

Advent Review,

AND SABBATH HERALD.

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

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THE LOUD VOICE OF THE THIRD ANGEL.

We are now entering upon an interesting subject; at least to us it is one of thrilling interest. For certain reasons, which we now design to give, we believe the third message will increase in strength, and close with far greater power than the first. We would first remark that it is said of the first message, and of the third, that they should be given with a "loud voice;" but of the second, it is not so declared. The first was given with energy and power, and produced great excitement upon the public mind; therefore it is said to be given with a loud voice.

The second message, being local, given for the benefit of God's people who were looking for the second coming of his Son, is not said to be given with a loud voice. Fifty thousand believers in the speedy advent of Christ were brought out of the different churches under this message; but on others beside these it had but little influence.

But of the third message it is said, "And the third angel followed them, saying with a loud voice," &c. We shall conclude, then, that the third message will yet arrest public attention, be proclaimed with great energy and power, and produce great excitement, equal at least to that produced by the first message. But we solemnly believe that the work of the third angel will be far greater than the first.

1. Because of the nature of the message. How solemn!—how cutting!—how dreadful! It breaks upon the ear as follows:—"If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," &c. It is true the first message relates to the judgment, and to the hour or period of the judgment; but it is not of so fearful import as the third. We believe the movement of the third angel will exceed that of the first.

2. Because of the work which it is to accomplish. The third message is to ripen the harvest of the earth. Let us take a view of the symbols of Rev. xiv, as arranged on our Pictorial Charts. The first three angels symbolize the people of God occupying three positions. What next? The Son of man on a white cloud, "having on his head a golden crown and in his hand a sharp sickle." See verse 14. Christ has then finished his work in the heavenly sanctuary, laid aside his priestly attire, and has on his kingly crown, and a sickle in his hand. It is evident then, that Christ's pleading for sinners, and the time of their probation closes with the work of the third message.

While Christ is thus upon the white cloud, another angel, the fourth, comes out of the temple, "Crying with a loud voice to him that sat upon

the cloud, "Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe." This angel illustrates God's people as occupying a fourth position. But mark! This angel does not follow the other three with a message of warning to man; but is represented as "crying with a loud voice to him that sat on the cloud," and illustrates the people of God offering an urgent, united prayer to the Son of man to thrust in his sickle, to destroy his enemies, to reap the harvest of the earth. It is the same as the day and night cry of the elect, of Luke xviii. This cry will be heard and the elect will be avenged speedily by the Son of man thrusting in his sickle and reaping the earth. Then the saints are delivered out of their trouble, which is called the time of Jacob's trouble in Jer. xxx, 7.

But in all this work connected with the fourth angel there is not one offer of mercy to sinners, neither one prayer for their salvation; but one united cry goes up to Christ on the white cloud to destroy them. The petition is "Thrust in thy sickle and reap." The reason for this is given as follows: "For the harvest of the earth is ripe.

The question now arises, What ripens the harvest of the earth? or what prepares men either to be translated to heaven, or to drink of the wine of the wrath of God? Answer. The third angel's message. Yes, the third message is yet to be proclaimed everywhere with tremendous power, sufficient to arouse all to a decision, a final decision. The message then will be a test to all men. The third message bears the law of God, but especially the trodden down Sabbath, on its front. Some may start back at the idea of the Sabbath and the law being a test. But we inquire, if the law of the great Jehovah is not a test to poor mortal men, what can be a test? Certainly, if it be not a test, there can be no such thing as a test, and we have no use for the word in our language.

Prophetic times have been held by some as a test; but our difficulty with this position can be seen in the fact that some men, known to be vile, could understand the prophetic numbers as well as the most intelligent Adventist, and hundreds of holy men and women did not understand the prophecies, and some of them did not seem to possess intellect sufficient to understand them.

But in the third message we have a test that all may comprehend. And how very consistent that just before the great God pours the vials of his unmingled wrath upon the wicked, he will test them by his law, which is so very plain and simple that all may know their duty in regard to it. The message bears the Sabbath in front. And how exceeding plain and definite is the fourth commandment guarding and enforcing the Sabbath! No one of the other nine is so explicit. Read the fourth commandment again, and notice; first, that we are commanded to remember the Sabbath day and keep it holy; second, we are told that six days are given us to labor and obtain a livelihood, while the seventh day God has reserved to himself as his holy day, and that we must not labor on that day; third, the reason for the institution is given as follows:—"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." This commandment is so definite, and the duty required by it so very

plain, that all may fully understand their duty respecting it. Those who really cannot understand it, may rest easy that they will have no accounts to settle at the bar of heaven, for God does not keep accounts with idiots. The reason why many do not understand the Sabbath question is not because they cannot, but because they do not wish to understand it. They seem to have no difficulty in understanding the other nine, notwithstanding the duties enjoined by them are not so plainly defined. But when they come to the fourth, where God has been so very particular to define our duty, they hesitate, say they cannot see their duty, and finally fall under a popular influence to break the law of God. Will not God be avenged on such a people as this? But the third message will be proclaimed with a loud voice, and honest men and women will be gathered by it, and prepared to stand on mount Zion, while those who reject it will be worthy of God's wrath. This message will terminate with great power and glory.

