

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."

VOL. XV.

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 19, 1860.

NO. 22.

THE REVIEW AND HERALD.

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.

J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE, }
J. H. WAGGONER, R. F. COTTELL, } Corresponding
and STEPHEN PIERCE, } Editors.

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

PRACTICE WHAT YOU PREACH.

TELL me not of garbled sermons—
Elegance of thought and style;
Heard from out your modern pulpits,
Man from error to beguile.
Eloquence may charm the fancy,
Summon an admiring crowd,
Who surround the gifted preacher
With their praises long and loud;
But if God's appointed servants
Would their hearers' conscience reach,
Leading them to paths of wisdom,
They must practice what they preach.

Parents, if your tender offspring
You would lead in ways of truth,
Shielding them from the temptations
Which surround the paths of youth;
Count as vain your time-worn maxims,
And, to make your teachings sure,
Guide them not alone by precept,
But example, just and pure;
For, to shelter from the tempests
Sin's dark clouds would cast round each,
Tender flowers of your protection,
You must practice what you preach.

Teachers, if throughout your duties,
Ever faithful you would be,
Not by words, but by your actions,
Teach in all sincerity.
Youthful eyes are on you gazing,
Youthful hearts your thoughts receive;
Eagerly they catch your accents,
Eagerly your words believe.
Then beware, lest by your actions
Untrue principles you teach,
And forget not you must ever
Strive to practice what you preach.

THE HOLY SABBATH OF THE LORD.

BY B. F. SNOOK.

(Continued.)

IN our first article we proved conclusively that the Sabbath of the Lord was instituted in the garden of Eden by the act of God in blessing and sanctifying the seventh day. We will next answer some of the objections urged against the above and proceed with the chain of argument proposed in the introduction.

1. It is objected that the Sabbath did not exist before the promulgation of the law on Mt. Sinai, and Neh. ix, 13, 14, is adduced as proof: "Thou camest down also upon mount Sinai, and madest known unto them thy holy Sabbath." Therefore it is claimed the Sabbath did not exist prior to that time.

We reply to the above, first, that such play upon the text is entirely unwarrantable; for if the same reasoning is applied to other scriptures of the same form we can very easily prove that God

did not exist before he made himself known to the same people. Proof, Eze. xx, 5. "And say unto them thus saith the Lord God in the day when I chose Israel and made myself known unto them in the land of Egypt." Now any reasoning by which Neh. ix, 14 can be forced to prove the non-existence of the Sabbath prior to the giving of the command, will apply to the above with equal force to prove the non-existence of God prior to his making himself known to his people in Egypt. The reasoning of the objector, therefore is fallacious.

We again reply that instead of the declaration of Nehemiah proving the non-existence of the Sabbath before they came to Sinai, it is a strong argument in favor of the truth upon this subject. To illustrate: God made himself known to his people in Egypt. If he never had existed before that event he never could have made himself known to them; therefore he must have had an existence before he made himself known. This is true also relative to the Sabbath: God could not make something known that was not in existence. He did make the Sabbath known on Mt. Sinai; therefore it existed before that event.

This is most unanswerably proven by the xvth of Exodus. "This is that which the Lord hath said, to-morrow is the rest of the holy Sabbath unto the Lord." "But the seventh day which is the Sabbath of the Lord." Verses 23-26. Now when did the Lord say what Moses said he did say? This was not less than thirty-three days before the command was given on Sinai. Do you say God said so in the wilderness? If so, where is the proof? If so, how could he say this is that which the Lord hath said?

Again: It is objected that admitting that the Sabbath existed before it was commanded, the people could not have known it, or it could not have been made known; for, say they, how can you make known something that is already known?

We answer, first that God made himself known to his people in Egypt, yet they were not ignorant of him; for they cried to him constantly on account of their bondage. Ex. ii, 23, 24; iii, 7. Therefore God could make the Sabbath known to his people when they knew something about it. And that they knew something of it before it was made known on the mount, is absolutely certain from Ex. xvi.

We have now finished the objections urged against the position taken in our first article, have turned them against the objector and made them harmonize with the plain teaching of the inspired word on this important subject. Every objection that comes against the Lord's holy day from the same source, must and will meet the same deserved fate, and fall powerless at the feet of him who is carnally minded enough to urge it. Next in order the nature and obligation of the Sabbath demand our attention.

1. Its nature. The Sabbath is a holy day, a blessed and sanctified day, day of sacred rest honored with the holy name of Jehovah. Isa. lviii, 13,

This day of all the seven is best.
The day which the Almighty blest,
The day in Eden sanctified
Ere man had for transgression died.

O then thou blest and holy day,
Welcome thy coming and thy stay;

Thou bringest me my Maker's name,
To love while life and strength remain.

1. It is commemorative. The Sabbath was instituted by Jehovah to commemorate his rest from the works of creation on the seventh day. God wrought, then rested. Man is required to work and then rest in commemoration of his rest. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work; for in six days the Lord made heaven and earth, the sea and all that in them is. Ex. xx, 9, 10. Here we have the great reason assigned by God himself why we should rest on the Sabbath day; because in it he rested. As long therefore, as it remains a fact that Jehovah rested on the Sabbath, the Sabbath is commemorative of that act.

But just here we meet with an objection, namely, that the Sabbath commemorates the deliverance from the bondage of Egypt; and Deut. v, 15 is brought up as proof. It reads, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and an out stretched arm, therefore the Lord thy God commanded thee to keep the Sabbath day." The objection resting on this text is positive evidence that the objector has a sinking theory, for in support of no other would an attempt be made to catch at such a straw. God delivered you from Egypt; therefore commanded you to keep the Sabbath; therefore the Sabbath was peculiar to the Jews and commemorated their deliverance from Egyptian bondage.

Let us test the weight of this objection by presenting a similar one based upon a text of the same phraseology. Deut xxiv, 17, 18. Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment to pledge. But shalt remember that thou wast a bondman in Egypt and the Lord thy God redeemed thee thence; Therefore I command thee to do this thing. 1st. Thou wast a bondman in Egypt. 2nd. God delivered thee thence; therefore thou shalt not pervert the judgment of the stranger nor fatherless, nor take a widow's raiment to pledge; and therefore obedience to this command is peculiar to the Jews, and commemorates their deliverance from bondage. Truly the legs of the lame are unequal. This objection (notwithstanding it is much relied upon) when brought to the standard of truth is found to have *tekel* written in black letters on its very brow, and never fails to discover its weakness to him whose mind is enlightened by the spirit of truth. The plain sense of the above text, the basis of the objector's hope for an excuse to break the Sabbath, is evidently this: When they were in Egypt they were slaves and could not obey God. When this declaration was made they were delivered from bondage and were blessed with liberty to obey God. Therefore he commanded them to keep the Sabbath, because in it he had rested from all his work. Ex. xx, 9-11. God was good and kind to them and delivered them from servitude; therefore they must not pervert the judgment of the stranger or fatherless, for they then would not treat others as God treated them.

2. It is a sign, token; something by which another thing is made known; a memorial, or monument to preserve the memory of a thing; a mark of distinction. Web.

Eze. xx, 12, 19, 20. Moreover also I gave them my Sabbaths to be a sign between me and them that they might know that I am the Lord that sanctify them. I am the Lord your God; walk in my statutes and do them, and hallow my Sabbaths and they shall be a sign between me and you that ye may know that I am the Lord your God. Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations that ye may know that I am the Lord that doth sanctify you. Ex. xxxi, 13. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth and on the seventh he rested and was refreshed. Ex. xxxi, 16, 17.

From the above scriptures we learn,

1st. That the Sabbath is a sign, seal, token, mark or memorial of God. This is proved by the fact that in the Sabbath command God is revealed as the creator of heaven and earth, the sea and all things therein. It is therefore the great monument more precious than marble or gold, on which is indelibly graven the name and knowledge of Israel's God. It has been faithful to its trust nearly six thousand years, and has ever stood prepared to minister to the skeptic a sure cure for his soul destroying unbelief. And now, notwithstanding the invasions committed against it by the enemies of God, it raises its majestic front to all the world, and on its time-worn brow is written defiance to the allied powers of darkness. They cannot obliterate one single letter of the great name of its Author with which it is intrusted.

2nd. We learn also that those who obey God in other respects and hallow the Sabbath know that Jehovah is the God that doth sanctify them. John testifies to the same: By this we do know that we know him if we love God and keep his commandments. 1 Epis. v, 2. Those therefore who love God and keep his commandments know him, and the name of their God is written in their forehead or mind.

3rd. The Sabbath is a sign only to him that keeps it. Hallow my Sabbaths and they shall be a sign between me and you. Eze. xx, 20. From this scripture we naturally conclude that if a man would have the sign of God a sign to him that God doth sanctify him he must hallow God's sign and keep it.

4th. The Sabbath is a sign of God forever—a perpetual covenant—a sign between him and the children of Israel forever. Israel are those who by obedience prevail with God. Therefore the Sabbath is a sign forever to all that obey God. How important it is that we keep this command. God's name belongs to it. If we disregard and profane it, we disregard the great name of him who said, Remember the Sabbath day to keep it holy.

(To be Continued)

FAITH IN GOD.

BY E. GOODRICH.

