



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 XVI.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 21, 1860.

No. 14.

The Advent Review and Sabbath Herald is published weekly, at One Dollar a Volume of 26 Nos. in advance.

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.
Address REVIEW AND HERALD Battle Creek, Mich.

THE CROSS OF CHRIST.

THEY gathered round the cross. Who gathered round?
The lepers cleansed, the blind restored to sight,
Captives of Satan with their chains unbound,
The dead called from the grave to life and light.

They gathered round the cross. Who gathered round?
The poor that heard the word, the hungry fed,
The broken-hearted healed of every wound,
They to whose arms he had restored the dead.

They gathered round the cross. Who gathered round?
Women whose joy had been to soothe his woes,
His mother—anguish, triumph in each wound—
Her Son, her Saviour, suffered for his foes.

They gathered round the cross. Who gathered round?
False priests that laughed, soldiers who mocked his pain,
Proud Pharisees "whose garments swept the ground;"
And thus upon the cross the Lord was slain.

They gathered round the cross: He closed his eyes,
The day grew dark when death its work had done;
Yet day so bright ne'er dawned on mortal eyes,
For our salvation by the cross was won.—[S. A. W.]

STUDIOUS DEVOTION.

"COULD ye not watch with me one hour?"
Matt. xvi, 40.

We are often in a *religious hurry* in our devotions. How much time do we spend in them daily? Can it not be easily reckoned in minutes?

Probably many of us would be discomposed by an arithmetical estimate of our communion with God. It might reveal to us the secret of much of our apathy in prayer, because it might disclose how little we desire to be alone with God. We might learn from such a computation that Augustine's idea of prayer, as "the measure of love," is not very flattering to us. We do not grudge time given to a privilege which we love.

Why should we expect to enjoy a duty which we have no time to enjoy? Do we enjoy anything which we do in a hurry? Enjoyment presupposes something of mental leisure. How often do we say of a pleasure, "I wanted more time to enjoy it to my heart's content?" But of all employments, none can be more dependent on "time for it," than *stated prayer*.

In the royal gallery at Dresden may be often seen a group of connoisseurs, who sit for hours before a single painting. They walk around those halls and corridors, whose walls are so eloquent with the triumphs of art, and they come back and pause again before that one masterpiece. They go away and return the next day, and again the first and the last object which charms their eye is that canvas on which genius has pictured more of beauty than on any other in the world. Weeks are spent every year in the study of that one work of Raphael's. Lovers of art cannot enjoy it to the full till they have made it their own

by prolonged communion with its matchless forms. Says one of its admirers: "I could spend an hour every day, for years, upon that assemblage of human, and angelic, and divine ideals, and on the last day of the last year discover some new beauty and some new joy."

I have seen men standing in the street before an engraving of that gem of the Dresden gallery, a *longer* time than a good man will sometimes devote to his evening prayer. Yet, what thoughts, what ideals of grace, can genius express in a painting, demanding time for their appreciation and enjoyment, like these great thoughts of God, of heaven, of eternity, which the soul needs to conceive *vividly*, in order to know the blessedness of prayer? What conceptions can art imagine of the "Divine Child," which can equal in spirituality the thoughts which one needs to entertain of Christ in the "prayer of faith?" We cannot hope, commonly, to *spring* into possession of such thoughts in the twinkling of an eye.

Prayer, as we have observed, is an act of friendship, also. It is intercourse; an act of trust, of hope, of love, all prompting to interchange between the soul and an infinite, spiritual, invisible Friend. We all need prayer, if for no other purpose, for this which we so aptly call communion with God.

Zinzendorf, when a boy, used to write little notes to the Saviour, and throw them out of the window, hoping that he would find them. Later in life, so strong was his faith in the friendship of Christ, and his own need of that friendship as a daily solace, that once, when traveling, he sent back his companion that he might converse more freely with "the Lord," with whom he spoke audibly.

So do we all need friendly converse with Him whom our soul loves. He alone is a thousand companions. He alone is a world of friends. That man never knew what it was to be familiar with God who complains of the want of friends while God is with him.

But who can originate such conceptions of God as are necessary to the enjoyment of his friendship in prayer without time for thought, for self-collection, for concentration of soul? Momentary devotion, if genuine, must presuppose the habit of *studious prayer*.

Whoever knew an eminently holy man who did not spend much of his time in prayer? Did ever a man exhibit much of the spirit of prayer who did not devote much time to his closet? Whitefield says, "Whole days and weeks have I spent prostrate on the ground, in silent or vocal prayer." "Fall upon your knees and *grow* there," is the language of another, who knew that whereof he affirmed. These, in spirit, are but specimens of a feature in the experience of eminent piety, which is absolutely uniform.

It has been said that no great work in literature or in science was ever wrought by a man who did not love solitude. We may lay it down as an elemental principle of religion, that no large growth in holiness was ever gained by one who did not *take* time to be often and long alone with God. This kind goeth not out but by prayer and fasting. No otherwise can the great central idea of

God enter into man's life, and there dwell supreme.

CLEARNESS AND TENDERNESS.

PHILIP DODDRIDGE was not a man of rich imagination, or of profound theological attainments, or of immense learning, or of polished rhetoric, or of original genius; yet both as a speaker and a writer he commanded general attention, and was blessed with no small success.

A Scotch reviewer, in considering this fact, specifies two traits of the distinguished nonconformist as probably accounting for the acceptance he met with, so far as that is to be attributed to mere human causes.

One of these was his simplicity. This was not the simplicity of homely language, in which Latimer, and Swift and Cobbet were such masters, and by which they wrought such mighty results. But it was the simplicity of clear conception and orderly arrangement.

A text or topic may be compared to a goodly apartment still empty; and which will be very differently garnished according as you move into it, piece by piece, the furniture from a similar chamber, or pour in pell-mell the contents of a lumber attic. Most minds can appreciate order; and to a majority of minds it is a greater treat than ministers always imagine, to get some obscure matter made plain, or some confused subject cleared up. With this trait Doddridge's readers and hearers were constantly indulged.

The other trait was tenderness. Doddridge seems naturally to have been of a most affectionate disposition. And this constitutional gentleness was greatly intensified by his deep and earnest piety. No preacher ever felt more thoroughly the concern which a true-hearted pastor must have for perishing souls. Hence he was, like Paul, "gentle among them even as a nurse cherisheth her children, being affectionately desirous of them." His heart was in his hand, in his eye, in his speech. He spoke the truth in love. His hearers never made, never could make the mistake of supposing that he was angry, even in his most animated and piercing utterances. There was that in the man which made them feel that his emotion was not of mere human or earthly excitement, but always that of Christian sympathy deepened by an incessant consciousness that eternity was just at hand. "He that winneth souls is wise; and this winsomeness was Doddridge's main wisdom. There was something in his temper and affections more evangelical than even in his theology. His remonstrances were compassionate; his reproof regretful amidst their faithfulness; his warnings all the more solemn because of their evident sympathy; and his exhortations encouraging and alluring from the benevolent hopefulness with which they were freighted."

"ALMOST DISCOURAGED."

What, "almost discouraged?" Poor child, what are you discouraged about? "Discouraged," when the journey's end is near? "Discouraged," when he, the loved "ruler of thy heart" is com-

ing to bring thy crown? "Discouraged," while the eternal God is thy refuge, and underneath thee are the everlasting arms? "Discouraged," while he says my grace is sufficient for thee? "Discouraged," while he hath said, "I will never leave thee nor forsake thee?" "Discouraged," when he hath given his angels charge concerning thee to keep thee in all thy ways? "Discouraged," while Jesus is touched with the feeling of our infirmities, and knows how to succor them that are tempted? "Discouraged," while every trial worketh an exceeding weight of glory?

"Well, I know it, but I have so many temptations." So have I, so has everybody that serves God. Don't you know that the swiftness of the current is a good sign that you are rowing up stream? The fact is, Satan is always good to his own, and if a man is tormented and harpooned by the Devil it is a good token that he belongs to the other army.

"Discouraged?" O no, I wouldn't be discouraged—soon the Master will say, I was hungry and ye fed me—soon he will remember each "cup of cold water" given in a disciple's name, and every act done in secret for his glory will be known and remembered in that day.

"Discouraged?" Yes, the disciples were when they had toiled all night and taken nothing, but at Christ's command they cast the net once more, and caught a boat-load at that time—what a haul! They were full of courage then.

"Discouraged?" Yes, the twelve chosen friends of Christ were discouraged when they vainly strove to guide their laboring bark amid the tempest's rage. Do you feel thus? Does it seem that the Master is asleep and you are in peril? O awake him then with earnest prayer, and when he rebukes the wind there will be a great calm.

"Discouraged?" Yes, so were the followers of Jesus on the waves of the troubled Gennesaret, and Jesus was away; but while they were tossed by the waves he prayed upon the mountain top. And so now while we are discouraged with life's tempests, and sad as we think of our absent Lord, but though absent, yet on the distant hills of light he pleads our cause with God. And by and by when our sinking hearts quail before the tempest's wildest rage, he will come treading upon the rude billows that disturb us—hushing the fury of the fearful tempest and guiding us to the port of peace.

