeds have nothing to do with it, and hence it is *not* a punishment for our personal sins. Mark this. But we supposed that everybody knew also that there is a punishment threatened against the evil deeds which we personally commit here in the body. We are to be judged according to the deeds done in the body, and the wicked punished accordingly. And what is that punishment? The same that Ezekiel says, "The soul that sinneth it shall die." And this death those who do not sin will not suffer; for the righteous shall enter into life eternal; but the wicked shall be burned up root and branch, be devoured by fire [Rev. xx, 9], and become as though they had not been. Obad. 16. Thus it will be seen that a resurrection and second death must necessarily take place.

Let the reader for a moment imagine before him the whole human race. We see them all die, on account of the death which the sin of our first parents introduced

into the world. But Christ intervenes to release us all from this; "for as in Adam all die, so in Christ shall all be made alive." We therefore behold the whole race resurrected to life again. They are then beyond the effects of Adam's sin. What next? Then comes the settlement with them for their personal sins, which could not till this time come into account. Then those who are found sinners, receive the punishment awarded to sin, which is death again—eternal death, from which no resurrection is ever again to bring them; and the righteous who have confessed their sins, and been forgiven, meet no such fate, but enter upon everlasting life. And this, forsooth, is unnecessary, cruel and monstrous! "Suppose," says he, "a judge could galvanize the dead body of a criminal into life, who, by once dying, had fully satisfied all the ends of justice, for the sole purpose of executing him again, what would be thought of such a man? Would not the voice of universal humanity cry out against him as a monster?" There is not a particle of parallelism between this illustration and the case of the wicked who are raised to receive the reward of their deeds. When a criminal is hung it is in direct punishment for his crime, (notwithstanding some have the hardihood to contend that death is no punishment,) and to raise him and hang him again, would be a mere wanton repetition of the punishment, and as such unjustifiable; but in case of the wicked the death which they first experience, as we have already seen, is *not* in punishment for their sins; hence their resurrection and assignment to a second death is not a repetition of punishment, but only the just penalty of their sins which had not before been inflicted. And since Mr. W. is fond of illustrations, we also will introduce one. As he is struck with such horror at the idea of a judge's raising a criminal and hanging him again, let us suppose that another judge should sentence a criminal to the gallows, and should then by a direct exertion of a power which he possessed, keep that criminal alive, quivering with torture, and writhing in the death struggle on that gallows, not for a day or a week merely, but forever and ever! "What would be thought of such a man?" Which would "the voice of universal humanity" pronounce the monster? This one or the former? We submit the question. Judge ye. More next week.

WESTERN TOUR.

At Tipton we took a large addition to a cold we then had, and by the time we reached Iowa City, we were unfit for labor. We had to give up Millersburg and remain with the kind friends in the City over Sabbath. First-day we spoke in the Universalist church to a few. The brethren are firm in the faith, but there can be but little done at present in that community. The course pursued by some, who instead of getting into the Spirit of the message, have a fault-finding spirit, has had a bad influence. One of them has left the Sabbath which is no small relief to the brethren. We received the kindest attention from Brn. Curtis, Carver, Graham, and their families, with whom we tarried nearly two weeks. We much regret our inability to labor, and do them good, but hope our protracted visit with them will do them no harm, if it does them no good. The brethren at Iowa City pledged \$67 for the Tent.

At Dayton we held one meeting on the Sabbath, and two on First-day in a school-house about sixteen feet by twenty. To say that the house was "crammed" would not express the true condition of things. About twice as many people came as could find seats in the house. Some had to stay out in the cold wind. But as many crowded inside the door as could get in. When we went to the place on First-day it was with some difficulty that Mrs. W. and self could find our way to the small desk. And from real necessity she sat in the desk with me, as there was scarcely a square foot of room besides in the house. After expelling from the desk a large dog, there was just room in the desk for us. The windows were raised on one side of the house so that those outside could hear. We spoke one hour and three-fourths, and Mrs. W. finished out the two hours, and our audience, packed in the house and out of it, seemed to forget their position and listened with all that interest and patience as if occupying cushioned pews in a spacious church. One thing

is certain, the people came and stayed to hear, for there was nothing attractive or comfortable in the place of meeting. We hope to reach Knoxville appointments, but to do it, we must ride two or three days in the cold, chilling prairie winds, which is enough to unfit any human being for public speaking for several days. But sick or well, wearied or rested, it will be expected that a man will preach. And these changes from a crowded school house with heated air to the chilling prairie winds, afford the greatest liability of getting colds and retaining them that we ever experienced.

But the ears of this people are open to hear the truth, and it must be preached to them. Meeting-houses are few and small in this country, and many of them are closed against the truth, and against the wishes of the people generally. Therefore Tents must run in this Western field. In new places congregations are very large, the interest great, and the success in raising churches is better than in any other field at present.

We have ever felt a deep interest for the West, and being on the ground and seeing for ourself, our interest increases. Here is a glorious chance for the Lord's stewards to invest some of their Lord's money. A more full report we can give after the Knoxville meeting. It is possible that we shall not be able to attend the Conferences in Wisconsin. We will not disappoint if we can prevent. If the Lord favors us with health we shall undoubtedly meet the brethren at Cadiz and Mackford, Wisconsin.