ALTHOUGH this theme has been the subject of much remark and comment, yet I cannot feel quite at liberty to let it pass without bestowing upon it a few brief thoughts.

Faith, as defined by the Apostle [Heb. xi, 1], "Is the substance of things hoped for;" or, to give the same idea in other words, "Faith gives substance to things hoped for." Because the thing believed, to the person that believes it, becomes a practical reality, exerting the same influence on his or her conduct as though it was a matter of fact, or actual possession. The twenty-five cents promised to the boy for labor or obedience (if the promise is believed), produces the same result as though it was already seen and possessed by the boy. To him, it is a reality, distant in time only.

And thus it is with all faith. It annihilates both time and distance, and continually holds before

our minds the object for which we seek, thus calling into action patience and virtue by continually stimulating us to renewed exertion.

Without faith, distant objects can possess no value, because they are not recognized as existing at all. And the necessity of exercising faith is found in the fact that all objects of promise and pursuit are distant; and during the time and action of pursuit, it is absolutely necessary to take trust for pay, or to receive the testimony as a correct representation of the facts in the case. Wherever faith exists, the promises or threatenings made become animated with life, and possess the power of living realities. But where unbelief exists, no threatening or warning can reach to intimidate, or promise to encourage, because it is the nature of unbelief to deny all testimony.

For an exemplification of the truth of the above remarks, we need but turn our attention to the past history of the world,—to those upon whom the threatened judgments of God have fallen, and to those who have received especial favors of God; viz., the worthies. Faith, wherever it exists, is the beginning and ground work of friendship and loyalty. Whereas unbelief, whether it exists in the form of a root or as a full grown tree, can only be regarded as rebellion.

The above named considerations show us how important it is that we should believe in the truth, and reject error. But the point that claims particular attention is the kind of faith embraced in the heading; viz., godly faith. Because it is not the amount, but the kind; it is not the quantity, but quality of faith that will translate us at the appearing of Jesus.

A single grain of the right kind of faith will enable us to remove mountains, and open to us the gates of eternal life. Whereas any amount of the spurious coin will avail us nothing in the time of sorest need. And concerning the quantity we need not speak; for even at this time there is any amount; yet much that claims to be godly and saving is of terrestrial origin, and can exalt its possessors no higher than its parentage. Godly faith is of divine origin, and every proposition embraced therein is divine, resting on divine authority, or trusting in divine power for its accomplishment. The difference between those who have the faith of the world, and those who have the faith of God, does not consist in that the former reason, and the latter do not; for no man can have an intelligent faith without exercising his faculties of reason.

The difference consists in the fact that the natural man, the man of the world, reasons from natural causes to natural effects. Having philosophical, mathematical, geological, or, in a word, scientific precedents, he reasons concerning the results that must obviously follow. And in these things he reasons correctly, and is wise; yet his wisdom is of this world, and his faith belongs only to this life, while the godly man reasons from divine precedents to divine conclusions.

And how appropriate the language of Scripture which says [1 Cor. i, 19, 20], "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolishness the wisdom of this world? Again, [chap. xi, 14], "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him."

These and other portions of the same chapters, together with many other scriptures of like import, show how great the difference between the faith of the world and the faith of God. They show to us that God hath designed that the faith of his people when perfected shall stand, not in the wisdom or works of man, but in the power of God.

This is the rock over which every unbeliever, whether Jew or Gentile, has fallen. He has endeavored to comprehend God through the wisdom of this world. He has looked, yet vainly looked, for the accomplishment of God's purposes through natural law, or through the course of ordinary

means. But the Christian is never permitted to reason from surrounding circumstances, or from human probabilities. It is said of the worthies that through faith they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, &c.; while it is said of Abraham that he believed God and it was accounted to him for righteousness.

The question, then, may be summed up in the following manner: 1. The promises of God are God-given promises. 2. The promises of God can be accomplished only by the employment of divine interposition; hence, 3. Nothing but the exercise of divine faith can receive the promises of God, or look for their complete accomplishment.

In this view how plain it is that Ishmael (the son of the handmaid) could never have filled the place of Isaac; for he was neither the son of promise, nor the son of faith; neither was he a figure of him that was to come. But Isaac was all these. Had the children of Israel understood these things, and had they possessed the faith of their father Abraham, they would never have looked for the fulfillment of the most sublime promise that God ever made, through the ordinary course of nature. They would have seen and understood that although the promised Messiah was to be the seed of the woman, yet he was to be the Son of God also. He was to be an embodiment and manifestation of divine power. But failing to see these things, the very reason why they should have received him became the reason why they rejected him; and they stumbled and fell headlong over the very stone for which they (as builders) were looking. These things are admonitions to us; and it is a matter of fear that many at this hour possess a faith no better—a faith that grows from the soil of human wisdom.

Let us see how much godly faith a man is required to exercise, to believe [Matt. v, 5] that the meek do now inherit the earth, when they as well as atheists and infidels have to pay an equivalent in cash. Surely none. Such faith looks just like Ishmael. Again, how much godly faith must we have to believe in the natural immortality of man? Do not Pagans and the entire heathen world believe the same? Where then is the distinguishing characteristic of our faith? No, no; this must not be; we must not look to nature for that which God alone can give.

But again, suppose we believe in a resurrection of the dead that can be accounted for on natural principles; or suppose that we reject the resurrection of the Bible (the resurrection of the body) because we cannot account for it on philosophical principles; are we then any better than the world generally? Certainly we are not. What shall we do then? Simply, have faith in God?

Edinboro, Pa.

THE FOUNDER OF OUR RELIGION.

I WILL now introduce the skeptics to the character of the founder of the Christian religion, as a logician, and give them a specimen of that ratiocination which he exhibited in pleading his cause with those who opposed his pretensions, in the metropolis of the Jewish nation. I will first read the passage as correctly rendered by Dr. George Campbell of Aberdeen, for it is very much obscured in the common version. It reads thus, John's Testimony, chap. v, from verse 31 to 44.

"If I [alone] testify concerning myself, my testimony is not to be regarded; there is another who testifies concerning me; and I know that his testimony of me ought to be regarded. You yourselves sent to John, and he bore witness to the truth. As for me, I need no human testimony; I only urge this for your salvation. He was the lighted and shining lamp; and for a while you were glad to enjoy his light.

"But I have greater testimony than John's; for the works which the Father has empowered me to perform, the works themselves which I do, testify for me, that the Father has sent me.

"Nay, the Father who sent me, has himself attested me. Did you never hear his voice, or

see his form? Or have you forgotten his declaration, that you believe not him whom he has commissioned?

"You search the scriptures, because you think to obtain, by them, eternal life. Now these also are witnesses for me, yet you will not come unto me that you may obtain life. I desire not honor from men, but I know that you are strangers to the love of God. I am come in my Father's name, and you do not receive me; if another come in his own name, you will receive him. How can you believe, while you court honor one from another, regardless of the honor which comes from God alone? Do not think that I am he who will accuse you to the Father. Your accuser is Moses, in whom you confide. For if you believed Moses you would believe me, for he wrote concerning me. But if you believe not his writings, how shall you believe my words?"

To the captious Jews he thus addresses himself;

1. *"If I alone bear testimony of myself, my testimony ought not to be regarded."* This is disclaiming any special regard as due him, above others, on the mere ground of his own pretensions. It was equivalent to saying: No persons pretending to honors and relations, a mission and office, such as I pretend, ought to be accredited and received upon his mere professions. No assertions, abstract from other documents in such a case, are worthy of credit. *Is not this reasonable?*

1. But waiving my own testimony, *there is another person whose testimony ought to be regarded.* But let us hear the reason why—some reason must be assigned, on account of which more credit is due to this testimony. The reason is: *"You yourselves sent to John."* But in what does the cogency of this declaration consist? You Jews of this city, of your own accord, had formed such a high character of the integrity, capacity, and piety of John the Baptist, as to depute priests and Levites to him to know what his errand, mission, or testimony was. His character had convinced you of the reality of his pretensions, and he proved himself to your own satisfaction, as being far exalted above any earth-born motives of fraud or deceit. He was, yourselves being judges, a competent and credible witness. Now what did he testify? Did he not tell you that he was not the Messiah; that he was but his harbinger; and that his fame must decrease while mine must increase; that he was from below, but I was from above? Why then did you not believe such a credible witness? Or why receive one part of his testimony and reject the other? I think, then, said he, his testimony ought, in such circumstances, to be regarded. *Is not this also reasonable?*

3. But he proceeds: *"I need not human testimony. I only urge this for your salvation."* I would convince you upon your own principles, and show that your rejection of me is without excuse. John, indeed, was a brilliant light, and for a time you considered him an oracle and rejoiced in his light. *"But the works that I do,"* are superior to any human testimony, and these *"show that the Father has sent me."* To these I appeal—they are public, sensible, notorious, benevolent, supernatural. Could mortal man have performed them? Have not the laws of nature been suspended by my word? Have not the winds, waves, demons, and diseases of every name, acknowledged my power? To these works, only, as proof of my mission, I appeal. They prove not that I am the Son of God, the Messiah. They only prove that *the Father has sent me.* This is all I urge them for; but if they prove that the Father has sent me, then all my pretensions are credible; for the Father would not have sent a liar or deceiver, invested with such powers. Now I ask, Is not all this reasonable and logical?