Now I wouldn't be discouraged, or almost discouraged any more. O trust in the Lord! Hope in his mercy. Believe his precious promises—forget your poor miserable sinful self, and find in him your all. Cast your care on him. Tell your woes to him. Give yourself away to him. Serve him with all your heart and he will be your strength, your hope, your joy and consolation.

Now don't be discouraged any more will you? Trust in the Lord always.

WHAT CAN I DO FOR JESUS.

Ought not every professed Christian to ask himself this question when he first awakens from sleep in the morning? "What can I do for Jesus to day?" Surely I think that those who profess to love Jesus, ought to ask themselves this question very often. One who has found Christ to be precious to his soul, has promised that he would labor for Christ. One who has found Christ "the one altogether lovely and chiefest among ten thousand," did promise God that he would serve him through his dear Son.

My Christian friend, you have taken solemn vows upon yourself; you have promised Christ that you would take up your daily cross and follow him. You have professed to renounce the world and all its vanities. You profess to love God. In making this profession you have (as it were) donned the regular dress or uniform worn by Christ's soldiers, you have enlisted under the royal banner of King Jesus. You have promised to fight for him and what question more appropriate can you ask than, "What can I do for

Jesus?" Let the Christian ask himself this question daily, and if he truly feels from the depths of his heart that he would do something for Christ, let him go to God in earnest prayer, and ask God to guide him, and enable him to labor for Jesus.

Let him desire to labor for Christ, because he loves him, not merely to be praised of men, and God will hear and answer that prayer. You will be enabled to do something for the cause of Christ if you really and sincerely desire to. Are you willing and do you strive to labor for God? He will bless your efforts; you will feel blessed in your own heart, though you may not know the extent of good that you have done while in this life, yet in the "great Hereafter" you shall know. Then go to work my weak brother—my weak sister in Christ—think every hour, "What can I do for Jesus." Go forward, and with a prayerful heart and whole-souled earnestness, try to do something for his cause. Though you may not do more than to bear a cup of cold water to one of his children, yet Christ has said, "you shall not lose your reward" for that simple act. Or you may perchance speak soothing words to one of his followers, or you may comfort the sick and minister unto their wants, and Christ says "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Blessed words; let us remember them, and let us often ask ourselves, "What can I do for Jesus?"

WHAT HAST THOU DONE?

"And the Lord said, What hast thou done?" Gen. iv, 10.

THIS question was proposed to Cain. He was offended with God, he quarreled with his brother, he gave way to passion, and then murdered the innocent. God now calls him to account. He must answer for his conduct, he must give account of himself to God. Just so must we. We may not have sinned just as Cain did, but we have sinned from the same principle, we have sinned against the same God, we have sinned with as little cause as Cain did. The Lord now asks us, "What hast thou done?" Sinner, prepare thy reply! Number up thy crimes. Examine into the nature of thy transgressions. Look at the aggravation of thy iniquities. Thou hast sinned, not as Cain did, but in clearer light, against greater manifestations of love, notwithstanding thou hast read his doom, been warned of the consequences of transgressing, and wast entreated to forbear. Thou hast done the very worst thing thou couldst do; for thou hast made God's justice thine enemy, shut God's heaven against thee, and, wonderful to say, made it God's duty to punish thee. "What hast thou done?" Forfeited all title to heaven, rendered thyself totally unfit for heaven, and incapacitated thyself to do anything to deserve or merit heaven. Done! thou hast done evil things as thou couldst. Done! thou couldst do nothing worse, for thou hast broken God's whole law, deserved God's wrath, and exposed thyself to everlasting punishment. The crown is fallen from thy head; woe be unto thee, for thou hast sinned. Sinned! yes, and not once or twice, not in one form only, but in a thousand. Sinned! yes, and thy sins are like scarlet, double dyed like crimson; and they cry aloud to God for the execution of his threatenings.

"These things hast thou done, and I kept silence. Now consider this ye that forget God, lest I tear you in pieces, and there be none to deliver." Ps. l, 21, 22.

PREPARATION TO MEET THE SON OF MAN AT HIS COMING.

"WATCH ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke.

The Lord had previously admonished his disciples to the same import. But having for a moment left the thread of his exhortation, for the

purpose of adding a fact that was well calculated to deepen the impression which he desired to produce, he now resumes his exhortation to watchfulness and prayer. But at this point he assigns the ultimate object of faithfulness; that we may be accounted worthy to escape the predicted evils, and to stand before the Son of man. Here several things should impress us:

1. That watchfulness and prayer are indispensable to a full preparation for the day of the Lord. A spirit of devotion and sobriety, carried into appropriate practice, is the great essential in our present duty. And this should be secured in view of the fact that we are all hastening to meet the day of the Lord Jesus.

2. It is only in this way that we can escape the calamities which, at the coming of Christ shall be visited upon the unprepared. What these will be, the Scriptures have sufficiently revealed. The previous predictions of Christ, and the parables following, set forth these calamities in a manner which would almost shake the world if they had not been so generally Jerusalemized away, that they are read with little or no impression that they are intended for us, as well as for the ancients; that our destiny is to be thus affected and determined. Who can calculate the tremendous consequences of stripping this portion of the divine word of all its direct, literal, and intended bearing upon the millions who are hastening to meet the great day, with almost no conception of its nature and reality?

3. It is by obedience to these directions that we may expect, through grace, to stand before the Son of man. "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." They shall be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." This will be the portion of the wicked; and they will not "love his appearing." But the righteous shall "stand in the day of judgment;" they shall receive "a crown of righteousness" at "that day." 2 Tim. iv, 8. Then the pious dead "shall behold his face in righteousness;" they "shall be satisfied when" they "awake in his likeness." For in his presence is fullness of joy, and at his right hand are pleasures for evermore. "Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." It is esteemed a great privilege to stand before kings; but it will be a still greater to "stand before the Son of man." For when he cometh, he will come as "King of kings, and Lord of lords."

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in those days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark; and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. Matt. xxiv, 37-39.

Terrible history! Terrible prediction! But the prophecy will prove to be as true as the history. The world had been duly warned of the threatening deluge; but they heeded it not. They continued to live as they had lived; contracting marriages, celebrating marriages, giving and enjoying festivities until the day that Noe entered into the ark. These things are not mentioned by the Saviour on account of their being necessarily wrong, but to show how little the doomed world heeded the warnings of "the preacher of righteousness," or anticipated so sad, so sudden and terrible a catastrophe as was long impending over them. The reason was, they knew not what was about to burst upon them, and forever terminate their plans and pleasures. The treasured up wrath that was to drown a teeming world gave no outward indications of either its nearness or severity. For aught that appears to the contrary, the sun that morning rose as smilingly, the winds breathed as refreshingly, the waters flowed as peacefully, the birds sung as cheer-

ily, the dance led forth as merrily, as ever since the birth-day of sin. There were happy bridegrooms and brides; there were proud fathers and mothers; there were rejoicing sisters and brothers; there were admiring lovers; there were jealous rivals; there were lords in state, and servants in waiting; there were rich counting over their treasures; there were thieves intent on robbing; there were lecherous in search of victims. In a word, a world in wickedness; warned, but heedless; doomed, but reckless; rushing on to meet its ruin.

So shall also the coming of the Son of man be. . . . The day of God will come upon the unexpected world, as a snare upon the unwary game, that knows not its danger until it is too late to escape

HISTORICAL EVIDENCES OF THE TRUTH OF THE SCRIPTURES.

WE suppose that all our readers are not aware how rapidly and how remarkably evidences to establish the truth of the Scripture records are being brought forth from the monumental and other remains of the buried past.

Had the foresight and wisdom of man been employed from the building of Babylon to the fall of the Roman Empire, to collect and preserve from age such testimonials as might best meet and confute the skepticism of the present day in regard to the truthfulness of the historical portions of the Bible, it would not have produced so deep an impression on our age as what God has so wonderfully preserved and unexpectedly produced, when needed most, to confound all skepticism, and confirm the faith of Christendom.

The assault which has been made by the learning and subtlety of the German infidelity upon the credibility of the Scripture narrative has ended as every previous attack upon Christianity has done in establishing its truthfulness more clearly and firmly than before. Unbelief is continually stirred up to fresh attempts in order to show, as it would seem, that at every point the system of Christ is absolutely invulnerable.

A few years only have passed since these treasures of the ancient world, which so completely, because undesignedly, prove the truthfulness of Scripture history, were entirely unknown, and when first discovered they were eagerly seized upon, as the very weapons wherewith to destroy the credibility of the Bible. The shouts of triumph with which the celebrated Zodiac of Denderah was hailed by the infidel philosophy of Europe because, upon its first superficial examination it was thought to do away the whole chronology of the Scripture narratives, have scarcely had time to die away before Christianity has won for herself, and beyond all fear of future reversal of the world's verdict, the whole field of evidence, as drawn from the authentic records of every great empire of the ancient world—Assyria, Babylon, Egypt, Persia, Phœnicia, have come forth from their tombs, at the bidding of Christian science, and testify in the clearest manner to the truthfulness of those records which form the historical basis of the Christian system.

