

Adventure Review,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.

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PAST, PRESENT, AND FUTURE.

ANOTHER year is numbered with the past,
With all its disappointments, hopes and fears,
And in eternity's deep ocean vast,
Immeasurable, lo! it disappears.
To some it gladness brought—to others tears,—
To some it rang a merry marriage bell,—
To others death and shrouds and gloomy biers
In ghastly march, to which the passing bell
And funeral dirge the while kept time surpassing well.

The sage philosophers, with anxious brow,
Which tells of study ardent, long and deep,
As they dive into nature, seeking how
She moves and is, and climb the slippery steep
To proud pre-eminence, whilst still they keep
The longing eye upon some distant star,
As if they grudged the necessary sleep,
Lest other hand should pluck from their tiar
The spangle called renown, so sought for from afar!

Warrior and statesman, merchant, prince and king,
With all their glory, craft and sovereignty,
Which in their train so much vexation bring,
In one short year have been by death set free,
If the dark numbness of the grave might be
Called liberation—where, in gloom profound,
Unconscious they await the time when He
Shall bid th' archangel his dread tocsin sound,
Which shall awake from sleep the myriads under ground!

Then shall the meek, who long have borne the cross,
Unshrinking at and unabashed by scorn,
And counted worldly gain as worthless dross,
Awake to gladness on that glorious morn
With all who from the gospel womb are born,
To greet their Lord triumphant from the skies,
So long expected by the few who mourn
At his long tarrying—but now their eyes
Behold the glorious Sun of Righteousness arise.

May we who by the mercy of our God
Have been preserved to see another year,
Be not ashamed to spread the truth abroad,
Undaunted by that kind of slavish fear
Which makes us dread the scorner's laugh and sneer;
But boldly spread Emmanuel's banner free,
That all may see and from our lips may hear
The tidings of redemption, and that we
May gather many souls to serve and worship thee.
[J. F. C.—World's Crisis.]

DAUBING WITH UNTEMPERED MORTAR. A Word to the Clergy.

BY E. B. SAUNDERS.

You who profess to stand on the walls of Zion,
tell us, Is danger near? or does the sun of prosper-
ity beam forth with increasing splendor on
this sin cursed earth? What answer do you
give when the anxious people cry, "Watchman
what of the night?" Do you allay their fears and
soothe their anxious hearts by putting far away
the evil day? or do you warn them of danger
near, and seek to prepare them to stand in the
evil time?

The station you occupy is most important.
You should seek to know the will of your Com-
mander, and to declare plainly the word of the
Lord; but you have not done this. The pride of
life and the vain show of this wicked world, have
drawn your eyes away from the bright inheritance
reserved in heaven for the faithful. Instead of
being taught of the Lord and guided into all
truth by the Holy Spirit, you have sought unto
the wise ones of the earth; to schools where the
word of the Lord is cut to a certain pattern, and
your mind moulded to fit some creed, propped up
by a few scraps of scripture, which perhaps are
misapplied. You have studied the wisdom of men
instead of that of God; you have drunk of the mud-
dy stream instead of going to the clear sparkling
fountain, the Bible. The sweet, simple truths of
inspiration you dare not taste till they have pass-
ed through the channel of the world's approval,
and till the meager supply that reaches you of the
once sparkling waters has been fouled by the feet
of those who have changed the truth of God into
a lie.

You may be deceived, and you may deceive
yourselves. In either case you may be enlight-
ened by humbling yourselves before God, and
searching his revealed will. Your condition in
this respect will not excuse you when you stand
before God; neither will it excuse those that have
gone astray through your instrumentality. If
you have blinded them, the sin, in a certain de-
gree, lies at your door; but if you have put out
their spiritual eyes, and then pretend to them
that you have light, and can lead them, while
you yourselves are blind, and you both fall in-
to the ditch, who would not tremble at the fate
that awaits you?

The prophets of God tell us with unerring cer-
tainty that we are in the "last days." And
while the prophetic eye, and hand of inspiration
are pointing to this generation as the one that is
to receive the vials of wrath, and as the days
when perilous times should come, dare you stand
up and cry "Peace, peace, a thousand years of
peace before the wrath of God will come?" Your
very cry of peace shall witness against you; "for
when they shall say peace and safety then sud-
den destruction cometh upon them."

It is your place to warn the people of danger,
and help them get the shield and buckler that
will enable them to stand in the battle in the day
of the Lord. "His truth shall be thy shield and
buckler," said the prophet of God. Have you
wrapped "the truth" about the people so that
they will be protected from the "noisome pesti-
lence" in the day of the Lord? or have you
sprinkled your people with the stream that issues
from under the dragon's throne (Rome), and by
so doing helped sustain the errors of that power
which should "cast down the truth to the
ground." Dan. viii, 12. God's holy law is "the
truth" [Psa. cxvi, 13; Jas. ii, 12. Psa. cxix,
142, 151]; and the remnant church, those that
will be able to stand when the day of wrath shall
come, are found keeping the commandments.
Rev. xii, 17. For these the everlasting gates
will be lifted up that they may enter in. Rev.
xxii, 14. Isa. xxvi, 2.

The commandments of God will be a hedge to
separate the saints from the wicked, and shield
them in the day of the Lord. The wicked Papa-
cy has made gaps in this hedge by removing the

second commandment, and virtually destroying
the fourth, by taking out the word "seventh."
Prophets have foretold this blasphemous work
of the Papacy, Dan. vii, 25; viii, 12; xi, 30.
And now it devolves upon you as watchmen on
the walls of Zion, as Protestants to "make up the
hedge;" to restore the "breach." This you
have partially done by restoring the second com-
mandment, yet the work is far from being accom-
plished; the hedge is not yet made up, while you
trample on the fourth commandment, and pro-
claim to the anxious world, *safety*.

It yet remains for you to restore the Sabbath
in order to complete the work. Isa. lviii, 12, 13.
If you will not perform this work, others will, and
will have the exalted privilege of being called
"The repairers of the breach." As individuals
you can help do this, but as a body we do not ex-
pect it; for the prophetic eye has foreseen and
pointed out the iniquity of these prophets as a
body. "O Israel thy prophets are like the foxes
in the deserts. Ye have not gone up into the
gaps, neither made up the hedge for the house of
Israel to stand in the battle in the day of the
Lord." Eze. xiii 4, 5. But such are not content-
ed to see a gap in God's holy law; it would be
too glaring; it would show too plainly the deep
rooted malice they bear to the law of God. Rom.
viii, 7. But what have they done instead of go-
ing into the gaps and making up the hedge? Let
the same prophet answer. "And one built
up a wall, and lo, others daubed it with untemper-
ed mortar." Eze. xiii, 10. Instead of making a
hedge in the gap they have built up a wall; in-
stead of replacing the Sabbath back in the breach,
one (the man of sin) has built up a wall, Sunday
keeping, and then looks calmly on and cries
"Safety." The (false) prophets in the last days
do not build up the wall. No, no; but they
daub it with untempered mortar." In vain do
they search the Bible for something to hide the
deformity of the Papal wall; but as tempered
mortar is not to be had, they eagerly plaster on
the untempered, and try to smooth it over with
the traditions of the fathers.

Though you do not literally go about to estab-
lish your own righteousness [Rom. x, 3], yet you
approximate to this point, by seeking to establish
your own rule of right as revised and improved
by the "man of sin." You are not ignorant of
God's rule of right, but you prefer your own.
And with this rule you are trying to hedge in the
world, while you look with indifference at the
gap in which is built up the wall. In vain will
you daub the wall for it will not protect you in
the day of the wrath of God. This very breach,
the Sabbath commandment, will be the very one
by which the destroyer will enter. The vials of
wrath will be poured out on those that receive
the mark of the beast (papacy). Rev. xiv, 9-11,
xvi, 2. Under the last vial the great hail will
fall upon men. What then becomes of the wall
and those that are now daubing it? Hear the
answer. "Say unto them which daub it with
untempered mortar, that it shall fall; there shall
be an overflowing shower; and ye, O great hail-
stones shall fall; and a stormy wind shall rend it.
... Thus will I accomplish my wrath upon
the wall and upon them that have daubed it with
untempered mortar; and I will say unto you,
The wall is no more neither they that daubed it."
Eze. xiii, 11, 15. This prophecy cannot be laid

upon the shoulders of the poor Jews; for it applies down near the "day of the Lord." It applies to the generation living when the plagues are poured out. It is a remarkable fact that the clergy of these days whenever they find a promise in the word of God, take it right home to themselves; but if they stumble over a curse the poor Jews or Jerusalem must bear the smart. It is no wonder that you stand amazed at the enormous loads you think are heaped upon them, and seek to comfort them by proclaiming the restoration of that downtrodden people to their ancient home, and see "visions of peace" for Jerusalem. *Eze. xiii, 16.*

It will be in vain to change the truth of God into a lie, and then proclaim safety to those who take refuge therein, "for the hail shall sweep away the refuge of lies." *Isa. xxviii, 17.*

You may say the Sabbath is not necessary to make up the hedge; you may turn away thinking the subject of no importance, but the prophet has anticipated you. "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." *Eze. xxii, 26.* This is the same class that have daubed the wall with untempered mortar. See verse 28.