4. But again, *The Father has himself attested me by his own voice: and by a visible appearance—"Did you not hear his voice? Did you not see his form?"* Were not some of you on the Jordan when he attested me when I came up out of the water? Was there not a voice then heard, saying audibly, "This is my beloved Son in whom

I delight?" You could not mistake the person of whom this was spoken; for over my head the heavens opened and you saw the Spirit in the form of a dove, coming down and lighting upon my head. You heard his voice then, and saw his manifestation. But you have forgotten this declaration concerning me! Is not this rational and pointed?

5. Once more, *"You do search the Scriptures;"* and why do you search them? Because you think them to contain a revelation from God; you think and acknowledge that eternal life is in them. This is all true; and in doing this, you act rationally, but why stop here? Now these very scriptures testify of me. To them I make my appeal. They all speak of me; and now show me the oracle, prophecy, or symbol in them, which respected him that was to come, which does not suit my character and pretensions, and I will find an excuse for you. Now I ask, Is not this conclusive?

If this be not argument and logic, I never heard any. So reasons the Saviour. This grand climax of reason ends in the prophecies of the Old Testament. But it is not yet finished.

6. But adds he, *You will not come to me.* It is not the want of light and evidence. You are now unable to reply. Yet you will not come to me that you might obtain that eternal life promised in the Scriptures. I know you well. You have not a spark of the love of God in you. Had you loved God you would have come to me. Your hearts are full of the honors of this world—these you seek more than the honors which come from God only; yes, this is the secret. It is not argument nor proof, but disposition that you want. You pretend great veneration for Moses. But you do not really venerate him; you do not believe him, for he wrote of me. Now if you do not, with all your professed veneration for Moses, believe him, how will you, or can you believe me? If, prejudiced in his favor, you do not receive his testimony, how, prejudiced against me, will you receive mine? But I tell you, however, I will not become your accuser. Your own Moses, in whom you trust, will one day convict you; for he said of me, that whosoever would not hearken to me, should be cut off from the congregation of God.

Such is a specimen of the topics from which, and of the manner how, the Saviour argued his pretensions, and plead his cause with the people. A more cogent and unanswerable argument is not, if I am any judge, to be found among all the fine models of ancient and modern literature. And let it, I repeat, be borne in mind, that he makes his last appeal to the Scriptures and to Moses. Prophecy, then, in his judgment, is among the highest species of evidence, and it is that which, as a standing miracle, he has made to speak for him in every age and to all people.—*Campbell in Debate with Owen, pp. 339-341.*

IF YE LOVE ME KEEP MY COMMANDMENTS.

If ye love me keep my commandments. And I will pray the Father and he shall give you another comforter that he may abide with you forever; even the Spirit of truth whom the world cannot receive because it seeth him not neither knoweth him, but ye know him for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you.

Some time has elapsed since I first believed in the near approach of our Lord and Saviour to restore all things spoken of by the mouth of all his holy prophets since the world began. A few months have elapsed since I fully made up my mind to keep the commandments of God; and I thank God he has manifested himself very sensibly to me since I have come to this conclusion. I can now claim the promise of God, and can exercise faith without which it is impossible for any one to please God. As we read in Heb. xi, 6: But without faith it is impossible to please him. For he that cometh to God must believe that he is, and that he is a rewarder of all those that diligently seek him. Now dear brother I am led to conclude that no one can

come to God with acceptance and believe he will manifest himself fully unto him except he fulfill the requirements that he has laid down, no more than I could expect a favour of an earthly monarch if I had transgressed the laws of that monarch. How much more should we be anxious to obey the laws of God. But I notice there are many that pay little or no attention to this all important matter.

Dear reader how can you expect favors of God except you obey the laws of God. You may ask what is the law of God? What God has commanded is his law. There has much been written, and much has been said upon this subject, but it seems to me the more there is written, the farther off some are, especially many that are looking for the Lord from heaven soon. I read in Eccl. xii, commencing 10th verse, The preacher sought to find out acceptable words and that which was written was upright even words of truth. The words of the wise are as goads and as nails fastened by the master of assemblies which are given from one shepherd. And further by these my son be admonished: of making many books there is no end, and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man. If this is the conclusion of the whole matter which is declared to be by the word of inspiration, I cannot see why all that love God cannot come to a decision in regard to their duty at once without delay.

We find in the Scriptures that many anciently came short of the glory of God by disobedience as far back as Adam. He fell through disobedience, and all from that day up to this have fallen through the disobedience of God's commands; and shall any of us that have been trying to grow in grace and a further knowledge of the truth fall through disobedience to God's commands.

My dear friend, whoever you are, while you think of this subject be sure to thoroughly investigate and prayerfully search the Scriptures to see if these things are so, and seek to obtain the Spirit of Christ; for except ye have the Spirit of Christ ye are none of his. May the Lord help all that are striving to enter in at the strait gate to remember that the blessing is to them that do his commandments; they shall have right to the tree of life, and enter through the gates into the city.

My friend, my anxious request is that you may study the commandments of God and try to keep them, and seek faithfully the Spirit of Jesus, and then you will be owned of God, and share in all the glories of his beloved Son. There are many that break the first and fourth commandments and do not realize it. Look at and attend to it, and be sure to be on the Lord's side.

The day of the Lord hasteth greatly, and who may abide the day of his coming, and who shall stand when he appeareth? All such as teach for doctrines the commandments of men will be ashamed and cannot stand in that day that is so near. Is the observance of the first day of the week as a Sabbath for divine worship a command of God? The Scriptures do not teach thus. Is the seventh day the Sabbath of the Lord thy God? The Scriptures do teach that it is. They also teach that it is better to obey God than man.

My prayer is, O Lord help thy wandering children to come to a knowledge of the truth as it is in thy word, and to be steadfast, immovable, ever abounding in the work of the Lord.

Your brother waiting for Israel to be gathered into the promised land. E. MACOMBER JR.

New Shoreham, R. I.

A most favorite scheme of the great enemy to counteract good, is to endeavor to flood the soul with wandering thoughts.

The ungodly rich man hath more than reason can desire, and still he is dissatisfied; the righteous poor man hath but little, yet is contented, and hence truly happy.

True flowers of loveliness, true gems of beauty, are found only in the deathless land.

The Review and Herald.

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

BATTLE CREEK, MICH. FIFTH-DAY, APRIL 19, 1860.

THE SAVIOUR'S STANDARD OF RIGHTEOUSNESS.

THE accepted definition of righteousness is right doing; in connection with this we think it embraces holy principles and affections of the heart. Our Lord after treating upon his intentions concerning the law in Matt. v, 17-20, then introduces a comparison to show how high a standard he would set up for his followers. "For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Verse 20.

Those who read in the New Testament in regard to the Pharisees are no doubt apt to form wrong conclusions with respect to them, and think that the Pharisees were really the worst class of people that could be found. But if we rightly apprehend, the Pharisees were the very ones who must be selected when we look for the ones whose lives were most blameless, and who were most ready to believe all that was written in the law and the prophets; in other words a most orthodox class of people, whose views were most in accordance with the word of God. The apostle Paul claimed to be a Pharisee. He did not mean by this that there was no difference between his views and theirs, but that their leading doctrines were those to which he could subscribe.

However deeply the Pharisees are censured for their hypocrisy, many of them were over-scrupulous and exact, and our Lord does not rebuke their minute observance of the commandments, but only pointed out their faults. In Luke xviii, 11 we read that the Pharisee prayed as follows: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers," &c. We have reason to believe that he uttered in this case what was strictly true. When he said that he was not an extortioner, he stated that which was correct as far as the letter of the law was concerned; and even this is going a great way, and is perhaps more than many can say in truth who profess the religion of Jesus Christ. But the Pharisee was not an over-reaching man, he was upright, and fasted and paid tithes, that is, a tenth part of all that he possessed. When therefore our Lord selects the Pharisees as those whose righteousness must be exceeded by those who would be saved, it shows us that the standard which the Saviour erected is of a very high character.

What then was the fault of the Pharisee who thanked God that he was not as other men? It appears to be this: He trusted in himself; he did not know that he was a sinner and had no righteousness with which to appear before God. The Pharisee had no just idea that God looked into men's hearts, and that he judged of them by their motives. Nevertheless what is recorded with regard to this Pharisee should give us to understand that they were men who were very careful how they lived and acted; and our Saviour once said of them, "All therefore whatsoever they bid you observe, that observe and do:" they said what was right; yet he adds in verse 23, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." The substance then of our Lord's denunciation against the Pharisees appears to be this: that they went to a certain extent in obedience to God, but left off other things that were of great importance. And he does not say that we need not do what they have done; but that this ought to be attended to, and that the other should not be undone. So when our Lord says, "Except your righteousness exceed the righteousness of the scribes and Pharisees," it is saying that unless your righteousness goes beyond theirs, unless you go beyond them in entering into the spirit and reality of the religion of the Bible, you cannot hope to be saved.

If this is the just view of the subject, and we think it is, it follows that our Lord has set up a very high standard for us to come up to. He says not, except

your righteousness come up to the righteousness of the scribes and Pharisees, &c., but except it exceed theirs, ye cannot enter into the kingdom of heaven. There will be no exceptions in the case, but every one will be judged by the standard here set before us.

