

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, MAY 10, 1860.

NO. 25.

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. COTTRELL,
and STEPHEN PIERCE, } Corresponding
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 URIAH
SMITH, Battle Creek, Mich.

THE HOUR OF PRAYER.

My God! is any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet,
The hour of prayer?

Blest is that tranquil hour of morn,
And blest that hour of solemn eve,
When on the wings of prayer upborne,
The world I leave.

For then a dayspring shines on me,
Brighter than morn's ethereal glow;
And richer dews descend from Thee
Than earth can know.

Then is my strength by Thee renewed;
Then are my sins by Thee forgiven;
Then dost thou cheer my solitude
With hope of heaven.

No words can tell what sweet relief,
There for my every want I find,
What strength for warfare, balm for grief,
What peace of mind.

Hushed is each doubt—gone every fear—
My spirit seems in heaven to stay;
And e'en the penitential tear
Is wiped away.

Lord! till I reach yon blissful shore,
No privilege so dear shall be,
As thus my inmost soul to pour
In prayer to Thee.

[C. Elliot.]

THE CAUSE IN MARION, IOWA.

The following we copy from the *Marion* (Iowa) *Herald*, at which place Bro. Cornell has just been holding a series of meetings. It will give the brethren something of an idea of the kind of opposition the truth has to meet in that place.

LETTER FROM REV. M. E. CORNELL.

EDITOR MARION HERALD, Sir: I accept the offer of your columns to point out the "errors" referred to in my note in the *Register* of last week; and hoping to do so in a candid, Christian manner I will proceed to take up the points of the article in order as follows:

1ST. "He denounced the Christian religion,"

ANSWER. I most firmly believe the Christian religion as taught by Christ and the Apostles, and have never knowingly taught contrary to them in a single instance. I have said however, that a mere empty profession, or churchianity, would save no one.

2ND. Called us Sabbath breakers, having the mark of the beast."

A. I stated that I did not pretend to say that any one in Marion now had that "mark;" that in order to the reception of the mark in a scrip-

ture sense, the people must be enlightened as to what the mark is, and a law be passed enforcing it.

3RD. "He was afraid to meet Mr. McConnell."

A. I contended for an equal chance in the propositions, but have never, either in public or private, manifested any fear to engage in discussion with him.

4TH. That I advertised my books on Sunday, with the words "cheap for cash," is a mistake. But I did say, "we have books on these subjects which can be had after the congregation is dismissed."

I cannot see how it can be an insult to take pay for religious books on Sunday any more than to take subscriptions for religious papers, or collections for other religious purposes. Ministers and members of different orders have frequently purchased books of me on Sunday.

5TH. "Denounced the people of Marion as being supporters and apologists of slavery."

A. I have not once referred to the position of the people of Marion on that subject. I spoke of the number of slaves held in the United States by professors of religion, but declared that I was no politician, and therefore did not plead for men or measures.

6TH. "Said George Washington was the author of the most infamous law ever passed in a civilized government."

A. I said the fugitive slave law, came from the head of government—from Washington, referring only to the city, bearing, unworthily, so illustrious a name. I have ever believed that George Washington was a good man and a Christian.

7TH. "Endeavored to show that Christians of the present day had discarded the 'good old Book' and taken up with a new one. Does he mean to advise us to throw away King James' translation and adopt the old Catholic Bible?"

A. I answer emphatically no! That was not the intent of my parable, but to throw away Catholic traditions, and hold on to pure Bible truth, as we have it in the King's translation. I use no other in preaching.

8TH. "He is a Jesuit in disguise."

A. I have testified against Catholicism, constantly for nine years. In several instances Jesuits have sought to take my life.

9TH. "Mr. Cornell would have the people keep the Sabbath day on Saturday instead of Sunday, yet hesitates not to buy goods on the former, &c."

A. I have not bought goods on what I believe to be the Sabbath in nine years. No such thing can be proved. Let it be understood that I believe each day (Bible time) begins with the setting of the sun.

10TH. "Mr. Cornell says that he can engage in a more profitable business than preaching Christ and him crucified."

A. I was charged with not preaching Christ and the gospel, and I publicly refuted it, by referring to the two sermons I had given on faith and repentance. But I remarked that I did not come to Marion to dwell *only* on these subjects which they could hear any time from the different pulpits, but upon the prophecies which are generally neglected.

11TH. "The very actions of the man show that the profits are all he is after. It is not the

profits of Daniel—it is the profits of trade in false, corrupt and immoral books."

A. My receipts and expenditures since Jan. 1st, as per Diary, stand thus—*Received* \$17,95. *Paid* \$61,32. Any one wishing to share the "profits" with me, can do so, by sharing equally in the expenses.

12TH. "Dismissed the meeting when a gentleman had the floor, to cut off debate."

A. I never closed a meeting in such a manner, knowingly in my life. If any gentleman arose to speak, as I closed the meeting, on the evening referred to, or any other, I certainly did not see him.

13TH. "Mr. Cornell would teach the youths of our city that they are not bound to observe the Sabbath day, &c."

A. I have taught the opposite, but I submit that Sunday is not "the Sabbath day"—King James' translation being the standard. In behalf of a gentleman who has the means, I will hereby offer \$500 for one text of scripture to prove that the first day of the week is the Sabbath of God.

14TH. "Mr. Cornell may preach against the observance of the S-s-s-abbath as he speaks it, until doomsday, &c."

A. I have not preached against, but *for* the observance of the Sabbath; and those who have heard me know that I pronounce that word as distinctly and properly as people in general, the *Herald* not excepted.

15TH. "Mr. Cornell teaches us, that if we but observe Saturday and keep it holy, it matters not how the other days, including Sunday, are spent."

A. I have spoken against the sins of the age, both public and private, and no one has less confidence than I have in a mere one day in the week religion.

16TH. "When Mr. Cornell is abroad in the land, preaching rebellion, denouncing the United States government, advocating treason, ridiculing religion, exhorting men and women with his oily tongue to break the Sabbath, &c."

A. No man has heard me say one word against the Declaration of Independence, or the Constitution of the U. S., but I have called some of the late actions of the government Dragon-like, but to advocate treason or to resist the powers that be, I have not, and shall not.

The "low insinuations" of my note in the *Register* had reference to such as "pitiful upstart," "braying two-eared beast," "too cowardly to either bite or scratch," &c., &c.

I do not propose or wish any controversy with political editors. It is not for my own sake, that I have referred to this matter, but for the cause I advocate. Perhaps I have erred, if so, it is of the head, and not of the heart.

Thanking you, Mr. Editor, for the offer of your columns, I subscribe myself

A friend and well wisher of all,

M. E. CORNELL.

RELIGIOUS DISCUSSION IN MARION.—For some evenings past a discussion has been progressing in the Christian church, which has attracted, perhaps the largest audiences that have ever assembled in Marion. The spacious building, including the aisles and every window and corner, has been crowded night after night. The question under discussion has been this:—"Each of the ten commandments given on mount Sinai are

now binding on all men"—Mr Cornell in the affirmative—Mr. McConnell in the negative. The debate closed last Monday evening, so far as this question is concerned. Both of the gentlemen are able speakers and did justice to the question in dispute.

As it has been charged that we were partial to Mr. McConnell, we are compelled to offer it as our belief, that *both* of the disputants are in error. We believe that the ten commandments are *now binding* upon all men, but that the Sabbath day has been *rightfully* changed from the *seventh* to the *first* day of the week. But the *Herald* is not now, nor will it ever be, a sectarian paper, hence we will not argue our point.

The discussion of another question commenced Tuesday evening.—*Marion Herald.*

THE LITTLE FLOCK.

AMONG the many remarkable addresses which Christ delivered to his disciples when upon earth, not the least significant was that in which he spoke to them as a little flock. "Fear not, little flock," said he, "it is your Father's good pleasure to give you the kingdom." How truly were those the words of wisdom, and how evident that He who spake was filled with tenderness. He knew their littleness and weakness. He knew the power and malice of the enemy; but he knew also that their Father was not willing to cast them off, or to suffer them even for a moment to fear that any one could snatch them from the hand of their good Shepherd.

They were a little flock compared with the multitudes who walked not with them; and they were a fearful flock because of the danger to which they were exposed and their consciousness of weakness; but yet they were a beloved flock, precious, even here, in the eyes of the Father whose purpose it was to glorify them in the bestowment of a kingdom, and whose purpose thus avowed made them at once to feel a safe flock; because they knew no one was able to snatch them out of his hand.

"The Father's good pleasure." What a volume of meaning in a single brief expression! Is it the Father's good pleasure to give the kingdom to the followers of Christ? It is. Then who can arise successfully to hinder? Who can ensnare and destroy even one of the sheep of that flock? No one, unless the sheep shall first forsake the Shepherd, and no more heed his voice, or follow in his steps. Companionship with Christ ensures acceptance with God, safe from the great destroyer, and heirship in heaven.