3. Because its closing work is symbolized by the advent of an angel clothed with light and glory, and crying "mightily with a strong voice" to the children of men. Rev. xviii, 1-4. This mighty angel joins the third angel in the last closing work as will be seen in the fact that both angels do their work just before the plagues are poured out.

The angel of Rev. xviii, 1-4, gives a warning to escape the plagues. The third angel of Rev. xiv, is also a warning to escape the wrath of God which is shown in chap. xv, 1, to be the seven last plagues. Both occupy the same period of time, and both symbolize the same great work, or each symbolize different parts of the same great work, preparatory to the plagues.

We are now in the time of the third message, and the preparatory work for the loud cry of this message is going on. The work of the angel of chap. xviii, is future, for it is a message to escape the last plagues, and will introduce the loud cry of the third message. With this view we get an exalted idea of the extent and power of the closing work of the message.

Rev. xviii, 1, 2: "And after these things I saw another angel come down from heaven having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird." Notice the terms which express the greatness of the work. The angel has "great power," the "earth was lightened with his glory," he "cried mightily with a strong voice." Be assured, dear reader, this glorious message will forget its feebleness soon; for the angel is to have great power, and cry "mightily" with a "strong voice." This work will not be finished up in a corner; for the earth is to be lightened with his glory. The subject before us is of thrilling interest. If our views are true, is it not time for us to look these great facts square in the face, and be making up our minds and laying our plans for a vast work? Where are we now? is a natural and important inquiry. We are in the time of the third message, but the loud cry of the message is future. The first and second messages are in the past; but we have all the truth of those messages in the third. The sec-

ond message announcing the fall of Babylon was given fifteen years since, yet what was true of Babylon's fall in 1844, is true also in 1860. But Babylon has since her fall been filling up with spirits of devils (spirit manifestations), and unclean birds (popular converts), preparing the way for the message of Rev. xviii, 1, 2, declaring not only her fall, but her corruptions since her fall.

The present then, is the time of preparation for the loud cry. The great truth of the message is being brought out and made plain. And now God is rolling upon his people the weight and importance of the subject of perfect unity of sentiment and spirit. He is making his people one according to the Bible standard of unity. When they shall fully reach that standard, then, and not till then, will he trust them with the loud cry. When the church shall stand united perfectly in spirit and sentiment, then they can take care of the thousands in Babylon and the world yet to be brought out by the loud cry. God will not suffer them to be brought out to be scattered, confused and destroyed by discordant sentiments and spirits. Here is the Bible standard of unity.

Says Christ, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone; but for them also which shall believe on me through their word: that they all may be one, as thou, Father art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John xvii, 17-21.

Says Paul, "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. xv, 5, 6.

"Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." 1 Cor. i, 10.

Says Peter, "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." 1 Peter iii, 8. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Chap. v, 5, 6.

The work of Bible union is well begun among us, and is progressing gloriously. Thank God for a religion that will convert both heads and hearts, so that we may be perfectly united in mind, judgment and spirit. Those who are seeking for perfect union on Bible truth are gathering with Christ, and preparing for the loud voice of the third angel. Those who are stupid to the subject are in danger, while those disposed to act independently of the church please Satan, wound their brethren, and are preparing for a fall.

J. W.

CENSURE AGAINST CRITICISM.

BY E. GOODRICH.

It is quite natural for men to judge from first impressions, and to look upon the external as being always a proper index of the internal. Also there is danger of calling things by the same name that have only an apparent similarity while in fact they are essentially different. But before we render judgment concerning any matter, the thing should be thoroughly analyzed and all its parts properly estimated. It is true there are some points of comparison between the fault finder and the critic. The former is sure to discover the mote in his brother's eye. He is sure to see all his neighbor's faults and in a berating upbraiding manner point them out to him, or speak

of them behind his back. But while he does this he makes no allowance for the unfavorable circumstances under which the person or theory of which he is speaking has labored. He makes no mention of existing virtues, and seems to care but little for the gold that may be hid beneath or mixed with grosser metals.