Though the prophetic denunciations are very cutting, it is better to be broken now than in the day of the wrath of God. It is much easier to preach the truth than an error; though you do not get as much filthy lucre, you will get those never fading crowns, and will shine in the kingdom of God forever and ever. *Dan. xii, 3.* Take heed lest that come upon you which is spoken by the prophets, and you perish when the overflow-scourge shall pass through.

Eagle Harbor. N. Y.

SLIDING DOWN HILL

Is a very common amusement for boys in the winter when the sleighing is good, but when individuals, or states, or nations begin to slide down hill, in a moral sense the case is very different.

Every discerning person must have observed the down hill tendency of affairs in our government for the last thirty years; but at present this downward tendency is evidently being much accelerated as we approach the foot of the hill.

The growing feuds between freedom and slavery, and the internal dissensions and discontents, the distant mutterings of the volcano that wakes itself, even by those who desire to view only the brightest side of the picture, the frequent financial and social and civil and ecclesiastical and national disasters, the railroad accidents &c., are now beginning to be felt; and as railroad and other stocks are shifted about in the market for a trifle, and as the confidence in men and corporations is almost extinguished, thoughtful, political economists are looking about them for some remedy which they fondly but vainly imagine will be a means of radical reform.

In so doing they ignore the great principles of right and wrong, and the great magna charta of American liberty. Our bill of right is forgotten in the general alarm. Our constitutional rights, the most sacred of them, have already been trampled in the dust, and still they meditate further mischief, as will be seen by the following from the *N. Y. Tribune*. Truly we may ask, Whither are we drifting? **JOS. CLARKE.**

THE *Albany Argus* has a candid and forcible leader on the use of money in elections, deprecating the extravagant length to which it is said to have been carried, and insisting on a radical reform. We heartily second the motion, and proceed to point out the steps through which we believe it may be attained. These are:

1. A constitutional provision making the exercises of the right of suffrage obligatory on every legal voter. At present, while every rowdy, loafer, drunkard, blackguard or gambler is certain to be found at the polls, and often to stay there all

day, a large proportion of our quiet, thrifty, orderly, law abiding citizens absent themselves, or only come forward to vote at seasons of high political excitement, or when some candidate is running in whose success they take a special interest. This is wrong, unpatriotic, perilous. The right of suffrage is not a personal privilege, but a high public trust to be exercised for the good of the community. No elector has any more moral right to refuse or neglect to vote than he has to refuse to serve on juries or pay his taxes. A constitutional requirement that every elector shall vote, under penalty of a fine of \$3 and an addition of ten per cent. to his next tax bill, would go very far toward remedying the evil justly complained of. For we presume money is very rarely spent to buy over voters from one party to the other. It is mainly used, we believe, to bring out voters who would otherwise remain at home. Make voting obligatory and this fountain of electioneering expenditure would be dried up.

THE WORDS WE SPEAK.

Our words are imperishable. Like winged messengers they go forth, but never to be recalled—never to die. They have a mighty power for good or evil through all time; and before the great white throne they will be swift witnesses for or against us.

Within the massive walls of a gloomy building, a nobleman was undergoing inquisition as to certain acts of his previous life. He had been told that nothing he might say should be divulged or recorded, and he spoke freely. But soon behind the arras, his ear caught the sharp clicking sound of a pen which recorded every word he uttered; and by those words he was to be judged. Do we remember that there is an ear that catches every word we utter, no matter how lightly, how scoffingly, how secretly spoken? And by these words shall we one day be acquitted or condemned.

The words we speak have a mighty power; and there are words angels might covet to utter. There are words of comfort to the afflicted. There are sad hearts that need comfort everywhere; and there are words of blame and cold indifference, or feigned sympathy, that fall like lead upon the stricken spirit; and there are blessed heart-words of cheer which bear up the soul and enable it to look out from the dark night of its troubles and discern the silver lining of the gloomy cloud.

There are words of counsel to the young, to the tempted, the erring. Speak them earnestly, affectionately, and though the waves of circumstance may soon waft them away from your observation, yet such is God's husbandry, that if uttered in faith and with prayer, he will take care that on an earthly or heavenly shore the reaper shall rejoice that he was a sower.

There are kind words; how little they cost, how priceless they are! Harsh words beget harshness; and fretful words, like a certain little insect, sting us into a feverish impatience. But who can resist the charm of kind loving words? The heart expands beneath them as to the sunshine, and they make us happier and better.

It was said of the gifted Mrs. Fry, that she had a wise, kind word for all, and those kind words unlocked stony hearts as well as prison doors, and made her a blessed visitant to the criminal and the outcast.

Then there are cheerful words and why should we dole them out with such miserly care? They ought to form the atmosphere of our homes, and to be habitual in all our social intercourse. We have so many weaknesses, so many crosses, so much that is down-hill in life that the habit of thinking and speaking cheerfully is invaluable.

But there are other words against which we should pray, "Set a watch, O Lord before my mouth; keep the door of my lips." There are words of falsehood and deceit. The lurk in our expressions of civility, our professions of friendship, our transactions of business. How early do children, even begin to weave a web of deceit,

and how carefully should those who train them watch against this sin, and by example and precept, teach them always and everywhere to speak the truth.

There are slanderous words—how mischievous they are! There are the words of the tale-bearers that breed suspicions and jealousies in neighborhoods, and between families. There are envious words and flattering words and faltering words which are no better. Then there is the long list of idle words, or by-words as they are called.

How many there are who shudder at an oath, who yet break the spirit of the third commandment, by constantly interlarding their conversation by expletives!

But there is another class of words to which we would gladly refer—they are the words of eternal life. Cornelius sent for Peter that he might speak words to him. What blessed words those were! Will they not be remembered with joy by both speaker and hearer throughout all eternity? As we pass along through the world, God will often let us speak a word for him; and if we seek his aid he will make it a word of power and comfort, a word in season to him that is weary.

"Speak gently; 'tis a little thing,
Dropped in the heart's deep well;
The good, the joy, which it may bring,
Eternity shall tell."—*Bullard.*

WOMAN'S PATIENCE.

It is pre-eminently in woman that this virtue of patience is exemplified, as indeed her sphere gives more occasion for the passive virtues than for active and noisy heroism. Often it is given to her to suffer, where it is given to man to toil; and too often does woman suffer without due sympathy from that sterner nature whose very toil she sweetens with her gentle assiduities. The noblest pages of heroism and martyrdom are unwritten, save in God's book of remembrance; for who could write the patience of a wife's devotion, of a mother's love, in seeking salvation for her house? Where there is one Miriam to lead the song of the exultant host, there are a thousand Marys living in obscurity, pondering in their hearts the promised redemption, and through ignominy, and disappointment, and delay, and sorrow piercing like a sword, still magnifying the Lord, and waiting for salvation, beside the cross and at the door of the sepulcher. Where there is one Deborah to arouse the tribes to battle with her war-chants, there are a thousand Hannahs, who, with silent but agonizing prayer, wait upon God, and who bring their Samuels to his altar as the sacrifice of love, and faith, and hope. The mother of the great Augustine, who for fifteen hundred years has so largely molded the creed of the church, the devout Monica, had in her own household the most bitter trials. Her husband, a proud and sensual Pagan, hating the cross, and hating her for having embraced the cross, would not only annoy her by all manner of heathen orgies in the house, but being a man of most violent temper, would turn upon her the fury of his passion. Especially did he seek to thwart her religious influence over their son. He brought up Augustine in pagan schools, and even allowed him in the vices of the times. But though all this Monica was so gentle, so kind, so meek, so patient, so faithful, that at length she softened the tiger to a lamb, and her husband before he died accepted the faith of Christ. But his evil example outlived him in his son; and Augustine, at twenty, beautiful in person, brilliant in intellect, had all the ungodly impulses of his father's fiery nature, strengthened by indulgence, and now left without restraint. But Monica had given him to God; she had scattered divine truth along his path from infancy upward; and clinging to the unfulfilling promises of grace, she followed him still with her patient love. One day she stood before her pastor, "the tears streaming down her careworn cheek," and besought him to use his influence to reclaim her son. "Wait," said the man of God, "wait patiently; the son of these tears cannot perish."

Now a popular teacher of rhetoric—Augustine leaves Carthage, which he had found a “caldron of unholy loves,” to seek his fortune at Milan, the court of the empire. There, while winning applause as a rhetorician, he pursues the same godless and dissolute life amid the gayeties and dissipations of the capital. But his mother followed him across the sea and into strange lands; and for thirteen years of his manhood, she carries this great sorrow of an apostate son, waiting upon him in love, waiting upon God in faith, saying, “I will see him a Christian yet before I die.” At length patience has its perfect work. Before she dies, Augustine lives. And as her star of hope, which had been the only light of his stormy seas, sinks to its peaceful rest, his sun arises to illumine the church of God from age to age.—*Thompson's “Christian graces,” pp. 123-126.*

A FALSE BELIEF NO EXCUSE.