And it comes in with peculiar force in the connection in which it is placed. The Saviour first set before us the importance of keeping the commandments of God, and he had been speaking in the fore part of the chapter of the traits of character which men must possess to be entitled to the blessings of their heavenly Father. And then lest we should form a conclusion that if we are only upright in our general life that is sufficient, he takes up the law of God and solemnly enjoins obedience to that. He then gives us to understand that the keeping of the commandments will amount to something; for he says that whosoever shall do and teach them shall be called great in the kingdom of heaven. But unless our righteousness shall exceed the righteousness of the scribes and Pharisees, unless we go beyond them, however careful they might have been, and possess a righteousness that surpasses theirs, we can in no case enter into the kingdom of heaven. May we never forget that it is incumbent upon us to exhibit to the world in our lives what the religion of Jesus is, and exemplify the high standard he has set before us.

LETTER FROM BRO. ANDREWS.

DEAR BRO. SMITH: I learn from home that my father has been very sick, and that he is still very feeble. As my brother's health is not such that it can be depended upon, I greatly fear that I shall be obliged to remain hereafter at home, or in its immediate vicinity. It is my sincere desire to do all that I can in the cause of God. I have made the best arrangements that I knew how to make, in order to be absent from the time I left in January till the coming fall. But I must be governed by the providence of God, however it may conflict with my purposes. It has been my earnest desire that the tent in N. Y. should go out the coming season, and that it should prove a special blessing to the cause in that State. Yet from personal observation I am constrained to say that the prospect of success is not so cheering in that State as could be wished. Quite a number of those who are best able to aid in the enterprise seem to feel no interest in it. I hope that those who do feel an interest in this effort will manifest it in season to prevent its failure. I say not this from any selfish motive, as it looks to me very uncertain whether I can labor in connection with it or not.

As to the REVIEW Office it seems to me that we can hit upon a plan that will answer the desired purpose, and yet not be open to any reasonable objection. Probably the laws of Michigan are similar to those of this State. Here a number of persons, with the aid of a justice of the peace, can be empowered to hold property in trust for any specified purpose. Something of this kind can be done in Michigan, no doubt, and I cannot see that it would be an act of apostasy, or that it would be "making to ourselves a name."

Brethren, pray that God may guide in this matter. Without doubt he will hear prayer if we desire with all our hearts that he should guide us.

Worcester, Mass., April 6th, 1860.

J. N. A.

THE EFFORT IN FAIRVIEW, IOWA.

BRO. SMITH: The interest in Fairview has received a new impetus since my last report. A man that is claimed by the Methodists as their "breaking team," but known generally by the title of "Crazy Adams," obtained the Baptist house in Fairview for the purpose, they said, of exposing error. A large audience were assembled to hear what could be said on the other side. Eld. Adams was accompanied by the presiding Elder, and two other ministers of the same order, all of whom fully endorsed the sermon, if their frequent amen signified anything.

The sermon consisted of three texts of scripture, (not telling where to find them) and thirty-seven anecdotes. That the readers of the *Review* may judge of the character of Methodism in this section, I will give a few extracts from my notes.

1. No man that really believed Universalism or Infidelity was ever converted.

2. If I knew the world was coming to an end in a week I would not preach it.

3. Any man that says Saturday is the true seventh day is a consummate knave or a fool. Two merchants in DeRuyter, N. Y., kept two different days, and neither of them knew anything about it. If he had a boy ten years old, that knew no better, he would claim that he ought to die; and if it was in the fall of the year it would be an advantage, for such a boy would not be worth wintering.

4. Our missionaries in China do not pretend to keep the same day that we do here.

5. This world is yet in its infancy, or else Christianity is a failure.

6. Universalism cannot flourish in the South, because the people are so open and frank down there.

These are some of the most decent things he said, and some of the others are not fit to publish. When their meeting was closed I undertook to give notice that I would review the same, and the presiding Elder began to sing to drown my voice, but he was called to order by many voices, and I finished my announcement to reply.

It is perhaps due that I should state that not all of the members of the M. E. church in Fairview were in union with the effort. Some of them were disgusted, as well as most of the professors of other denominations. Several others have decided to obey the truth since my last report, and a goodly number are still investigating. Eighteen have subscribed for the *Review*. I commenced a course of lectures in the Disciple meeting house in this town last evening, and there is a prospect of a good hearing.

M. E. CORNELL.

Marion, Iowa, April 3d, 1860.

MAN WITHOUT EXCUSE.

WHETHER we consider the forbearance of God, or his persevering efforts in behalf of rebellious man, or whether we consider the folly and ingratitude of man, or all of these, in their connection with the grand and surprising scheme of man's redemption, through Jesus the Mediator, the Prophet, the Son of God, the High Priest, the King, the humble laborer in Judea, the teacher, the God-like preacher, whose words were like no man's words, falling like thunderbolts into the universal heart of man in every age, scattering doubt and darkness whenever received, and lighting up the moral world with the rays of light extended all the way from Jehovah's burning throne—in whatever way we view the subject we are struck with surprise at the pains God and Christ have taken to leave man without excuse.

It seems as though our good and kind Father had anticipated from the first that some caviling sufferer, while undergoing the pangs of the second death, might say to the executive of justice, O, if thou hadst only tried this or that scheme of salvation, then had all thy rebellious children returned to their allegiance to thee. Thou, O King, hast been arbitrary in thy plans, and hast not given us, thy poor victims, such fair opportunities of repentance as thou mightest have done.

Then can justice cry out in ten thousand thundering voices, echoing in every conscience of men and demons, and responded to by every glorious angel and saint, O, ye myriads of suffering rebels, what device could the ingenuity and skill of wisdom itself devise to draw man from the paths of the destroyer, which has not been thoroughly tested, and proved, and tried? Have not men had both liberty and law? Did not Noah plead for one hundred and twenty years, with a free-and-easy people, and did not vengeance come in the overwhelming flood, to a well-warned, free-thinking world? Were there any chains forged to drive men to duty? Could the most lax disciplinarian ask for more than one hundred and twenty years? or could the strictest require a more complete destruction than the flood? Before Noah, could the antediluvians ask for more effective preachers than both Seth and Enoch? Yet did they hearken?

Were not men free to act under such preaching as the world exhibited to the sons of Noah? and did they remember the warning of Noah? and did not the bow in the cloud rather harden than soften those miracle-saved survivors of the deluge?

Go, ye caviling skeptics, back to the tower of Babel.

See those maniacal sinners erecting a tower to insult Him who saved their ancestors in the ark from the overwhelming torrents of Jehovah's wrath. Ask yourselves, Why did he not cut them off in a moment?

Again: Consider, O ye who would be more forbearing than Jehovah has been. Go into the brick-kilns of Egypt, and see the oppression and groans of those whose ancestor was Egypt's saviour. See how quickly they forgot Joseph their deliverer, and set his children to work without material, and murdered his darling infants, lest their iniquity should find them out. Would ye have borne this from your enemy?

Or follow the chosen people, his elect nation, fed by angels, led by fire, defended by miracles, warned by prophets, taught by wise, far-seeing seers, restrained by laws, petted by noble Davids and wise Solomons, wept over by Jeremiahs, and prayed for by Daniels, honored by the advent of Bethlehem's Star; see that favored people, stoning their prophets and apostles, crucifying their only and last hope; and say, O ye poor cavillers, would ye have borne with such ingratitude?

Or follow his flock into the next dispensation, as they ignore his institutions, and forget his ordinances one by one, and finally turn their hands against him too, until fifty or one hundred millions fall beneath the sword of his apostate followers; and say, O ye who would be more merciful than Jehovah, will ye not own his forbearance is beyond all computation?

Or go back to the proclamation of the close of the 2300 days, and witness the contempt of church and state, and that merciful message made a by-word, a thing of contempt and derision, the second and third made an offence against law and order, and say, O ye who now writhe in anguish, has not omnipotence done wondrous well, to hold back his wrath so long? Say that he has been patient, as no man or angel could have been.

Witness man's ingratitude, always venting his spite upon some lovely Abel or holy Enoch. See an Absalom intriguing against a noble and loving father. See a Sodom insulting the holy angels sent to Lot. Note how the noblest, and purest, and wisest, and most loving and benevolent of all ages, have fallen victims to the wrath of the multitude, both among Pagan, and Christian, and Jewish people, and acknowledge, O ye now lost and suffering myriads, that God has been wondrous kind, and patient; and now justice comes, because she could no longer slumber, and God be just.

Then shall not the burning, anguished, lost multitude, with Satan the arch-deceiver at their head, cry out in one long continued wail, which shall ring through the universe ere they pass into eternal oblivion, Amen! Amen! we are without excuse. God is good, God is just. Let his saints and angels praise him forever.

J. CLARKE.

MATERIALISM.

THERE is scarcely a subject in the range of Bible investigation more unpopular, and which excites more opposition in the professed Christian world, than the subject at the head of this article. It is called infidelity and atheism, while its believers are looked upon with suspicion and contempt. A minister of my acquaintance who a few months ago was favorable and publicly committed himself to the Scripture view of death and consequent unconsciousness, retracted upon the ground that such doctrines avowed must of course lead to materialism. This we of course admit, and the other conclusion which he also avowed we admit, that materialism is opposed and subversive of the faith of the professed Christian world, because that faith is based upon immateriality or nothing.