The brethren in Eastern Iowa think they must have a Tent, and are pledging nobly. Here are some men that have the "go through" in them, and if others will not help, they will double the amount of their pledges. God will bless the persevering efforts of such, and the cause, with such faithfulness, will prosper in the hands of his servants.

J. W.

MEETINGS IN SPRING MT., OHIO.

BRO. SMITH: I have just closed a course of lectures at Spring Mountain, Coshocton County, giving in all some twenty discourses. Before commencing I obtained a grant of the M. E. house for two weeks and as much longer as I wished, but having occupied the house long enough to get out the evidences for the kingdom and Sabbath, and showing up Sunday keeping, I was very unceremoniously expelled from the house on the charge of "deseccation." It is evident to the minds of many, however, that my expulsion was hastened by some of their members getting very much interested. I was also opposed on two occasions by two ministers—one a Presbyterian, the other a Baptist. The latter claiming to be a Greek scholar stated to a full congregation, that with king James' translation he would have to come to about the same conclusion (on the Sabbath) that I had come to; but he loved the Greek in which the New Testament was originally written, and that it (the Greek) plainly showed that the first day was the Sabbath. To prove this point he read Matt. xxviii, 1, and translated it, claiming that there were two ellipses in the verse to be supplied—the first, before the first occurrence of *σαββατον* (Sabbath), should be supplied by "old;" the second, before the second occurrence of *σαββατον* (Sabbath), should be supplied by "new," which would make it read: "In the end of the old Sabbath, as it began to dawn toward the new Sabbath." I then pledged myself willing to abide the correct translation, and claimed the privilege of testing his own to see whether or not it should be considered an improvement on that of king James; and having obtained the favor of his books, I called upon the Professor in the Methodist Academy of the same place, who frankly acknowledged to the congregation that there was nothing in the text to favor the first day. I then asked my Baptist friend if he was satisfied with the Professor's rendering, to which he replied, Yes, and if necessary he could say, Amen. I then stated to the congregation that I demurred not; also that from the little knowledge I possessed of the Greek I was ready to affirm, 1. That according to note 4, (Greenleaf, from which he read) all the ellipses were supplied; and that consequently our Baptist friend found ellipses where there were none. 2. That *σαββατον* as it occurs in the second in-

stance, in the above text, Greenfield himself defines, "a period of seven days." 3. That in every instance where the word "week" occurs in our English New Testament it is translated from the same word *σαββατον*; and 4. That our Baptist friend must not only for ever fail to show a "new" Sabbath any where in the word of the Lord, but that even the phrase "first day of the week," cannot be found in the Greek New Testament. At this signal failure of the Baptist minister to make his first point, he retired to enjoy his laurels. This also no doubt had its influence in our expulsion.

The Presbyterian minister a few evenings after, took up the Sabbath question, and in a gentlemanly manner urged what he considered scripture evidence for the first day, to whom we had the privilege of replying on the next evening. The Methodist minister also took up against us on the subject of the kingdom [Dan. ii, 44], 1. applying the fourth kingdom, the legs of iron, to the Egyptian and Syrian kingdoms—the two principal ones into which the Grecian (third kingdom) was divided after the death of Alexander. 2. That the kingdom of the little stone was set up in the past; it being the church and influence of the gospel. And 3. That its filling the earth denoted that the world was to be converted.

To the first I replied as follows: 1. Egypt and Syria did not break in pieces and bruise the others as specified of the fourth kingdom, in Dan. ii, 40. 2. That the fourth kingdom was to be universal, but Egypt and Syria were not. 3. That Egypt and Syria were two kingdoms, hence could not both be the fourth kingdom. 4. That Rome is the next kingdom recognized both in the Bible [Luke ii, 1] and in profane history as being universal after the Grecian; hence it is the fourth kingdom.

To his second proposition I replied, 1. That the church cannot be the kingdom, for earthly governments were to become extinct to give place for it [Dan. ii, 35]; but instead of their becoming extinct at the setting up of the church, Christ, the apostles, and 50,000,000 of the saints have been martyred by them. 2. That the kingdom of God is to be set up at the end of the papacy [Dan. vii,]; but the church was established before it arose. See heads of epistles. 3. That while the church was set up 1800 years ago, the kingdom is to be set up at the judgment [2 Tim. iv, 1; Rev. xi, 15], which they themselves claim to be future. 4. That the foundation of the church is the Apostles, prophets, and Christ [Eph. ii, 20], while that of the kingdom is the territory of earth [Dan. ii, vii; Rev. xi, 15], and the church will ultimately constitute only the subjects of the kingdom. Matt. xxv, 30-34; Dan. vii, 18, 22, 27; Matt. xiii, 43.

And to his third position I replied, 1. That if the church was the kingdom my friend was right about the world's conversion; but that a failure in his third point would be fatal of itself to the two former. 2. That his quotation of Ps. ii, 8, as a promise of its conversion needed verse 9, also Rev. ii, 27, to specify the kind of conversion, viz., to pieces and to shivers, instead of to the church. 3. That if he was right in the church's being the kingdom, and the world was to be converted, he would not only contradict Christ who taught that both righteous and wicked would be together in the world till its end [Matt. xiii, 24-42], but should abandon all church discipline and let them grow together. 4. That if evil men and seducers waxing worse and worse [2 Tim. iii, 13] is what indicates conversion, he may be right. 5. That he can not be right unless God is going to bring sudden destruction upon converted people. 1 Thess. v, 1-6. 6. That unless my friend could show that Paul's description of men in the last days [1 Tim. iv, 1-5 also 2 Tim. iii, 1], is only parallel to the testimony of 2 Pet. i, 5-11, he must be mistaken. 7. If my friend is right, who will the seven last plagues be poured upon threatened in Rev. xvi, and who will gnaw their tongues from pain and blaspheme the name of God?