And touching the wrongs and errors that exist in our world of fallen men, the critic is no less discerning than the fault-finder. Even the least and last fault is seen by his close discriminating eye; yet while he discovers these things, and may use the clean-cutting knife or the scourging rod he by no means forgets that virtue is always to be spared. He remembers that his is the work of a refiner whose business it is to purge away the dross and thus refine the gold. He is careful to preserve all the tender plants and flowers, and that not one grain of wheat should fall to the earth or be wasted.

There is no more similarity between the fault-finder and the critic than there is between the persecutor and the reformer; than there is between the fretting, scolding parent who is careful to note all the little wrongs and censure them without offering the better way, and the wise and thoughtful parent, who though he may discover the wrong and point it out, yet is very careful always to recommend the better way.

To reprove and rebuke with all long suffering and doctrine is as much the duty of a Christian or reformer as to commend the right. He is by no means to suffer wrong in his brother. But he has no right neither does it do any good to be always fretting and finding fault. Without making and marking the difference that exists between these things, both those who labor as teachers and those who are taught, are liable to labor under a fatal mistake: the former by supposing they are earth's benefactors, the real light of the age, when they are little more than calumniators; the latter by looking upon reformers as zealots, wishing to build themselves up on the ruins of others. And they thus reject the truth that is preached unto them. The prophets of old were viewed in this light. Many of them (and the word of God sent by them) were rejected, being regarded as enemies of the king, as troublers of Israel, or as those that made the hands of the people weak; and even the Saviour and the apostles were regarded as disturbers of the peace, pestilent fellows.

Again the difference between the fault-finder and the critic is, while the former needs no qualification for his business, will not listen or submit to be taught by others, neither is qualified to teach, the latter is always master of the things of which he speaks. He is necessarily both scholar and teacher. He is scholar for the purpose of learning the art of teaching and is teacher that he may right those wrongs that exist in the business in which he is engaged. Let us then study to emulate the critic, but *never find fault.*

Edinboro, Pa.

MESSAGE TO THE LAODICEANS.

A lukewarm church will not let the Lord alone nor yet do his will. Come, come into the light of God's law and see that thou art neither cold nor hot. Apply there the eye-salve and perceive that thou art wretched and miserable and poor and blind and naked. You distinguish yourself as the class brought to view by the third angel's message: "Hear are they that keep the commandments of God and the faith of Jesus." You urge theoretical religion upon unbelievers, but where is the life and spirit of your practice? Do you daily examine your life in the light of all God's precepts and find them to be a law of liberty to you? In perceiving and endeavoring to heal one breach made in the law of God you have thought you discovered your whole duty and had need of nothing, while at the same time you were pressing wide open other breaches therein. I refer to the first and last commandments. You are very tenacious for the letter of the decalogue, but can you see no spirit in it? Jesus did

when he said on two commandments (of love) hang all the law and the prophets. So did Paul when he declared, "Love is the fulfilling of the law." The lukewarm church has neglected the spirit of this pure unsectarian love, while it has been adhering so tenaciously to the letter of the law.

Dear brethren and sisters we cannot keep God's law till we get into the position where we can love him supremely and our neighbor as ourselves. Now can it be said of us "Here are they that keep the commandments of God while we neglect the two greatest of those commandments? Come let us buy of the faithful Witness white raiment (without spot or wrinkle or any such thing) which is the righteousness of the saints. Rev. xix, 8. Since righteousness is right doing, this white raiment must be a perfect conformity to God's requirements. Let me ask, Can we in our own strength get into the position where we can keep all God's law, where we can love God with all our being and our neighbor as ourselves? If we can secure this white raiment through our own efforts why are we counseled to *buy* it of the faithful Witness?

Come let us try to reason together. We consent to the law that it is good; we see it now in its spirit of love; but on endeavoring to follow its requirements, we find, like Paul, that another law exists in our members which wars against the law of God, and while we would do good, evil is present with us. The more we endeavor to follow God perfectly, the nearer we get to the light which reveals to us more and more of our depravity and weakness, till in despair of delivering our own hearts from the law of sin, we cry, "O wretched man that I am! who shall deliver me from the body of this death?" God requires perfect obedience to a law that is spiritual. I am naturally carnal, and the "carnal mind is not subject to the law of God neither indeed can be." God is just, and therefore since he requires obedience and I cannot divest myself of the carnal mind which opposes obedience, he must open some other way whereby I may be freed from it and thus be brought where I can obey him. Paul says his word is sufficient to make me perfect, thoroughly furnished to all good works; so the way must be revealed in the Bible. I search its pages and read that the blood of Jesus can purge my conscience from dead works to serve the living God, i. e., can take away from me the law or habit or sin (dead works) which prevented my entire obedience to God. This is just what I want, but how am I to lay hold upon it? Peter says, speaking of the Gentiles [Acts xv], "God put no difference between us and them, purifying their hearts by faith. Then the blood of Jesus is secured by faith. Faith in what? In the sufficiency of the blood to cleanse, and in the promise of God to cleanse us from all unrighteousness. See 1 John i, 9.