But what is the popular faith on this subject? I would answer in the language of Dr. Chalmers. "The common idea of paradise is that of a lofty aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing, where all the warm and sensible accompaniments which give such an expression of strength and life and coloring to our present world are attenuated into a sort of spiritual element that is meager and imperceptible and utterly uninviting to the eye of mortals here, where every vestige of materialism is done away, and nothing left but certain unearthly scenes that have no power of allurements,

and certain unearthly ecstasies with which it is impossible to sympathize.

"The holders of this imagination forget all the while that really there is no essential connection between materialism and sin; that the world which we now inhabit had all the amplitude and solidity of its present materialism before sin entered into it; that God so far on that account from looking slightly upon it after it had received the last touch of his creating hand, reviewed the earth and all the green herbage, with the living creatures and the man whom he had raised in dominion over them, and he saw every thing that he had made, and behold it was all very good.

"They forget all the while that on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of nature had impressed upon it, that then the 'morning stars sang together, and all the sons of God shouted for joy.'

"They forget the appeals that are made everywhere in the Bible to this material workmanship, and how from the face of these visible heavens, and the garniture of this earth upon which we tread, the greatness and goodness of God are reflected on the view of his worshippers.

"No, the object of the administration we are under, is to extirpate sin, but not to sweep away materialism; the fires of the last day may melt its solid elements until they are utterly dissolved, but out of the ruins of this second chaos another earth will arise a new materialism in beauty and magnificence a 'new heavens and new earth wherein dwelleth righteousness.'

But a Bible view of this subject makes it plain and clear; for a Bible faith is founded upon glorious realities, and not upon material shadows.

Heb. xi, 1: "Now faith is the substance of things hoped for, the evidence of things not seen." Here true faith is fixed upon things, upon things substantial; and hope looks for a substance, and not immateriality. This is evident when we consider the object of faith and hope as mentioned by Paul in this chapter; for by faith Enoch and Noah and Abraham with Isaac and Jacob the heirs with him of the same promise, "looked for a city which hath foundations, whose builder and maker is God," the same city which Isaiah prophesied of in the lxvth chapter, and that John saw and described in its literal, material glories, as coming down from God out of heaven. Paul says also in Heb. xi, 14-16, "For they that say such things (that they are pilgrims and strangers) declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out they might have had opportunity to return. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Here the faith of the ancient worthies, the model faith for all believers, fixed itself upon realities; and hope looked for a country and a city, implying materialism.

But another evidence that materialism enters into the faith and hope of the true believer, is the promise of "new heavens and new earth wherein dwelleth righteousness." The promise is in Isaiah lxy, 19, &c, "For behold I create new heavens and a new earth," &c. The new earth in this promise is the country looked for by Paul's worthies, and is material; because in verse 21 it says, "And they shall build houses and inhabit them, they shall plant vineyards and eat the fruit of them," &c.

I know that the popular faith objects to this prophecy as descriptive of the world to come; but the application of the promise by the apostle settles the question to my mind, and I leave the controversy between them and the apostle. He says, after affirming the dissolution of the heavens and the earth which are now, "Nevertheless we according to his promise look for new heavens and a new earth wherein dwelleth righteousness." 2 Peter iii, 13. John says, "I saw a new heavens and a new earth," &c. "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them," &c. Rev. xxi, 1-3. "And there shall be no more curse, but the throne of God and the Lamb shall be in it." Rev. xxii, 3. Here materialism is honored and glorified to become the dwelling place of the glorious God, and the seat of his regal authority and power.

Again; materialism is an essential element in the

faith and hope of the true believer in regard to the resurrection from the dead. Says Chalmers, "The resurrection will purify our materialism from the taint of corruption inherited from the first Adam, and which is now spread abroad over the whole human family. The old fabric must be taken down and reared anew, and that not of other materials, but of its own materials only delivered of all impurity. It is thus that what is 'sown in weakness is raised in power.' 'It is sown in corruption (or of corruptible material), it is raised in incorruption (or incorruptible material).' Mark, it is the same *it*; 'It is sown in dishonor, it is raised in glory.' 'For this corruptible (what! this materiality?) must put on incorruption, and this mortal must put on immortality. Then will be brought to pass the saying which is written, Death is swallowed up in victory.'" Here then the evidence is conclusive. This corruptible materiality is to be incorruptible or immortal, and the children born in the resurrection are to possess form, tangibility and identity.

But there is a crowning glory to materialism overlooked by our opponents, and denied by many of them; Jesus Christ is in possession of materiality; for "he took not on him the nature of angels, but he took on him the seed of Abraham." He was in the world in the palpable form and structure of a man, and took with him that same form to the place which he now occupies at the right hand of the Father. That very human form marked by the nails upon the cross, and wherewith he ate and drank with his disciples, now wields the whole power both in heaven and earth, and before the glorified humanity or materiality of Jesus every knee must bow, and every tongue confess to the glory of God the Father.

Yes, and that humanity, that embodied and substantial humanity, will be the center of universal praise and adoration from all creatures, for ever and ever. Amen.

Now we ask, Does this look like the abolition of materialism after the present system of it is destroyed? Does it not rather prove that in the world to come it will be preferred to celestial honors, and prolonged in immortality to all eternity?

Now to me, the charges against us by our opponents so tenaciously urged and repeated, of infidelity and atheism, come from them with an ill grace, to say the least; for certainly the light from the word of God repels these imputations from us, while they recoil upon them. Honestly do I believe that the doctrine of immateriality as taught by them, and which has become so popular in the professed Christian world, to be subversive of the whole Christian faith as taught in the word of God; because their views are not even professedly based upon a literal interpretation of that word, but upon a mystical or spiritual interpretation, and thus their views become a mere conjecture, things of mere fancy and imagination without any foundation for faith, or sure ground for hope.

Cheerfully then will we patiently submit to the imputations and scorn of our opponents. They now have the power, and their influence may affix the brand of infidelity in the estimation of the unthinking multitude upon us; but our faith is the same as that of the ancient worthies which was approved and honored by the Spirit of inspiration, and will finally be found unto praise and honor and glory at the appearing of Jesus Christ. Amen.

B. F. ROBBINS.

Friendship, N. Y.

EXAMINE YOURSELVES

WHETHER ye be in the faith; prove your own selves. 2 Cor. xiii, 5.

This language of the apostle is addressed to every individual who professes to be in Christ. Examine yourselves. Important words. How full of meaning in these days of apostasy and peril. How important that we know what manner of persons we are of, that we be not deceived, and be led to believe that our condition is better than it really is. Let us remember that we are living in the time when, if it were possible, the very elect shall be deceived; that we are called upon to be zealous and repent, and to overcome, that we may sit with Christ in his throne. Then surely we have something to repent of and to overcome. Says the true Witness, "I know thy works." Are you hasty, passionate, or impatient? Examine yourselves,

prove your own selves. Here is the patience of the saints. If you have not the Spirit of Christ you are none of his. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Blessed fruit, well worth an examination of ourselves. Who that has ever tasted it does not wish to bear much of it. If we ever bear this fruit we must crucify the flesh with the affections and lusts. Think not that the old man will be put to death without resistance. Every device of Satan will be tried upon us to keep us from overcoming.

But let us examine and prove our own selves. We have an unerring rule or standard to examine ourselves by, and to prove ourselves with. The commandments of God and the faith of Jesus, or, the law and the gospel.

How solemn the reflection that our lives are soon to be compared with these great and important truths, and a final and lasting decision rendered. How important that we know whether we are in the faith, and that we cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

A word to those who are expecting salvation through Christ, and yet are gratifying their appetite for tobacco. Have you examined yourselves by the light of the gospel? What think you of the apostle's words in Romans? "Put ye on the Lord Jesus Christ and make not provision for the flesh to fulfill the lusts thereof." Do you ever think of this scripture when you are paying out your money for tobacco. Are you not making provision to fulfill the lusts of the flesh? Have you done all that is required of you in sustaining the truth, and warning the world around you of the destruction that is coming upon them? Be not deceived. God is not mocked. Whatsoever a man soweth, that shall he also reap. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey. And of whom a man is overcome, of the same is he brought into bondage. Have you tried to leave it off, and finally concluded that it is right for you to use it? Jesus says, Him that overcometh will I grant to sit with me.

Do not be afraid to look at these things now while mercy lingers, knowing that all things are naked and open unto the eyes of him with whom we have to do. Soon he that is holy will be holy still, and he that is filthy will be filthy still. Behold, I come quickly, and my reward is with me to give every man according as his work shall be.

The Lord help us to examine ourselves whether we be in the faith, and to prove ourselves that we may be ready for his coming, which is near, even at the doors.
A. J. RICHMOND.

AN ITEM OF EXPERIENCE.

READING an article in *Review* No. 19, upon tobacco, I learned what grieved me much; that there are those who profess faith in the third angel's message and the near approach of the Saviour, who yet will allow themselves to indulge the carnal mind in the use of that noxious weed.

I can sympathize with all who feel the fierce grip of the ugly habit; for I was once inordinately addicted to its use; but thank the Lord for his grace, I broke from it.