At the close of the meetings fifteen testified to the truth and their determination to live, while others voted in its favor. Five obeyed the Lord in baptism, and others expect to do so as soon as circumstances will allow.

I should have said that when I was turned out of

the M. E. house, a friend (Mr. Day) opened a large vacated store room in his possession for me to occupy, for which I was very thankful.

T. J. BUTLER.

Gilboa, Ohio.

P. S. In my report of meetings at Claylick, in Review of March 15, it shou'd have read six, instead of "sixteen" who embraced the truth.

T. J. B.

JOEL II, 28-32.

It is evident in reading this prophecy, and the application made of it by the apostle Peter on the day of Pentecost, that it not only applies to the outpouring of the Spirit on that day as a demonstration that Jesus had risen from the dead, and was ascended to the right hand of God, and had sent down the Spirit upon his disciples as he had promised, and thus in the fulfillment of the prophecy in the baptism of the Spirit marking the commencement of the Christian dispensation, but it extends also to its end, or to the coming of the great and terrible day of the Lord, or the day of judgment.

This is evident from the signs given to precede the day of the Lord. "I will show wonders in the heavens above, and in the earth beneath; blood, and fire, and pillars of smoke." "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." The signs in this prophecy correspond and harmonize with the signs mentioned by our Saviour to precede his coming. Matt. xxiv, 29. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Rev. vi, 12. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind."

These quotations, which correspond with the signs mentioned in this prophecy, and like the prophecy precede the great day of the Lord and the coming of the Son of man to judgment, furnish conclusive evidence that Joel's prophecy covers the whole dispensation to its end.

In the quotation and application of this prophecy by the apostle Peter on the day of Pentecost, he omits the last part of the last verse. "For in mount Zion and in Jerusalem shall be deliverance as the Lord hath said, and in the remnant whom the Lord shall call." Peter doubtless omitted this clause for the same reason that our Saviour, in reading Isa. lxi, 1, 2, omitted a part of the second verse. See Luke iv, 18, 19. "To preach the acceptable year of the Lord;" omitting the clause, "And the day of vengeance of our God." And why these omissions? Because to my mind the proclamation of the day of vengeance to the world was reserved for the burden of the first angel's message, in the last or closing days of the dispensation after the predicted signs had been given; the "angel flying in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come. Rev. xiv, 6, 7. So the omission of Peter was reserved by the Spirit for the proclamation of the third angel's message, which was to call out the remnant people, a people called after the signs to precede the day of the Lord had been given to the world, a people with whom is deliverance, as the Lord hath said.

This prophecy, then, stands forth as a beacon light amidst the darkness of this age to show to believers in the word of God their true position in the course of time. Did Peter apply the pouring out of the Spirit in this prophecy to the day of Pentecost as its fulfillment in part and as proof that a new dispensation had commenced? So also from the fact that the signs predicted in this prophecy have been given and are in the

past, it is evident that the end of the dispensation is near. The last days have come.

But here an important question suggests itself. Has the first angel's proclamation been given? as it must precede the second and third? I know it is popularly applied to the missionary efforts of the popular churches; but they proclaim no such message. They have no faith in the burden of the message, "The hour of his judgment is come." But a few considerations will make the question clear and easy of solution. What is the chronology of this message? "The hour of his judgment is come." Then the proclamation must synchronize with the prophetic description of the condition of the world at the hour of judgment or the last days. What is that description?

1. One of prevailing wickedness. As it was in the days of Noah, and as it was in the days of Lot.

2. The church in the last days is so far to apostatize from the faith as to fulfill the prediction of Paul in 2 Tim. iii, 1-5, "This know also that in the last days perilous times shall come," &c.

3. A time when the church and the world will dislike to hear of the coming of Christ and the judgment. The evil servant saying in his heart, My Lord delayeth his coming. All ears turned away from the truth unto fables.

4. A period when scoffers will say, "Where is the promise of his coming?"

5. A time of indifference to the import of the angel's proclamation. When they shall say, peace and safety, even when sudden destruction is coming upon them.

6. After the predicted signs have been given.

What then is the chronology of the first angel's message? The present age; because it answers the prophetic description of the last days, and proves that the last days have come; and because the wickedness of the world in this age proves it to be the last. The condition of the church proves it to be this age. She is worldly and formal. The church and the world unite in opposing the coming of Christ. Scoffers abound, and scoff at the proclamation of the angel, walking after their own lusts, and are willingly ignorant. The predicted signs are past. Hence all combine to prove this time to be the chronological time for the first angel's message. Why? Because the condition of the world in this age required the first message. The church and the world were asleep upon this important and awful event near at hand, and prepared to be overtaken as by a thief in the night. The watchmen saw no danger and gave no warning. Hence the necessity of the first message.