I would call particular attention to this point. We cannot exercise faith without evidence to found our faith upon; but in this instance, instead of founding our faith upon feeling i. e., believing our hearts are cleansed because we feel it, we are to believe it because God has promised to do it, and his promises are infallible. Is not this sufficient? It ought to be ground for stronger faith than feeling could possibly be; for our feelings may mislead us, but God can never. No we have not got to wait to feel that our hearts are cleansed before we can believe it, but we may know it at once if we will take God at his word. Let us perform our part and we may then trust fully that God performs his. What does he require of us? We cannot give him more than all we have and are, or more at any one moment than what we see to give (if he asks for more he will make it known and it only becomes duty to give as we see it); hence God being just does not require more. Can we give him less and receive full salvation? Certainly not, since he does not force salvation upon us in any degree. When he says "Son give me thine heart," he means the entire heart. If we are reserving any part, feel-

ing that we cannot let the Lord have that, we certainly know it, God cannot in such a state accept us; but he does receive us when we come casting our care and our burdens upon him, committing all our ways to him and bringing all our tithes into the storehouse.

Come then dear brethren and sisters, don't wait to get rid of every or any wrong feeling before you come. Evil thoughts and feelings are the fruits of the fleshly or carnal mind, the effects of the law of sin. Instead of keeping us from the Lord, they should bring us immediately to him for deliverance. Remember this law of sin is not taken from us till we are the Lord's; hence we must not look for pure thoughts and feelings till we have given ourselves to God and taken hold of his promises. Oh then come, come immediately, not only for forgiveness, but come to be freed from the law that would lead us into the same sins again. Can you not trust in the promise of a Being that is perfect? Yes you can; say that you will and do, all the devices of Satan to the contrary notwithstanding. God claims your heart completely; for the blood of Jesus which is applied is sufficient to take away the sin of the world with all the stains it has ever made. He then fills it with love for himself, and loving him so deeply, you cannot fail to love all his creatures. You stand on a footing with them, and hence love them as yourself, while your brethren are yet dearer. Did you ever think that as we cannot love God and mammon, neither can we love him supremely and any sin at the same time, for they are opposites; and since the purified heart is filled with love for God, for holiness, there is no room in it for love for anything that is sinful? Still the Devil may tempt such a heart at times as he did our Saviour, with a pleasing view of the things of this world. Thank God, temptation is not sin, for Jesus was in all points tempted like as we are, yet without sin; and as he overcame so may we while trusting in him.

Dear Brn. and sisters do you desire to receive of the latter rain? Be assured God will not send his Spirit upon an unsubmitted, unholy heart. Your limited experience can already testify that you have not confidence to ask God for his Spirit while you indulge in known violation of his will. Do prepare for the time of refreshing, and thus prepared you will be fitted to meet that blessed Saviour who has purchased this salvation for us. Blessed Jesus!

Come into the place where you can exclaim, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," and then "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (the law of sin). Oh it is so good to be free, to let our heavenly Father bear all our burdens and take the entire charge of us, body soul and spirit, while we do his will as he reveals it to us. Why our peace and joy is unspeakable while our faith reaches to that within the veil.

O be persuaded then to arise. Get the eyesalve that thou mayest see thy need of salvation, then beg of Jesus the gold (yea buy it with the exchange of all thou hast) which shall procure of him the white raiment, and being thus made holy, thou wilt be prepared to sup with Jesus here, and reign with him hereafter.

Mausion, Wis.

M. E. S.

THE HOLY SABBATH OF THE LORD.

BY B. F. SNOOK.

OBLIGATION OF.

I. The obligation of the Sabbath is moral. By moral we mean that which is right in the very nature of things.

Ist. Man's nature demands a time of rest for him. The mental and physical constitution of man is such that he must have a time of rest. Without it he must break down. Without it he cannot live. By constant labor the muscular system becomes weakened and cannot by contracting and detracting support action. Here is a

never failing reason in the very man himself calling for a Sabbath. But the mind needs rest as well as the body, and cannot do without it. Here then is another reason for a Sabbath, which will hold good as long as man has a mind. Man is a social and religious being, and as such demands a time for the especial exercise of these ingredients of his nature. Hence we have here another good reason why man should have a Sabbath; and these reasons will last as long as man is a social and religious being. God demands the worship and adoration of his people. This they cannot give him (as he desires) in spirit and truth with the cares and burdens of worldly concerns upon their minds. Therefore in order that they may comply with this desire of their Creator, sanctified and holy time is of necessity required. Also the boasts of burden which labor for man's good need and deserve a time of rest. So with the down trodden slave, who under the painful lash of his overseer toils from morn till night. Who would dare say that he does not need a time of rest from his severe oppression, and laborious drudgery? No one, we presume, but the soulless and unfeeling robber who extorts his labor and puts the proceeds thereof into his own purse.