A short time before the tent came here, on my way home from a visit in the country a few miles, my tobacco box gave out. I knew it would not last me home, and so felt almost a double desire for the use of it. It will not require much stretch of imagination for tobacco-users to realize this state of mind. Well, thought I, it must be a miserable appetite and scarcely worth having that can never be satisfied; so I concluded I had served tobacco long enough, and would assert my manhood and claim my freedom. A man certainly may be excused who submits to slavery from oppressive force. He can still be a man; but willing slavery is most abject, and really to be despised. I verily believe, had I listened to the brethren in the tent with my mind befogged with tobacco smoke, or called to eject every few minutes an accumulating mouthfull of saliva, too offensive to swallow, I should never have accepted the beautiful light of the truth, or made an effort to gain the kingdom. Nor am I alone in this; for I know others who I am satisfied are prevented from seeing the

truth, or if seeing, prevented from living it out, in a great measure, by a habit they have not moral courage to overcome. They of course will not admit this; finding abundant excuses in other directions; but can they not see that it may exert a powerful influence in inducing them to hunt for excuses, that that heart which is deceitful above all things and desperately wicked misleads them? It becomes us to know ourselves.

I would not stop here; but having pointed out a wrong, it is but just to point out a remedy. This must have for a foundation a firm determination to yield no longer to the habit. The most powerful help I found to be an absolute determination not to let the mind dwell upon it in any shape; banish all thought of it; resolutely think of something else; silently pray to God for assistance; do something which will divert the mind, and soon, much sooner than I ever had an idea it could be done, the habit will be broken up. Then you can rejoice in liberty; in that liberty where-with Christ has made you free. Sin is bondage; righteousness is liberty. If we would be sons of God we must be sons of liberty. Having on the whole armor of God (part of which is the breastplate of righteousness), let us run with patience the race that is set before us.

Brethren and sisters, let us remember those who are afflicted with this habit at the throne of mercy, praying that their eyes may be anointed that they may see the consistency of true liberty, and not yield their members as instruments of unrighteousness, but consecrate their all to God and the furtherance of his glory.
H. F. BAKER.

Wauseon, Ohio.

EVIL SPEAKING.

BRO. SMITH: Although a great deal has been said on the subject of "evil speaking," it still seems to be a trap, so perfectly adapted to our nature, that we are apt to run into it before we are aware. This being the case, how earnestly ought we to heed the word of the Lord which says, "Speak evil of no man." Titus iii, 2. There are many other testimonies in the word of the Lord to which I might refer, but as I only wish to say a few words, I will pass them and call attention to one found in James iv, 11. "Speak not evil one of another, brethren." It seems to me that we are too apt to forget this testimony; and ere we are aware we have gone contrary to its teaching. We are exhorted in the word to confess our faults one to another. Let us suppose now that Bro. A. has committed some act that is wrong, repents of that act, and wishes to confess it before the church; but on thinking the matter over he says to himself, Now if I confess this fault, here is Bro. B. C. and D., ready to circulate it among the brethren far and near, and the farther it goes the larger it looks, and all my brethren and sisters will look upon me with jealousy and suspicion. I will keep it to myself.

Brethren, let us not indulge in this evil speaking, but live nearer to the Lord, have confidence in each other, confess our faults one to another, and pray one for another, keep the commandments of God and the faith of Jesus, that we may be prepared to stand in the battle in the day of the Lord, and finally on mount Zion with the redeemed.

P. E. FERRIN.

Crane's Grove, Ills.

DAVID AND SAUL.

"SURELY I have behaved and quieted myself, as a child that is weaned of his mother." David.

It was this willingness to serve God in the humblest station, that pleased God and won the love of men. David was no place-seeker. No ambition to rule or to sway his fellow men, agitated his mind. He was fully resigned to the will of God, and had God appointed him to live and die an obscure shepherd, David would have been just as well satisfied, just as contented, just as sweet tempered: this humble-mindedness just fitted him to be a recipient of the good Spirit, and to be guided by the same.

Notice his slow progress to the throne of Israel, step by step, all the time seeking for the Spirit's guidance. O Lord, guide me, was his continual petition; and

when adverse circumstances seemed to betoken his downfall, he was ready to fall into the hands of God.

No disputatious arguments mar his sweet songs. No exalted ideas of self sour his feelings, or pervert his judgment. O for more Davids, who shall emulate his virtues, while they avoid his blemishes.

How different the character of David from that of Saul, who was always ready with his self-willed ways and dogmatical arguments to exalt self, let who would fall. Now if there is a dear brother who is rebellious and self-willed, let him notice the contrast between David and Saul.
J. CLARKE.

The three Fighting Deacons of Geauga.

WE made the statement in Fairview that those churches called Evangelical were not agreed, and Eld. Adams said I knew it was false. Many of the citizens of Fairview still believe my statement to be correct. In consideration of this, one of the business men of the place furnished me the following, which he clipped from the *Dubuque Daily Herald*.

M. E. CORNELL.

In a small neighborhood in Geauga County live three deacons. The first is a Methodist, the second a Presbyterian, and the third a Baptist. All live quite a distance from their meeting houses, and as the traveling is excessively bad at this time of year, they concluded to hold meetings in the little school-house in the neighborhood. The question then arose which denomination should hold the first meeting. The Methodist claimed the privilege of opening the exercises. The Presbyterian demanded it. The Baptist insisted upon it. Here was "a fix."

They wrangled over the matter until the danger of each deacon arose to a fever heat, and each vowed he would hold a meeting at the red school house the very next evening, which happened to be on Friday last. And on that evening at early candlelight the school house was crowded with Methodists, Presbyterians, Baptists, and several world's people.

The Presbyterian commenced reading a catechism. The Baptist at the same time arose and commenced reading a tract on immersion. The Methodist at the same time struck up an old fashioned hymn, shouting it forth at the top of his lungs. The effect was ludicrous. It apparently struck the mixed congregation so, for, they all began to laugh. The Baptist was wheezy. He sunk exhausted into his seat, while the other two continued. All at once the ludicrousness of the scene struck the Baptist, and he indulged in a protracted laugh. This displeased the Presbyterian, and forgetting himself, he dealt the Baptist a stunning blow under the right ear. The Methodist threw his hymn book down and rushed to the Baptist's rescue. He arrived just in time to receive the Presbyterian's fist between his eyes. The Baptist and Methodist together attacked the Presbyterian, but he was too much for them. The scene that ensued beggars description. Chairs were overturned. Window glass was broken. Women shrieked. Men yelled. We have no wish to make fun of an affair which has caused profound regret among the religious people of Geauga. We merely relate the facts. The matter is in litigation.—*Cleveland [Ohio] Plaindealer*.

Lotteries.

BRO. SMITH: The paragraph in *Review* No. 18, concerning the Delaware lotteries brought to my mind some lines that I saw in a newspaper thirty years ago, which ran thus:

"Of all who seek by bribes to lure,
They most deserve the rod
Who wring a fortune from the poor,
Then give a part to God.
Should not the wretches most abhorred
Be hung as high as Haman,
Who offer bribes unto the Lord,
That he may wink at mammon."

J. H. E.

Circulate the Reading.

BRO. J. Eggleston writes from Appleton, Wis.: "We commenced reading the *Review* last November, and from that time to this we have been searching for the truth, and we do believe that by the help of this and what books we could procure, we have found it. By comparing them with the Bible we are led to believe

they contain true doctrine, and by the help of God we will try to live it out. I think there are many who would believe the truth if they could hear it. The harvest is great, and laborers in this place none. We hope that God will put it in the heart of some one to come soon."

MY TRUST IS STAYED ON THEE.

The yoke of Christ I'll gladly take,
And all the creeds of men forsake;
I'll triumph too, and joyful be,
For all my trust is stayed on thee.

Thou art my rock, my strength, my shield,
I'll never to the tempter yield;
When danger's near, to God I'll flee,
For all my trust is stayed on thee.

Thy righteous will, O Lord, be done;
To live to see the coming One,
Or lay me down, from danger free.
'Twill all be right: I'll trust in thee.

When trouble comes on every hand,
And plagues are falling on the land,
The bursting storm I'll only see;
For all my trust is stayed on thee.

When parting heavens away shall roll,
Then come together as a scroll,
My heart immovable shall be,
For all my trust is stayed on thee.

The ransomed of the Lord shall come,
And joy to see their heavenly home.
They soon shall rest in jubilee
Whose trust, O Lord, is stayed on thee.

A. L. WILKINSON.

Owasso, Mich.

LETTERS.

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

From Bro. Whitney.

BRO. SMITH: It is now a little more than five months since I decided to give heed to the voice of the third angel, and identify myself with the little company who are endeavoring to keep the commandments of God and the faith of Jesus.

As is common to those who step upon the platform of present truth, I have had some things to contend with, but I could not long hesitate to give up my future prospects of usefulness, which I could plainly discern were not in God's order, and lend my influence in proclaiming the last message of mercy to mankind; neither could I be long deciding which it was better to choose, the friendship of the world which is enmity with God [James iv, 4], or the approbation of my heavenly Father.