THE most common, and yet the most shallow of all excuses for a wrong course of life is, that it consists with the individual's belief. Many seem to think that after a life of sin they shall, on this plea, be justified at the last day; and no appeals that are now made to their conscience in behalf of the truth or right, can be admitted; because, they tell us, they are of another persuasion. They really believe in Deism, Pantheism, Atheism, or in some thing else equally exclusive of all religious obligation, so they feel safe and justified in repelling every appeal to reason or conscience. They think, that if they should in the end be found in a mistake as to their particular belief, it will be all the same; for then it will be enough for them to plead, that they really believed what they did, and that their way seemed right to them.

The truth is, the tempter, in dealing with our understanding, always presents some seeming truth. His object is to color falsehood into a likeness to the truth, that he may deceive. The tempter's bait is always some apparent good. In every case the human will chooses in view of some apparent good. And never does one deliberately commit a sin, till he has made it seem to himself, that on the whole, it is best to do it any more than one adopts an error, till it seems to him to be true.

The fact therefore, that a man's understanding has been abused by a heart seduced to make that seem true which was even shockingly false, is no justification for wrong thinking or wrong doing. For one never sins till his reason so bends to some delusion as to make it seem good to sin. The whole art of Satan's temptations consists in making evil seem to be good. God denounces his woe on this very wickedness of making the false seeming out of which all sin and error comes. He says, “Woe unto them that call evil good and good evil; that put darkness for light and light for darkness.” For one to say that the evil seemed good, is only saying that his understanding joined with his will in the sin. The forbidden fruit seemed good to our mother Eve. Intoxicated by the false seeming,

“She plucked, she ate;
Earth felt the wound, and Nature, from her seat,
Sighing through all her works, gave signs of woe:
That all was lost.”—*Paritan Recorder.*

ONLY A TRIFLE.

“THAT is right,” said I to my friend Simpkins, the baker, as the sickly-looking widow of Harry Watkins went out of the shop door with a loaf of bread which he had given her—“that's right, Simpkins; I am glad you are helping the poor creature, for she has had a hard time of it since Harry died, and her own health failed her.

“Hard enough, sir, hard enough; and I am glad to help her, though what I give her don't cost much—only a trifle, sir!”

“How often does she come?”

“Only three times a week. I told her to come oftener, if she needed to, but she says three loaves are a plenty for her and her little one, with what she gets by sewing.”

“And have you any more such customers Simpkins?”

“Only two or three, sir.”

“Only two or three! Why it must make quite a tax upon your profits?”

“O no, not as much as you suppose; altogether it amounts to only a trifle.”

I could not but smile as my friend repeated these words; but after I left him I fell to thinking how much good he is doing with “only a trifle.” He supplies three or four families with the bread they eat from day to day; and though the actual cost for a year shows but a small sum of dollars and cents, the benefit conferred is by no means a small one. A sixpence to any man who has plenty to “eat and drink, and wherewithal to be clothed,” is nothing, but is something to one on the verge of starvation. And we know not how much good we are doing when we give “only a trifle,” to a good object.—*Sel.*

A DAY OF HEAVEN UPON EARTH.

O SABBATH!—needed for a world of innocence—without thee what would be a world of sin! There would be no pause for consideration, no check to passion, no remission of toil, no balm for care! He who had withheld thee, would have forsaken the earth! Without thee he had never given to us the Bible, the Gospel, the Spirit! We salute thee as thou comest to us in the name of the Lord—radiant in the sunshine of that dawn which broke over creation's achieved work—marching downward in the track of time, a pillar of refreshing cloud and guiding flame, interweaving with all thy light new beams of discovery and promise, until thou standest forth more fair than when reflected in the dews and imbibed by the flowers of Eden—more awful than when the trumpet rang of thee in Sinai!

It is a day of heaven upon earth! Life's sweetest calm, poverty's birthright, labor's only rest! Nothing has such a hoard of antiquity in it! Nothing contains in it such a history! Nothing draws along with it such a glory! Nurse of virtue, seal of truth! The household's richest patrimony, the nation's noblest safeguard! The pledge of peace, the fountain of intelligence, the strength of law! The oracle of instruction, the ark of mercy! The parent of our manhood's spiritual greatness. The harbinger of our soul's sanctified perfection. The glory of religion, the watch-tower of immortality. The ladder set upon the earth, and the top of it reacheth to heaven, with the angels of God ascending and descending upon it.—*Hamilton.*

A Suggestion for Family Worship.

THERE is a family in this State in which the Scriptures have been read daily for more than a quarter of a century; and in this reading the children have been greatly interested, one after another, from the time they were old enough to speak. The father, to secure this interest and make the service pleasant to each child, has practiced pausing here and there in the chapter, and asking this or that child to repeat the last words or lines read, selecting the easiest words for the youngest child, and perhaps asking of an older child an exposition of a verse or phrase. In this way the constant attention of each child is secured, as neither the oldest nor the youngest is willing to lose a sentence, lest he should be called upon to repeat it, and not be able.—*Examiner.*

The Bright Side.

LOOK on the bright side. It is the right side. Times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine and not the cloud that makes the flower. There is always that before or around us which should cheer and fill the heart with warmth. The sky is blue ten times where it is black once. You have troubles it may be; so have others. None are free from them. Per-

haps it is as well that none should be. They give sinew and tone to life—fortitude and courage to man. That would be a dull sea, and the sailor would never get skill, where there was nothing to disturb the surface of the ocean. It is the duty of every one to extract all the happiness he can without and within him; and above all he should look on the bright side of things. What though things do look a little dark? The lane will turn, and the night will end in broad day. In the long run the great balance rights itself. What is ill becomes well—what is wrong right. Men are not made to hang down either head or lips, and those who do only show that they are departing from the paths of true common sense and right. There is more virtue in one sunbeam than a whole hemisphere of clouds and gloom. Therefore we repeat, look on the bright side of things. Cultivate what is warm and genial—not the cold and repulsive, the dark and morose.—*Anon.*

Don't be hasty.

1. BECAUSE you will be likely to treat quite lightly two very good friends of yours, Reason and Conscience, who will not have a chance to speak.

2. Because you will have to travel over the same ground in company with one sober Second Thought, who will be more likely to have with him a whip of scorpions than a bunch of flowers.

3. Because the words or actions involved in it are more likely than otherwise to be misunderstood, and therefore to be severely judged.

4. Because this is one way to please and give great advantage to a great enemy of yours, one powerful enough to be called the “Prince of the World,” and who has caught more people than can be counted, in this very trap.

5. Because such a fire may be kindled that it cannot be put out even by all the water a whole engine company can throw, with Second Thought for their captain.—*Sel.*

THE LOVING-KINDNESS OF GOD.—The loving-kindness of God—what a beautiful expression! How rich and consoling the thought contained in it! It is not mere good-will—not mere complacent friendship—not the mere neighborly kindness of human beings, although these are of high and precious account; it is the good-will, the friendship, the kindness of love—of the love of God, who is love itself. We know something of the loving-kindness of father and mother. We have been gently tended and nursed by this kindness: or, parents ourselves, we know full well the throbbing of parental affection. Deep, earnest, self-sacrificing is human love in many tender relations. We trust in it fervently, and without fear. Oh! if there were no human love in which we can trust, what a desolate place would this earth be! But the loving-kindness of God—of that great and incomprehensible Being who fills the universe with his presence, and before whose majesty the pillars of heaven tremble—what a loving-kindness that must be!—the kindness of infinite love wedded to infinite power! There is nothing that love can conceive of, or wish to do for its object, but is contained here, and rendered not only possible, but absolutely certain.—*Sunday-school Times.*

Do not the Scriptures clearly show that they who persecute are generally in the wrong and they who suffer persecution in the right; that the majority has always been on the side of falsehood and the minority on the side of truth? It is the fate of truth to occasion an outcry.—*Martin Luther.*

If we had more faith, we should have less care.—*Rev. M. Henry.*

GOD'S PROVIDENCE.—He who sends the storm steers the vessel.—*Adam.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, JANUARY 12, 1860.

SABBATICAL CATECHISM.

(Continued.)

QUESTION. Have we any mention of the Sabbath in the book of Numbers?

ANSWER. The Sabbath is mentioned but three times in Numbers; namely, chap. xv, 32; xxviii, 9, 10. The first instance is the mention of the man who was found picking up sticks. And it is recorded that they put him in ward, not knowing what should be done unto him: showing conclusively that the punishment inflicted on transgressors of the Sabbath under the former dispensation, was no part of the great Sabbath law, but a matter of subsequent enactment for that locality and that people. It was the same with the other commandments [see Leviticus xx, 1-10]; and those who unwittingly declare that if we now keep the seventh day Sabbath, we must stone the transgressor, to be consistent must carry out their theory on the other commandments which they admit to be binding, and the transgression of which under that dispensation was followed by the same penalty. The two latter references [chap. xxviii, 1, 10] contain the directions for the morning and evening sacrifices for the Sabbath which were to be twice as much as on other days. This shows that the directions, "Let no man go out of his place on the Sabbath day," Ex. xvi, 29, and "Ye shall kindle no fire throughout your habitation upon the Sabbath day," Ex. xxxv, 3, had reference to actions of this kind which they would unnecessarily do for their own use; it shows us what is meant by "thy work" in the fourth commandment. "Six days shalt thou labor and do all thy work," &c. The service of God is always excepted.

Ques. How many times is the Sabbath mentioned in Deuteronomy?