Reader, are you a member of the little flock? If not, come thou to the good Shepherd. Forget not that your safety depends upon your relation to Christ, and heeding his voice. Walk only where he leads you, and you will find that your path lies through green pastures and beside still waters, and that your final resting place will be the kingdom of God.

PHIDELIA L. PHILIPS.

Portage, Ohio.

Why are we not wholly Saved?

ALL desire salvation. No one hopes or expects to be lost. All hope in some way, at some time, for salvation. Many seek it for years perhaps by prayers and tears, and wonder why they, as well as others, may not enjoy the smiles of the Saviour. God seems to them a respecter of persons. They have done what they could and are not saved. Pause a moment. Have you done what you could, or what you would? Which? Remember in this work we are not at liberty to choose our own way. The way has been marked out; any deviation will not do. We are not only to repent, but let go of everything. Our own way must be yielded. I would advise those who feel that they are ready to give up all, to take each darling sin separately. You who love this world, and hold it as your god, are you willing to become poor if need be, for the cause' sake, and that you may be an heir to eternal life? If not, you have no reason

to hope; you have not paid the price. Does indignant self rise up and reign? Do you cherish an unforgiving spirit towards those who have injured you? If when we, or our friends are afflicted we indulge in an impatient spirit; if we take delight in dwelling upon the faults of others; all these and many more which I need not name, must not be indulged in. Thou shalt have no other gods before me. If after we have compared our will with God's requirements, we find our will sweetly acquiesce with His, we are not far from salvation; we have paid the price. However high our profession, without this daily death we do not pay the price, we have no reason to hope.

I thank God there is yet a chance to hope. The way is plain and open. The ear of salvation is ready and waiting. The princely conductor invites. The tickets are free, and room for all.

A. C. MILLER.

N. Y.

ROBINSON'S ADDRESS TO THE PURITANS.

BRO. SMITH: The subjoined extract from the address of Mr. Robinson to the pilgrims previous to their departure from Leyden to this country in 1620, is found in an old work put into my hands by a sister, as appropriate for the *Review*.

All things being in readiness for their departure from Leyden, they kept a day of solemn humiliation and prayer. This was in July. In one part of the day, Mr. Robinson preached from Ezra, 8, 21; "Then I proclaimed a fast at the river Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us and for our little ones and for all our substance." The conclusion of this discourse is truly excellent. It contains an exhortation which breathes a noble spirit of Christian liberty, and gives a just idea of the sentiments of this most excellent man. It exhibits a spirit of charity and genuine liberty, which perhaps has not been surpassed since the days of the apostles. This will appear the more remarkable and lovely, when we consider the general bigotry of the age and the narrow principles of the Brownists from which he had recently escaped.

"Brethren" said he, "we are now quickly to part from one another, and whether I may live to see you face to face on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no farther, than you have seen me follow the Lord Jesus Christ. If God reveals anything to you by any other instrument, be as ready to receive it, as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go, at present, no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our God revealed to Calvin, they will rather die than embrace; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace farther light, as that which they first received.

"I beseech you, remember it is an article of your church covenant, 'that you be ready to receive whatever truth shall be made known to you from the written word of God.' Remember that, and every other article of your sacred covenant. But I must herewith exhort you to take heed, what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible, that the christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once."

FREDERICK WALTER.

La Salle, Mich.

FASHIONABLE PROFESSORS.

ONE of the first developed principles of man is imitation. One of the ruling traits in man's life is imitation. The infant that smiles in the face of its fond mother, does so because it first sees its mother smile. The child that begins to articulate words, does so because it hears others. The boy that marches in military pride, with a feather in his cap, and a wooden sword by his side, does so to imitate the martial man. The girl that wants some pretty flowers to decorate her bonnet, or some jewelry to adorn her head or hands, does so because she sees others wear them.

The young man that wears that fine plaited bosom, adorned with some article of jewelry, does so to be in keeping with his companions; not that there is any value in artificials, in the finely plaited linen or jewelry. But it is simply to gratify the pride of the heart.

Now what lesson is here taught? Simply that Christians should avoid this outward adorning of the body, which genders strife in the world, pride in our own hearts and a worldly mindedness in the church. But rather should we seek for that inward adorning of the mind, even a meek and quiet spirit which is of great price in the sight of the Lord. Jesus taught his disciples saying "Ye are the light of the world. A City that is set on a hill cannot be hid." As much as to say, as ye walk so will your disciples walk. As ye preach Christ, so will they preach him. As ye love one another, so will they be constrained to love each other. As ye strive to imitate your master, so will they strive to imitate him. Like leaders, like followers. One said, "When I was a child, I spake as a child, I thought as a child, I understood as a child; but when I became a man I put away childish things." So friends let it be with us. When we were children of the wicked one we lived like his children, we acted like his children, we dressed like his children. But now we have been adopted into the family of God, let us put off all semblance to the children of darkness, walking in the light as he is in the light. The daily walk of a Christian, should be a direct illustration of the life of Christ; walking in all his ordinances blameless. His words should be law, his dealings without reproach. His little bark should be guided with full reference to the glory of God and the salvation of his fellow men.

But how stands the case to-day with a large class of professed Christians? They have a name to live, while they are dead. They live like the world, they buy and sell like the world, they dress like the world. They belong to the church because it is fashionable; they attend church because it is fashionable. They do not suffer reproach for Christ's sake, because they are so unlike him, the adversary has no fears of losing them. "The world will not persecute those who are like them; but hold them the same as their own." Their highest aim seems to be to gain the applause of the world. They will praise the Christian religion, and patronize the kingdom of darkness; they will speak cheerfully of the self-sacrificing principle of the Christian, and yet live in luxurious ease. They profess to be stewards of God's heritage, and yet let the cause of Zion languish for want of means they are daily using to decorate their own persons. They profess to be very liberal, yet they never gladden the hearts of the widows and the fatherless with their substance, except it be to gain the applause of men. They love the uppermost rooms at feasts, and greetings in the markets, and to be called Rabbi, of men. They profess to be very orthodox in their theological opinions, yet, they never have a mind of their own. They belong to the church of the Laodiceans, whom the Lord said he would spew out of his mouth, because they were neither cold nor hot. They are deceivers, and yet being deceived. They profess to be seeking after righteousness, yet, they are never right. They content themselves with imitating some of the outward forms of religion, and yet know nothing of the power of a present salvation.

In conclusion, brethren, what ought we to do with these fashionable professors? There seems to me no class of persons occupying so dangerous ground as unconverted professors. General terms of exhortation will not reach their case. Exhort them in the public congregation earnestly as you will, they will give a hearty response to all that is said; but will take none of it to themselves. Preach as pointed and heart-searching sermons as you can, and they will tell you how nicely you hit such a brother, or sister. The only practical means that I know for reaching these brethren, is to familiarize ourselves with all the depth of their spiritual darkness. Get down deep into their hearts, and probe the tenderest point. Show them the awful danger of trying to deceive ourselves, or our brethren; the folly of chasing the shadow and letting go the substance. Show them that it takes all of the man, physical, moral and mental, to make a Christian.

Deep down in the soul of man,
There lies a point all truthful;
Who'er can reach that sacred spot,
May save a brother from his death.

[Palmer

NEW TRIALS OF CHRISTIANITY.

For a time has come when they that stand for Christ must either be a great deal better in their life, or else a great deal worse. All the fiery woes of persecution that, in former ages, burnt in a saintly piety are extinguished. The way to heaven is grown easy and safe under the guarantee of our modern liberties. The world, meanwhile, is in tide of economic progress—the very soil of the world is being scientifically fattened for a more copious production. Wealth is becoming, thus, a hope more nearly universal, and so luxury, show and fashion, are becoming a kind of general ambition. A great and fearful problem is thus raised for the gospel: how to let in riches into piety itself; how to make a solid union between power and humility; how to raise the taste and manners, and keep the simplicity of feeling; how to amplify conditions, without raising puffs and swells in the men; in one word, how to bring in means, and not bring in dissipations, fumings of pride, vapors of conceit, shows of vanity, apings of the great world of ungodliness. Such a fool is man, that, getting power, he loses sobriety; and it is yet to be seen whether even the lowly-minded, self-renouncing religion of Jesus can save a prospering age from this folly. What is specially wanted, therefore, now, is Christian men and churches who maintain the open state with God: living joyfully above the world, when the world's best gifts are theirs; godly, self-renouncing, simple, responsible, using their great means for great benefactions, and finding always, in the riches of Christ, a heaven full of consciously ennobled joy and peace, so as plainly no inferior good can yield. What we want is Christian men and families who can be saints without being persecuted or poor; men who, having mastered all prosperity, can master also themselves; who, having conquered all the good of time, can conquer it again by being superior to it; doing honor to God's abounding fatherhood in all most generous uses of his gifts, and yet, in such a way, all ascetic practices apart, that not his gifts, but he himself, will ever be the joy and rest and fullness of their heart. The low, legal, anxious piety, now commonly prevalent is far too doubtfully blessed in Christ—a kind of starvation, out of which the soul hies herself eagerly to lay hold of almost any sort of good. It is no argument for unworldliness, but the great temptation to it, rather. Nothing answers now but the fullness of Christ, riches above all riches, glory within above all glory without, to be imparadised in faith, and God to faith revealed.—*Dr. Bushnell's Farewell Sermon.*

DO YOU ASK A BLESSING?