One of the most impressive proofs of the genuineness of the books of the Bible, is derived from the late minute and accurate investigations of travelers in Palestine. Such is the minute faithfulness of the sacred story, in all matters connected with eternal things, that it forms the best possible hand-book for the tourist, and no candid man in traversing that portion of the East with the Bible in his hand, can escape the conviction that its writers lived among, and were perfectly familiar with, the scenes which they describe.

Every great feature of the scene remains and presents itself to the eye of the modern traveler precisely as they were described by Moses and David, and the prophets; and, with the exception of the cities and towns, one knows that he is looking upon the very scenes which their eyes beheld, and which they described so faithfully, that they are recognized at once, after so many centuries have passed away. The land of the proph-

ets, and of the wondrous people, the land of signs and wonders, remains as the writers of the Bible saw and described it—the inhabitants only are gone. Impressions equally strong in regard to the truth of the Scriptures are derived from the exhumed remains of the great empires of the East with which the Jewish union stood connected.

The monuments of Egypt, the buried palaces of Babylon and Nineveh, and the Persian ruins, in connection with those of Phœnicia, have enabled Christian scholars to produce the history, and even the aspect—the manners and customs of a past which reaches almost to the Deluge; and, with the history of these ages, that of the Jewish people and their records have been found so interwoven, that the truth of sacred history must be admitted, or all ancient history must be abandoned at once as false. To deny the credibility of the Old Testament writers is not now to reject the Bible only, but it is to declare the state records of every empire false. Of course, men in the enjoyment of right reason must not be expected to make this monstrous assumption, and therefore, as we have said, the truth of the Bible is far more firmly established than ever. Nor must we forget that the proof of the historical accuracy of these writers in the circumstance in which they wrote, carries with it the truthfulness of their doctrines, unless we are prepared to believe that a perfect historical accuracy is connected with hypocrisy and dishonesty in doctrine.—*Cincinnati Gazette*.

INDIVIDUAL EFFORT.—We seldom meet with a more forcible illustration of the blessing which may accompany faithful, persevering, individual effort, than the following:

"A gay, worldly man became a Christian, and in all sincerity asked the great question, 'What wilt thou have me do?' He thought over his past life, and called to mind as many as one hundred and sixteen of his former associates, with whom he had spent many a wicked hour. He had their names before him, and resolved that if he could reach them, by the grace of God he would speak to every one of them, and urge them to come to Christ. He succeeded in bringing the great question of salvation before their minds, and at the end of the year one hundred of these, his former wicked companions, were traveling with him in the way of life."

SOUND ADVICE.—"Know," said Sir W. Raleigh to his son, "that flatterers are the worst kind of traitors, for they will strengthen thy imperfections, encourage thee in all evils, correct thee in nothing, but so shadow and paint thy follies and vices as thou shalt never, by their will, discover good from evil, or vice from virtue. And because all men are apt to flatter themselves, to entertain the addition of other men's praises, is most perilous. If thy friends be of better quality than thyself, thou mayest be sure of two things—first, that they will be more careful to keep thy counsel, because they have more to lose than thou hast; the second, they will esteem thee for thyself, and not for that which thou dost not possess."

A MISSION OF THE ANGEL SORROW.

OFTEN, to deepen our knowledge of Christ in prayer, is the mission of the angel sorrow. The truth is, that we never feel Christ to be a reality until we feel him to be a necessity. Therefore God makes us feel that necessity. He tries us here, and he tries us there. He chastises us on this side, and he chastises us on that side. He probes one sin, and another, and a third, which have lain rankling in our deceived hearts. He removes, one after another, the objects in which we have been seeking the repose of idolatrous affections. He afflicts us in ways we have not anticipated. He sends upon us the chastisements which he knows we shall feel most keenly. He pursues us when we would fain flee from his hand, and if need be, he shakes to pieces the whole frame-work of our plans of life, by which we have been struggling to build together the service of

God and the service of self, till at last he makes us feel that Christ is all that is left to us. . . . On the basis of that single experience of Christ as a reality because a necessity, there arises an experience of blessedness in communion with God which prayer expresses like a revelation. Such devotion is a jubilant psalm.—*Prof. A. Phelps*

DRUNKARD FACTORIES.—There are in the United States 1,217 distilleries, in which 5,240 persons are employed, and \$8,507,574 capital is invested. They consume yearly 11,367,761 bushels of corn, 3,787,175 of barley, 2,143,927 of rye, 56,603 of oats, 526,841 of apples, 1,294 tons of hops, and 5,240 hogsheads of molasses. They manufacture 42,461,920 gallons of ale, 41,364, 224 of whiskey and high wines, and 6,500,500 of rum, being about four gallons of liquor for every man, woman and child in the country.

How inconsistent are some men's conceptions of the divine Being with the religion in which they profess to believe! Their God is always riding on the stars, or is behind them, or is directing some physical or moral law. He is wonderful in power, but is always afar off. The God of most men, whether they are skeptical, neutralists, or ecclesiastical religionists, is afar off. And only them do I count to be true Christians whose God is always near; for the promise of Christ was, that he and his Father would come to his disciples and abide with them.

LOVE is the magnetism which has been placed in the human soul. It draws the secret particles of truth. And love in God is that great lodestone to which every heart springs up by attraction. And as when the magnet passes through the sand, the quartz, the gold, the silver, and the thousand other elements hid in the sand, only the iron clings to it; so when God passes near the soul, the lower love, the reason, the fear, the hope, the reverence, do not vibrate to his presence, but the higher love instantly feels the coming power, and flies to the bosom of its God.

"ALL COMES BY CHANCE."—An English lady who had forsaken her God and the Bible, for the gloom and darkness of infidelity, was crossing the Atlantic, and asked a pious sailor one morning, how long they should be out. "In fourteen days, if it is God's will, we shall be in Liverpool," answered the sailor. "If it is God's will!" said the lady, "what a senseless expression! Don't you know that all comes by chance?" In a few days a terrible storm arose, and the lady stood clinging to the side of the cabin door in an agony of terror, when the sailor passed her. "What do you think?" said she, will the storm soon be over?" "It seems likely, to last for some time madam." "Oh!" she cried, "pray that we may not be lost." His only and calm reply was, "Shall I pray to chance?"

SAID a stranger: "While traveling down the Ohio River on a steamboat, my attention was called to the pilot who was a coarse looking man. The captain informed me, that three weeks ago, as the boat was going through the rapids, the pilot called him to take the helm. He had just seen a boy struggling for life in the rapids. He sprang into a mere skiff and ventured himself among the boiling waters without an oar and saved the boy. I went up to the brave man and spoke to him: 'Do you ever see that boy whom you saved?' 'Yes,' he answered, 'at every trip he comes down to the boat to see me.' 'and how do you feel when you see him?' 'More than I can tell,' he replied; 'more intense interest than in any one of my own seven at home, for whom I have run no such risk.'

Thus there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance. Thus Jesus will regard those whom he has saved with more interest than the angels.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, AUGUST 21, 1860.

POLITICS.

THE political excitement of 1860 will probably run as high as it has for many years, and we would warn our brethren not to be drawn into it. We are not prepared to prove from the Bible that it would be wrong for a believer in the third message to go in a manner becoming his profession, and cast his vote. We do not recommend this, neither do we oppose. If a brother chooses to vote, we cannot condemn him, and we want the same liberty if we do not.

But we do believe that he who enters into the spirit of the coming contest, loses the spirit of the present truth and endangers his own soul. Our brethren out with the tents will probably see it necessary to move back into small places away from the heat of political strife, or close up the season in holding tent conferences.

J. W.

GOOD PROPOSITION.

Bro. King of Orleans, Mich., writes, Aug. 9, 1860 "From last *Samaritan* I learn something of the situation of your Office, and the liabilities resting on the Office, &c. I was not acquainted with the affairs and the debts that Bro. White was personally holden for, till I saw the last *Samaritan*, and I feel that Bro. White did what every honest man should do. If deemed advisable to remove the burden from him, and let the brethren meet those debts, I for one am willing to help shoulder the burden.

"It is but some eight months since I embraced present truth, and most of the time I have been so blind that I could not see to read nor write, being much afflicted with my eyes, yet they are improving, and I feel to praise the Lord that he has restored them to sight, so that I can see to read and write a little.

"I would say to the brethren, How many will join with me this fall to set apart, when we sow our wheat, from one to five acres to pay the debt resting on the Office, and help raise a fund for publication? I say from one to five acres or more, as the brethren feel able. To the brother mechanic, you to set apart one day in each month, or one day in two months, as you feel able, and the laboring man one day in three months. Let us move in this plan, and the Office will soon be free, and those having the charge will breathe an atmosphere pure, not burdened with trouble as at present. Adopt this plan, and will not God bless the undertaking? I feel that he will.

"After we have done this, then follow Paul's advice, lay by in store as the Lord hath prospered, every one, for benevolent purposes.

"I would be glad to see an article from you or Bro. White on this subject. I do not send this for publication, still I am willing that you should use any part of it for publication, if you deem it advisable, by putting it in some form, so that it will have the effect to enlist some in this enterprise, my name is at your service.

"If I can do any good in my Master's cause, God shall have all the praise. Since I have set out to obey God's law, I have been trying to do something for his cause, but I feel that I accomplish but little. After giving for the tent, and to messengers, and some other donations, I say to myself, I would like to do more, but my affairs will not let me. I came to the conclusion to adopt the above plan, and leave the result with God, feeling assured that he will bless the deed.