But the way seems more and more narrow, and I much fear sometimes that I shall be of the number that shall neglect to give seasonable heed to the counsel of the true Witness, and consequently be spued out; still the truth looks more precious, and I feel to bless God that I was not left to reject the counsel of God against myself; but was led to give ear to the angel's warning voice, and refuse to receive the mark of the beast.

Have been spending a few days, quite recently, with Bro. H. W. Lawrence in visiting the brethren in this and St. Lawrence Cos., and while I have witnessed the amount of trial and affliction pressing upon God's people, and the straits into which many were thrown—some even, in individual cases, giving up the Sabbath, and falling in with the more pleasing (because less crossing) views of the Age-to-come, and no-Sabbath advocates: it has seemed as if the shaking time was just upon us, and the burden of my prayer has been, Lord, help thy people. But many are enabled to rejoice even in affliction, and are encouraged to lift up their heads, feeling doubly assured that their redemption draweth nigh.

We enjoyed many precious seasons with God's people, and felt that our spiritual strength was renewed. Never have felt so much the importance of watching unto prayer, and that everything I do be done to the glory of God and the advancement of his cause. In hope that I may finally overcome and be of the number that shall have right to the tree of life, I am,

Your humble and unworthy brother in Christ.

S. B. WHITNEY.

Malone, N. Y.

From Sister Goodwin.

DEAR BRETHREN AND SISTERS: My mind is led this morning to contemplate the unbounded goodness and loving kindness of my heavenly Father, who has out of the abundant riches of his grace given me a heart to love, obey and serve him; for which I would praise him in the unwritten language of the heart, and in that "living epistle read and known of all men"—a well ordered life and godly conversation. I see the love and wisdom of God in all his dealings with me, even in afflictive dispensations that sometimes almost blind faith and lead the heart astray in murmurings and re-pinings.

"My grace shall be sufficient for thee." How beautiful these words of truth when we can feel their reality. Blessed promise to cheer and encourage the heart of the tried one in the narrow way to heaven. How many precious promises I have as gifts from a Father's loving hand, and all through faith in the beloved Son. I deserve them not, and yet they are mine.

"Acquaint now thyself with God, and be at peace with him; thereby good shall come unto thee." How true the sentiment of this language seems to those who were once strangers and aliens, but now are brought nigh by the blood of Christ, and become savingly acquainted with God, and thus at peace with him. How well they know that good has come unto them, and they sing aloud for joy, and praise the glorious Giver of every good and perfect gift. I love this good Benefactor, and trust him for his grace, praying fervently that he will preserve me blameless unto the coming of our Lord and Saviour.

Yours, seeking by patient continuance in well-doing, for immortality, eternal life.

SARAH E. GOODWIN.

Pigeon Grove, Wis.

Extracts from Letters.

BRO. WM. F. JOHNSON writes from Cleveland, Minn.: "Two of those who gave up the Sabbath, as I stated in my letter in *Review* No. 16, have come out again and are now keeping the Sabbath of the Lord. My companion has embraced the truth. I feel to praise the Lord for his goodness to me. I can say, As for me and my house we will serve the Lord. There are five of us here who are trying to keep the commandments of God and the faith of Jesus. We meet with much opposition from a particular class of Adventists, who tell us the law of God is done away, and Christ re-enacted a part of it again. They seem to forget what our Saviour said on a certain occasion. Matt. iv, 4.

"We hope Bro. Ingraham, or some other brother, will come here and preach to us again. I am glad to say that prejudice is giving way. There is an ear to hear. The Macedonian cry is heard from all quarters, Come over and help us. My prayer to God is to raise up laborers and send them into Minnesota to help swell the last notes of warning to the people."

BRO. J. L. LOCKE writes from Salem, Ind.: "I feel encouraged by the reports through the paper, from the dear brethren and sisters scattered abroad. I think we have great reason to thank the Lord for the light of present truth. The little church here in Salem I believe are striving to arise and be prepared for the refreshing. We meet with some opposition, but if we may feel the approbation of our heavenly Father it is enough."

BRO. J. BOSTWICK writes from Lynxville, Wis.: "I have been laboring among the people here, and while discoursing on these blessed truths have had large and attentive congregations, and good liberty. I hope and pray that Bro. Ingraham may be moved to come this way soon, as there are some who wish to be baptized. We have been in hopes of seeing Bro. Andrews; but providence has seemed to order otherwise.

"My residence is Lynxville, on the Mississippi, 18 miles north of Prairie du Chein. Our little church number about 14, with prospects of an increase. There appears to be a spirit of sacrifice and devotion among the brethren. Four of our number, formerly tobacco-users, have been enabled to abandon the sinful habit. May the Lord help us to get right in his sight, that we may stand with the remnant whom the Lord of hosts shall call."

Sister M. Bovee writes from Mendon, Mich.: "Dear brethren and sisters: I am united with you in keeping the commandments of God and the faith of Jesus. To those who patiently continue in well-doing, there is great reward. I have been trying for many years to live a Christian, and hope I shall be faithful to the end. The promise is great to those that overcome. I love to hear that the Saviour is so near. I hope we may be prepared to meet him in peace. It is nearly six months since we commenced keeping the seventh-day Sabbath. We were at the tent-meetings in Parkville, held by Bro. Loughborough and Andrews. We heard them discourse on the Sabbath, and we searched for ourselves the word of God, and were willing to turn from doing our own pleasure on God's most holy day. My prayer is that we may keep the Sabbath, and every day, aright. Friends may think we are wrong, but if we are faithful to the truth, we shall secure eternal life."

Sister E. A. Gregory writes from Jefferson, Wis.: "It has been something like a year and eight months since I commenced to keep the Sabbath of the Lord, and I can truly say with the psalmist, O how love I thy law! I feel that it is good to wait on the Lord, for in so doing we can renew our spiritual strength. I want to be more actively engaged in the service of my blessed Saviour. I want to be found with those who are without spot or wrinkle or any such thing. My prayer is that we may have strength to lay aside every weight, deny ourselves of the vain things of this world, which perish with the using, take up our cross, and follow Jesus through evil as well as good report. It is my desire to so live before the world that my light may shine, and that I may not be a stumbling-block in the way of sinners, and then when He who is our life shall appear, we may appear with him also in glory."

BRO. M. KITTLE writes from Greenburgh, Ohio:—"What few brethren there are in this place have lately manifested a determination to awake out of the seeming indifference that has characterized them, and be more engaged in the work. Truly the signs of the times are enough to arouse us to action. This earth is no abiding place for the saints of the Most High. How earnestly ought we to strive to obtain the inheritance that is promised the willing and obedient."

OBITUARY.

FELL asleep in Fairview, Jones Co., Iowa, March 29th, Lodowick Weaver, in his 74th year. His disease was that of the heart, and as usual caused death almost instantly, without time to speak a word.

This aged pilgrim heard and embraced the Advent doctrine in 1847 at Pitcher Springs, Chenango Co., N. Y. The last three weeks of his life were improved in hearing and reading on the present truth. He read all our books through, and some of them two or three times over. The Sabbath before his death he gave an excellent testimony. He remarked that he had never before kept the Lord's Sabbath, and he was thankful that he had been spared to see the truth, but he felt that his days were short. He spoke with mingled weeping and rejoicing, which was solemn and impressive. The surviving friends deeply feel his loss, but he rests in hope. His funeral was attended on the Sabbath, at the Baptist church, where just a week before the people heard his testimony in favor of the true Sabbath. Sermon by the writer from Job. xiv, 14.

M. E. CORNELL.

Little Flora, only child of Wm. V. and Mary Field, fell asleep in Anamosa, Jones Co., Iowa, March 14th. Bro. and sister Field had just embraced the blessed hope of the soon coming of Christ, and it proved an anchor in their deep affliction. The funeral was held in the Congregational church where we tried to instruct and comfort according to 2 Cor. i, 4.

M. E. CORNELL.

The greatest blessings in God's book are frequently found to be the property of the poorest persons on God's earth; God hath chosen the poor, and blessed them with all spiritual blessings; this should produce contentment and gratitude.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 19, 1860.

The Cause is One.

THE salvation of a soul is as precious in Maine as in Iowa. Nearly all the interest some have in the cause is confined to the State in which they live, or their town, their neighborhood, or their family. This is wrong. We should rejoice as much when a church is raised up in a distant State, as though the good work was done in our own town.

The great work seems to be West. There, broken fragments of society have crowded in, and not being fully organized and settled, are in a more favorable condition to hear the truth than in older portions of the country. And many have not realized their high expectations of the West, and in their disappointed state of mind are better prepared to hear of the "better country."

We believe that the Message will yet be spread far and wide, but at present we think that great efforts should be made in Iowa, Minnesota, Wisconsin and Illinois.

We hope that our dear friends in New England and in New York will consider what we said to them in regard to Brn. Andrews and Loughborough laboring with them as only suggestions, that they will unite with us in the prayer, Lord, direct thy servants.

J. W.

The Aged Pilgrim Sleeps.

WHEN we read in a recent letter from Bro. M. E. Cornell, of the last days, sudden death, and funeral, of our aged Bro. Weaver, of Fairview Iowa, we had feelings of mingled sorrow and joy. Death brings sadness, and we feel to sympathize with the bereaved; but there is joy in the thought that our aged brother rests in hope. It is less than two months since we called at the tavern house of this now bereaved family where we were made welcome to the good things the house afforded. They had just begun to listen to the truth. We tarried with them several days, and when we left, felt that we were parting with true friends.