I know it is objected that the Advent proclamation cannot be of God because its expectations were not realized. But it seems to be plain that it must have been so because there were two more to follow, the last of which is now being proclaimed; so that if this proclamation of the first angel is yet to be given a similar disappointment must necessarily follow.

B. F. ROBBINS.

Concluded next week.

SPEAK EVIL OF NO MAN.

It is truly gratifying to see that the brethren in different places are waking up and examining what is duty. May the God of mercy direct us in the path of duty, and help us to walk therein.

The Advent body is made up of those from the different denominations, principally, who by the grace of God were led to see the confusion and error in the churches, and had sufficient grace to come out of Babylon; let us therefore avoid confusion, and try and be consistent. A few more such articles as the ones from Brn. R. F. C. and L., by the grace of God, will help to show the remnant some of the wiles of the evil one. You that are able, show the people their sins through the weekly preacher (the *Review*). Bro. L. truly says that the time of the messengers is often thrown away or hindered by the hearing of church trials. This should not be the case. There is another source of evil, and a very prolific one it is; viz., when a messenger comes to visit a church, almost the first thing that greets his ears is likely to be the faults of this or that brother, some of which are based on supposition. Such a brother has not been to meeting for three or four weeks, or the corners of some brother's mouth

looked as if he had been using tobacco, &c. This, brethren, is certainly evil speaking, and always tends to evil and bad results. It brings barrenness and leanness of soul, and certainly must be painful to the messenger, often causing him to say, I am bound up, I have no freedom, &c. Is it much to be wondered at? But this might be avoided by the messenger's stopping the one who should commence to tell faults of his absent brother, and asking if he has discharged his duty, according to the discipline (the Bible, Matt. xviii, 15-17).

But it may be said that the messenger has a duty to the church, to inquire about the welfare of the church, and that much information comes to him by this means. But certainly the church's welfare does not consist in telling the faults of others, real or imaginary, for it weakens the confidence the messenger would otherwise have. The brother will see it, and the good that might be done is hindered.

Brethren, let us try and live nearer to the rule laid down for us, do as we would wish others to do unto us, and see that we love one another with pure hearts fervently. Rom. xiii, 10.

If we enter our complaints to the messenger to shoulder the responsibility on him, it certainly is wrong. If we think we have not strength to discharge the duty ourselves, let us come to the fountain of strength and ask for help, that we may be found of him who is our life, without spot or wrinkle or any such thing, through obeying the truth. F. MORROW.

Mt. Vernon, Iowa, March, 1860.

BREVITIES.

A MISTAKE.—It is a mistake for us to suppose that we can overcome merely by resisting evil: there must be a principle of love growing up in the heart, daily increasing, and taking possession of the whole man, rooting out the love of sin: and so making the resistance of sin, daily, a victory over the same: thus we overcome; but in a mere resistance of evil, without the cultivation of a new principle, we might fight a losing warfare, and finally lose the battle. Then let this love to God and truth grow and increase, and become strong, until its roots wind about in every part of the frame, and its branches overshadow the head. Then shall sin lose its strong hold, and garments of righteousness shall clothe the warrior.

WATCHFULNESS.—Do not tell your child to do a thing, and then do it yourself. If you do, he will soon govern you. There is one of two ways, either your child will be under your watch and care, or you will be under the watch-care of your child. Which do you prefer? Choose quickly and act promptly.

GOD'S PROVIDENCE. Eli little thought when he reproved Hannah for drunkenness, without proof of her guilt, while he excused his profligate sons against whom there was full proof of crime, that God looked with disgust upon his conduct, and so overruled things, that the son of that very chastened Hannah, proved to be the prophet that supplanted him and his family, and while yet a child, predicted the ruin of his (Eli's) family. Who knows but the wife of Eli justified her sons in sin, and stood in the way of their being brought to justice? Perhaps their parents thought that Hophni and Phineas were very witty and smart.

PARTIALITY.—Some think that because you profess to feel brotherly love for them, you must be on their side, right or wrong, and when you cut with the sword upon the right hand and the left, you must be careful not to hit their dear favorite ideas, and self-willed ways; such forget the exhortation of Paul to Timothy, [first epistle v, 21], "Doing nothing by partiality."

INSANITY.—Sometimes we feel so anxious to keep our brethren right, that we lose sight of our own errors, and in our warmth of desire, we fancy we are very disinterested; and in our pious zeal we go beyond all proper bounds. Such a course reminds one of a man who was being taken to the insane asylum, and stopping at the tavern for refreshment, had the ingenuity to convince the landlord that the sheriff was the crazy man, and had him bound and taken to the asylum, and the maniac escaped for the time, while the officer was made an occupant of the maniac's apartment, until he proved his identity.

SEVERITY.—The skillful surgeon is more anxious to

heal a wound than to increase his reputation for skill; yet he often must use the sharp instrument in clearing the body of corrupt matter, else death would ensue. "Spare not for his crying," says the wise man; that is, when you do punish your child, make him feel it severely, but hold him to his reason and temper, and be sure he does not go off in a huff; if he does, chastise and reason alternately, until he submits pleasantly. If he is long stubborn, be so yourself, and conquer, if it takes twelve months or more.

J. CLARKE.

"THE SABBATH WAS MADE FOR MAN."