In view of the foregoing reasons, can any enlightened mind conceive the idea that it would be otherwise than right according to the nature of man that he should have a Sabbath? It cannot. Therefore it is morally right that we have a Sabbath, and consequently wrong that we should not. The very idea is unreasonable and merits the severest rebuke. Does reason say that God would create man with requirements in his nature for a Sabbath, and never make provisions for the satisfaction of such requirements? Such reason would say that God gave man ears to hear with, and a desire to hear, but never gave him any sounds to hear; and that he gave him eyes to see with, and a desire to see, but gave him no objects to see; also that man was so constituted that he is dependent upon eating that he may live, yet God never has provided anything for him to eat. Reason always says that God has made provision for every natural want of his creatures, and inasmuch as his creatures naturally want a time of rest, reason says that God has made such provisions; for when there is a desire or want in nature for anything, God has provided the blessing corresponding to the desire.

Having proved that man's nature demands that he should have a Sabbath or a time of rest, we will next inquire how much time, or what portion of time does man naturally require for rest? In answer to this we say, 1st. He who made man knows his nature. 2nd. He knows his wants. 3rd. He has therefore provided or made a Sabbath for his wants. 4th. The time involved in the Sabbatic institution which he has made for man is all that the natural wants of man call for. 5th. God sanctified and blessed the seventh day [Gen. ii, 3], which is the Sabbath [Ex. xx, 10,] for man. Mark ii. 27. Therefore the day on which God rested, which he blessed and sanctified and hallowed meets every want of man, physically, mentally, socially, and religiously. Who dare take a contrary position?

Let us now notice the great Sabbatic law: Remember the Sabbath day to keep it holy. Ex. xx, 8. This command binds the obligation to keep the day. But we have seen that the obligation to keep the day does not grow out of the command; for the obligation existed, and the day was kept before the command was given. Ex. xvi, 30. The command was not therefore, given to make or create an obligation to keep the day, but was given because the obligation to keep the day already existed, and was right in the nature of things. This proves that the Sabbath law is moral, that it has a foundation in natural right, and that it will last as long as its natural basis.

The next question in connection is, For whom was the Sabbath made, or on whom is the Sabbath obligation binding? This is a plain question and easily answered when we look to the sa-

cred word of God. But when we hear men attempt to reconcile the word of God to their opinions, we are left in an inextricable difficulty from which we can only be delivered by casting their word away from us, as the Little Horn of Daniel vii, has cast God's word away from him.

Before referring to the infallible record on this question, we will notice the position of many, that the Sabbath was made only for the Jews. Among those advocating this antisciptural position is elder A. Campbell of Bethany, Va. He says, "The Sabbath was exclusively the property of the Jews." *Christian Baptist*, p. 44. He also calls it the Jewish Sabbath. *Debate with Owen*, p. 303. Father Campbell is a great man, and has done much as a reformer. But we think in these expressions he ought to reform himself. We think it little becomes a people who plead for a pure speech, and who profess to call Bible things by Bible names, to be heard calling the Sabbath of the Lord the old Jewish Sabbath. Is there any purity of speech here? Is this calling Bible things by Bible names. Elder C. never saw the phrase Jewish Sabbath in the Bible, neither the phrase Lord's day applied to the first day of the week, as he and the Disciples universally apply it. Notwithstanding he says the first day of the week is the Lord's day, and that the Sabbath is Jewish. Elder C. is a great theologian, and well deserves great honor; but no one should honor him enough to accept any such unscriptural terms, or believe the Sabbath of the Lord is Jewish because he says so. But where did elder C. learn that the Sabbath was made exclusively for the Jews? In the Bible? If so, in what book, chapter and verse? He never learned it from God's holy Book. There is no such scripture there, neither is there any scripture there that can be tortured and perverted to prove any such position.

Again, why does he use the word exclusively? We would not charge it upon the venerable elder that he by this expression gives license to sin, but we think that is its natural bearing. He says the Sabbath is the property of the Jews. But when a greater than he speaks, he says, The seventh day is the Sabbath of the Lord thy God. Again Jesus testifies that the Sabbath was made for man, not the Jew as such, nor the Gentile as such, but for both as men. Is the Jew a man? If so the Sabbath was made for him. Is the Gentile a man? If so the Sabbath was made for him also. But are not the natural wants for a Sabbath peculiar to man in general? They are. If so, therefore the Sabbath made for the supply of those wants, is made for all men. But if the Sabbath is Jewish, and belongs only to the Jews, then they must be the only people whose natures demand a time of rest. If not, all besides themselves are left without a provision for which their nature pants, for which they have an unceasing desire. This is preposterous.