Ans. Only three times; in the 12th, 14th and 15th verses of chapter v.

Ques. Under what circumstances was the Sabbath here mentioned?

Ans. It was but a rehearsal by Moses just before his death of the principal events of the journey of Israel through the wilderness.

Ques. When was this?

Ans. Forty years after the giving of the law on mount Sinai.

Ques. To which place then should we look for the true intent of the Sabbath law, and the reasons upon which it is based? To the original promulgation of the law by the voice of God, or to this rehearsal by Moses forty years afterwards?

Ans. Most assuredly to its original promulgation from Sinai. It was not necessary that Moses should repeat the command as uttered by God and written with his finger on tables of stone; they had that with them in the ark. But he refers to their past bondage in the land of Egypt, and appeals to their gratitude as a powerful motive to obedience. As much as to say, God has brought you out of the land of Egypt, therefore, by the claims he has upon your gratitude, he commands you to keep the Sabbath. For the same reason he commanded them to be merciful to the fatherless and the widow. See chap. xxiv, 17, 18. Therefore those who appeal to Deut. v, as proof that the Sabbath was given to the Jews alone, and that simply because God had brought them out of the land of Egypt, find no ground for their assumption.

Ques. Is there any mention made of the Sabbath in Joshua? Ans. No. In Judges? No. In Ruth? No. In first and second Samuel? No. In first Kings? No. In second Kings?

Ans. The Sabbath is mentioned five times in 2 Kings; viz., chap. xi, 5, 7, 9; xvi, 18.

Ques. At what time was this first mention, the one recorded in chap. xi?

Ans. At the coronation of king Joash, B. C. 839.

Ques. How long a period then have we passed from Moses without a mention of the Sabbath?

Ans. Six hundred and seventy-seven years.

Ques. Is this the first mention of the Sabbath subsequent to Moses?

Ans. Yes, unless 1 Chron. ix. 32 be an exception; and even in this case, we have from Moses to David a

period of about five hundred years without a mention of the Sabbath.

Ques. Following the example of our opponents, what position should we have to take on this point?

Ans. The position that the Sabbath was not known during this period, because not mentioned; just as they argue that it was not known from creation to Moses, because not mentioned during that time.

Ques. But might not our opponents say with reason that after having such an explicit account of the Sabbath in the last four books of Moses, there is no need of its being mentioned from that time to David?

Ans. Then in like manner we may say that after having such an explicit account of its institution in the garden of Eden [Gen. ii], there is no need of its mention from creation to Moses.

Ques. How many times is the Sabbath mentioned in Chronicles?

Ans. In 1 Chron. once; viz., ix, 32; and in 2 Chron. three times; in chap. xxiii, 4, 8, referring to the same event as in 2 Kings xi, 5, 7, 9.

Ques. Is the Sabbath found in the book of Ezra?

Ans. No.

Ques. How many times in the book of Nehemiah?

Ans. Thirteen times: once in chap. ix, twice in chap. x, and ten times in chap. xiii.

Ques. Which passage is particularly worthy of notice?

Ans. Chap. ix, 13, 14, as this is the testimony seized upon by our opponents to show that the Sabbath was not known previous to the arrival of the children of Israel at Sinai; which, they say, is proved by the expression, "Thou camest down upon mount Sinai, . . . and madest known to them thy holy Sabbath," &c.

Ques. What fact shows such a claim to be wholly erroneous?

Ans. The fact that the Sabbath was known to Israel one month before they reached Sinai, as recorded in the xvth of Exodus.

Ques. What then can be meant by the expression, "madest known?"

Ans. It must refer simply to the especial promulgation of the Sabbath with the other nine commandments by the voice of God.

Ques. Is not the Sabbath here associated with the statutes, precepts and ceremonies which were given by the hand of Moses, in such a manner as to prove it to be, like them, temporary and ceremonial in its nature?

Ans. It is not; for the Sabbath was not given by the hand of Moses, but was spoken by God directly to the people.

Ques. Is there any mention of the Sabbath in the books of Esther, Job, Psalms, Proverbs, Ecclesiastes, and Solomon's Song?

Ans. There is not.

Ques. How many times is it mentioned in the book of Isaiah?

Ans. Six times; three times in chap. lvi, twice in chap. lviii, and once in chap. lxvi.

Ques. What is the testimony concerning it in chap. lvi?

Ans. It is a prophecy of its restoration in the last days. In chap. lv, we have brought to view the gospel invitation. Chap. lvi brings us down to the close of that dispensation, when God's salvation is near to come; and that will come when Christ is revealed from heaven. See 1 Pet. i, 5. A blessing is pronounced upon those who lay hold upon the Sabbath at this time; also upon the sons of the stranger that join themselves to the Lord; and the promise is that they shall be brought to his holy mountain and made joyful in his house of prayer.

Ques. Are we told in chap. lviii, that we shall be called repairers of the breach, and restorers of paths to dwell in, if we turn away our feet from trampling upon the Sabbath?

Ans. No; for the 13th verse goes with the 14th, and the promise is, that if we turn away our feet from the Sabbath, we shall delight ourselves in the Lord, and he will cause us to ride upon the high places of the earth, and feed us with the heritage of our father Jacob. Chap. lxvi speaks of its perpetuation in the new earth.

Ques. Is the Sabbath mentioned in Jeremiah?

Ans. Only in chap. xvii, where it is alluded to seven times.

Ques. How many times more is it mentioned in the rest of the Old Testament?

Ans. Of the rest of the O. T. only the books of Ezekiel and Amos speak of it. It is found in Eze. xx, six times; xxii, twice; xxiii, once; xxiv, once; xxvi, three times, and in Amos viii, once.

(To be Continued.)

"BLESSED ARE THEY THAT DO

His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

The principle object of introducing this oft-repeated text is to consider whether we really *do* the commandments. To profess them is one thing, to *do* them is another.

But we will first notice the persons introduced in the text. They are, first, the speaker who pronounces this gracious blessing; second, the persons addressed; and, third, the person whose commandments are spoken of.

1. The speaker is the Lord Jesus Christ. The book of Revelation is the revelation of Jesus Christ, which God gave unto him to show unto his servants. John was the chosen instrument through which Jesus the Revelator spake. Chap. i, 1. Jesus, then, is the speaker. But, to settle this point beyond all doubt, read chap. xxii, 12, "And behold I come quickly, and my reward is with me, to give every man according as his work shall be," and verse 16, "I Jesus have sent mine angel," &c.

2. The persons addressed are the servants of God. The revelation of Jesus Christ which God gave unto him, to show unto his servants things, &c. Chap. i, 1. Jesus then addresses the servants of God. The blessing of the text is offered to the church of God on conditions that they do his commandments.

3. The person whose commandments are spoken of, is God, the Father of our Lord Jesus Christ. The commandments here mentioned, then, are not the commandments of the apostles, not the commandments of the Son, but the commandments of the Father.

The revelation of Jesus Christ to John was given as late as the year of our Lord 96, which was about sixty-five years after the crucifixion, resurrection and ascension of Christ. And it is a fact of much interest that at that point of time the Son of God calls the attention of the church to the Father's commandments, with the promise that they shall enter the gates of the golden city, if they do them. Then how say some that the Father's commandments were abolished at the cross? God grant that the facts above stated may help such.

But we wish here to inquire of those who profess faith in the perpetuity of all ten of the Father's moral precepts, Do you really keep these precepts? If you do, they will lead you to love God supremely, and your neighbor as yourself; for these two principles are the basis of the moral law.

The blind Jew may seek to live according to the letter of the moral law; but while gold is his worshiped god, and he lives for himself, without regard for the wants of others, he fails to do the Father's commandments.

The Christian, with all his profession of faith in Christ, shutting his soul up to wealth and to self, is no better than the infidel Jew. The blessing of the text is promised to those only who do the commandments of God.

We must come still closer, and inquire of Sabbath-keepers, Do you really keep the Sabbath? Here is the Sabbath law:

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

The words, "Remember the Sabbath-day," suppose danger of forgetting it. Six days God gives to man to labor for a livelihood, while he reserves one only to himself. That is his, "the Sabbath of the Lord thy

God." In six days man is required to do his work, called, "thy work." On the seventh day he is required to rest from the work necessary to a livelihood, and spend the day in the worship and work of God.

"In it thou shalt not do any work, (called thy work—necessary to a livelihood) thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

Here we would notice that the wife is left out. Every good wife would be willing to rest on the Sabbath if her husband desired it, out of respect to her lord; but if she does not respect her head enough for this, he should not compel her to keep the Sabbath. But with the son and the daughter it is not so. It is the duty of the parents to require them to keep the Sabbath, as much as to keep it themselves. If it be said that young men and young women are too old to be compelled by their parents to keep the Sabbath, then we reply, they are too old to be at home. Parents should first use every argument patiently, and every possible means to lead their offspring into the path of truth; but when all such means fail, and the deciding point comes, whether the commandment of God is to be bartered and sold for the society of rebellious children, then every parent who trembles at the word of the Lord, and prizes eternal life, will decide in favor of the commandment.

But we have not only a duty in regard to our children, but our cattle, and the stranger within our gates. He who suffers his team to work on the seventh day, does not keep the Sabbath. And how can Sabbath-keepers take unbelieving boarders? How can they be in partnership with them, and keep the Sabbath according to the commandment?