THE occasion upon which our Saviour spake the words at the head of this article, gives no countenance to the opinion of some, that Jesus by his conduct diminished in any respect the sacredness of the Sabbath, much less would his words countenance the opinion. See Matt. xii; Mark ii. The Saviour and the disciples were not pursuing an ordinary journey upon the Sabbath, when the latter plucked and ate the ears of corn. This is evident from two facts: 1. The journey would have been the greater crime, and so the first reproved by the Pharisees; but no reference is made to such journeying, and we conclude no occasion was given for doing so. 2. It appears evident that the Pharisees who rebuked the Saviour concerning the disciples, were traveling with them. This they would not have done, had the journey been of an unlawful length, or for unjustifiable purposes; since all testimony goes to convince us that they were very strict in the observance of the Sabbath. The reply which Jesus made to the Pharisees, only goes to distinguish the use of the Sabbath, from its superstitious abuse. It is allowable for merciful purposes, to do what on ordinary occasions would not be lawful. David, when famishing in his flight from the persecuting Saul, could eat the shewbread without condemnation, though upon ordinary occasions none could taste of it but the priests. We are taught by Christ that we may supply our wants upon that day, visit the sick, and preach and hear the gospel, even though, if necessary, we perform considerable journeys, or submit to bodily toil in doing it. But in all this, as well as in all other teachings of our Saviour upon the subject, he gave countenance to nothing incompatible with the law; and this the Jews (at least upon reflection) knew very well; or why did they not charge him with Sabbath-breaking, in his last trial? This would have been too high an offence with them, to have passed unnoticed, if they could have successfully maintained it. But if the circumstances of the occasion furnish no excuse for the violation of the Sabbath, the words of our Saviour establish the importance of its observance, and the binding character of the law by which it was instituted. The Sabbath was made for man, and not for the Jew simply. It was an institution designed for the benefit of the whole race, in whatever place or time it may exist. Nor can there be a reason set forth in favor of its observance prior to our Saviour's advent, which does not hold equally good if offered in favor of its observance by Christians.

The words of our Saviour furthermore answer an objection often urged by anti-Sabbath observers, to the effect that the Sabbath has no natural indications of that sacredness which we affix to it. They say, "If the Sabbath is so sacred, why do the beasts of the field give it no attention? They feed and play as on other days. Why do not the clouds and vegetation observe it? Why does not the sun shine with a different ray? and nature work out by unmistakable signs the period which God has ordained for man's repose?" The answer is ready. The Sabbath was made for man, not for beasts, and birds, and clouds, and vegetation, and sunshine; these have no soul to save, no God to glorify, no minds and hearts to cultivate; but man has; and the Sabbath was ordained for his benefit in these particulars. The Sabbath is not, then, an unreasonable requirement made of man for no purpose, but it is a day that his nature requires, and which he cannot neglect without loss to himself.—From *The Canada Christian Advocate of Feb. 8th, 1860.*

REMARKS. "If the circumstances of the occasion furnish no excuse for the violation of the Sabbath, the words of our Saviour establish the importance of its

observance, and the binding character of the law by which it was instituted." What law is binding? Evidently the law containing the Sabbath commandment. How reads that command? "Remember the Sabbath-day to keep it holy. The seventh day is the Sabbath of the Lord thy God, in it thou shalt do no work," &c. Why? Because the Lord rested on the seventh day; wherefore the Lord blessed the Sabbath (rest-day), and hallowed it (or set it apart for sacred uses). What day? The seventh day. The Saviour's words establish the importance of observing the Sabbath; not by Jews simply, but by man, for "it was designed for the whole race" (of man) "in whatever place or time it (the race) may exist. There can be no reason set forth in favor of its observance by the Jews, prior to our Saviour's advent, which does not hold equally good if offered in favor of its observance by Christians." Then it is not "Jewish," although the seventh, not the first day, is the Christian Sabbath.

The author of the above article seems in the main to write consistently, to argue conclusively. But how shall we reconcile the writing with the (probable) action, unless we suppose he has found a Bible whose Sabbath command reads after this manner: The first day is the Sabbath of the Lord thy God, in it thou shalt do no work, &c. For in six days the Lord made heaven and earth, and rested on the first day. If Jesus' conduct diminished in no respect the sacredness of the Sabbath (the seventh day), how dare feeble man raise his puny arm in defiance of that holy law which Jesus came to fulfill—to ratify? See Campbell's Translation. M.

SELF-DENIAL; OR TAKING UP THE CROSS.

ASHAMED of Christ!—my soul, disdain
The mean, ungen'rous thought:
Shall I disown that friend, whose blood
To man salvation brought?

With the glad news of love and peace,
From heaven to earth he came:
For us endured the painful cross—
For us, despised the shame.

At his command, we must take up
Our cross without delay:
Our lives—and thousand lives of ours—
Can ne'er his love repay.

Each faithful sufferer Jesus views
With infinite delight:
Their lives to him are dear; their deaths
Are precious in his sight.

To bear his name—his cross to bear—
Our highest honor this!
Who nobly suffers now for him,
Shall reign with him in bliss.

But should we, in the evil day,
From our profession fly,—
Jesus, the Judge, before the world,
The traitor will deny.

LETTERS.

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

From Bro. Wellcome.