Having noticed the foregoing objection, and shown its unreasonable and unscriptural character, we are now ready to examine the scriptural evidence some further on the position of the Sabbath's being made for man. 1. The Sabbath was made for man. Mark ii, 27. 2. Blessed is the man that doeth this, and the son of man (not the Jews merely) that layeth hold on it, that keepeth the Sabbath from polluting it. Isa. lvi, 2. 3. God said, Let us make man (not a Jew). Gen. i, 26. 4. God formed man of the dust of the ground. Chap. ii, 7. 5. It is not good that man should be alone. Chap. ii, 18. 6. But the woman for the man. 1 Cor. xi, 9. Wonder if man in these texts means Jew exclusively. If so the woman is as exclusively his, as the Sabbath; for the woman was made for the same class that the Sabbath was made for. We presume many who hate the Lord's holy day would rather keep it, than carry their argument against it, to its legitimate results, and live without her, who was made only for the Jew if the above argument is worth anything. But the word man in each text is general and applies to all men which proves unanswerably that the sabbatic obligation is binding on all men,

(To be Continued)

The Review and Herald.

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

BATTLE CREEK, MICH. FIFTH-DAY, APRIL 26, 1860.

"MAKING US A NAME."

IN REVIEW No. 19 we promised to speak more fully upon the subject of holding church property legally.

But before attempting to fulfill this promise, we wish to express our regret that the subject comes up in the form of discussion through the REVIEW. And we would say no more on the subject in the REVIEW, did we not feel that justice calls for an explanation.

Our present views are not new with us, having been in a position where we could feel the necessity of something being done. But Testimony No. 5 called our attention to the subject of holding church property legally. And while on our Eastern tour last fall, we conversed freely on the subject with brethren in New England, New York and Michigan, and found no real objections in the minds of the brethren. After doing this we gave the following in the REVIEW:

"BORROWED MONEY."

"To those who have so kindly and generously lent money to this Office, we wish to say that, as an individual, we do not wish to be considered in any way responsible for it. We act simply as publishing agent by direction of the Publishing Committee, for which we receive about three-fifths the amount of our yearly expenses. And there are no reasons why we should be responsible for borrowed money, used for the benefit of this Office, which is the property of the church at large. This property is not insured, therefore in case of fire, would be a total loss. Those who consider it proper to let their property remain at the Office under these circumstances, will do so at their own risk.

"We hope, however, that the time is not far distant when this people will be in that position necessary to be able to get church property insured, hold their meeting houses in a proper manner, that those persons making their wills, and wishing to do so, can appropriate a portion to the publishing department. Till this can be brought around, we must do the best we can; but we wish it distinctly understood that we bear no individual responsibility in the matter. To illustrate: A sister in Vermont proposed to let the Office have the use of \$100, without interest, as several others had done. The money was sent, and also a note filled out for us to sign. We refused to write James White, but in its place wrote, 'Advent Review and Sabbath Herald Office,' and sent it back to Vermont. In a few weeks the note was returned and the money called back. This was all done in good feeling.

"We call on preachers and leading brethren to give this matter their attention. If any object to our suggestions, will they please write out a plan on which we as a people can act?"

Here perhaps we were too fast; but we did expect that if brethren were opposed to our suggestions, they would, as requested, "write out a plan on which we as a people could act."

We once heard a preacher say, in illustrating his subject, "It would not be just to pull my house down over my head, unless you give me a better one." The figure may be of service here. It is much easier to tear off a shingle, or find some fault with the construction of the house, than to build a new one on an improved plan. And it is much easier to find fault with one's position, or to ask a few very wise questions relative to it, than to present a better position. This is why we made the request, "If any object to our suggestions, will they please write out a plan on which we as a people can act?"

We said "act," because we do solemnly believe, in harmony with the article in this No., entitled, "The Loud Voice of the Third Angel," that there is a vast work before us," which calls for vigorous action. But instead of presenting such a position, Bro. R. F. C. raises objections, and makes suggestions of a very soothing character to those comfortably seated upon the "stool of do-nothing." We give his article entire:

"MAKING US A NAME."