As we read the obituary notice from the pen of Bro. Cornell, we could but exclaim, Thank God! that the truth has been preached in Fairview, Iowa. We are happy to learn that the son, D. Weaver, has embraced the truth. God bless that entire family, and may they all meet him who sleeps, on Mt. Zion.

J. W.

Hymns.

We have published sixteen pages containing seven beautiful pieces of music, and several good hymns. Rest for the Weary is one of the seven tunes. Price 10 cts.

We have the Supplement and Addition above mentioned, together in paper covers, for 25 cts.

There have been such calls for the Hymn Book and Supplement bound together, that we have had some Hymn Books unbound, and bound over with Supplement and Addition, and pared small, which we sell at the Office for \$1.00. If sent by mail 9 cts for postage must be added.

J. W.

Conference in Ohio.

A GENERAL Conference will be held in Gilboa, Ohio, commencing on sixth-day, April 27th, 1860.

Bro. White is requested to attend this meeting. If he comes direct from Toledo, he will take the Dayton and Michigan Road to Leipsic (Swartz' Station), where Bro. Emmons will meet him. Any others coming on this Road will stop at the same station. Train leaves Toledo about 1 o'clock p. m. In Leipsic inquire for Truman Ramsey.

A general attendance of the friends of the cause in Ohio is requested, as it is important that measures be taken to more completely unite the efforts of the brethren in this State. Let every church be represented. This will be the only conference in Ohio this spring.

It is hoped that the brethren and sisters will come in the spirit of the third angel's message, consecrating themselves to God, praying that he will revive his work.

For the church.

T. J. BUTLER.
G. W. HOLT.
J. H. WAGGONER.

LAST week we sent out Circulars to many of our Iowa subscribers, so that the friends of the cause in that State could set down the sums they can cheerfully give to help purchase the two Tents and support them this next Tent season. Let all the members of our churches in Iowa, and other friends, have a chance to pledge what they think they can do during the year 1860, also scattered friends, and let the pledges be returned to this Office. Let those who have already paid some, mark the amount they have paid. We have ordered the two Tents, and sent the pay for them. We shall also furnish cash when needed to sustain the Tents, if the friends come up and pledge nobly.

All letters relating to the enterprise should be addressed to Eld. James White, Battle Creek, Mich. The money pledged can be paid to the Tent Committee, Tent preachers, or sent to this Office. A full report of expenditures and receipts will be given.

J. W.

APPOINTMENTS.

PROVIDENCE permitting, there will be a meeting in Greenfield, Saratoga Co., N. Y., near Chatfield's Corners, on the premises of Sr. Coy, for the purpose of dedicating their new house of worship, to commence June 8th, at 10 o'clock A. M., and continue over Sabbath and First day. The brethren generally are invited to attend this meeting. Brn. Hutchins and Sperry are also desired to be present. If brethren H. and S. cannot attend, will they inform us through the Review or by letter? Address D. T. Ingalls, Middlegrove, Greenfield, N. Y.

In behalf of the brethren.
Middle Grove, N. Y.

P. TABER.

Business Department.

Business Notes.

The P. O. address of H. Edson is Palermo, Oswego Co., N. Y.

L. M. and S. Foster. Your remittance did not come in season for insertion in the April No. of the Instructor. It will be receipted next month.

H. W. Lawrence. C. F.'s paper at half price would be \$1.00. Letters directed to Bro. W. in his absence are left unopened till his return.

J. Bostwick. We refer you for a solution of those questions to Bro. Waggoner's work on the Kingdom.

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.

S B Whitney, H C McDearman, N N Lunt, M Lockwood, S Brant, G P Wilson, M Ashbaugh, P Shell C E Hutchinson, J G Wood, P S Myers, E Styles, S C Courter, J Bostwick, A White, Maria Johnson, H W Lawrence, H Holford, P Hoffman, J H Waggoner, S Newton, P M Bates, E A Lovell, D W Johnston, S J Gardner, E E Root, S Golden, Wm S Ingraham, G Wright, P Taber, C F Hall, A Byington, E Goodrich, L W Hastings, J Mills, J Whitenack, C S Fox, J S Howe, J Jones, I C Vaughan, S W Rhodes, J M Lindsay, L M Maxson, A G Hart, J Harvey, A R Knight, M McDuell, I Crowley, L M Field, E Rustine, M A Streeter, W Morse, A S Gillett, J Clarke, M Kunselman, L Parmenter, W Holden, H Curtis, B Greene, M Hull, J L Hobart, B F Roberts, C E Scribner.

Receipts.

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

FOR REVIEW AND HERALD.

E S Walker 2,00,xvii,19. H C McDearman 1,00,xvi,1. T Lane 1,00,xvi,14. J G Cheals 1,00,xvi,1. M W Beach (for W. W. Beach) 1,00,xvii,20. J Brant 1,54,xviii,1. A White 4,00,xvi,14. J A Blackmore 1,00,xvi,1. Jos. Dudley 2,00,xvi,1. J P Fleming 2,00,xvi,20. J B Stacy 0,50,xvi,6. Geo. Willison 0,50,xvi,22. P Hoffman 1,00,xvi,1. P Myers (for L A Clarke) 0,50,xvi,22. Mrs. M Ashbaugh 3,00,xvii,1. Ch. in Spring Grove, Wis., (s. b.) (for S Pease) 1,00,xvii,22. L Gilbert 1,00,xvii,1. Wm Gardner 2,00,xvii,14. H Miller 1,50,xvi,1. S Golden 1,00,xvi,1. E Divan 1,00,xv,21. W M Allen 0,50,xv,19. J Berry 0,64,xvii,1. M A Berry (for R. Geer) 1,26,xvii,22. J Mills 2,00,xvii,1. B Gorham 2,00,xix,1. L Hastings 1,00,xvii,14. T Gardner 1,00,xvi,1. C E Scribner 1,00,xvi,14. J L Hobart 1,90,xvii,19. B F Roberts 1,00,xvi,18. J M L (for H Lindsay) 0,50,xvi,22. J M L (for Mrs. S Whiting) 2,00,xiv,1. E B Gaskill 2,00,xvii,22. M P Cook 2,00,xv,17. H Keefer 1,50,xv,20. Mrs. W Gilmore 1,00,xviii,1. E Rustine 1,00,xvii,1. M Kunselman 1,00,xvi,6. Hannah Curtis 2,50,xviii,1. L Parmenter 1,00,xvii,20. A G Hart 1,00,xvi,1.

For Mich. Tent. Hannah Curtis 0,50.

For Iowa Tent. S. McIntosh 0,40.

Books Published at this Office.

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

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

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

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

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

The Atonement.—196 pp. Price 15 cents.

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

A Book for Everybody.—The Kingdom of God. Price 15c. The Prophecy of Daniel—the Four Kingdoms—the Sanctuary and 2300 days. Price 10 cents.

The History of the Sabbath, and first day of the week, showing the manner in which the Sabbath has been supplanted by the heathen festival of the sun. pp. 100, price 10c. Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man. pp. 128, price 10c.

The Saints' Inheritance. Price 10 cents. Modern Spiritualism; its Nature and Tendency—an able exposure of the heresy.—Price 10 cents.

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

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

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

The Signs of the Times. Price 10 cents.

The Seven Trumpets. Price 10 cents.

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

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

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

The Celestial Railroad. Price 5 cents.

Perpetuity of the Royal Law. Price 5 cents.

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

Brief exposition of Matt xxiv. Price 5 cents.

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

Brown's Experience. Price 5 cents.

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

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

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

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

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

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

Word for the Sabbath. Price 5 cents.

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

Tracts in other Languages.

GERMAN. Das Wesen des Sabbaths und unsere Verpflichtung auf ihn nach dem Vierten Gebote.

A Tract of 80 pp., a Translation of Nature and Obligation of the Sabbath of the Fourth Commandment. Price 10 cents.

HOLLAND. De Natuur en Verbinding van den Sabbath volgens het vierde Gebod. Translated from the same as the German. Price 10 cents.

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

La Grande Statue de Daniel II. et les Quatre Betes Symboliques et quelques remarques sur la Seconde Venue de Christ, et sur le Cinqieme Royaume Universel. A Tract of 32 pp. on the Prophecies. Price 5 cents.

Books from other Publishers.

Debt and Grace as related to the Doctrine of a Future Life, by C. F. Hudson. Published by J. P. Jewett & Co., Boston. 480 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.

The Fate of Infidelity, 175 pp., cloth gilt. Price 25 cent.

Future Punishment. By H. H. Dobney. Price 75.

Pauline Theology. An argument on Future Punishment in Paul's fourteen epistles. Price 15 cents.

Tracts of 24 pages. Church not in Darkness; The Three Worlds; The Last Days; Plain Truths; New Heavens and Earth; Ancient Landmarks. Price 5 cents.

These Publications will be sent by Mail, post-paid at their respective prices. One-third discount by the quantity of not less than \$5 worth. In this case, postage added when sent by Mail. All orders to insure attention, must be accompanied with the cash, unless special arrangements be made. Give your Name, Post Office, County and State, distinctly. Address URIAH SMITH Battle Creek, Mich.