DEAR BRETHREN AND SISTERS: I again attempt to write a few lines for the *Review*, although it is in weakness. For the past three weeks I have been confined to my bed by sickness the most of the time, but being able to sit up and hold my pen, I feel that I must speak a few words to the scattered ones, many of whom are afflicted in various ways, some, like myself, having peculiar trials to pass through. I do believe that it is the duty of God's dear children to speak often one to another, to cheer and comfort each other on the way, and to stir up each other's pure minds by way of remembrance; and I thank God for the *Review* which is a medium through which we can speak. O may God sanctify all our hearts that thus hold converse with each other, that we may write under the direct influence of the Holy Spirit, that it may be quick and powerful. Why, how it cheers the drooping spirits of the lonely brother or sister that is deprived of the privilege of meeting with others of like precious faith, while they can sit down and read the epistles from loved ones far away, who are filled with faith and the

Holy Ghost; and although many are strangers to each other in the flesh, they are brought nigh by the precious blood of Christ. Yes, praise God for that union that exists in the hearts of the followers of Jesus! for while we speak of the love of God which is shed abroad in our hearts by the Holy Ghost, each one that enjoys that love in their hearts, seems to have it kindle up, and sometimes it is fanned into a flame, and the happy soul is led to shout forth praises to God who has given us his love thus fully to enjoy, and others are stimulated to renewed exertion, and seek to enjoy that love more richly in their hearts.

O, the fullness of that love, and yet how free! Can any of us be content to follow Jesus afar off, with but little or no love in our hearts, while it is our duty and privilege to follow close to his bleeding side? so close that the healing fountain may wash away all our sins? Praise God that such a fountain was ever opened for us poor sinful creatures, that we might be cleansed from all our filthiness and all our idols, and thus be enabled to walk in the highway of holiness, the way cast up for the ransomed of the Lord to walk in.

O what a delightful way! The lion's whelp has never trodden it, the vulture's eye has never seen it, and man with his sinful heart and carnal mind has never walked therein. But thanks be to God, when man humbles himself under the mighty hand of God, and his heart is renewed by grace divine, the carnal mind taken away by the cleansing blood of Christ, then his feet are placed upon the Rock of Ages, and he begins to walk the narrow way marked by Christ's most precious blood. By faith he views his Saviour just before him, and he loves to follow in his blessed footsteps. I praise God that I ever found this narrow way that leads direct to the city of the living God. O what a glorious light shines upon this path, while we follow close to the blessed Saviour. Our pathway is lighted through the gloomiest passages of life, and the more troubles thicken around us to darken our way, if our faith is fixed on God, the brighter the light seems to shine. The body may be racked with the most excruciating pain, yet the mind can be stayed on God, and kept in perfect peace. Ah! we know in whom we have believed, and we can say with the psalmist, He leadeth me through green pastures and by the side of still waters, and though I pass through the valley of the shadow of death, I will fear no evil; for his rod and his staff they comfort me. Do troubles of an earthly nature come upon us, and poverty stare us in the face? All is well; we are bound for the land of Eden, that beautiful home. Do earthly friends forsake us, or their unkind words come like daggers to the soul? We look away to Jesus; he was wounded in the house of his friends; he bore our griefs for us, he knows how to sustain us; therefore we can safely cast our care upon him, for he careth for us. He is like the shadow of a great rock in a weary land. While we are almost ready to faint under our weakness, our faith shows him ever near, and we repose under the shadow of his wings; we rest on the bosom of his love. O blessed Saviour! How I love him! His name is music to my ears. My soul is filled with rapture while I dwell upon his goodness, and the greatness of the salvation he has purchased for us. I hardly know where to stop.

Brethren and sisters, are our hearts filled with his love? Have we sought for it with all our souls while the invitation has been, Come unto me, all ye that labor and are heavy laden, and I will give you rest? Have we come in faith and found rest to our weary souls? If not, O let us come now, just as we are, with all our sinfulness, submit our hearts fully to God, lay hold of his promises by faith, receive the virtue of the atoning blood of Christ, be made free from sin and condemnation, that our feet may be established on the rock Christ Jesus. Yes, this is the will of God, even our sanctification; and shall we not enjoy all there is for us to enjoy, not only because it is our privilege to enjoy it, but because it is our duty to be wholly consecrated to God? Without holiness no man shall see the Lord. O let us arise, put on the whole armor of God, enjoy a full and present salvation, dwell in God and God will dwell in us, that we may daily hold communion with him. Depend not on your works; if you do, you will lean on a broken staff. It is by the exer-

cise of faith that salvation comes, and by constant, living faith it is retained.

Why do we not hear more from those that enjoy full salvation? O that God would inspire your hearts to write, for we may all be mutually benefited by the interchanging of our thoughts.

Brethren and sisters, remember me in your prayers, that while passing through the furnace of affliction my faith may hold out to the end, that being tried I may be made pure, and finally meet you all in the city of our God.

S. C. WELLCOME.

Almond, Wis.

Extracts from Letters.

Bro. A Smith writes from Portage City, Wis: "If any person has reason to thank God for his goodness, I have. He has kept me with his kind care, and watched over me all the days of my life up to the present moment. He has drawn me by the sweet influence of his love, and called me to see myself as I was, and caused me to embrace the truth of his word, and lay hold of salvation through the precious blood of Christ, and established in my heart a principle of love; and I have been enabled through that love to love God with my whole heart, might, mind and strength, and love my neighbor as myself, and my brethren with a fullness of that love. He has made me a happy recipient of his grace, and I will serve him with my whole heart. I will take his word for my faith and practice, and do all duties that the Lord makes known to me, praying God to direct and influence my judgment at all times, and being directed by his Spirit, taking his word for the man of my counsel, live as near to God as I can, live up to all the light I have presented to me through his word, do all the good I can, and follow no man, or any set of men, unless they are following the examples of Christ, and the teachings of God's word."