"DEAR BRO. SMITH: Bro. White has asked the brethren to speak in relation to his proposition to secure

the property of the church. I do not know precisely what measure he intends in his suggestion, but understand it is to get incorporated as a religious body according to law. For myself I think it would be wrong to 'make us a name,' since that lies at the foundation of Babylon. I do not think that God would approve it. The work in which we are engaged is the Lord's, and he needs not the aid of insurance companies to take care of his property. I think it is for us to take the best care of the property we can, and then trust it with the Lord. We want no name with the two-horned beast; and it would close my mouth in regard to the spiritual fornication of Babylon with the kings of the earth, should it be retorted: 'You look to the civil arm for aid and protection'—I should be mute.

"Bro. White asks for suggestions for a better plan. He has already proposed that the books should be sent out into different States. This I think would be well. Let them be distributed around for safe keeping, and for convenience. I would take \$100 worth, and many others in the wide field would do the same. Then the Office, with what remains, after those engaged therein have performed their duty faithfully can be safely trusted in the hands of Him who owns the whole.

"Those that lend money to the Office, lend it to the Lord, and they must trust the Lord for it. If he sees fit to let them lose it here, if they are faithful he will repay them hereafter. He will not fail. He has no lack of means. And he will do what is best for those that trust in him.

"In much love.

R. F. C."

"Bro. SMITH: Since writing the above, I have seen Review No. 16, containing the article from Bro Loughborough, recommending that we make us a name in order to have the benefits of law. He reasons that if it is right for individuals to hold property according to law, it is right for the church. To this I reply that the church now holds property by law, by entrusting it in the hands of individuals. This we can continue to do. We can trust each other, thank the Lord! and if any man proves a Judas, we can still bear the loss and trust in the Lord. And as for insurance companies, if it is right for individuals to lean on them, I presume it is right to get church property insured. But I do not believe it is right for any believer in present truth to strike hands with insurance companies at all. The church to whom God is restoring the gifts of the Spirit, and leading them out of Babylon and Egypt, need not trust in worldly physicians to insure their lives and their health, nor worldly capitalists to insure their property. Better pay our premium to the Lord; he will protect us. Our individual and our church property is the Lord's. Let us do our duty and trust him to take care of his own.

"The responsibility of the Office debts and liabilities ought not, and in my estimation, does not, rest upon Bro. White. I am glad he has spoken upon this point. If any have means in the Office that they are unwilling to trust to the Lord and his people as a body, without making any individual or individuals responsible for the same, I hope they will withdraw it. The church can raise the amount and pay them off. There may be those that need what they have lent the Office. Such certainly should be paid; and if we are the church that we profess to be, and which we fully believe we are, they will be; and there will be no necessity of going to law "before the unjust" in the case—it can be settled among "the saints."

"I hope that the Lord will direct in this matter. I have entire confidence in the work in which we are engaged. The message is infallible, and I am determined to go with it to the end. I believe the Lord will give wisdom to his servants. Meanwhile it is my prayer that God will avert what I now believe would be an evil in his sight, and that we all may get the victory over the beast, his image, his mark, and the number of his name.

R. F. C."

In all this where is the proof that it is wrong to take those steps necessary to legally hold church property? Where are the strong reasons? Where are the plain texts from the Book? This is not Bro. R. F. C.'s usual style of treating subjects. Should he handle the Sabbath question in this manner, the opponents might charge him with speaking more from humor than reason and revelation.

But if it be asked, Where are your plain texts of scripture for holding church property legally? we reply, The Bible does not furnish any; neither does it say that we should have a weekly paper, a steam printing-press, that we should publish books, build places of worship, and send out tents? Jesus says, "Let your light so shine before men," &c.; but he does not give all the particulars how this shall be done. The church is left to move forward in the great work, praying for divine guidance, acting upon the most efficient plans for its accomplishment. We believe it safe to be governed by the following

RULE.

All means which, according to sound judgment, will advance the cause of truth, and are not forbidden by plain scripture declarations, should be employed.

If this rule be defective, let its defects be shown; if right, then let it be adopted, that confusion on this question be prevented. We now wish to notice the points in the suggestions which have appeared on both sides of the question in the following order:

1. Bro. R. F. C. says, "I think it would be wrong to 'make us a name' since that lies at the foundation of Babylon." This statement we regard as incorrect. Says Cruden, "Babylon the same as Babel"—"confusion, or mixture." Says the Religious Encyclopædia, "Babel received this name because when the tower was building God confounded the languages of those who were employed in the undertaking." "Babylon is generally called Babylonia from the name of its first city Babel." Here we will give the inspired testimony which fully decides the point: "Therefore is the name of it called Babel, because the Lord did there confound the languages of all the earth." Gen. xi, 9. It is, therefore, a fact that the confusion of languages among the Babel-builders lies at the foundation of Babylon. It is important that our premises be correct, that our conclusions be not erroneous.