"Yours in Christ, hoping for eternal life at the appearing of our Lord.

S. H. KING."

REMARKS.—The object introduced by Bro. King, and the plan suggested by him to accomplish this object, we think will be approved by the friends of the cause.

The Office owes of borrowed money about fourteen hundred dollars, and instead of being able to pay this sum, must have still more in order to keep on hand a good supply of all our publications.

An Office building must soon be built, worth, lot included, at least two thousand and five hundred dollars. We will state the sum which should be raised within

one year at \$6,000. A small sum indeed to be raised by ten thousand Sabbath-keepers.

But to raise this amount is not so difficult as to know who shall hold it after it shall be raised. We would agree to collect the sum in one year, but who shall hold it? It is of no use to say that our publishing committee can hold it, unless they collect it. Then they can hold it. We had been misinformed in regard to the collection of gifts, and made an incorrect statement on that point. Those who have donated to the Review Office cannot collect it, as we have since been informed by those who should know. Our publishing committee cannot now legally hold the Office property until we make it over to them, as we are the only legal owner of it. In that case it would be their property.

We have been stating the necessities of some simple form of organization, that we might be able to make the Office property over into the hands of proper officers, who could manage it. We might go on and buy a lot, build an Office, raise the money and pay for them, but it would be our property till a legal organization should appoint officers to receive it from us.

We recommend the plan suggested by Bro. King, and hope all will heartily adopt it. An Office must be built, and the money raised to carry on the work. And the church will probably soon decide whether they will hold the property themselves, or have some one hold it for them. We wait to see.

J. W.

THE REVIEW OFFICE.

How shall we manage relative to the legal holding of the Office? I would suggest with all respect to the feelings and opinions of others, that no step be taken until we first have a general gathering from all parts of the country, and a prayerful consultation relative to the right course. I believe that in this way we could act in unison, and what is still better, act just right.

I have confidence in Bro. White's integrity of purpose in bringing this subject before the brethren. It also seems to me that he is clearly right in asking that something should be done. I hope therefore that those who may think that some dangerous step is about to be taken, will pray with their whole hearts, that God will be pleased to avert all evil and to guide us aright. Meanwhile I would express the hope that we may be able to adopt so simple and proper an arrangement that it will be open to no reasonable objection.

J. N. A.

North Parma, N. Y., Aug. 9.

THE MANSIONS OF THE BLEST.

REFLECTING to-day upon the piercing sorrows and anxious cares of this life, its perished expectations and blasted hopes, its pinching poverty and deep distress, which visits so many dwellings and hearts, and upon the sighs and groans of the oppressed, I was greatly comforted by calling to mind the following precious promise of the dear Saviour.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John xiv, 2, 3.

Many mansions! O, who would not patiently and perseveringly toil on a little longer, sustained and urged forward with the blessed hope of entering those heavenly mansions? Not many long tedious years in the future; for fulfilling prophecies and unfolding signs, tell us that Jesus' coming is near.

"O! 'twere sweet to toil in sadness,
O! 'twere well the cross to bear,
If, at last, in joy and gladness,
We may rest forever there."

There is a pale-faced, wasted form, dwelling in her hut of poverty and destitution, while plenty and convenience smile around her, as if in mockery of her pitiful condition. But that shanty, so familiar with your tears and groans, is not long to be your home. No, soon it will be exchanged for a mansion with the blest, if faithful. Jesus will pass none of his dear followers by because of their poverty.

"Blessed be ye poor: for yours is the kingdom of God." Nowhere in the book of God is it said, Blessed be ye rich. But "woe unto you that are rich! for ye

have received your consolation." The sacred volume of inspiration brings words of comfort and consolation to the hearts of mourners. "Blessed are they that mourn: for they shall be comforted."

To-day a place may be found in the heart of the mourner, which all the kind looks and generous acts of dear friends do not quite reach, a vacancy which may not be supplied; but remember dear brother or sister, that earth's sorrows hasten to a close. That soon the "ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xxxv, 10. O, happy people! O, inexpressible consolation!

Do friends forsake, and enemies revile you, for Christ's sake? O bear in mind the unspeakable blessedness of a mansion among the blood-washed throng. Think of the joy, the peace and unmingled happiness with which every heart will overflow. Eternity will be only just long enough to unfold the beauties and reveal the realities of the heavenly mansions.

Dejected and despairing ones, turn your eyes away from the perplexing cares, the sinking, drowning trials of life, upward to your heavenly home; and let your chains of bondage and fear be broken. Let your doubts be gone. Fix your mind on the merits of Him "whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. iii, 25, 26.

"Faith lifts the veil before our eyes,
And bids us view a happier clime,
Where verdant fields in beauty rise,
Beyond the withering blast of time;
And brings the blissful moment near,
When we in glory shall appear."

A. S. HUTCHINS.

REFORMS.

It seems that God in his infinite wisdom did foresee the precise way in which sin would develop itself in its ravages as a disorder, and the time required for each stage of development, and seeing this, has prepared an antidote for each, that whoever would submit to the remedy should recover; and at different periods in the world's history, we find it shaken by reforms which revelation foretold should occur at those very periods.

Different ages develop different forms of error, and reforms take their character from the work they have to perform. Thus the reform in the early age of Christianity, was a reform from idolatry among the heathen, and from legality among the Jews; and the reform of the 16th century had for its pass-word, "Justification by faith," against the papal errors of penance and works, and image and saint worship; it was of God, but men rested content with this stride, and justification by faith is now carried to its extreme, and sincerity and faith are made a hobby by which to overleap the law of God. Infinite wisdom foresaw this, and revelation informs us of a reform having the commands of God coupled with the faith of Jesus; of the people who will heed this warning of the third angel, and gain the victory over the beast.

At this period we behold the stern necessity of just such a reform, and lo it is in progress. It is a continuation of the reform of the 16th century; and that was a link with those preceding which, when finished, will form a grand whole, manifesting the goodness and wisdom of God. At each of these periods of reform, the masses of men, blinded by sin and emboldened by numbers, and backed by the visible church (for the professed church has even arrayed herself against reform), have systematically opposed reforms and reformers. Repentance is a bitter pill for the carnal heart, and ever will be.

J. C.

PASSING THOUGHTS.

BRO. SMITH: As a common sympathy and interest is felt in each heart of God's remnant people, how encouraging it is to hear from each other as churches and individuals. I have often thought what a blessing the *Review* is. Do we fully appreciate it? I fear not.

Think of it for a moment. Here we can exhort each other and tell of our joys and sorrows, hopes and fears,

"Though states and oceans intervene."

Nothing tends more to cement us together as a people and unite our efforts, than the paper which comes to us with its soul-stirring epistles, its cheering reports, its clear and logical arguments drawn from that pure fountain of life, the book of God. Who would not put shoulder to the wheel and try to extend its circulation? God bless the *Review* in its mission of love and mercy, and all connected with it, is my prayer.

Last March we bid adieu to our dear brethren and sisters of the Lapeer (Mich.) church to whom we were attached by the tenderest ties. God bless you, dear brethren of Lapeer. Perhaps no one is better prepared to sympathize with you in the loss of your comfortable house of worship than myself. It cost struggle and sacrifice to erect it. Though the wicked burn our houses down over our heads, they can go no farther. God has promised deliverance to his people. Let us remember that Jesus has said, Pray for them that despitefully use you and persecute you. Vengeance is mine, and I will repay, saith the Lord.

We found a few in this dark city striving to hold up the standard of truth. They gave us a hearty welcome. A few weeks after our arrival half of our small number (less than a dozen in all), had to leave, not being able to procure a livelihood here. This was discouraging, but still we hoped and prayed that the Lord would work in our behalf, and add to our number such as should be saved. Soon a brother and sister were added who had decided by reading and conversing with us, that we were keeping the true Sabbath. Within the last month two more brethren have decided to obey God and go with us to the goodly land.

One of these was an exhorter in the Christian church. A kind providence brought us to labor in the same shop. I presented the claims of the Lord's Sabbath, gave him books, prayed especially for him, and above all, endeavored to live out the truth before him, and the result is, he has taken hold of the truth with all his heart.

A similar course was pursued with a young man, who we learned had been reading some of our works, and had heard several lectures by Brn. Loughborough and Frisbie. We invited him to our house, found him under deep conviction, and very desirous to be a Christian. He said he was convinced of the truth, and wanted to obey the Lord. This gave us great freedom in talking the truth to him.

Our hearts soon ran together. Before we parted we knelt down together around the family altar. The Lord gave us his sweet Spirit while pleading in his behalf, and as we had faith to believe, he joined us, for the first time opening his mouth in prayer. Bless the Lord for the recollection of that hour. A few days after, he met me on the side-walk, grasped my hand, and said, I am resolved to keep the Lord's Sabbath, God's grace assisting. On asking what he intended to do, as he would probably lose his situation, My trust is in God, was his reply. Young men, you who are almost persuaded to be Christians, emulate this young brother's example. He left a pious mother in England some three years ago, to whom he intends to send the *Review*, and feels confident that when she sees the light, she will embrace it.