READER, if you had been in a certain church, a few Sabbath evenings ago, you would have heard the following truths enunciated in a discourse from the following words:

"This is the victory that overcometh the world, even your faith," by a very young preacher.

"The fear of man, and an anxious desire to please the world, and to conform to its customs as much as possible, without doing anything positively inconsistent with the precepts of Christianity, are, unitedly or single, a great obstruction to the spiritual advancement of the young convert. When a Christian is convinced that duty to God demands the performance of a certain act, the remaining evil in his heart, the evil one himself, or both, make suggestions like the following: "If you do this, how will the world regard you? Will you not hurt your own feelings, or wound the sensibility of your friends? You love peace, I know you do; therefore act as you have acted, for reformation is the mother of agitation. My dear hearers, the faith which overcometh the world brightens the spiritual vision, and enables the regenerated soul to detect Satan's sophistry, though it be concealed in the plea for impure peace. *That* faith enables the child of God, in spite of these suggestions, to perform his duty, whatever it may be, and notwithstanding all the trials attendant upon its performance, with a determination, fearlessness, and perseverance approximating the godlike. My hearer, have you this faith? Can you, realizing that the Searcher of hearts is present, think of any duty that you have left unperformed?"

A young disciple of Christ was startled by this solemn inquiry, and led doubtless by the Holy Spirit, to examine himself seriously. Reader, do you likewise.

In the first covenant meeting held after the delivery of the sermon alluded to, the young disciple related the following narrative:

"The question, Can you now, realizing that the Searcher of hearts is present, think of any duty that you have left unperformed?" struck me with peculiar force; and, as soon as I comprehended its meaning, my awakened conscience said, "You have been a professed Christian, and the only one in your family, for almost two years, and yet you have never asked a blessing upon the food provided by God, at your father's table!"

"I have endeavored to drive the thought from my mind; but while I walked home alone, conscience upbraided me for neglect, and urged me to resolve to amend. I reached home and went down stairs intending to speak to my father and mother in reference to my conviction of duty, but found that the family had retired. I then was tempted to let the matter drop till next morning; but as I ascended the stairs leading to my bedroom, conscience again asserted her claims with renewed energy; and I resolved to go and speak with my parents at once.

"My mother said she was glad, and father told me he was happy to learn that I felt as I did. Both expressed their willingness to have me ask a blessing at every meal.

"Father rose and breakfasted very early on the following morning, and I slept late, consequently had no opportunity to carry out my resolution. Satan now tempted me strongly to abandon my purpose: 'for,' said he, 'your father thinks you have repented, or are ashamed, and will not expect you to ask a blessing.'"

The dinner hour arrived, and we all assembled around the table. My father took a piece of bread and began to butter it, helped himself to some meat, and then paused, as if he remembered something. My heart was palpitating loudly. He laid down his knife and fork, and said—"My son, ask a blessing."

"With a heart full of thankfulness I for the first time at my father's table, implored the Bountiful Giver of all good to bless what he in his mercy had provided. The food tasted sweeter, and I experienced the joys that always attend the performance of duty."

Young Christian, do you witness for Jesus in the family? Are you afraid or ashamed to thank your Maker, in a public manner, for the food he has furnished? If you are, pray for the faith that overcometh the world.—*Sol.*

THE DEVIL.

THE existence of the Devil is not a myth, nor a romance, nor a metaphor, as the celebrated Strauss would have it; his existence is a mournful experience, his successes are tragedies in high life and in low life; an apostle was not exempt from his action. "Satan hath desired to have thee, that he may sift thee as wheat." What avenue he will select to thy heart, what passion he will fan into burning flame in your heart, what besetting sin he will mount and ride to victory in another's heart, God only knows; he will make the experiment, it is his trade, he is drilled and practiced in it; he goeth about a ceaseless traveler, ever seeking whom he may devour; but, blessed thought, he is a coward, he is beaten; resist the Devil and he will flee from you; deny him, and he will prevail; mock him, and he will thank you; pronounce him a myth, and he will cheer you; resist him and he will flee from you; hear sounding from the skies when the assault is hottest and the trial is bitterest, "He that endureth unto the end, the same shall be saved."

TEMPTED LIKE UNTO US.

How precious the sympathy of Christ with human infirmity! He knew what hunger and thirst were—He knew what labor and fatigue were—He knew what hunger and sleeplessness were—He knew what pain and suffering were—He knew what spiritual depression and mental darkness were—He knew what the weight, and cause, and sorrow of sin were—He knew what the assaults of the world, the malignity of foes, the fickleness of friends, the mistrust and woundings of brethren were—He knew what it was to be denied by one disciple, to be betrayed by another, and to be forsaken by all! Child of God! what more shall Christ endure, what ruder path shall He tread, what deeper sorrow shall He experience, what bitterer cup shall He drink, what darker cloud shall He penetrate, what infirmities more human, more severe, more humiliating, shall He take, in order to be touched with the feeling of yours? Will not this suffice to wake your heart to love, to win your mind to confidence, to inspire your soul with hope, to replenish your spirit with joy and tune your lips with praise—that Christ's sympathy, so human yet divine, all so tender, all so clinging, all so personal, entwines around your every infirmity—bodily, mental, spiritual—and makes it all his own.

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly into the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv 14-16.

DESPOTISM.—In most of the villages of Virginia the postmasters refuse to deliver the "Pittsburg Christian Advocate" to subscribers. They burn them instead. The following is from a letter in the Pittsburg:

"On last Sabbath a good brother, an efficient steward in the church, said to me, 'What is to be done? I have lost the next thing to my Bible.' 'What is that?' I enquired. 'The "Pittsburg Advocate,"' said he. 'Renew your subscription.' 'I would, at once, but if I do I cannot get my paper; the postmaster will not let it go out of the office.' On further inquiry, I learn that the postmasters at St. Mary's, Willow Island, and Grape Island—all in Pleasant county—have refused to give out the Advocates."—*N. W. Chris. Adv.*

If men forget your good deeds, God remembers them; he is not unfaithful to forget your work of faith; nor is he unjust to forget your foes and their works against you: "I will repay, saith the Lord."

The Review and Herald.

"Sanctify them through thy truth; thy word is truth."
BATTLE CREEK, MICH. FIFTH-DAY, MAY 10, 1860.

PSALM FORTY-SIXTH.

ARE the Psalms prophetic? Many of them are, no doubt. Whether the one to which we now propose to call attention is of this kind or not, it certainly seems to be wonderfully applicable to the situation of the people of God in scenes which we expect soon to transpire on the earth. The Psalmist opens with a declaration of trust: God is our refuge and strength, a very present help in trouble. This is doubtless true of the saints of every age, but in the time for which we look we expect it will be especially applicable; for we look for a time of trouble such as never was, according to the prophecy of Daniel [xii, 1], and the present help which God will then be to his people is expressed in the following words: And at that time thy people shall be delivered, every that shall be found written in the book.

The Psalmist goes on: "Therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea." Verse 2. If it was a fact that the earth was never to be removed, this declaration would have far less force than what we conceive it now possesses. But the time is coming when the earth will be removed; it is described by Isaiah in the following language: "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage. And it is evident from the context that Isaiah is here describing scenes of the last days. John also in the Revelation speaks of the removing of the mountains: "And the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. Rev. vi, 14. Happy will those be who in this fearful time can exclaim in the language of the Psalm, "Therefore will not we fear," &c.

Verse 3. "Though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof." Luke speaks of the time when there shall be upon the earth "distress of nations, the sea and the waves roaring." Luke xxi, 26. It is in connection with these scenes that he tells us that the hearts of men, the hearts of the wicked, will fail them for fear; but the people of God in the language of the Psalm will be able to say, We will not fear.

From this scene of the shaking earth and the roaring sea, and the fear and confusion of men's hearts, the Psalmist now points us away to the river whose waves are never lashed into fury, and to a city that hath foundations which cannot be moved: "There is a river the streams whereof shall make glad the city of our God, the holy place of the tabernacle of the Most High." Verse 4. He continues, "God is in the midst of her, she shall not be moved." There is a striking contrast couched in this expression between heavenly and earthly things: the instability of the one, and the stability of the other. Paul in his epistle to the Hebrews [xii, 26-28], refers to the same thing: Whose voice then shook the earth, but now hath he promised, saying, Yet once more I shake not the earth only, but also heaven; and this word yet once more signifieth the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace," &c. Thus when the earth is reeling to and fro, when men's hearts are failing them for fear, when all things that can be shaken are being shaken and removed, the Christian is pointed to his immovable kingdom, the city of God which will ever remain, where his treasure and his hope may safely repose.