Bro. Lewis Martin writes from Bennington, N.H.: "I am satisfied that we are nearing the time of trouble such as never was, and my prayer to God is that he will remember the remnant in great mercy, and give them more of the spirit of Caleb and Joshua, that they may go through to the kingdom."

Bro. D. W. Stites writes from Ayersville, Ohio, Mar. 21st, 1860: "Our little church here are striving to sacrifice all for the Lord. I wish to have every tie severed that binds me to this world of sin and sorrow, that it may be said of me, Well done, good and faithful servant, enter thou into the joy of thy Lord. We feel rejoiced to hear that Bro. Waggoner expects to visit us soon. May the Lord bless the messengers, and speak through them to the hearts of the children of men, and good be done in Ohio this season as well as elsewhere."

Sister E. M. McConnell writes from Ceresco, Mich.: "The present truth is still my delight, yet I must acknowledge my own weakness and short comings, surrounded by a wicked world and worldly-minded professors. How prone we are to step aside and do that we ought not. O let us pray to the Lord daily for strength and wisdom to overcome every besetment, and purify our hearts so that when our Lord comes we may meet him with joy and not with grief."

OBITUARY.

Our aged sister, Mary Demarest, of Clarkson, Monroe Co., N. Y., fell asleep in Jesus, Feb. 21st, 1860, in the 87th year of her age.

She was born in New Jersey, May 13, 1773, and resided also in Rockland Co., N. Y., before removing to Monroe Co. She was a member of the Dutch Reformed Church till eight years ago last Fall, when she came to the Advent faith and was baptized by Bro. Loughborough, who was then quite young. She embraced the Sabbath a year after, and continued to evince a great love for the truth. Though her body became palsied, and her intellectual faculties impaired, yet religion continued to be her delight, and the blessed hope her theme to the last. The writer preached a funeral discourse on the 25th of March. "Blessed are the dead that die in the Lord from henceforth."

R. F. C.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 5, 1860.

Where is their Interest?

A CORRESPONDENT writing from Watson, Lewis Co., N. Y., makes the following statement: "Mar. 13th, A prayer-meeting—fair weather—attendants, five souls. March 14th, a school exhibition—fair weather—attendants, about two hundred, and most of these professors."

The question is (or rather it will not admit of a question), in which exercise had those professors the most interest, the prayer-meeting or the school exhibition? And do the words of Paul in 2 Tim. iii, 4, have any application to such cases as these when he says, "Lovers of pleasures more than lovers of God?"

Note to Bro. White.

BRO. SMITH: Will you please publish in the *Review* the following lines to Bro. and sister White.

Dear Bro. and Sister White: Having learned through the *Review* that you intend to spend a few weeks in this State, during which time you will hold conference meetings where certain brethren may appoint, though we have not yet conferred with any of those designated to make such appointments, yet we think a conference meeting is much called for here, in order that the church may be awakened, and some that seem to be bound set free; that the cause of truth may be advanced, and God's name glorified. And believing that some at least of those referred to as making the appointments, would sanction the appointment of a meeting here, and having a great desire to see you, we therefore cordially invite you to meet with us here in conference before you leave the State.

In behalf of the church at Mauston.

WM. RUSSELL.

Mauston, Wis. March 27, 1860.

P. S. Our place of holding meetings is three miles from Mauston Station. W. R.

Appreciation.

Is a talent, says a certain writer; and a talent which few possess, we may add. True most people appreciate themselves and their own interests, but to appreciate the sentiments and good deeds of another, and to appreciate the interests of another as we would be appreciated, this, this is the test.

I do not mean that we should try to turn dress into gold, nor to hypocritically exalt another, using dissimulation, but to try to discover as many virtues in our brother as he possesses; if he speaks try, to notice his good points and make as little of his errors as is consistent with integrity, truth, and candor.

Now having found his best capabilities, draw out his good qualities, by a course of kindness and cordial, Christian intercourse, not laying up his mistakes and errors but correcting them, if at all, at the moment they occur, and not afterwards bringing them up, vexatiously alluding to and dwelling upon errors which have probably been confessed and pardoned in the sanctuary where Jesus pleads.

Appreciation. Who can appreciate the favor of having fellow workers, companions in our pilgrimage? But says Bro. Captious, it is only a burden to have such erring brethren, always out of the way, always disgracing the cause; better be alone than have such poor representatives of the truth. Stop Bro. Captious. Don't you realize that we have all been and are still great burdens to our great High Priest, burdens to God? Have not angels made long tedious journeys to, and weary stays in our earth for us? And perhaps you and I are as burdensome to them as any of our weaker brethren. JOS. CLARKE.

THE P. O. address of J. B. Frisbie will be for the future, Berlin, Ottawa Co., Mich., to which place he has just moved.

APPOINTMENTS.

THE Lord willing, I will meet with the brethren in conference again, on my return home, at the house of Bro. Weed, in Tompkins, Sabbath and first-day, April 28th and 29th. J. N. LOUGHBOROUGH.