Thus the good work goes on. Let us thank God and take courage. Others are reading; and whenever we can get people to read, we place books in their hands, visit them, pray with them, and in so doing we get our own souls blessed and feel truly that the promises of God never fail, which declare that he that watereth shall be watered also himself.

GEO. WRIGHT.

Marshall, Mich.

P. S. We should be glad to have Bro White visit us soon. Feed my lambs, says the Saviour. I think the time has come when much good might be done here.

G. W.

THE USES OF TRIAL.

"BELOVED, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are

made partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. iv, 12, 13.

It is often thought a matter of surprise that the people of God should be subjected to trials and temptations; and unconverted persons often entertain the erroneous idea that when they once become Christians, all their trials and sorrows will cease. No doubt some of the Christians in the Apostle's day had imbibed the same idea. But he tells them not to think it strange at all that they should be called to suffer for the sake of Christ. If it was necessary that the "Captain of our salvation should be made perfect through suffering," it seems but meet and right that we should suffer with him, inasmuch as "the disciple is not greater than his Lord." And in the hour of severest affliction, we have this assurance to buoy up the fainting soul, "that if we suffer with him, we shall also reign with him."

God does not see fit to exempt his children from sorrow and temptation, but with the trial he gives strength to endure, and with every temptation provides a way of escape. Firm as the foundation of heaven itself is the promise, "As thy day so shall thy strength be." The object of trial is to purify our hearts, and wean us from the transient pleasures of this life that we may "set our affections on things above." It is compared to the action of fire upon gold which we know separates it from base alloy, and renders it pure. Trials produce the same effect upon the soul when endured submissively, and with a patient reliance upon our heavenly Father's love and wisdom. And as we rise victorious after each conflict, how much clearer the spirit's vision becomes; how firmly does the unshaken soul rest upon the Rock of ages.

But the Apostle tells us to "rejoice." Ah! that seems to us a very strange exhortation; but he tells us why. We should "rejoice inasmuch as we are partakers of Christ's sufferings." Let us remember how for us he toiled and wept; consider the privations he endured; think of the scorn and contumely that were heaped upon him; of the tide of persecution that ever followed in his footsteps; then remember how "he was led as a lamb to the slaughter," and "bore our sins in his own body on the tree." Then we may indeed rejoice that we are counted worthy to suffer for his name.

The Apostle gives another reason why we should rejoice which is, "that when his glory shall be revealed we may be glad also with exceeding joy." It is impossible to conceive of the infinite fullness of joy, that shall fill the hearts of the Saviour's followers on that day, when as it is declared, "we shall see him as he is." Yet our gracious God in the plenitude of his love, deigns to grant us a faint foretaste of the bliss that shall then be ours.

It is in the hour of deepest affliction that God reveals himself most fully to the soul of the Christian. When the heart is humbled by sorrow, and feels how frail are all earthly hopes and ties, then does it most confidently cling to the omnipotent arm; and as the joys of earth fade away, how bright do the glories of heaven appear! How trustingly does the contrite soul rely upon the immutable promise of God! How short and insignificant does the span of life appear, compared with the glories of that eternity, through whose ever circling ages "we shall be ever with the Lord!" Well may the Christian's heart rejoice in hope of the glory to be revealed. How light will all these afflictions seem when they have worked out for us that "far more exceeding and eternal weight of glory." We shall count them not worthy to be compared with the joys that God has reserved for his people.

May God grant "that the trial of our faith, being much more precious than of gold which perisheth, though it be tried with fire, may be found unto praise, and honor, and glory at the appearing of Jesus Christ; whom having not seen we love; in whom though now we see him not, yet believing, we rejoice with joy unspokenable and full of glory; receiving the end of our faith, even the salvation of our souls."

R. C. FARRAR.

Kingston, Green Lake Co., Wis.

The believer cannot sigh without his God observing it.

BACKSLIDING IN SUMMER.

It is a notable fact that professors of religion generally lose their interest in religion in the summer season. In the winter, numerous meetings are held, and an interest awakened only to die down when warm weather approaches. Their interest rises and falls as regularly as the tides. Now what is the cause of this? It is easily told. In the winter there is not much to do, and there is plenty of time to attend meeting, read, pray, &c., but in summer there is a great deal to do, crops are to be tended and harvested, and there is not much time to go to meeting, except on Sundays, nor to read and pray, only on rainy days. This shows plainer than words can tell it, that religion is made second, and business first. They would work as hard in winter as in summer if they could only find something to do to "make money." This is a money-loving-age, and a money-loving world, and a money-loving side of the world.

The inhabitants of the new world, from the days of Columbus, have seemed to have an insatiable thirst for gold, and Americans, especially in the cities, act and live as though they were "chasing a dollar." This being the case with men of the world, professors of religion should be very jealous of their motives; for the money-loving passion is contagious.

But are Sabbath-keepers free from this fault? Are there not many in the ranks who become so absorbed in their worldly business in the summer season, that they lose nearly all of their interest and enjoyment? No doubt many houses of prayer have witnessed the thin congregations during the present harvest, even on the Sabbath. What a comment on this covetous generation. They work so hard through the week that they cannot attend meeting on the Sabbath. Shame on such religion as this! It is worse than none, a disgrace to Jesus and his cause.

Such are very thankful for the Sabbath, of course they are: that is, their worn-out bodies are glad of a day of rest, but shall I say that their covetous dispositions are not? Of course it is right to be faithful stewards over what the Lord has entrusted to our care, but it is not right to exhaust our energies in grasping after the world.

Besides the weekly Sabbath, the Lord appointed several feasts of several days each, for the children of Israel to observe, in which they were not allowed to labor; and more than this, every seventh year the land was not to be tilled. The Lord never designed that man should labor so as to injure his constitution, neither that he should be idle.

Some have an idea that this is a world of labor; but when they get to heaven they will only have to sit down and praise the Lord. Of all places heaven is the last place to look for idleness and inactivity. They are as busy and active there as people on earth can be. There is only this difference: labor there does not fatigue. Lazy folks had better give up the idea of going to heaven. It is no place there for them.

Again, although the inhabitants of the upper world have as much to attend to as those of this lower sphere, they have plenty of time in which to worship the Lord. Those who have so much to do that they cannot attend faithfully to all their duties summer and winter, had better make no calculations about going to heaven. Their company will not be wanted there. The noble, generous inhabitants of that world despise such spirits.

But the time is rapidly passing away. The third message will soon close. Therefore it behooves us to be zealous and earnestly seek for holiness of heart.

O ye lukewarm, take warning! There are not many summers more in which to backslide—there are not many winters more in which to be revived. It is over four years since the Lord spoke especially to you. How much longer shall he wait? Be faithful, yea, be faithful. The future possesses thrilling interest to him who is waiting with lamp in hand. What momentous events are about to take place! And shall we sleep and dream upon the brink of ruin? O Lord, awake thy slumbering people! D. HILDRETH.

PROVIDENCE permitting I will speak in Marshall, Sabbath, August 25th, at half past ten and at two o'clock.

J. W.

JESUS NEAR.

So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Mark xiii, 29.

Sinner, haste, the day is breaking,
Soon the Saviour will appear;
Hark, the powers of heaven are shaking!
Thus proclaiming he is near.

Hark, a voice from every quarter
Peals like thunder through the air;
Thrones are shaking, nations tremble,
And prepare themselves for war.

Listen, sinner, heed the warning,
Breaking forth upon your ears;
To the Saviour quickly hasten,
Ere the great white throne appears.

See, the storm is deeply gathering,
Hear the thunder's awful roar,
Soon 'twill burst in vengeance on you,
Then you'll sink to rise no more.

All the prophets have foretold you,
Jesus warned you of the same;
Come, dear sinner, heed the warning,
Realize you're near the end.

Mark the pilgrims that are faithful,
Faithful till he shall appear;
They with shouts and palms of victory,
Rise to meet him in the air.

Hasten, sinner to the fountain
Jesus opened with his blood;
Quick, or be destroyed forever,
From the presence of the Lord.

J. H. CURTIS.

Brasher Falls, N. Y., Aug. 7, 1860.

Redeeming the Time.

"WALK in wisdom towards them that are without, redeeming the time." Col. iv, 5.

It seems that this divine injunction should be felt with all its force, at all times and in all places, by the children of God, in this evil time. How careful, prayerful and circumspect would be our lives, how godly our conversation, especially while in the presence of "them that are without," if we all regarded it as we should.

Does the brother bear this exhortation in mind as he steps into the store or tavern, or other places of resort, of those who love not God, to spend an hour, where his business does not necessarily call him? As he listens to the low, vain conversation of such resorts, and perhaps in some measure shares in it, does he remember the words of inspiration, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man"? Col. iv, 6.

"Redeeming the time because the days are evil." Eph. v, 16. The golden moments of probation fly. Brother, can you redeem time at such places? Can you there "buy" the "gold tried in the fire"? Is there not better company and more profitable employment for you? "Think on these things."

"Gather not my soul with sinners, nor my life with bloody men." Ps. xxvi, 9.

A. S. HUTCHINS.

CONFIDENCE.