But we may be right in all the above named particulars, and yet not enter fully into the spirit of the Sabbath, to keep it as we should. The following language from the prophet is to the point:

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. lviii, 12-14.

We must look upon this prophecy as setting forth the Sabbath reform of these last days. This reform is not only in theory, in regard to the day; but the prophecy relates to the spiritual manner in which this hallowed institution should be honored. It even reaches to our words. Six days are given in which to do our work. On these days we may converse upon the business of the six days; but on the seventh day, worldly labor, worldly thoughts and worldly conversation, all must be laid aside in order to keep the Sabbath.

But in a family of children many things will occur on the Sabbath to lead the mind and conversation to worldly things: How necessary, then, the first clause of the Sabbath law, "Remember the Sabbath day."

The Sabbath was made for man, male and female, yet it is to be feared that the rest of the holy Sabbath is broken in many families by unnecessary cooking on that day. The Sabbath being made for man, for the entire race, its observance is required equally strict during all time.

We will go back to the giving of the manna to the children of Israel in the wilderness, and see the special directions there given touching the subject of cooking on the Sabbath.

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. And it shall come to pass that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man: and all the

rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to day, and seethe that which ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Ex. xvi, 4, 5, 22, 23.

It was a violation of the rest of the Sabbath for them to cook their manna on the seventh day. And is it any less a violation of the holy Sabbath to cook our food on that day, which can be cooked on the sixth day?

We have the account [Num. xv, 32-37] that while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath-day, for which he was stoned to death. We are not told for what purpose he gathered them; but probably to kindle a fire. As they had need of fires only to wash their clothes, and to cook their manna, and were commanded to cook on the sixth day food necessary for the seventh, this act of gathering sticks for a fire was evidently a violation of the law of the Sabbath contained in the fourth commandment.

The Israelites while in the wilderness did not need fires on the Sabbath-day. They were in a mild climate; their food was rained down from heaven, and their clothes were miraculously preserved. "There was not one feeble person among their tribes." Ps. cv, 37. For them, under such circumstances, to kindle fires on the Sabbath, was an open violation of the Sabbath law.

We are differently situated. We live in an age when the race has become comparatively feeble, and in the cold season of the year we kindle a fire on the Sabbath as an act of mercy and necessity, the same as we would water an ox or a horse, or lift a sheep from a pit. Such acts, the "Lord of the Sabbath" pronounced "lawful." But it is evidently wrong, and a violation of the Sabbath, to neglect to make those necessary preparations for the rest of the holy Sabbath which can be consistently made on the sixth day. The Sabbath law did not oblige the Jews to suffer either cold or hunger; neither does it us, for "the law is holy, and the commandment holy, just and good."

But for us to kindle fires, in summer or winter, expressly to cook food on the Sabbath, that it may be warm and better indulge the appetite, is no less a sin than the cooking of the manna on the Sabbath in the wilderness.

Brethren and sisters, be entreated to put away this unnecessary cooking on the Sabbath as a sin in the sight of God. Plain food, cooked on the sixth day of the week, is sufficient on the Sabbath for all persons in health. The lessons taught by the Lord of the Sabbath touching acts of mercy and necessity on the seventh day, are sufficient to guide us in all cases of sickness.

Be careful and not rob God of any of his holy time. Do you work till the sun goes down and then spend from five to sixty minutes in doing chores, shaving, washing and preparing for the Sabbath? If this be your custom, then you rob the God of heaven. "Will a man rob God?" Beware! Do not thus mar the first end of the Sabbath. As the sixth day is drawing to a close, make all necessary preparations for the Sabbath. Do all this while the sun is shining, and let the Sabbath find you and yours waiting at the altar of prayer for the Sabbath to come. An excellent time for family worship—the reading of the Scriptures and prayer—just as old time is passing from the sixth day of the week to the seventh.

And be careful and not mar the last end of the Sabbath. Give God all his time. Again, as the Sabbath is closing, and you are entering upon another week of care and toil, what an excellent time for family devotion. In this way preserve both ends of the Sabbath, and make it a delight through all the day, and the blessings promised faithful Sabbath-keepers in this life will be yours while strangers here, and at the end of your pilgrimage you will find the golden gates of the city of God open to receive you, and Christ and angels to welcome you to the tree of life, and to all the joys of the kingdom of God for ever. Amen. J. W.

He that murmurs under a light cross, goes the right way to provoke God to send a heavy one.

MEETINGS AT TIPTON, IOWA.

We continued meetings here over four Sabbaths, the interest of the "common people" increasing until the last. Fifteen have fully decided to keep the Sabbath, and several others are deeply interested, but we have not yet heard what their conclusion is. Bro. Jesse Dorcas and family will now have the privilege of regular Sabbath meetings. Heretofore they have had to go twenty miles in order to be with Sabbath-keepers on the Lord's day.

Bro. Dorcas talks of renting a house for Sabbath meetings here. Seven take the *Review*, and two the *Youth's Instructor*. We are encouraged to hope that more fruit will soon be manifest, from the fact that during the last week, the weather was so extremely cold (the thermometer ranging from 24 to 27 below zero) that many of those interested were not able to be out. They had supplied themselves with books and we trust will come out on the right side.

The Methodists began a protracted effort which took away some for a time; but it only lasted about one week. The minister remarked to one of his members that "there was not religion enough in that church to warm a flea."

The Episcopal minister returned from a tour in the Eastern States and found his son much interested in our meetings, and forbid his coming any more. This was a great affliction to the young man, for he had fully decided to become a Christian and live out the truth.

Near the close of our meetings a Disciple preacher, by the name of Lucas, gave a public challenge for a discussion upon the law and Sabbath, which we accepted for the cause's sake; it being the unanimous vote of the congregation. Two propositions were made:

1. Resolved, That each of the ten commandments given on mount Sinai is now binding.
2. The first day of the week is appointed by divine authority as the day of religious worship.

On the affirmative of the first proposition we proved,

1. That the ten commandments existed before, and independent of, the Sinaitic covenant, and therefore they could not be affected by the passing away of that covenant.

2. That each of the ten commandments grow out of natural relations which still exist.

3. Their being written on stone indicates their superiority and perpetuity.

4. That Paul in this dispensation proved all the world guilty by that law. Rom. iii, 19.

5. The fact that the Law-giver associated the Sabbath precept with the other nine moral precepts clearly shows that it is like them, moral and unchangeable.

6. God rested upon the seventh day for an example to man, and blessed it "for man," and sanctified it, or set it apart for a religious use; all of which is more than equivalent to a mere commandment to keep it.

Eld. Lucas, in his first reply, made two admissions that were fatal to his no-law and no-Sabbath positions, as follows:

1. He admitted that the ten principles existed, but denied that there were commandments for them until Sinai.

2. "God's resting on the seventh was for a higher and more glorious design than a mere human institution." In Eld. L.'s first speech on the second question I noted the following points:

1. "The apostles were authorized to give laws."
2. "A commandment is not needed to 'divinely appoint' the first day as a day of worship."

In reply we said that divine wisdom saw that a precept was necessary in the former dispensation to appoint the seventh day as a day of religious worship, and therefore (as God is unchangeable) another day cannot take its place except by positive enactment.

The victory for truth in this investigation was easy and complete. Ministers and lawyers were free to admit that the Eld.'s effort against the law was an entire failure. The result was good. The truth seemed to shine brighter than before. O, that men would cease to oppose God's holy law, and learn that it is not made void by faith.

Tipton, Iowa.

M. E. CORNELL.

A short race, a rough pilgrimage, a dangerous voyage, a fierce combat, a hard day's work; and then a glorious prize, a happy end, a good home, a complete victory, and an eternal reward; fear not, the end crowns the whole.

SUSTAINING GRACE.

HOMELESS was my blessed Saviour,
Patient too mid all his grief;
Why be downcast, sad, desponding,
When he'll freely give relief?

O, 'tis not that I am homeless,
Nor that I am suffering pain,
But my Saviour seems hid from me,
And my hope does not sustain.

I would daily have the witness,
That my dear Redeemer lives;
That He's interceding for me,
And my every blessing gives.

Live then for this blest approval,
Not one sin allow a place;
God commands us to be holy,
While we run the Christian race.

He is holy who hath called you,
So be ye, in word and deed;
To enjoy the Saviour's presence,
We must to our ways take heed.

None can have this full salvation,
While to one known sin a slave;
Jesus came to free and pardon,
And from sin his people save.

Fearless then go forth to battle,
Conquering sin through Christ the Lord;
He'll assist while we're obedient
To the teachings of his word.

Glorious conquests have been witnessed;
God for ever is the same;
We may all be strong and mighty,
Through his great and holy name.

Mrs. R. SMITH.

West Wilton, N. H.

IMMORTALITY OF THE SOUL.

BRO. SMITH: I was deeply interested in reading in the *Review and Herald* of the 8th ult., the extract from "Robert W. Landis on the Immortality of the Soul," together with your appended remarks. The contrast that you gave was well expressed of what revelation informs us in contradistinction to the author's inferential addenda of "a principle of intelligence."