Business Department.

Business Notes.

A. S. H. Nothing due.

A. Stone. You are correct. We send to L. M. White according to direction, commencing with Vol. viii.

J. H. W. T. Nelson's acct. was all right on book. Let the Ohio Tent Com. reserve the books till some arrangement can be made.

Wm. Dawson. As your INSTRUCTOR was paid in advance already, we put enough of your remittance on REVIEW to carry you to vol. xvii, 1, and the remainder 25c on GOOD SAMARITAN which will be acknowledged in No. 4, of that sheet.

S. Markillie. We disposed of the ring, which brought enough to pay for the books we sent you. The other matter is all right as you say.

C. Cole and J. W. Cole. Which of you has moved from Williamstown, Mich., and order the paper changed? The one that has not moved will please write and then we shall know which one has moved.

E. S. Griggs. By some misunderstanding the name was entered as A. Edson, instead A. Reedson, and has been so sent to East Saginaw. We now change.

A. Taber. There were due 36 cts. on N. Gilbert's paper at the time it was stopped.

W. M. Allen: There are 50c due on your REVIEW to xv, 19.

J. A Hayden: We send INSTRUCTOR free.

E. S. Faxson: We will address Bro. L. on the subject of your letter.

J. H. Cottrell: The paper was sent to Mrs. N. M. Denison, to the place mentioned, but was stopped by the P. M. at No. 4, present volume.

E. O. Fish: We extend your remittance to xviii, 1.

THE P. O. address of R. F. Cottrell is Olcott, Niagara Co., N. Y.

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.

C Musser, T J Butler, H L Richmond, Geo. Cobb, A S Hutchins, M M Osgood, J N Andrews, E M McConnell, S Hughes, I J Andrews, Wm G Springer, A R Knight D M Stiles, E Macomber Jr., George Wright, E C Stiles, E Gridley, B F Robbins, D Myers, W F Johnson, J B Merritt, P Markillie, W R Irish, J H Waggoner, S Eaton P. M., J P Lewis, P Cole A J Stone A G Phelps, E W Waters, H Woodruff, A Coventry, H McClintock, H A Mead, S Foster, T P Burdick, S E Goodwin, E Rowley, Wm Dawson, J Eggleston, Wm Russell, Wm S Ingraham, M L Dean, R F Cottrell, L S Canfield, I Sanborn, A Graham, M Dennis, H A Lutes, S E Edwards, Geo E Gregory, H F Baker, E O Fish, A Taber, J L Baker, D W Johnston, E Goodrich, M H Brown, B F Robbins, A M Eaton, A M Antisdale, E S Griggs, C M Cotay, J H Cottrell, M S Kellogg, B Clarke, D P Curtis, E S Faxson, Jas White, E Lobdell, J A Hayden, J G Wood, N W Spencer, V N Jones, W M Allen, M E Cornell, B M Osgood, B F Snook, J M Ferguson, M Bovee, E Jones, Jno Barrows, J N Andrews, J N Loughborough.

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.

D C Bronson 2,64, xviii, 1. N A Hollis 1,28, xv, 8. M H Wheeler 1,00, xvi, 1. Geo Cobb 0,54, xvi, 15. E Macomber 1,00, xvi, 18. D Myers 1,00, xvi, 1. S Hughes 3,00, xviii, 1. E Gridley 3,00, xvi, 1. O Mears 1,00, xvi, 1. T Nelson 1,50, xvii, 14. Wm Nelson 2,00, xvi, 1. J B Stacy 2,00, xv, 18. Jos Stacy 1,20, xv, 19. J B Merritt 1,54, xvii, 14. E W Waters 1,00, xviii, 1. P Bliss 1,00, xvi, 20. A Bliss 1,00, xvi, 20. J G Saterlee 1,00, xvi, 20. H A Mead 5,00, xvii, 1. W R Irish 1,00, xvi, 20. D M Stites 3,00, xvii, 1. E M McConnell 0,90, xiv, 23. W H Gillet 1,00, xvi, 19. C M Cotay 1,00, xvii, 1. W Hyde 2,00, xvii, 1. S E Edwards 1,90, xvi, 15. W M Allen 1,00, xiv, 19. C M Wade 1,00, xvii, 1. N Atkins 2,00, xvii, 21. E S Faxson 1,00, xvii, 1. A M Eaton 1,00, xiv, 23. C B Spaulding 1,00, xvi, 1. E H Higley 2,00, xviii, 1. G Felshaw 2,00, xvii, 1. A D Tracy 2,00, xvii, 20. Mrs R Smalley 2,00, xvii, 1. E O Fish 2,00, xviii, 1. H F Baker 0,64, xvii, 14. G E Gregory & L D Newton (for M Putnam) 1,00, xvii, 8. M Dennis 1,00, xiii, 1. W E Graham 2,00, xvi, 1. E Green (for E A Green) 2,00, xix, 1. S Everett 2,24, xvi, 2. R Rumlund 0,50, xvi, 20. W S Sage 0,50, xvi, 20. R P Stewart 0,50, xvi, 20. C C Tice 0,50, xvi, 20. Wm Dumont 0,50, xvi, 20. W F Arnold 0,50, xvi, 20. C Moore 2,00, xvii, 20. J Nicola 2,00, xvii, 1.

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