DEAR BRETHREN AND SISTERS: It is better to trust in the Lord than to put confidence in man. Ps. cxviii, 8. Do you trust in the Lord as you should and have perfect confidence that he will lead you safely through the journey you have undertaken, or do you very often get almost discouraged and think the way too long and trials too severe?

Dear brethren and sisters, have confidence. If ever that word was of use, it is now, when our enemy is seeking in every way to overcome us. He knows how short a time he has to work. Perhaps his time is shorter than we are aware, and he knows if he can get us to lose our confidence entirely, we shall lose all. Doubtless we all had confidence when we embraced the present truth. Have we that same confidence now? We should have greater and stronger. Or have we become discouraged, and think there is no use in trying, saying, Here I have tried one, two or three years and have not overcome yet, and I will stop for there is no use in trying any longer to overcome?

Dear brother or sister, you who may be thus tempted and near giving away, renew your confidence, go forward confiding in the same God that Paul did. We know he had confidence in God, and when writing to his brethren [Heb. x, 35] he says, Cast not away therefore your confidence which hath great recompense of reward. Verse 36. For ye have need of patience that after ye have done the will of God, ye might receive the promise. Now, dear brethren and sisters, mark how encouraging the next verse is: "For yet a little while he that shall come will come and will not tarry." I long to see Jesus as he is. Do you not also? Well then have perfect confidence and stop not to let another take your crown.

Your sister,
C. VAN GORDER.
Portage, Wood Co., Ohio.

MIDNIGHT THOUGHTS.

I AWOKE. 'Twas midnight. All was silent. But in the stillness and the darkness I seemed to hear a voice saying, Thou God seest me. How comforting to think that though no one else sees us, no one else thinks of us, still God's all-seeing eye is upon us, and he remembers us. We need have no fears if we are only followers of that which is good. He who numbereth the hairs of our heads will preserve us from all harm. How sweet amid the dark hours, to gaze upon the firmament, to view the handiworks of God, and then to know that he who created the many myriads of worlds and keeps them in motion, just as exact as when he first spake them into being, deigns to notice us who are but as specks in the universe of our Creator. When I reflect on the many evident tokens of the existence of a supreme Ruler of all things, it is with profound astonishment that I remember that there are those who will fearlessly assert that there is no God. No God! How dreadful sound those words. 'Tis madness to believe it. I would as soon doubt my own existence. In all I see, in all I hear, the truth is plainly revealed—there is a God. Yes, and I will praise his holy name; for he is good, immensely good. I feel it in my heart while I am writing. "Let everything that hath breath praise the Lord."

A. L. WILKINSON.

Owasso, Mich.

LETTERS.

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

From Sister Hull.

DEAR BRETHREN AND SISTERS: I have often thought of writing to you through the *Review*, but have neglected it until now, thinking myself unable to say anything that would edify any one; but when I read your cheering letters, it makes me willing to throw in my mite, hoping the Lord will bless my effort also.

It has been over a year since I with a few others here commenced keeping the Sabbath, since which time we have had our trials as Christians would naturally have. The hardest of my conflicts is to resist my own evil heart, but I hope through the grace of God to overcome all at last.

We have a church here of eight, all sisters, yet it seems that the Lord always gives truth the victory, even if the sword is wielded in the hands of the weak. We greatly feel the need of some preacher to come this way. There are some here who we think are almost persuaded to keep the Sabbath, and there are others who are only waiting an opportunity to be baptized. My desire is that the Lord of the harvest may send more laborers into the harvest; for the harvest truly is great, but the laborers are few.

Dear brethren and sisters, let us wake up to a sense of our duty, for the time is both short and precious. The time soon will come when it will be said, "He which is filthy let him be filthy still, and he that is holy, let him be holy still." Yes, the day is close at hand when we who are faithful will meet to part no more forever. There I hope to meet dear friends who sleep in Jesus. The thought sometimes makes me almost impatient for the coming of the Lord.

I feel too unworthy in view of my sins to be called a child of God; but I feel willing to do or be anything for the sake of Christ. My prayer is that I may be more humble and more obedient, lay all upon the altar

and live a devoted life to God, and meet you all in the kingdom.

Your sister in hope of eternal life at the appearing of Jesus.
HARRIET S. HULL.

From Bro. Hall.

BRO. SMITH: It has been most six months since I commenced taking the *Review*, during which time it has been a welcome visitor to me, as well as to the rest of my brethren in this place. Two years ago there was but one Sabbath-keeper in this county. About eighteen months since, during a revival of religion here, I embraced the religion of Jesus, and immediately I conferred not with flesh and blood, but commenced a thorough search in the word of God for truth. Directly I discovered the Lord's Sabbath, and commenced to keep it according to divine instruction. I can say of a truth that the Sabbath is a delight to me. I can now see a consistency and harmony in the word of God that I never saw before.

We have meetings every Sabbath at private houses, and the Lord is adding to our number such as shall be saved, we humbly trust. We now number four who take an active part, and others are investigating who we have reason to hope will soon embrace the third angel's message.

I never heard a sermon preached by a Sabbath-keeper. I would go fifty miles to hear a course of lectures.

May the Lord of the harvest send a laborer this way. Cannot some of the preaching brethren come to Green Bay or Appleton, or some place in the northern part of Wisconsin. Our country is new and the inhabitants scattering, but there are souls here to be saved or lost.

From one seeking for immortality.

C. F. HALL.

July, 22, 1860.

From Sister Brewster.

BRO. SMITH: I take this opportunity to inform the brethren of my determination to obey God by keeping his commandments and the testimony of our Lord and Saviour Jesus Christ. It has been two years since we came out on the third angel's message, under the preaching of Brn. Loughborough and Butler. There were then some ten or twelve who professed to keep the seventh day. But six or seven is quite a number to get out to our meetings now; but we have had prayer-meetings nearly every Sabbath. We would be glad to have some of the brethren come this way to instruct us more fully in the truths of the Bible. Could not Bro. Waggoner or Butler come here? We wish to hear the word of God preached. Our prayer is, "Lord, send whom thou wilt." I feel the necessity of having on the whole armor, in order to resist the temptations and escape the snares of the adversary. May the Lord help us to cleanse ourselves by obeying the truth.

My husband has used tobacco forty years, but thinks best to serve God by denying himself the use of the filthy weed. It has been a hard struggle, but he has conquered, the Lord assisting him. May we all of us lay aside everything that is offensive in his sight. We want to be redeemed with the precious blood of Christ, and have a right to the tree of life, and enter through the gates into the city.

L. M. BREWSTER.

Extracts from Letters.

BRO. S. WARNER writes from Providence, R. I.: "I can truly say that I find the *Review* more and more interesting to me, and I really do not know what I should do without it. The Bible and these papers are all the preaching I now have. My relish for the popular preaching of the day all disappeared long, long ago. It is true that the chapels, churches, meeting-houses &c., are all open to me, but our Saviour's words do prevent my attendance on them, viz., "In vain do they worship me, teaching for doctrines the commandments of men." I can find none there who are in the third angel's message. I humbly trust that I am in an acceptable degree in the message, and in Jesus the ark of safety, blessed be his holy name! and I do feel a determination and a will to continue therein till the end, or until the coming of the Lord, if I am permitted

to tarry till he come. I have been permitted to encumber the ground, as it were, almost seventy-six years, and consequently cannot expect to live many years longer; but I feel humbly to say, Lord thy will be done. My love to all the brethren."

Bro. Hiram Decker writes from West Monroe, N. Y.: "Almost one year has gone by since the little band of Sabbath-keepers in West Monroe embraced the present truth as brought to view in the third angel's message, and commenced striving to keep all of God's commandments and the faith of the blessed Jesus. We are still striving to make some progress in divine life by assimilating ourselves to the great Pattern and Author of our salvation. And when we look back and recount the mercies of our heavenly Father, of which we have been recipients, our hearts melt into gratitude to the giver of every good and perfect gift. Although our pathway has been strewn with many mercies, and we have felt the approbation of God, as we believe, yet with the enemy we have had many a sore conflict. Our good name has been cast out as evil, our motives questioned and denounced. We are looked upon as disorganizers, subverting all good order in society. In some instances our children reproach us, in others our parents; and in others still, even those with whom we have taken sweet counsel, and walked together to the house of God; and the truths of God's Bible are evil spoken of, and resisted by a malignity that illy becomes the professed disciples of Jesus. The Sabbath and immortality questions have been ably discussed by Bro. Ross on one side, and Eld. Milton on the other, who took the position after no small amount of quibbling, that the seventh day was the Sabbath for the Jews, and the first day was the Gentile Sabbath. But when told the Sabbath was made for man, and unless he could show that the Gentile was not a man, it was binding on all men, Eld M. denied his position, and gave a challenge on the immortality question. After an evening's effort on this subject to convince himself and his audience, he came to the conclusion that eternal life was the gift of God through Jesus, and that the righteous have it if the wicked do not, and closed, giving Bro. Ross no chance to speak that evening. Subsequently Bro. Ross reviewed his discourse, and the unprejudiced mind could but acknowledge the truth of all his positions, according to the Bible.

"We have been favored at intervals with the preaching of the word by Bru. Wheeler and Ross, and have been encouraged and made strong. Many times have our hearts gone out in sympathy for the lonely ones who have not been thus blessed. Fight on, ye followers of the lowly One! You will conquer by and by."