In the sixth verse the Psalmist continues, "The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted." What a comprehensive description of the last days! What a volume of meaning in a few brief words! The heathen raged. This is more lengthily described in Rev. xi, 11: And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, and shouldst destroy them which destroy the earth.

"And the kingdoms were moved." This is implied in the anger of the nations; yet the rising of kingdom against kingdom, and nation against nation is elsewhere indicated as one feature of the commotions which are to characterize the last days. "He uttered his voice." A parallel to this has already been referred to in Heb. xii, 26. There are many others which testify to the same thing. We believe the language refers to the voice of God which shall be uttered from on high at the close of probation as brought to view in Rev. xvi, 17: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." This takes place under the last of the last plagues. In these plagues is filled up the wrath of God. This voice from heaven therefore must be heard as God closes up his judgments upon the nations. It is a solemn and formal declaration that the long usurpation of sin and wickedness has come to an end; that the plan of salvation is worked out, and finished; that a time has come when the wheat must be gathered into the garner, but the chaff burned up with unquenchable fire. Glorious declaration to the church of God who are then to enter into rest; but fearful sentence to the wicked whose triumph then shall cease; for "when the church's rest comes, then the world's distress comes." The reader is also referred to the following texts as speaking of the same event: Isa. xxx, 30. "And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering and tempests and hailstones." Jer. xxv, 30. The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout as they that tread the grapes, against the inhabitants of the earth." Joel iii, 16. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake, but the Lord will be the hope of his people and the strength of the children of Israel." They can exclaim in the confident and triumphant language of the next verse of the psalm, "The Lord of hosts is with us, the God of Jacob is our refuge."

Verse 8. "Come behold the works of the Lord, what desolations he hath made in the earth." The Psalmist here carries us forward to the scene immediately following the ones previously brought to view. And what does follow? Answer, the earth enters at once upon its period of depopulation and desolation, as set before us in the language, "what desolations he hath made in the earth." Isaiah describes the same scene in this language: "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it up side down, and scattereth abroad the inhabitants thereof." Again he says in chap. vi, 11, 12, "Then said I, Lord, how long? and he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land."

The Psalmist continues, verse 9: "He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." This describes the manner in which the Lord will close up the controversy which he has with the nations [Jer. xxv, 31], and the consequences which follow the desolation to which the earth will be subjected.

Verse 10. "Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." Hear Isaiah again describing the scenes of the day of the Lord [chap. ii, 17]: "And the loftiness of man shall be bowed down, and the haughtiness of man shall be made low, and the Lord alone shall be exalted in that day. The Psalmist then repeats what any one will esteem it a priceless privilege then to be able to repeat, "The Lord of hosts is with us, the God of Jacob is our refuge."

Reader, we ask you so to live that this may be your language at that day. Then you will not fear though the earth be removed; you will not be disturbed though the sea and the waves roar; you will not be alarmed when the nations are angry and the heathen rage. And when the earth reels to and fro, and is shaken from its place like a cottage, you will be able to look aloft to the city of God, and know that you there have a sure

foundation which cannot fail. You can then adopt the eloquent and sublime language of the prophet when he says, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. iii, 17, 18.

THE FRENCH MISSION.

BRO. SMITH: As the dear saints may feel anxious to hear of our French mission, I will give a brief account of our labors in Montgomery since you wrote last.

On the 12th of February I attended one of Eld. Letourneau's meetings at M. In his first lecture he tried to prove, 1., That Christ is our Law-giver under the present dispensation. 2. That he abolished the law of Moses (the ten commandments included), who was the law-giver under the old dispensation. 3. That he established a new law; viz., the law of love, which is binding upon all men.

I was reminded here of a sermon he read three years ago on the perpetuity of the law of God, in which he showed that our Saviour did "not come to destroy the law," etc.; and I was led to conclude that his object in taking this contradictory position was to avoid the obligation of the fourth commandment, which enforces the observance of the seventh day as the Sabbath.

At the close of the afternoon meeting I reviewed Eld. L.'s remarks, and proved, 1. That "there is one Law-giver," who is God. James iv, 12. 2. That this is the love of God that we keep his commandments." 1 John v, 3. 3. That God's law is love. 2 John 6; Matt. xxii, 37-40.

I gave several lectures to the French, and labored among them night and day from house to house. Several individuals became interested in the truth, and they searched the scriptures daily to see if these things were so.

While I was thus engaged among the French, the American friends on the west hill manifested an ardent desire to hear on the subject of truth; and in compliance with their request I left an appointment to commence a series of lectures in their school-house on the 26th, and returned home.

The next Sabbath our hearts were cheered by the presence of my brother who had just returned from his eastern tour. In the evening after the Sabbath my brother and myself started for Montgomery, and as this was the first time we were called to labor together in the cause of present truth, we felt to implore the blessing of God upon us, "that we might be fellow-helpers to the truth," and "unto the furtherance of the gospel."

On first-day we attended our appointment at M., where we gave ten lectures to the Americans, and four to the French. At the close of the meetings eight decided to go with us to mount Zion, four of whom are French. We have visited them twice since then, and lectured eight times. Three more have embraced the Sabbath, while others are still inquiring after truth.

The Lord has begun a good work in M., and to him be all the praise. And while these young soldiers will be called to meet much opposition on their way, we trust they will stand at their post, and "fight the good fight of faith, laying hold on eternal life, . . . until the appearing of our Lord Jesus Christ."

There is no small stir in this vicinity in regard to the doctrines we advocate. We meet much opposition on the part of the popular ministry, and are often called upon to review their contradictory positions on the Subject of the Sabbath, and other points of present truth. But, blessed be God, the truth is mighty and will prevail.

D. T. BOURDEAU.

West Enosburgh, Vt.

RISING WITH THE MESSAGE.

SAYS a writer, "When a man would raise a shelter against the weather—a shade from the heat of the sun—what preparation of materials, what scaffolding and crowds of workmen, what trenches and heaps of

rubbish! but when God would do the same, he takes the smallest seed that a new born child might clasp in its feeble hand, deposits it in the bosom of the earth, and from that grain scarcely distinguishable in its commencement, he produces the stately tree, under whose spreading branches the families of men may find refuge. To effect great results by imperceptible means—such is the law of God.”—*D'Aubigne*.

So it truly is, according to the Saviour's illustration, like a grain of mustard seed. Truly has the poet said:

“God moves in a mysterious way
His wonders to perform,
He plants his footsteps on the sea,
And rides upon the storm.”

And in the history of the third message how do we see this principle carried out. Truly, it is not of man, but at every step of this wonderful message, thus far has contempt been poured upon human wisdom, and the ways and means have so far baffled human foresight. Human pride has been humbled, and the lofty looks of man have been brought low.

Increasing light is daily thrown upon the path of the third angel, and blessed are those who walk in its meridian splendor.

Blessed are those who follow in the clear light; but all do not so. It is a sad, a lamentable fact, that many are lagging behind, and others are but just discernible in the darkness. Why is this? Why do we not all rise with the message?

First, because many do not understand fully the great truths of this glorious message, and the duties and labors springing therefrom.

Some imagine that because they are well posted on some points, they stand firm. Such do not understand that Satan is well aware of their deficiencies, and is pointing his darts at these very unprotected parts, and unless they speedily buckle on the whole armor, fatal wounds may be received.

Others neglect known duties: children are allowed to mix with the wicked, while home education is almost entirely neglected. Such forget that the only system of education ever instituted by God for the youth and children, is a home education. Let all such parents commit to memory Deut. vi, 7-9.

To rise with the message! What is it! It is to daily become more and more familiar with its principles, to carry them out more and more perfectly, in thought, word and deed.

There is not a practical precept in the scriptures which the third message does not comprehend in its scope. The commandments of God and the faith of Jesus, the Old Testament and the New; the law and the gospel, are here brought to view. He that openeth and no man shutteth, and shutteth and no man openeth, has arisen and entered the most holy place, where he is performing the last and important office of Priest. Soon, very soon, he is to appear as King, when the work of redemption will have been closed, and every case decided.

O how important to come up to the work, lest the curse of Meroz come upon us! O who is willing to labor? Who will arise and put on the whole armor, every piece, so that Satan can find no place? O saint, is thy mind ruffled? Fill it with present truth? Fill thy memory with these precious gems, which will be fuel for reflection in solitary hours. Fill thy mind full, overflowing full, with the pure words of truth.