But from your iteration of a popular sentiment, when speaking of man as being "formed of the dust of the ground, his organism being perfect and complete, only waiting to be endowed with life; . . . the breathing into his nostrils the breath of life; the imparting to him the vital principle, which set the organism in motion,"—I infer that you apprehend that man was formed from the surface dust of the ground, like clay in the brick-maker's mould, and then the breath imparted. Much of the error that surrounds the popular and prevalent question of man's inherent and God-imparted immortality is, I apprehend, from the association of the special procedure of man's formation, and subsequent reception of his life from Deity, as different from all other beings of the creation.

I think that this can easily be disproved from two plainly expressed passages of scripture; and that man derived his being in common with all animals, and came forth "out of the ground" like them and the grass, or other vegetable matter. For,

In Gen. i, ii, and iii, we have the *modus operandi* of God's bringing forth [chap. i, 24, 25], of the beasts and the cattle; that the earth brought them forth. In chap. ii, 9, it says, "And out of the ground made the Lord God to grow everything that is pleasant to the sight, and good for food, the tree of life also, and the tree of knowledge of good and evil." Chap. iii, 19, says, respecting man, "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

Man is thus proved to have come "out of the ground," from under the surface, in common with the animal and vegetable issues. But, in order to set forth the point more explicitly, I would now quote the authority of another writer than Moses (who now-a-days—both with professors of theology and geology—is not held in very high credit), and that is David, the psalmist and prophet, who thus philosophizes on his being [Ps cxxxix, 14-16]: "I will praise thee, for I am fearfully and wonderfully made: marvelous are thy works, and

that my soul knoweth right well. My substance (margin: strength or body) was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance yet being imperfect, and in thy book all my members were written (margin: or what days they should be fashioned), which in continuance were fashioned, when as yet there was none of them."

The inquiry will occur here, Of whom was David speaking? Was it simply of his own personal individuality? That could not be so, strictly; for in Ps. v, 13 he alludes to himself as in "my mother's womb." But, I ask, is he not alluding to our common and head progenitor, Adam, the first? Undoubtedly, it seems to me. And in that aspect, does not this passage of holy writ show forth, most beautifully, as well as marvelously, how God wrought in the bowels of the earth, to bring together the particles of earth (dust), of iron, lime, &c., and combine them into man—as also in separate combination, each living thing—and caused them to appear on the surface, where the atmospheric air subtly set their organism in motion. His breath is the natural result of coming to the surface of the earth, "out of the ground." A learned Hebraist of this city informs me that the verse [Gen. ii, 7] which describes Adam's breathing, ought to be, and could be, clearly translated, "from out the ground man became a vigorous breather." To all of us who are familiar with the birth either of children or animals, the idea can be realized that the contact of any perfected organism with the atmosphere, instantly imparts "the breath of life," and "a living soul" is born.

In this simple apprehensive view, it seems to me that man's special claim to being endowed with any peculiar attributes of "a principle of intelligence," at his creation, more than any other animal organism, is entirely disproved. But man to this day, prefers the evil knowledge that the old serpent beguiled our first mother to believe and receive, "Ye shall not surely die," in preference to the forewarned information of his Creator, that death would issue from the "tree of knowledge of good and evil," to whose poison and life-destroying banefulness, there was—and can be only one antidote—"the tree of life;" and man was expelled from the garden to prevent his living forever through eating of the latter. From that day to this, mankind seem bent on taking the assertion of the serpent as truth, rather than the word of God—that death is a result of sin, not only now, but in the beginning.

Viewing this question—the life and death question—as I do, that life and death are set before us, and that life can be obtained only in and through Jesus Christ (Adam the second) the Life-Giver, how tremendous are the consequences outflowing from the doctrine of the father of lies, since they who believe not the word of the Son of God, "shall not see life, but the wrath of God abideth on him" (or them). For "our God is a consuming fire." But "the gift of God is eternal life through Jesus Christ his Son."

In Christian love.

B. M. ADAMS.

BE YE ALSO READY.

"THEREFORE be ye also ready; for in such an hour as ye think not the Son of man cometh." Matt. xxiv, 44.

That this language is addressed to the church, is evident. It was a private interview between Christ and his disciples. "The disciples came unto him privately, saying, Tell us when shall these things be?" &c. We find in this chapter a series of events marked out by which the traveler on the world's highway, traveling to mount Zion, may know his whereabouts, and how far he is from home. "Now learn a parable of the fig-tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it (margin, he) is near even at the doors." Luke tells us that when the fig-tree putteth forth leaves, we know of our own selves that summer is nigh. Thus we may know when we see these signs fulfilled, of our selves, that our redemption draweth nigh.

Although the evidences may be so clear, yet there seems to be danger of our being deceived, and coming short of the prize at last. We are told by Luke how we may be deceived. He says, "Take heed to yourselves, lest at any time your hearts be overcharged

with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." We have one common foe, who, although he failed to allure the Son of God from his purpose, and frustrate the plan of salvation, is none the less vigilant and active in bringing his forces to bear against those who are striving to follow their Leader, and make their way through this world of sin and sorrow to that land of rest, where sickness, sorrow, pain and death, shall never come. The last effort which Satan made with our Lord, which undoubtedly was the strongest, was, that if he would fall down and worship him, he would give him all the kingdoms of the world, and the glory of them. But Jesus met him with the words that are written, "Thou shalt worship the Lord thy God, and him only shalt thou serve." But how often is it the case, that we let this world, with all its cares and perplexities, almost imperceptibly get into our hearts, and before we are aware of it, we are following, step by step, the fashions and maxims of the world, until we are more the servants of the world than the servants of God.

There is a way marked out in which we may resist all these temptations. Jesus has been tempted in all points even as we are, and is able to succor all those that are tempted. When Jesus was about to leave his disciples he said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." John xvi, 33. We must cast all our care on him, for he careth for us. Be sober, be vigilant, because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist steadfast in the faith. 1 Pet. v, 7-9. For this is the victory that overcometh the world, even our faith. 1 John v, 4. The promise to the overcomer is, "He that overcometh will I grant to sit with me in my throne, even as I have overcome and am set down with my Father in his throne." Precious promise to the overcomer! If we would overcome we must be watchful and prayerful, and ever on our guard. The perils of the last days are upon us. Satan has come down with great power, knowing his time is short, and in view of these things how necessary it is that we heed the command of Christ, Watch, therefore, for ye know not what hour your Lord doth come. Matt. xxiv, 42. Paul, speaking of the coming of the day of the Lord, says, Therefore let us not sleep as do others, but let us watch and be sober. 1 Thess. v, 6. And the testimony of Peter is, But the end of all things is at hand, be ye therefore sober and watch unto prayer.

May the Lord help us to present ourselves and all that we have unto him, a living sacrifice, and be not conformed to this world (for says James, He that is a friend of the world, is an enemy of God), but have our loins girt about with truth, and our lights burning, and get in readiness, that when our Lord shall come we may say, Lo, this is our God, we have waited for him, and he will save us.

H. M. KENYON.

Monterey, Allegan Co., Mich.

GOING HOME.

DEAR BRETHREN AND SISTERS, scattered abroad: I want to say a word of consolation to you, while trying to press your way onward through the land of the enemy. It is that we are going home. How many times that one word, home, has cheered me onward when trying to breast the storms and tempests of life. As the way-worn traveler, after having long been exposed to the noontide heats and midnight chills, rejoices at any new indication that home is near, so has my poor heart rejoiced that we are nearing our Father's house of many mansions, where we shall meet all the dear saints that we have loved here on earth. Though some are separated by distance, and others are torn away by death, yet they will come again from the land of the enemy. O, blessed thought! It cheers me on. We shall meet them all. Not one will be forgotten. The lonely ones, too, will be all gathered.

O brethren, these things begin to assume a reality they never before possessed, to me at least. We'll go on. A few more trials and we shall be in sight of home, sweet home.

Yours in hope.

LUCINDA B. KENDALL.

Roxbury, Vt.

LETTERS.

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

From Bro. Dorcas.

BRO. SMITH: We are now just in the midst of a revival of the feelings and interests of this community on the great subject of Bible truth. Bro. Cornell is here, and the enemy is not very well pleased to have the dormant Christians in these parts aroused to a sense of their whereabouts. And the fact that the Lord has a humble few, even in Tipton, who are willing to come out and be separate, produces a tremendous stir in Babylon.

We feel bound to express our gratitude to God for the saving power of his truth in this place, and our confidence that a little church will be raised up here, in fulfillment of the third angel's proclamation, "Here are they that keep the commandments of God and the faith of Jesus." You will, doubtless, soon have a full report of the meeting, but nevertheless I desire to say to the saints scattered abroad, Pray for us.

We are happy to learn that the church in Iowa City is recovering from the affliction it has been laboring under in consequence of the course of some half-hearted adherents.

The churches also at Lisbon and Mt. Vernon are prospering, for which we are truly thankful. Our meetings still continue at this place, and no doubt there will be a church established, as a goodly number have already come out.

JESSE DORCAS.

Tipton, Iowa.

From Bro. & Sr. Mills.