Sister M. E. Emans writes from Leipsic, Ohio: "For the first time I take up my pen to say a few words through the *Review*. I always want to be found on the Lord's side, striving to overcome by the blood of the Lamb and the word of my testimony. I want to strive to enter the strait gate and walk in the narrow way that leadeth unto life. I want to gird on the whole armor, and prepare myself for the battle that I may stand in the last great day. I must have more grace, that I may overcome all my sins; and I know that the Lord will give me grace, and help me overcome if I put my trust in him. O I want to keep all his commandments that I may enter through the gates into the city. I want to stand on mount Zion. Signs are fast fulfilling, and time is fast closing up, and O I want to be prepared for the last great day when Christ will come with power and glory, and will render unto every man according as his works shall be. It is my great desire to have my work done, and well done, that I may share in the welcome, Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world."

Bro. O. Hoffer writes from Attica, Ohio: "It is only a few weeks since I commenced to take the *Review*, but I am well pleased with its contents so far and hope that its usefulness may continue and increase. I was so prejudiced against the Adventists through the influence of their opponents, that I would scarcely read their paper. I also opposed the doctrine which they held to be Bible doctrine, wherever I went. I formerly preached the immortality of the soul, the eternal, unending punishment of the wicked; but God had

mercy upon me because I did it ignorantly. There are no Advent preachers here, neither have I ever seen one. There are about a dozen brethren in this section that believe the doctrine as far as they are able to comprehend it. We would be very glad if some one of the preachers could come over and help us. We want light. We desire to keep the commandments of God and the faith of Jesus; therefore we say again, Come over and help us. There are many here that would be glad to hear an Advent preacher."

Bro. J. H. Curtis writes from Brasher Falls, N. Y.: "I have long loved the Advent cause, knowing it to be the only hope of the gospel. When I was first converted, I became a member of the Methodist church. I there learned how to persecute the Millerites, as they were called, and did so for some time until events transpired in the church which induced me to leave. I then gave up my prejudice and began the study of the Bible, and thank God my eyes were opened to the truth—I was begotten unto a lively hope. Since that time I have rejoiced in the prospects of a soon coming Saviour. Last spring I removed from Canada to this place. Here I had to stand alone, and hearing no preaching, began to sink into a luke-warm state, yet could not let go the hope of a Redeemer soon to come. I was nevertheless gloomy and downcast many times. Dark clouds overshadowed my path, and I feared I was going back among those that worship the beast. But by the good providence of God, as I was returning from my work one day, about two months ago, I saw a piece of paper flying along the road driven by the wind. As it came near to me I picked it up and cast my eyes over it, and to my surprise it was a piece of the *Review*, the first advent word I had heard or seen for some time except what I read in the Bible. I took it home and read and re-read it, and when I read the letters from the brethren and sisters, my heart was cheered once more. It was meat and drink to my soul. I kept it and read it over and over again, until I found that one of my neighbors had a few copies of the same. I immediately went and got them, and with them a book called the Third Angel's Message, which I read with much joy. Although I am almost alone here in the cause of the coming kingdom, my prospects are bright once more for the future. I am looking for the return of my Lord and Master who shall change this vile body. I am willing to be called anything for Christ. I am a believer in the advent, and shrink not to proclaim it to the world. Let wicked men scoff or persecute, I will not be moved. I want to be counted worthy to escape these things that are coming on the earth and to stand before the Son of Man."

Sister A. G. Hovey writes from Minnesota: "It is not yet a year since my husband and myself commenced to keep the Sabbath. Bro. Steward came to the village where we lived, White Creek, Wis., to proclaim the third angel's message. By his proclamation I saw wherein we had been breaking God's commandments. I felt ready to take my feet from trampling upon his holy Sabbath, and to call it a delight. We removed to Minnesota last spring. We have heard no preaching since that of Bro. S., until Bro. Ingraham came here with the tent, which has been a great help to us and many others in this place. I feel to praise the Lord for what he has done for me in showing me the truth as it is in his sacred book. Let me now speak of some of my feelings. At times when I have thought I could take hold of God's promises, some evil suggestion would come in, and tell me they were not for me, and throw temptations in my way. Thus I struggled on in prayer to God for some way that I might overcome these feelings, but found no real relief until I read sister Steward's experience. I could then see where I stumbled. I felt like giving up all to the Lord, everything, seen or unseen, only give me that faith that takes no denial. My prayer is answered, and I feel like casting all on the altar, and hope that I may ever be ready to meet the Lord."

Sister L. H. Huntley writes from Richmond, Iowa: "It has been a little over one year since I first heard and embraced the third angel's message. Bru. Cornell and Hull came to Richmond with the tent one year ago last June, and remained there over three Sabbaths. On July 3, six, with the writer of these lines,

were buried with Christ in baptism, and I humbly trust rose to walk in newness of life. Several belonging to the Baptist church came out at the same time; since then others have been added to the number. For some seven years previous to that time I had been a member of the M. E. church, yet God in his mercy saw fit to show me wherein I erred, and brought me from darkness into the marvelous light of his dear children, for which I feel to praise his holy name. It would have been quite a trial to me to withdraw myself from those that I had had many sweet seasons with in class-rooms and other places of worship, had it not been that in the act I felt that I was doing my heavenly Father's will. My greatest desire is to keep all the commandments, and have the faith of Jesus. I want to be a true follower of the meek and lowly Jesus. I want to be clothed with the robe of righteousness; and my ornaments be those of a meek and quiet spirit. I do want to have a part in the first resurrection. I believe that Jesus is soon coming. Not long will the wheels of his chariot delay, and O may I be found of him in peace, without spot and blameless.

"To my dear brethren and sisters scattered abroad I must say, Let us all be more active and more zealous in this good and glorious cause. Christ has done much for us, for which we ought to feel, and I trust do feel, glad. Let us devote more of our time to his service. May we not shun duty, but take up our cross and follow him through evil as well as good report. I feel my weakness, but by the grace of God I am determined to go through to mount Zion, the city of the living God. Dear brethren and sisters, let us remember each other at the throne of grace, that we may keep all God's commandments, and enter in through the gates into the city. Yours in hope of eternal life."

Sister L. F. Chase writes from Avon, Wis.: "I rejoice in the privilege of reading the testimonies of the scattered ones of like precious faith. I have been striving for about forty-five years to follow my Saviour, and can truly say that I have found him to be a present help in every time of need. Many have been the times that the deep waters of affliction had almost overflowed me, but the same Jesus that kept Peter from sinking would say, "Daughter, be of good cheer, I have overcome the world." Yes, brethren and sisters, we shall surely overcome if we follow our Saviour through evil as well as good report. If we suffer with him we shall also reign with him according to his promise.

"One year ago last fall Bro. Sanborn came to Avon and gave us a course of lectures, the first I ever heard. It led me to studying my Bible anew. I found I had been trampling upon the commandments of God. I had never regarded the Sabbath of the Lord our God, and truly I felt to mourn, although I had done it ignorantly. I felt that the Lord would forgive me if I followed the light as I received it. It was crossing. I had once followed my Saviour into the liquid grave when I was thirteen years of age. I was blessed, although but a child. Glory to Jesus! was my theme.

"I now viewed that the commandments were holy, just and good, and I must obey in order to have an entrance into that holy city. I again was buried in the likeness of Christ's death, that I might walk in newness of life. I rejoice that I ever heard the third angel's message. My heart is full while I write. The Lord has called out a people in Avon who are striving for the kingdom. We want to meet our brethren and sisters. We want to see Jesus and all the redeemed, and those who have come up through great tribulation, and kept the commandments of God and the faith of Jesus. I am determined to toil on till Jesus comes, if it is mine to live till that time, and if not, thy will, O Lord, be done. If these broken lines should be read by any of the lonely and disconsolate, I would say to them, Lift up your head for your redemption draweth nigh. O may our faith fail not. Brethren and sisters, let us ever live in union, and bear each other's burdens, and be patient, waiting for the coming of our blessed Saviour."

OBITUARY.

FELL asleep in Jesus in Brooklyn, N. Y., Aug. 1, 1860, Emily DuBois, youngest child of sister Elizabeth DuBois, aged 9 months. Bro. Jacob Ayers made some very appropriate and comforting remarks for the consolation of the bereaved mother and friends of the deceased, from 1 Cor. xv, and also from a portion of scripture found in Rev. xiv, 13: "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit," &c. It is now about one and a half years since our dear sister DuBois was called by a mournful providence to follow the lifeless remains of her husband to the cold and silent tomb.

Dear brethren and sisters, we would request your earnest prayers to Him who has promised to be a husband to the widow and a father to the fatherless, in behalf of our dear sister, and Caroline DuBois, her only surviving child, in this sorrowful hour of affliction and bereavement.

J. A. WILCOX.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, AUG. 21, 1860.

To Correspondents.

O. H. of Ohio. QUERY: "Will the wicked be raised incorruptible? Paul says the dead shall be raised incorruptible, in 1 Cor. xv, 53. Does he mean the righteous only? or both the righteous and wicked?"