Idlers cannot rise with the message; for labor is required; labor to overcome besetments, to resist the enemy; labor to press with the people of God, in prayer and effort; labor to investigate, and patiently learn, commit to memory evidences of present truth; labor to earn for the cause; labor of watchfulness; labor of prayer and actions. Work then, work for God alone.

Disputers cannot rise with the message; for all wrangling for the mere victory is only a hindrance to the cause; and a love of debate for the sake of display is only a display of human pride, hideous in the sight of God, and Christ, and angels, and saints. Then turn thee, O vender of logic, to the love of Christ, and let this first fill thine heart; then shall thy logic, so consecrated, turn to some account.

Lovers of this world cannot rise with this message; for it is universal in its requirements. It has the dec-

alogue for its standard of right, and this requires the whole heart, mind, might and strength. Love of the world is idolatry, and idolators are excluded from the kingdom. Then flee, O half-hearted saint, from earth's vain allurements; flee to the mountain of prayer. Do not pray to stay in Zoar. Make good thine escape.

Haters cannot rise with the message; for malice is diametrically opposed to the faith of Jesus, which is a component part of the third message. Love, love is the ruling feature of this faith; then loathe thyself, O hater. Pray for love to dissipate the heat of passion, or envy, or jealousy, or impatience. Come, O spirit of love, and rule all our hearts. Tried one, meet the cruel taunting opposer, with a heart and word and tone and look of love. Let it be deep and lasting. Come, O Lord, and cast out these malicious enemies from all our hearts.

Heedless, careless ones cannot rise with the message; for so artful is our experienced and wily foe, that he will surely trip such in some fatal spot, where only his shadow will be seen, as he falls to rise no more.

Prayerless ones cannot rise with the message; for they, walking in their own strength, and left of God, fall an easy prey to Satan, who is ever on the watch.

Scolding, reproachful parents and guardians cannot rise with this message; for such a course wounds their children, and wounds the heart that ministers such harrowing reproofs, and grieves the guardian angels who have charge of the saints, and thus does despite to the good Spirit. Then be kind but firm, O parent, and leave no effort untried, to win, to pray for, and save thy child.

Disobedient children cannot rise with this message; for they break one of the ten commands. Then let us turn, both parent and child; let parents turn to the education of their children, for the university of heaven, and let the children be docile, teachable, true.

J. CLARKE.

SABBATH AGITATION IN VT.

BRO. SMITH: There has been quite an excitement in this place of late on the subject of the Sabbath; and efforts have been made to establish Sunday-keeping on the ruins of the ancient Sabbath. But, blessed be God, the attempts which have been made, to brace up tottering error have fallen out rather unto the furtherance of the truth. Lectures in favor of Sunday-keeping have been reviewed, and several candid individuals have come to the conclusion that it is not prudent for ministers who profess to follow the Bible and judge their affirmations by God's word, to teach that the Bible enforces the observance of the first day of the week, and that we are not in duty bound to remember the Sabbath day to keep it holy.

My object at this time is to notice the main positions that Eld. Silversteen took in a lecture which he gave in this place a fortnight ago on the change of the Sabbath. He introduced his subject as follows:

“The particular time, and the amount of time depend upon the will of the Lawgiver. All will admit that the Sabbath has been changed. The change of the Sabbath from the seventh to the first day of the week has been made by divine appointment. If this is not true, we are down.”

We readily admit with Eld. S. that the Sabbath has been changed from the seventh to the first day of the week, but how has it been changed? The elder says, “by divine appointment.” If this is so, the will of God has had something to do with the change; and what God has willed in regard to institutions or commandments with which man is connected on this earth, must be revealed in the word of God; for “surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.” Amos iii, 7.

Now let us see what the elder advances in support of his doctrine. He says, “The change was prophesied in connection with the resurrection. Says the prophet, ‘The stone which the builders rejected is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice, and be glad in it.’ Ps. cxviii, 22-24. Fulfilled in Matt. xxi, 1-12; Acts iv, 11; 1 Peter ii, 4-7. This is the resurrection day. This is the day which the Lord hath made,” etc.

Answer. Is Eld. S. sure of this? Where is his “thus saith the Lord,” to substantiate his position? Where does he find the resurrection day, or the seventh day? Not in this text. The Sabbath is not mentioned, much less the change. Therefore this prophecy proves nothing for Eld. S. Those texts in which the fulfillment of this prophecy is recorded do not say anything about the change of the Sabbath.

Eld. S. “The original Sabbath was a monument which God reared up to commemorate the work of creation. The resurrection was a greater event than creation, and the Sabbath was changed to commemorate the resurrection. This did not change the monument, but it added to it.”

Ans. Let us see if this did not change the monument: the original monument was composed of the following materials: First, “Remember the Sabbath day to keep it holy.” Second, “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.” Third, “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.” Now in order that we may commemorate the resurrection by keeping the first day of the week, we must have a monument composed of the following materials: First, Remember the resurrection day to keep it holy. Second, Six days shalt thou labor and do all thy work; but the first day is the day in which Christ rose from the dead; in it thou shalt not do any work. Third, For the resurrection was a greater event than the creation: wherefore the Lord transferred the Sabbath from the seventh to the first day of the week.

We see at once that this monument differs from the first. It can be erected only on the ruins of the one “which God reared up.” But where is it said that we should remember the resurrection day to keep it holy? That we should labor six days and rest on the first? And that the Lord changed the Sabbath from the seventh to the first day of the week, because the resurrection was a greater event than the creation? Not in the Bible; but in those traditions which make void the law of God.

Eld. S. “The change can be proved by sacred history. This day began to be observed immediately after the resurrection. Proof, Jno. xx, 19. “Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you! This is the first meeting the disciples had after the resurrection. And from the 20th verse of the same chapter we learn that they met again the next Sunday.”

Ans. Jno. xx, 19, informs us that “the disciples were assembled for fear of the Jews;” but it does not say that they were commemorating Christ's resurrection, or keeping the Christian Sabbath. That the disciples had no idea of commemorating the resurrection of Christ at that time is evident from the fact that they did not then believe Christ had risen from the dead. Mark xvi. They were eating a common meal of victuals. Verse 14. Verse 26 informs us that Christ appeared unto his disciples again “after eight days.” Eld. S. says that this was the next Sunday. But how can he make it appear that the expression “after eight days” means just one week? Seven days after would bring us to the next Sunday. Eight days after would bring us to the next Monday. And “after eight days” would bring us several days this side of the next Sunday. Compare Jno. xx, 26, with Mark ix, 2, and Luke ix, 28. The disciples at that time had a common abode. Acts i, 13; Luke xxii, 12. The first time Christ met with his disciples he found them taking a meal of victuals; and the second time he met with them, they were “within,” or “in the house,” [French Trans.]; and he said, “Peace be unto you;” but he did not say a word about the change of the Sabbath.

Eld. S. “The disciples met at Troas on the first day of the week to break bread, (just as we have done to-day). Paul preached a long discourse, and started on foot on his journey to Jerusalem. Like a good Christian he commences to work on Monday. This is just what we do.” Acts xx, 7-13.

Ans. I doubt whether Eld. S. and his people do as

Paul did. What did Paul do? Says Eld. S., "He started on foot for his journey to Jerusalem on Monday." But we do not believe it. Luke says, "There were many lights in the upper chamber where they were gathered together." Hence this was an evening meeting. Again, this meeting was held on "the first day of the week;" and according to the Bible manner of reckoning time, the day commenced with the evening, or at sunset. See Gen. i; Neh. xiii, 19; Mark i, 32. Therefore this meeting was held on what is now called Saturday night. Paul preached all night; and Sunday morning he started on foot for his long journey to Jerusalem. Thus we see that Paul, "like a good Christian," commences to work on Sunday. And let not Eld. S. and others flatter themselves that they do as Paul did, unless they imitate him in this respect. The disciples met "to break bread," (not to keep the Christian Sabbath); and Christ has never said, Ye shall henceforth sanctify the day on which the disciples broke bread at Troas.

Eld. S. "They used to assemble on that day, and take public contributions. Proof. 1 Cor. xvi, 1, 2."

Ans. Paul does not say anything in 1 Cor. xvi, 1, 2, about the disciples' meeting on the first day of the week; and he does not say a word about their taking public contributions on that day. He says, "Now concerning the collection (not the keeping of the first day) for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." The French translation reads, "*Que . . . chacun de vous mette a part chez soi—* Let every one of you lay by him at home." Now to lay by him at home is one thing, and to meet in a public capacity and take public contributions, is quite another thing.

Eld. S. "I will now give you the name of the day. Says John, 'I was in the Spirit on the Lord's day' Rev. i, 10. Here we have it. The first day is the Lord's day."