BRO. SMITH: We would say that our interest in the truth is still unabated, and we are still striving to live as becometh those who are looking and hoping for the soon coming of our Saviour. We do feel to praise our heavenly Father for his mercy, that he ever permitted us to hear the truth proclaimed in its purity, and gave us hearts to obey it, even though we had to go in direct opposition to all earthly friends. We feel that the approbation of our heavenly Father is much better than that of an earthly parent. We can truly say that for the past few weeks we have felt that Jesus was more precious to us than ever before, that in answer to earnest prayer we have been enabled to gain the victory over some of our evil besetments, and have felt some of that peace and joy in our heart which the world can neither give nor take away. We do praise the Lord for his goodness and for all his loving kindness towards us, and mean to still press forward and strive to have on the wedding garment, ready to go forth to meet the Bridegroom with joy when he returns from the wedding. We desire an interest in the prayers of those who have access to a throne of grace, that we may continue faithful, and at last come off conquerors through Jesus Christ our Lord

W. J. & A. J. MILLS.

P. S. We would be much pleased if some of the preaching brethren could see it duty to come this way and give a course of lectures; for we think some good might be done.

W. J. M.

Conway, Mich., Jan. 1st, 1860.

From Sister Jewell.

BRO. SMITH: For the first time I write a few lines for the *Review*. I want to give in my testimony on the Lord's side. It is only about ten months since I embraced the Sabbath of the Lord, through the labors of Bro. Frisbie. I feel to thank God that I was led to embrace present truth. I feel like pressing my way through to the kingdom. Although I meet with trials on the way, I am determined by the grace of God to overcome every evil, and run with patience the race set before me.

JANE M. JEWELL.

Otisco, Mich.

From Bro. Strickland.

BRETHREN AND SISTERS: Though I have been long silent, still my hope is in God. O that blessed hope! It is like an anchor to the soul. It is my whole desire to honor God in everything, and to follow in the footsteps of my blessed Lord and Master. It is my determination to live for God and the cause of truth. I praise the Lord for the light that shines from his

blessed word. Lord grant that it may grow brighter and brighter even unto the perfect day. O what a treasure God has given us. I bless the Lord that he ever sent his messengers this way that I might hear the truth of God's word in its purity. I am thankful for the cheering news from brethren scattered abroad. I rejoice to hear that the glorious work of God is prospering.

Your brother, waiting for the appearing of our Lord,
G. W. STRICKLAND.

Burr Oak, Mich.

From Bro. Mountford.

BRO. SMITH: It is now about one year since we had the privilege of hearing Bro. Sanborn lecture on present truth. At that time myself and wife were Methodists, but on seeing the truth held up by the side of error, we gladly exchanged the traditions of men for the commandments of God and the faith of Jesus. We still feel like pressing our way on to mount Zion. May the Lord help us to prove faithful.

We believe that we are living in the last days. The coming of the Lord is near, even at the doors. This belief is verified by the unerring word of God.

Brethren and sisters, pray for us that we may grow in grace and in the knowledge of the truth from day to day. Let us gird on the whole armor and be ready to meet the Lord when he comes.

Yours in hope of eternal life.

SAMUEL MOUNTFORD.

Twin Grove, Wis.

From Bro. Chase.

DEAR BRETHREN AND SISTERS: Through the kind care of our heavenly Father I am permitted to live and to enjoy some of the blessings of the present life, and by faith behold, and take hold on, the promises of God as brought to view in his word.

I think, brethren and sisters, that too many of us have been too backward in writing. We should write often, and try to stir up each others' pure minds by way of remembrance. We are living in perilous times, when some of the professed ministers of Christ, deacons and official members of churches are speaking out with a dragonic voice against those who keep the commandments of God and the testimony of Jesus Christ, and are using their influence against the truth. But God's truth is a unit and will prevail. Let us hold on to the arm of the Lord.

My heart has been pained of late when I have seen abuse and ill treatment manifested against a humble child of God because she kept the commandments of God, by her own father, and that too, a deacon of the church. May God help us, my brethren and sisters, to have on the whole armor and stand fast in the faith of the gospel of the kingdom of God.

I thank God for the privileges that I have had of late of hearing the message of the third angel proclaimed, I trust in the demonstration of the Spirit and in power. I believe the Lord sent Bro. Sanborn this way to proclaim the last message of mercy to a dying world; and I thank God that instead of being alone as I have been for a few years past, I have now a companion in the truth with me. Praise the Lord! In hope of eternal life when Jesus comes.

JONATHAN CHASE.

North Leeds, Columbia Co., Wis.

From Bro. Josiah Hebler.

BRO. SMITH: I am still striving, in my weak way, to keep the commandments of God and the faith of Jesus. The *Review* is a welcome messenger to me, laden with truth. It cheers my heart to read its testimonies from the dear saints scattered abroad. I feel to regret my neglect in writing to let my brethren and sisters know that I am still looking for the day near when all the saints of God will meet from different parts of the earth to part no more forever.

Although I am alone here in all the doctrines of the third angel's message, I thank God that he has a people, although peeled and scattered, of like precious faith. This people is my people, and their God is my God. I believe the time is near when the third angel's message, the last message of mercy that will be given to this world, will go with a loud cry. I want more of the love of God and his Spirit to guide me in these last days of perilous times.

Dear brethren and sisters, my heart is with you in your labors of love and affection towards God's dear saints. He will reward you. Amen! As we have therefore opportunity, let us do good unto all men, especially unto the household of faith. Remember us in your prayers.

Yours truly, waiting for the kingdom of Christ to come.

Audley P. O., C. W.

From Sister Camp.

BRO. SMITH: I have often thought while reading the communications from the dear brethren and sisters which have so often cheered my lonely heart, that perhaps some with whom I have formerly been associated might be glad to learn whether I am yet traveling with the dear saints to mount Zion. For the comfort and encouragement of such I would say that my face is still set as a flint Zionward, and I seem to feel a holy delight in suffering with Christ and his people with whom my heart is knit together in love. There seems to be something delightful in the expression, knit together. We well understand that when anything is knit together it cannot be separated without being torn to pieces. So with God's dear children. Even though they may have trials with each other, yet if each keeps the good Spirit, they will be united still. And I have been exceedingly comforted of late with the blessed assurance that nothing, neither life, nor death, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus.

Although we may be called to pass through deep tribulation, yet we may hear a voice saying, "Fear none of those things which thou shalt suffer," for he who has brought us safely through so many severe trials can just as safely carry us through what remains if we trust in him. And we have reason to be encouraged when we see and feel that each successive trial brings us out more pure, and with an increased desire to prove what is that good, and acceptable, and perfect will of God, and with an unwillingness to be brought out of the furnace until we reflect the lovely image of Jesus.

Though I have for many years professed religion, and have enjoyed it in some degree, never did I love God and his dear people as I love them now. Never did I take such sweet delight in approaching unto God. My soul cleaves closely to him in every hour of trial. I truly feel that he is my only helper. In him is all my trust. I desire to consecrate myself fully to him, and have every act and every word tell for God and his precious cause. I want to abide in him and have his words abide in me, so that I may ask what I will, and it shall be done.

"I want the witness, Lord,

That all I do is right;

According to thy will and word,

Well pleasing in thy sight."

And then,

"Afflictions may press me, they cannot destroy,
One glimpse of his love turns them all into joy;
And the bitterest tears, if he smile but on them,
Like dew in the sunshine, grow diamond and gem."

Yours in hope of life at the appearing of Jesus.

IRENA G. CAMP.

Gayville, Vt.

Bro. E. Wood, formerly a minister in the Christian denomination, writes from Farmington, Pa.: "I am full in the belief that your views of God's truth are in keeping with his commandments and the faith of Jesus. Since I embraced the Advent views my mind has been clear upon many passages of scripture which were dark before. May the Lord help me to be faithful in the cause of my Master."

OBITUARY.

DIED in Battle Creek, Mich., Jan. 2d, 1860, TERESA C., only child of Bro. and Sr. Loughborough, one year, ten months, and twenty-three days of age. Her disease was lung fever, which terminated in consumption. The lonely parents deeply feel their loss; but the blessed hope of the coming of Jesus, and the resurrection, which they have so long cherished, now sustains them.

JAMES WHITE.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, JANUARY 12, 1860.

A QUERY.—BRO. SMITH: In the *Review* of Dec. 8th, is an address "To the female disciples in the third angel's message," from Bro. B. F. Robbins. Should it be a proper request, I would be glad if Bro. B. or some one else would harmonize it, with 1 Cor. xiv, 34, 35, and 1 Tim. ii, 11.

Yours.

SARAH A. HALLOCK.

We understand the subject involved in the above request has lately been up for investigation in the Bible Class at Waukon, Iowa. We hope to hear from Bro. Andrews soon concerning it.—Ed.

Systematic-Benevolence Book.

THE second edition of this book will be ready in a few days. It is an account Book expressly for the benefit of those who adopt the System of Benevolence so generally carried out by our people. It would be well for all to commence with the first month in the year. Those who have not this Book would do well to send for it without delay. We send it by mail, post-paid, for 15 cts.