ANSWER.—The wicked will be raised, but not incorruptible. Paul in 1 Cor. xv, from the 50th verse onward, is only speaking of his "brethren." It is of those who are to "inherit the kingdom of God." It is of those who are to be raised at the last trump, verse 52; and those are the dead in Christ, 1 Thess. iv, 16; and this is the first resurrection, Rev. xx, 5. The difference between the righteous and the wicked is clearly set forth in Gal. vi, 7, 8: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Now when does the great reaping time here brought to view take place? It must be beyond this life; for this life is occupied in sowing, either to the flesh, preparatory to a harvest of corruption, or to the Spirit, preparatory to a harvest of life everlasting. When we are from the Spirit to reap life everlasting, many scriptures inform us. It is when the Spirit of him that raised up Jesus from the dead shall quicken our mortal bodies, Rom. viii, 23; when this corruption shall put on incorruption, and mortality shall be swallowed up of life, 1 Cor. xv, 53; 2 Cor. v, 4; which is at the last trump, and when he who is our life shall appear, 1 Cor. xv, 52; Col. iii, 4; 1 Peter v, 4; at the resurrection of the just. Luke xiv, 14. But in the same manner as the righteous reap life everlasting, that is, through a resurrection, the wicked, it is expressly declared, reap corruption; they are not therefore raised incorruptible.

For an answer to your inquiries on Luke xvi, and Rev. xiv, 11, we refer you to our published works on the life and death question.

G. P. W. of Me.: For remarks on the covenants see Review No. 21, Vol. xv.

In regard to those who are supposed to have been raised at the crucifixion of Christ, you will find by reading carefully Matt. xxvii, 52, 53, that they did not come out of their graves on the day of his crucifixion, but "after his resurrection."

As regards the compilation of the Bible, the Old Testament canon as we now have it, was drawn up by the Jews in the fourth century before Christ. It so existed in the days of Christ, and its authenticity is acknowledged by frequent appeals to it by Christ and his apostles. The books which we now have under the name of the New Testament, are such as have been generally acknowledged from the time of the early Christians and fathers to the present; and the acts or decisions of councils can neither add to, nor detract from, this great fact. Josephus was not born till thirty-seven years after Christ; but the canon of the Old Testament was made up and completed centuries before Christ; his works could not therefore come up for admission into those writings; and it is absurd to suppose that any Christian would legislate upon them to have them form a part of the New Testament.

In reference to your inquiries on 1 Cor. vii, 6-12, &c., we reply that the language of Paul so far from acknowledging a lack of inspiration, is just the reverse. Hear Gaussen on this point: "Far from limiting the divinity of apostolic language, these phrases on the contrary speak as only the fullest and most sovereign inspiration could authorize. St. Paul could speak thus only by placing his epistles, if I may so say, as St. Peter had done, on the level with the other sacred writings; nay, we may say, above them, inasmuch as we there hear a more recent and binding expression of the will of our Lord." On the Inspiration of the Bible, p. 200. Such expressions as I command, yet not I but the Lord, &c., evidently refer to scriptures previously given which treat upon the same point.

Words and Works.

We give the following, characterized by candid, sound words and good works, from Bro. Van Horn, as

worthy of imitation by young men in our ranks. The letter would have been given when the receipts appeared in the REVIEW, had it not been mislaid.

J. W.

DEAR BRO. WHITE: I take my pen to write a few lines to you, feeling it my duty to cast my "mite" into the treasury of the Lord.

I have received *The Good Samaritan* No. 4, and have read its contents (some of it twice over). While meditating upon the condition of the worthy poor brought to view therein, the thought came to my mind, Have I done my duty? I have a good home, and plenty to eat and to wear, and above all, am blessed with good health, able to labor, and in the language of Paul, "These hands have ministered unto my necessities." Acts xx, 34. In the verse following he tells us our duty: "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

I say, while contrasting my condition with that of some of my brethren and sisters who are scarcely able to get out to enjoy the fresh air of heaven, I feel it duty to do my part in supporting the weak and helping the needy. Although by so doing I may receive the scoffs and frowns of friends and relatives, yet I am determined, by the assisting grace of God, to walk in the counsel of his word as fast as made known to me, that I may look forward to the consummation of the Christian's hope with joy and not with sorrow.

I send in this letter twenty dollars which you will please dispose of as follows:

To M. B. Czechowski,	\$5.00
" Bro. Mead,	\$5.00
" Sister Cranston,	\$5.00

And out of the remaining five, please send me four copies of the double number of *Review* and apply ten cts. on *Good Samaritan*. The remainder of the five will be yours to use as seemeth good to you.

I would add, that I send this not grudgingly, but of a free will, as to the Lord. For I believe we are living in a time when the final choice is to be made, either to walk in the counsel of the word, having faith and works united, or remain indifferent and lukewarm, and be spued out of the Lord's mouth.

My prayer is, that I may receive wisdom and strength to overcome, and abide in the counsel of God.

Your unworthy brother.

I. D. VAN HORN.

Blackman, July 22, 1860.

Business Department.

Business Notes.

S. E. Edwards: There are 25 cts. due from you on the Bible we send you.

E. Inman: Bro. Waggoner's work on the kingdom of God, is the one you want. Price 15 cts.

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.

Mrs. A. P. H. Kelsey 2,00, xviii, 1. Mrs. D. Atiles 1,56, xvii, 15. C. France 0,50, xvii, 13. Mrs. E. Hall 2,00, xvii, 1. H. G. Buck 2,00, xix, 1. M. W. Rabun 1,00, xvii, 7. C. W. Manson 2,00, xviii, 14. S. Warner 1,00, xvii, 1. H. S. Priest 2,00, xiv, 5. Wm. Bryant 1,00, xvii, 1. B. Bryant (For S. W. Chase) 1,00, xviii, 8. H. J. Kittle 1,00, xvii, 1. L. Smith (for D. B. Holt) 1,00, xviii, 8. P. Miller Jr., 1,00, xiii, 14. Wm. Merritt 1,00, xviii, 12. Abba Brewster 1,00, xvii, 1. S. E. Edwards 2,00, xviii, 15. W. D. Williams 0,50, xvi, 13. Mrs. S. Grinnell 0,25, xvii, 1. G. Castle 2,40, xviii, 1. J. Siseley 2,00, xviii, 13. H. Strong 1,00, xvii, 1. E. A. Hillis 1,00, xvii, 1. John McGhee 1,00, xvii, 14. G. W. Mitchell 1,00, xvii, 7. J. M. Babb 1,00, xvi, 18. T. Biekle 1,00, xv, 16. S. A. Bragg 1,00, xvi, 13. A. Coventry 1,00, xvii, 1. Geo. T. Lay (50 cts. each for A. Lay and Eld. E. Goodrich) 1,00, each to xvii, 1. Geo. T. Lay 0,88, xvii, 1. Wm. Farnsworth 1,00, xvii, 1. G. W. Smith 0,50, xvii, 14. D. Chase 1,00, xviii, 14. S. Andrews 1,00, xvii, 11. H. Kenyon 1,00, xvii, 14. Jno. Newton 1,00, xvii, 1. Jno. Newton (for C. W. Newton) 0,50, xvii, 14. T. Draper 2,00, xx, 1. D. M. Harper 1,00, xvii, 14. D. M. Harper (for G. M. Harper) 0,50, xvii, 14. E. Clarke 3,00, xvii, 21. H. S. Pierce 1,00, xvii, 14. O. McOmber 300, xvii, 1.

FOR SOUTHERN IOWA TENT.—Jno. Siseley \$0,60.
FOR MISSIONARY PURPOSES.—Ch. in Monterey, Mich. (s. b.) \$10. J. Harvey \$4,06.

FOR MICH. TENT.—R. L. Rhodes \$5. O. P. Simons \$5.
FOR REVIEW TO POOR.—Ch. in Monterey, Mich. (s. b.) \$2.

FOR BRO. CZECHOWSKI.—B. Bryant \$0,20. Ch. in Monterey, Mich. (s. b.) \$5.

FOR BRO. MEAD.—Ch. in Monterey, Mich. (s. b.) \$5.

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 Muslim 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 Muslim. Price 50 cents. 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 15c.

The Saints' Inheritance. Price 10 cents. Modern Spiritualism; its Nature and Tendency—an able exposure of the heresy.—Price 15 cents.

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

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

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

The Signs of the Times. Price 10 cents.

The Seven Trumpets. Price 10 cents.

Vindication of the True Sabbath, by J. W. Morton, late Missionary to Hayti. 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.

An Appeal to the Baptists on the Sabbath. Price, 5 cents.

PENNY TRACTS. Who Changed the Sabbath? Unity of the Church—Spiritual Gifts—Judson's Letter on Dress—Mark of the Beast—Wesley on the Law—Appeal to Men of Reason, on Immortality—Truth—Death and Burial—Preach the Word.

These small Tracts can be sent, post-paid, in packages of not less than twenty-five.

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.

Word for the Sabbath. Price 5 cents.

The Chart.—A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches. Price 15 cts On rollers, post-paid, 75 cts.

Tracts in other Languages.

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

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

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

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

La Grande Statue de Daniel II, et les Quatre Bêtes Symboliques et quelques remarques sur la Seconde Venue de Christ, et sur le Cinquieme 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 REVIEW & HERALD, Battle Creek, Mich.