Ans. John speaks of the Lord's day; but he does not say, the first day is the Lord's day. All we learn from this text is, that there is a day under this dispensation which belongs particularly to the Lord. Now which is the Lord's day? Says the Eternal, "The seventh day is the Sabbath of the Lord thy God." Ex. xx, 10. And while the prophet was writing for the benefit of the repairers of the breach, those who would raise up the foundations of many generations, he penned down the following words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." Isa. lviii, 13. This is the day which the Lord reserved at creation; and Eld. S. has failed to prove that the Lord has ever blessed and sanctified any other day of the week. Therefore the day which John calls the Lord's day, is the seventh-day Sabbath. This is the day of which Christ styles himself the Lord when he says, "The Son of man is Lord also of the Sabbath day." Mark ii, 28.

Eld. S. "The Christians kept their own Sabbath (Sunday), and held meetings on the seventh day that they might have access to the Jews—only to meet with Jews."

Ans. The Bible never calls the first day of the week the Sabbath. Sabbath signifies rest. God rested from his work of creation on the seventh day, and thus the seventh day became God's Rest-day or Sabbath. We find that the followers of Christ "rested the Sabbath day according to the commandment" this side of the cross; but we do not find that they ever rested from their servile work the first day of the week. They held but one religious meeting on the first day—on what is now called Saturday night (Acts xx, 7, 8); it was customary for them to hold meetings on the Sabbath. See Acts xvii, 2, 3; xviii, 4, 11. The idea that the primitive Christians had no regard for the Sabbath "and held meetings on the seventh day only to meet with the Jews," is not sustained by the Bible. It contradicts the plain testimony of the New Testament, which shows that they preached to the Gentiles as well as to the Jews on the seventh day, and that they remembered the Sabbath day to keep it holy. Luke xxiii, 56; Acts xiii, 42-45.

Eld. S. "There was a class of religious teachers in the days of Paul who said that unless Christians were circumcised and kept the seventh day Sabbath

they could not be saved. Paul corrected them by saying, 'Let no man judge you in respect . . . of the sabbath days.' This was the Jewish Sabbath." (Let this assertion be remembered).

Ans. 1. My Bible does not speak of a class who said, "Except ye be circumcised and keep the seventh day Sabbath ye cannot be saved." Paul says, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. vii, 19.

2. I admit that the sabbaths that Paul speaks of in Colossians were peculiar to the Jews; but I cannot believe that Paul refers to the seventh day Sabbath, for several reasons.

1st, Paul speaks of sabbaths which were "against us," and "contrary to us;" but the seventh day Sabbath never was against us; and those who have understood its object, have ever felt like calling it "a delight, the holy of the Lord, honorable." Isa. lviii, 13. Says Christ, "The Sabbath was made for man." Mark ii, 27.

2nd, Of the sabbaths brought to view in Colossians Paul says, "Which are (were, French Trans.) a shadow of things to come; but the body is of Christ." But the seventh day Sabbath is not a shadow. Those shadows or types which shadowed forth Christ and his work, implied that man had sinned, and that a way was opened for man to obtain salvation. But man had not sinned when the Sabbath was made, and consequently did not need types or shadows to show that he was a sinner, and that a way was opened for him to be saved from his sins.

3d, The sabbaths of which Paul speaks were contained in those laws which were peculiar to the typical dispensation, and which Christ "nailed to his cross." But the seventh-day Sabbath is the subject of those commandments which grow out of the relations we sustain to God and our fellow-men, and of which Christ speaks when he says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law," &c. Matt. v, 17-20. Thus we see that the seventh-day Sabbath is still obligatory upon men, and that Paul does not refer to the Sabbath of the Lord, but to those annual sabbaths which originated with the Jews. The twenty-third chapter of Leviticus presents several annual sabbaths, associated with the feast days and new moons of the typical system: "besides the Sabbaths of the Lord." Lev. xxiii, 37, 38.

Eld. S. "The change can be proved by Ecclesiastical History. Says Mosheim, 'All Christians were unanimous in setting apart the first day of the week on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all Christian churches.'"

Ans. History is not Bible, and should not be quoted to show us what God requires at our hand. Genuine History tells us how the church *have* lived; the Bible tells us how the church *should* live. We have seen that the fourth commandment is still binding upon man, that there is no precept in the Bible which enforces the observance of Sunday, and that the New Testament does not teach that Christ or his apostles ever kept the first day as the Christian Sabbath. Now if Mosheim is correct in stating that the custom of observing the first day of the week "was derived from the example of the church at Jerusalem"—and "was founded upon the express appointment of the apostles," we must conclude that the primitive church taught and practiced a doctrine that is not contained in the Bible, and that the Bible is not a sufficient rule of faith. But who will adopt this conclusion? Those who take the Bible and the traditions of the church as their rule of faith. But there are many learned writers who contradict Mosheim. Among these we find Neander, the greatest of church historians. He says, "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place."

Eld. S. "Some might refer to the edict of Constantine to show when Sunday-keeping was first established by law. But I can refer to a greater edict than that of Constantine. I speak of the fourth commandment. The Sabbath was made at creation, and was kept by our first parents in the garden of Eden."

Ans. Yes, the fourth commandment is "a greater edict than that of Constantine;" and I am glad to know that the elder believes that the Sabbath law is still in force. But how can he reconcile the idea that the "Sabbath was made at creation," with the idea that the Sabbath is "Jewish?" How can he make it appear that the fourth commandment enjoins the observance of Sunday? If the Sabbath law establishes Sunday-keeping, does not the elder keep the original Sabbath? and has he not labored in vain in trying to prove that the Sabbath has been changed from the seventh to the first day of the week? But the elder knows, or should know, that he cannot obey the fourth commandment by keeping Sunday. The fourth commandment enforces the observance of a particular day. God rested on a particular day; he blessed and sanctified a particular day; and he commanded to keep the particular day on which he rested, and which he blessed and sanctified at creation. Without the particular day the institution of the Sabbath cannot exist. "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. xx, 10.

My prayer is that the honest may see the inconsistencies of those who oppose the truth, and that they may adhere to the word of God which will judge us in the last day, and which will stand when the doctrines and traditions of men shall vanish away. As long as we stand within the circumference of the Bible, we are on sure ground; but the moment we adopt the opinions of men, or the commandments of any church as a part of our rule of faith, we are in danger of being carried away by every wind of doctrine.

DANIEL T. BOURDEAU.

West Enosburgh, Vt.

THE CONFERENCE

Of April 28 and 29, 1860, held at Gilboa, Putnam Co., Ohio, of believers in the message of the third angel, has been well attended and interesting, from its commencement to its close.

The churches were well represented by voluntary delegation, and we were favored with the labors of Brn. Waggoner, Holt and Butler, and more than all, the good Spirit has been evidently with us, and added pungency to the word spoken, and has given spirit and life to the testimonies and prayers and social intercourse of the brethren.

The commodious house of worship recently built by the brethren at Gilboa was well filled on Sabbath, and to overflowing on first-day. It indeed seemed the house of God to us. God graciously manifested himself to us, in edifying the saint and warning the sinner. The deepest feeling pervaded all hearts, yet without excitement or any attempt at ostentatious display.

We feel disposed to give to God all the glory for preparing the hearts of the brethren and sisters to attend this conference, and now our prayer is that this blessing may be permanent, and that from this blessed convocation of saints, henceforth our progress may be onward and upward.

We feel like expressing our gratitude to the hospitable brethren and sisters who have so freely entertained us while here, not only for their attention to our temporal comfort, but for their open-hearted expressions of attachment to present truth, and readiness for every good word and work.

It is cheering to every lover of present truth to be assured that at this conference all has moved in order and harmony, yet with silent force and power. Every item of business seems to have been attended to in its proper time, and place, and spirit, and all partook in the general interest, and each bore his part of the burdens, while love seemed to rule all hearts.

In contemplating the past conference, we cannot help feeling assured that brighter days are dawning for the remnant in Ohio, and while we feel that the cause is one everywhere, we wish to show to God, and Christ, and his people, that here in Ohio we are endeavoring to move forward, and instead of falling behind in this good cause, we hope to manifest a becoming zeal in this last solemn message of God to man.

In contemplating the past two days of conference, our hearts are led to glorify God for all that he has done for us in rendering this meeting agreeable, the weather fine, the roads good, and in granting ability, and health, and disposition to attend, so that all could without great sacrifice or hardship, come up to this feast of the Lord.

But we will not rest here, but having rendered thanks to God, we will take courage to go forward, and prepare for the time of trouble just before us.

J. CLARKE.

P. S. We were much disappointed in not seeing Bro. and sister White, but perhaps we should have leaned too much upon them.

J. C.

FROM BRO. CZECHOWSKI.