Sunday Agitation

BRO. SMITH: A copy of the *Michigan Christian Herald*, dated Nov. 24th, 1859, has fallen into my hands, in which is an article headed, "New York Correspondence," from which I extract the following:

"Old Brown, Harper's Ferry, and Sunday laws, have lately agitated the public mind. In regard to the Sunday-law question, every Christian, and every lover of good order, must feel a deep interest. Our German and foreign element would destroy the sacredness of our Sabbaths, and it is a source of sadness to us that some of our large, and even respectable, papers should favor Sunday recreation, Sunday newspapers, and, of course, the breaking down of all legislation that makes distinction between the days of the week. Every one who sees how necessary it is that a people who rule themselves should be deeply grounded in religious principles, must deplore any such tendency or agitation. But the truth is, the battle on the Sabbath question has got to be fought. Let lovers of truth stand to their places. We trust the result will be, that the law of the Christian Sabbath will be established on more Christian grounds than formerly."

Some of the truths connected with the third angel's message have been matters of faith, but are now becoming matters of fact; especially what will constitute the image. O that believers in present truth would gird on the whole armor, and prepare to stand in the day of battle.

Yours in the truth.

R. J. LAWRENCE.

Rochester, Mich.

NOTE. If there are any more "Christian grounds" for the "Christian Sabbath," than have formerly been discovered, we should be no less happy to see them, than the correspondent of the *Herald*. But we apprehend that the agitation of the Sabbath question which must inevitably come, will reveal to the astonished gaze of multitudes that there are no grounds whatever for the so-called Christian institution. And what then? Are religious bigots to be thwarted in their efforts to sustain an institution which they are resolved the Bible shall teach at all hazards? Not they; and when they find that the Bible will not uphold it, we apprehend the decision will be that the laws of the land shall. Time will test the correctness of this conclusion.—Ed.

Conference at Tompkins, Mich.

Bro. I. D. Van Horn writes: "At the last monthly meeting the church expressed a desire to have the ordinances of the Lord's house administered. We therefore invite the churches in the vicinity, and some messenger to meet with us at such time as you may appoint in the *Review*. Conference to be held at Bro. Weeds, in Tompkins.

APPOINTMENTS.

Providence permitting, I will hold meetings as follows: I will meet with the brethren in conference at Tompkins, Jackson Co., Mich., Sabbath and first-day, Jan. 14th and 15th, two meetings each day. Will some of the brethren meet me at Jackson, Friday morning, and carry me to Tompkins?

Saline, (in the village if possible,) Wednesday evening, Jan. 18th. I will remain in the vicinity of Saline

over Sabbath. Will the brethren meet me at Manchester on the arrival of the forenoon train from Jackson, Tuesday the 17th?

I will speak as Bro. Geo. Felshaw may arrange, Tuesday evening, Jan. 24th. Will Bro. F. meet me at the depot in Dearborn, Monday, Jan. 23d, about 4 o'clock, P. M.?

I will hold a conference at Orion, Sabbath and first-day, Jan. 28th and 29th. We shall be glad to see brethren from Shelby and other places at this meeting. Will the brethren meet me at Pontiac on the arrival of the morning train from Detroit, Friday, Jan. 27th?

J. N. LOUGHBOROUGH.

P. S. I expect my wife will accompany me to the above meetings. J. N. L.

Providence permitting, I will meet with the church in Round Grove, Ills., the first Sabbath and first-day in February. WM. S. INGRAHAM.

Business Department.

Business Notes.

G. N. Collins: We cannot tell how the individual account stands with those receiving the *Review* at New Bedford, since we send them in a package to one address. The account of the package stands thus: Three have been paid up to Vol. xv.1, the remainder to xiv.1.

G. W. Davis: We make no account of the past, but open a new account with you, commencing with volume xv, number 1.

The P. O. address of M. E. Cornell, till further notice, is Lisbon, Linn Co., Iowa,

Letters.

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

A. M. Antisdale, J. M. Jewell, C. O. Taylor, N. N. Lunt, R. Loveland, S. O. Winslow, J. Dorcas, W. Morse, S. J. Voorus, H. M. Kenyon, E. D. Wilch, J. Clarke, R. J. Lawrence, W. G. Kendall, E. Cobb, M. D. Hilton, G. W. Strickland, J. Hull, W. J. Hull, Mrs. M. C. Trembley, R. F. Cottrell, W. H. Brigham, J. Barden, C. C. Bodley, M. E. Cornell, C. H. Barrows, B. M. Osgood, G. E. Gregory, J. R. Brown, G. W. Davis, A. S. Hutchins, A. L. Wilkinson, A. E. Colson.

Receipts.

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

FOR REVIEW AND HERALD.

Jas. Cornell 1,00,xv,1. E. Cobb 1,00,xvi,1. W. G. Kendall 1,00,xvi,1. L. Kendall 0,50,xvi,1. N. N. Lunt (2 copies) 2,00,xvi,1. H. J. Clark 1,00,xv,1. Sr. D. Evans (for Mrs. M. Huff) 0,50,xvi,19. S. J. Voorus 2,00,xvi,1. E. D. Wilch 1,00,xv,21. A. Fenner 1,00,xvii,1. W. H. Hilton 2,00,xv,1. G. W. Strickland 2,00,xviii,21. Mrs. M. C. Trembley 1,00,xvi,1. C. C. Bodley 2,00,xv,8. J. Barden 1,00,xv,1. S. N. Smith 1,00,xvi,1. J. A. Harris 0,50,xvi,8. J. A. Dunfee 0,50,xvi,8. Wm. Beaver 0,50,xvi,8. M. E. Cornell 0,50,xvi,8. A. T. Wilkinson 1,00,xvi,5. A. E. Colson 1,00,xv,1. C. H. Barrows 1,00,xvi,1. T. J. Hoxie 0,50,xvi,8.

FOR REVIEW TO POOR.—N. Nichols \$0,50. B. M., & E. Osgood \$1,50.

FOR MISSIONARY PURPOSES.—C. H. Barrows \$0,50.

FOR MICH. TENT.—Battle Creek church (s. b.) \$40. Will those who pledged, pay at their earliest convenience. TENT COM.

Books and Accounts.

BOOKS SENT SINCE NOV. 30, 1859. D Chase, Mass., 50c. R Smalley to H Taylor, N. Y., 40c. J Breed, N. Y., 10c. S W Hastings, Mich., 75c. J H Glnley, Mich., 20c. W Bates, Ct., 18c. L M Bodwell, Ohio, \$1,00. S S Van Ornum, N. Y. 29c. W E Price, Ind., \$1,00. J Jarrard, O., 30c. D M Stiles, O., 10c. G Wright, Mich., 60c. H C Hayden, Wis., 38c. I N Pike, Vt., 73c. C Schawh, N. Y., 10c. S Page, Pa., \$4,00. L Tomlinson, O., \$1,75. S B Southwell, Mich., \$1,00. O M Patten, Wis., 50c. Mrs E S Pierce, Vt., 55c. Wm S Foote, O., 10c. R Wagner, Iowa, 80c. G G Dunham, Mich., 20c. J Barrows, Pa., 10c. L Bean, Vt., 15c. T T Wales, C. W., \$1,20. O Jones, Wis., 20c. J D Wright, Mich., (unp'd) 60c. Geo Wright, Mich., (unp'd) 25c. C H Claggett, Md., \$1,13. P Barrows, Vt., 10c. D M Carrigh, Mich., 10c. G W Edwards, O., (unp'd) 10c. A S Gillet, Ills., 18c. J Marvin to M C Barney, Vt., (unp'd) 15c. R J Lawrence, Mich., 10c. G W Davis, N. Y., 25c. J R Brown, Ind., 26c. B M Osgood, N. Y., 40c. C H Barrows, Pa., 65c. Wm Lawton, N. Y., 69c.

Sold on Acc't. G Smith Ind., \$6,06. T M Steward, Wis., \$14,45. E L Barr, Pa., 23,95. N Fuller, Pa., \$49,67. M Hull, Iowa, \$27,54.

Rec'd on Acc't. M Hull, \$9,50. M E Cornell, \$10. E L Barr, \$7,00. L. M. Locke, 80c.

Books Published at this Office.

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

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

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

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

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

The Atonement—196 pp. Price 15 cents. *The Bible Class. This work contains 52 Lessons on the Law of God and Faith of Jesus.*—Price 15 cents.

The Prophecy of Daniel—the Four Kingdoms—the Sanctuary and 2300 days. Price 10 cents.

The History of the Sabbath, and first day of the week, showing the manner in which the Sabbath has been supplanted by the heathen festival of the sun. pp. 100, price 10c.

Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man. pp. 128, price 10c.

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

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

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

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

The Signs of the Times. Price 10 cents.

The Seven Trumpets. Price 10 cents.

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

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

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

The Celestial Railroad. Price 5 cents.

Perpetuity of the Royal Law. Price 5 cents.

Last Work of the True Church. Price 5 cents.

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

Brief exposition of Matt xxiv. Price 5 cents.

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

Brown's Experience. Price 5 cents.

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

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

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

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

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

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

Word for the Sabbath. Price 5 cents.

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

Tracts in other Languages.

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

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

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

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

La Grande Statue de Daniel II. et les Quatre Beles Symboliques et quelques remarques sur la Seconde Venuo 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. 489 pp. 12 mo. Price \$1,25.

Works published by H. L. Hastings, for sale at this Office. *The Voice of the Church on the Coming and Kingdom of the Redeemer*, by D. T. Taylor. Price \$1,00.

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

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