BRO. SMITH: As the brethren abroad may be desirous to hear from me, I will here say that I and my family arrived in New York City, March 7th, and found a good home for pilgrims in Bro. Wilcox' house. We tarried with them about one week, during which I made diligent search in the country around for apartments for my family. The cheapest sum for which I could rent a small house and garden within seven miles of this city, was \$180, or nearly that amount. But in the providence of God I came across a gentleman, of whom I purchased a building lot, situated in Newtown, L. I., about one mile and a half from thirty-fourth street in this city. It is one hundred feet long and twenty-five wide, and costs \$100. He accepted the mortgage for pay which I then held against the place I sold in Clinton Co., N. Y. I immediately commenced to dig my little cellar, seventeen feet long by fourteen wide, which I finished in five days, and now the foundation of my little house is laid.

The church of God in this vicinity all approve of the course I have taken in buying the lot and building a small house, not only because it will save much expense in paying house rent, but also because I shall thus be enabled to be free a little in the future to labor in this portion of my Master's vineyard without pecuniary embarrassment, being free from the exorbitant advance-pay system for rent, by those who monopolize this world's goods. If I were obliged to pay such high rent as is customary here, if only but for a short time, comparatively, I should soon pay money enough to defray the expense of such a building as I propose to erect, two or three times over. It will cost about \$167. Although this will give but little room for my family, it must answer for the present. If my Heavenly Father permits, I intend after a little to build it one story higher. When thus completed it will cost upwards of \$200. This I consider necessary to do when the Lord shall open the way, because I must have room for my library, and sleeping apartments for my children, and a small room where I may retire away somewhat from noise, and study when it becomes necessary.

I have labored hard with my hands in digging my cellar, getting stones, (after breaking them to a convenient size) on the spot for the foundation, which has made me sick in body, but I am not discouraged. My trust is in God, believing he has directed my steps here to labor for the salvation of perishing souls who are famishing for the bread of life.

Eight thousand bricks, with sufficient boards for only one floor, are on my lot and paid for. But the mason's work will cost \$18, and a covering, or roof some more, for which I have no money in my pocket, to say nothing of what is now necessary for the support of my family. And, besides, I am indebted to dear Bro. C. Andrews for \$35 (for which I gave him my note), which has all been expended on my house, with the \$80 I brought with me. It was with difficulty that Bro. Andrews, in his circumstances, could loan me the \$35. Therefore it is no more than consistent and just that I should pay him as soon as possible.

Now, dear brethren, it is not my desire to occupy space in the *Review* for "lamentation," but if there are any of my dear brethren in the United States who can lend a helping hand in this time of need, to sustain my mission in this portion of the wide harvest field, for the good of precious souls and our mutual interest, I shall be very thankful to my kind Heavenly Father, and also to them.

I have received several letters from brethren and friends, requesting me to write a sketch of my past life, but I am sorry to say that up to this time, I have not had the privilege of gratifying them in this respect, as my mind necessarily has been occupied in other ways. But if the Lord permits, I intend sometime (after I am free from my present difficulties of body and mind) to write a pamphlet of some of my past history during scenes of persecution and imprisonment in foreign countries, in which I hope to glorify God and also to gratify my kind friends. For the present they will please excuse me.

I have now spent six Sabbaths with the true Church of God (as I believe) in New York, Brooklyn and vicinity, and if I ever felt to rejoice in God and praise his excellent name, it has been since I came here, where we have enjoyed some precious seasons in Jesus' name, in meeting with his saints.

M. B. CZECHOWSKI.

N. Y. City, Apr., 1860.

P. S. My P. O. Address is Green Point, L. I.

Extracts from Letters.

BRO. J. BARROWS writes from Port Allegany, Pa.: "I feel the importance more than ever of having on the whole armor, that I may be prepared to stand before the Son of man. Dear brethren and sisters, how important it is that we make an entire consecration of all that we have and are to the service of God, and be willing to do all that he has commanded us, knowing that what he has said is for our good, and that he asks no more of us than we can do; and that it is the willing and the obedient that will eat the good of the land. Are we as willing to obey God as Abraham was? He believed God and it was counted to him for righteousness. Yes, he was willing to make a full surrender of everything that he possessed. And when he was commanded of God to offer his only son upon the altar, he willingly obeyed. Do we possess the same willing spirit that he possessed? If not, let us not rest contented until we feel that we are owned and blessed of God as he was. Let us seek earnestly for a deeper work of grace in our hearts. The Lord has done great things for us, whereof we ought to be glad. He has given his dear Son to die for us; yes, and the apostle has said, Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God. In view of such goodness to us ought we not to be willing to make a full and entire consecration of all that we have to him? Yes, it is our reasonable service."

BRO. D. CHASE writes from Fairhaven, Mass.: "I think that the brethren and sisters in Fairhaven and Dartmouth are generally advancing and seeking meekness and righteousness, expecting to be hid in the day of the Lord's anger. Three that have been discouraged are beginning to hope in the mercy of God, and the sick are recovering. Praise the Lord! he does come to our help though he bear long with us to try us whether or not we will hold on to his promise and continue to wrestle until the blessing comes. We were greatly refreshed by the coming of Brn. Sperry and Bourdeau. May the Lord bless his messengers mightily, and make them strong in body and mind."

Sister S. Robinson writes from Union, Mich.: "Being invited through the *Review* I take the liberty to let you know that I am determined in the strength of the Lord to keep his commandments and the faith of Jesus. I have been endeavoring to keep the seventh-day Sabbath a year and seven months, the most of the time through much tribulation. I long to be conformed to the image of Jesus in all things. I long for holiness and a pure heart, that I may walk worthy of the vocation wherewith we are called. I want to put on the whole armor of God. The enemy is very subtle and crafty, and unless I look to Jesus and pray without ceasing I feel his temptations; but I hope to conquer and come off more than conqueror through our Lord Jesus Christ, to whom be glory forever and ever. I rejoice that I am counted worthy to suffer for Christ's sake. I esteem it an honor. I had rather suffer afflictions with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the world can afford. Jesus

is all in all, and the one altogether lovely, the chiefest among ten thousands. None but Jesus can do helpless sinners good."

BRO. WM. OSBORN writes from Hannibal, N. Y.: "There has just been a protracted effort here, and thirty or more have professed to experience religion. Two of that number have come out upon present truth. There are now five members in our little church. We want some of the messengers to come and preach to us, and set things in order. We hope some will come if possible. Last Sabbath we commenced our prayer-meeting for the first time."

Better lie in the dust than rise by wickedness: he that rises by sin, rises with God's curse hanging over his head.

OBITUARY.

DIED in Pine Grove, Van Buren Co., Mich., April 25th, Louisa M. Lay, aged 57 years. Sister Lay commenced keeping the Sabbath in the third angel's message about five years ago. A few years since she was some inclined to believe Eld. Cranmer's *new method* of teaching the third angel's message. But after listening to her brethren in Allegan and Monterey she became satisfied that her first position was correct, and continued therein. She was sick but nine days. Her sufferings were very severe, yet in the midst of her bodily sufferings with lung fever, she proclaimed to those around her bed her unbounded confidence in God and resignation to his will. Said she would not exchange her situation with the kings of earth, for she felt happy in God, and ready to die. With a clear mind she gave directions respecting her household affairs, and who she wished to have attend her funeral, and peacefully and quietly died in the Lord. Her house was well filled with friends the 27th inst., who came to sympathize with her husband and children in their bereavement. The foundation of my subject was from 1 Cor. xv, 22, 23. At mid-day her body was deposited in the earth. "Dust thou art and unto dust shalt thou return."

JOSEPH BATES.

Monterey, Mich., Apr. 29th, 1860.

P. S. As I have referred to Eld. Cranmer in the above, I will state that about nine years ago he professed faith in the third angel's message and Sabbath of the Lord our God, and united himself with us. About two years since because the church would not approbate him to preach the message in his unqualified state, he left them and began to teach the message in accordance with his own peculiar views, professing to gather a *remnant* for the coming of the Lord.

Now as Eld. C. united and participated with the commandment-keepers in the third angel's message called the *remnant* of the seed of the woman, the church of God [compare Rev. xiv, 12; xii, 17], I ask his followers in all good conscience, if they can see one ray of hope of being gathered to be saved in a second or another *remnant*? Is it possible to find any scriptural proof of two remnants in the one church of God? or an outside track for all such as are unwilling to move onward with the main body? If not, why do you allow yourselves to be misled and deceived by a man who is beating the air. 1 Cor. ix, 26. Will you reply that you are the true remnant? If so, then you will be bound to prove that your *new method* began with the message. Here also you will fail. Neither can it be proved that Eld. Cranmer was moved by the Spirit of God to leave the *remnant* who had been progressing with the third angel's message since the fall of 1844, and commence it anew. No, no! God never does his work over. He has no two beginnings, nor two endings to his work, any more than he has two remnants in his church. All who carefully read the Bible know that God never deviates from his written word. As Eld. C. is not moved by the Spirit of God, but by another spirit, to do his strange work, why follow him any further? Judge ye what is truth.

The church in Monterey and vicinity are striving to enter the strait gate and narrow way. Two were baptized on profession of their faith and united with the church the last Sabbath. Providence permitting, I leave here in the morning for Caledonia and Bowne.

J. B.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, MAY 10, 1860.

What shall be Done ?

Bro. S. W. RHODES writes: "I consider you responsible for the \$100 I have in the Office."

As Publishing Agent we wish to express our thanks to Bro. Rhodes for the use of the \$100 up to this time. He will please call for the money by addressing Bro. Uriah Smith, the Treasurer, who will forward it to him as soon as it can be raised. Now is the time for those who oppose legal organization, insurance, &c., to come to the rescue of the Publishing Department. Several of our important works are all, or nearly all sold. "Bible Student's Assistant," "Nature and Tendency of Modern Spiritualism," all sold. Bro. Loughborough's and Bro. Smith's works on the Immortality question all sold, with the exception of about a dozen copies. "History of the Sabbath," only about one hundred copies not sold, and these will probably be gone before we could print another edition.

One thousand dollars is wanted immediately to reprint the above named books, and to print some others.

GOOD SAMARITAN, No. 4, will be issued as soon as its readers signify that they want it by sending a dime to pay for it one year. Not one fourth of its readers have done this, and the little sheet will probably go down. As our subscribers pay for next volume of the REVIEW, due very soon, they can signify their views as to the existence of the GOOD SAMARITAN. J. W.

The Gilboa Conference

Met for business on the evening after the Sabbath. T. J. Butler was chosen Chairman, Jos. Clarke Secretary, and a business committee having been appointed, meeting adjourned till first-day morning.

Conference met on first-day morning at 8 o'clock. Business committee reported, recommending that a 60 ft. Tent be purchased (cost \$250), and as Bro. Waggoner stated that his health would not permit him to hear tent-labor, the committee recommended that the Conference request Bro. Waggoner to interest himself in obtaining help for, and that he co-operate with, the Ohio Tent this season, as far as his health and circumstances would permit.

The Conference adopted the above report of the committee, and confirmed the Tent Committee chosen last fall, Bro. O. Mears of Lovett's Grove, Treasurer.

The business conference was pleasantly conducted, and union and harmony prevailed; and although there is no immediate prospect of help with the tent, yet there was no feeling of discouragement, while neither means nor interest is wanting to go forward, so soon as the Lord sends help, and no doubt was manifested on this point.

The Tent committee report that they have received and furnished Bro. Waggoner funds to purchase a 60 ft. Tent, and that they have answered present calls, and paid most of past indebtedness, and still retain sufficient funds to commence tent-operations.

J. CLARKE, Secretary.

Brevities.

THE FRIENDSHIP OF THE WORLD.—Did you ever stand upon a sand-bank that was caving, piece by piece into some swift stream, swollen by the winter floods? Did you feel the earth give beneath your feet, and then did you start as for life to some spot on terra firma, more firm? So have I, as I have seen the falseness of earthly friendships, fled for life, to that dear friend who sticketh closer than a brother.

TRUTH, says a certain writer, must either conquer or die, it cannot hold middle position. Let those who believe the third message is now being proclaimed, think of the above proposition. Perhaps it will apply.

I lately heard from the lips of a good man, that "being religious merely for the sake of a personal benefit, merely to avoid punishment, and gain heaven, was a selfish religion." He held that one must have the glory of God in view, and a respect and love of justice and of right, we should love God for what he is, rather than for what he is able to confer. Such a sentiment is truly sanctifying in its tendency and effects. O, let us

try our motives, and inspect our hearts with the severest scrutiny.

THE OBJECT OF PROPHECY is not to give information of events after they have transpired, but to give warning previously. Let those who deride the advent movement ponder upon this principle and say where it leads? J. CLARKE.

APPOINTMENTS.

Conference in Hillsdale, Mich.

PROVIDENCE favoring, there will be a Conference in Hillsdale, Mich., commencing on sixth day, May 18, 1860, and holding over first-day. Brn. and sisters from other places are invited to attend.

Bro. and Sr. White, Brn. Bates and Loughborough are requested to attend this meeting.

For the church.

J. H. WAGGONER,
D. STAMBACH,
I. C. VAUGHAN.

Conference in Roosevelt, N. Y.

PROVIDENCE permitting, there will be a General Conference in Roosevelt, Oswego Co., N. Y., commencing sixth day, June 1, 1860, at 3 o'clock, p. m., and continuing over the Sabbath and first-day.

Bro. White is requested to attend this meeting. It is hoped that Brn. Andrews and Loughborough will also attend this meeting, and labor with the N. Y. Tent the coming season. A general attendance of the friends of the cause, in Central and Western New York and Pennsylvania, is requested. Let every church be represented. It is hoped that all will come prepared to aid liberally in sustaining the Tent enterprise. Those coming by Rail Road will leave the cars at Syracuse, and take stage to Central Square, where they will find conveyance on sixth day to take them to the place of meeting. F. WHEELER.

PROVIDENCE permitting, I will meet with the church in Parkville, Sabbath, May 12th, at 2 P. M. Meeting at the Stony Ridge school-house. On first-day, at 10½ A. M., I will speak at the Canada school-house. Will Bro. Byington carry me to Parkville? J. N. LOUGHBOROUGH.

Business Department.

Business Notes.

J Ferrel: Your remittance pays your INSTRUCTOR to END of present Vol., or to Jan. 1861, at which time we will discontinue. We give credit on book for both the two dollars which were lost.

T Draper: S Wilder has not paid anything since Vol. xiii.

E W Darling: The REVIEW is not now going to J H Darling.

D Hildreth: Litch's Expositions explain the xith of Daniel. Price, post paid, 50c. For sale at this Office.

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.

T Draper, A Durfee, A E Walter, R S Durfee, E Lobdell, H Evans, J V Himes, M Bean, J Dorcas, I M Davis, E S Walker, W H Brinkerhoof, J D Hillis, A C Hudson, P Barrows, A B Warren, M T Van Horne, G W Newman, J D Morton, D M Canwright, E A Rawlins, E W Darling, M J Hill, J F Case, Jos Bates, H D Bruce, M L Maxson, J G Wood, J H Waggoner, F Wheeler, R F Cottrell, J Harvey, A Hafer, E M Newson, E Wicks, H C Whitney, D Hildreth, M E Cornell.

Receipts.

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

FOR REVIEW AND HERALD.

F Whitney 1,00,xvi,1. H C Hall 2,00,xv,17. H D Bruce 2,00,xvii,6. S W Bean 0,60,xvii,1. M J Hill 1,40,xvii,5. H Evans 1,00,xvii,1. Geo Barrows 2,00,xviii,1. L Maxson 1,00,xvi,19. J Huber 2,00,xviii,9. Geo Ferciot 5,50,xviii,1. P F Ferciot 2,00,xviii,1. Jno Clarke 1,00,xvi,21. Jno Davis 2,00,xvi,8. L Locke 2,00,xviii,1. J Ferrel 0,50,xvii,1. J W Vaughan 2,00,xv,18. J W Vaughan (for J T Vaughan) 1,00,xviii,1. M Tewel 2,82,xvi,1. D W Johnston 2,00,xii,17. M E Morey 2,00,xviii,1. Wm S Moon 2,00,xviii,8. J D Morton 2,00,xvii,1. C Walter 1,00,xvi,1. I M Davis 1,00,xvii,1. I M Davis (for L Pinckerton) 0,50,xvii,1. T Draper 2,00,xviii,1. Jas Long 2,00,xvii,11. I Jones 0,50,xvi,1. W Henby 0,50,xvii,1. J Goss 0,50,xvii,10. E Vanamburgh 0,50,xvi,8. C Stroud 0,50,xvi,8. E A Rawlins 0,60,xvi,1. M E Darling 0,35,xiv,1. J G Wood (for J E Wood) 0,50,xvi,1. J G Wood 3,14,xviii,1. J Brazee 2,00,xvii,1. J Barrett 1,00,xvii,1. M B Smith 0,50,xvii,1. T Hare 0,50,xvii,1. Mrs E Russell 0,50,xvii,1. Miss O M Gray 0,50,xvii,1. J Emberson 0,50,xvii,1. J Cooper 0,50,xvii,1. J Q Foy (for J G Foy) 5,00,xvii,1. W C Thorp 0,50,xvii,1. Mrs J Hart 2,00,xvii,1. D A E Hungerford 0,84,xiii,1.

FOR REVIEW TO POOR. J Barrett \$1,90.

FOR MISSIONARY PURPOSES. G W Newman \$4,00.

Books Published at this Office.

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

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

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

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

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

The Atonement—196 pp. Price 15 cents.

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

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—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 Men of Reason, on Immortality. Price 50 cents per 100.

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

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

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

Word for the Sabbath. Price 5 cents.

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

Tracts in other Languages.

GERMAN. Das Wesen des Sabbath's 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 Gebodt. 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 Cinqueme 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.