2. Bro. R. F. C. has not even suggested how we shall hold our meeting-houses. We called for a plan; but on this point get not even a suggestion. The Battle Creek meeting-house is the legal property of Bro. S. T. Belden. It was built on a lot owned by him, and he has given no deed of it, as no one, or ones, have appeared to receive it. Should he live, it would depend upon his integrity whether the church may have the use of the house. It may be said that it could be deeded to several brethren in the church; but this would be only dividing the danger, and reminds us of the man who wished to send twenty-five dollars by mail, and to divide the danger of losing it all if sent in one letter, wrote five letters, and enclosed a five dollar bank note in each, and sent a letter a day for five successive days.

We would not be understood as expressing any fears in regard to Bro. Belden. He offers to give a deed to five of us, but we utterly refuse to have any part in such slack-twisted business. Two brethren came thirty-five miles to consult in regard to building a place of worship. We advised them not to strike a blow till they could come up to the point to hold it properly.

Bro. R. F. C. may repeat, "We can trust each other, thank the Lord!" So the Advent people of Cincinnati thought some sixteen years since, when they built the Tabernacle on a brother's lot. Satan tempted this brother, he yielded, got possession of the key, locked out the congregation, and the place built and consecrated for the worship of God was turned into a vinegar establishment. But soon they built a Chapel on a brother's lot whom they could certainly trust. He played a similar trick, and the Advent people were driven to worship in a private dwelling, and the cause went down. Was God honored in this? Did holy angels rejoice? Or did this sacrifice to a blind conscientiousness, unenlightened by the word of God, cause Satan and his angels to shout with hellish delight over the victory gained. And in the final settlement of affairs will not the question be asked, "Who hath required this at your hand?"

3. Bro. R. F. C. thinks if our suggestions were carried out, and it should be retorted, "You look to the civil arm for aid and protection," it would close his mouth on the Babylon question. This might be the case with him, but not with us. A good sister also calls our attention to the following which she copies from our article on Babylon in the work entitled,

"Signs of the Times." Now we never claimed that we wrote by inspiration, and have supposed that we had the same privilege of learning and exchanging error for truth with other men. But we wish to say that the extract does not conflict with our present views. Here it is:

"The Protestant sects are fitly represented by the harlot daughters of the woman of Rev. xvii, 4, 5. The woman that would leave her husband, and unite with, and seek protection from another, would be called thus. The professed church of Christ has left the arm of her true husband, and now leans on the strong arm of the law. She seeks protection, and to be nourished by the corrupt governments of the world, and is properly represented by the harlot daughters of the old mother, she being a symbol of the Catholic church. As the woman should cleave to her husband, so should the church cleave to Christ, and instead of seeking protection from the arm of the law, lean only on the potent arm of her Beloved. The church is unlawfully wedded to the world. This may be seen in the various departments of civil government. Even in the war department, the professed minister of Jesus Christ is seen mocking the God of peace with his prayers for success in battle."

When we penned the extract eight years since we did not believe that to hold a deed of property, and have it recorded in the county clerk's office according to law was turning away from Christ to lean upon another arm; neither do we believe that to comply with the simple form of law necessary to hold church property is turning from Jesus Christ to another. Those who condemn one must condemn the other. Fanatics can be found who regard it "spiritual fornication" to hold a legal title of property of any kind. And we must confess them more consistent than those who go all the forms of law to hold deeds, mortgages, &c., and start back with religious horror at the idea of holding church property legally.

While we are stewards of our Lord's goods here in the land of the enemy, it is our duty to conform to the laws of the land necessary to the faithful performance of our stewardship, as long as human laws do not oppose the divine law. But to come down from the high vocation of the Christian, bury the cross of present truth out of sight, and seek the friendship of the world would be spiritual adultery. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God." James iv, 4.

4. Bro. R. F. C. does not say how certain ones who feel it their duty so to do can in their wills bequeath legacies for the benefit of the benevolent objects of the cause. This is among the things we mentioned under the head, Borrowed Money, but not noticed by him. There are with us those whose age and state of health are such as to make life very uncertain. Many of these have a strong desire that if they should be suddenly laid away by death, a portion, or even all of the property they might leave should be secured for the benefit of the cause they love. Some have already willed a portion to individuals, trusting that they would carry out their wishes after their decease, and use it in the cause. This course is very objectionable for two reasons: First, but few, if any, conscientious persons can be found who would wish to take such a responsibility; and, Second, it would depend upon their integrity whether the property should be used for the desired cause, or for selfish interests.

Here we wish to introduce an extract from "Testimony to the Church No. 5," and we do it the more readily because Bro. R. F. C. is sound in the faith of the perpetuity and necessity of spiritual gifts, as will be seen by reading the excellent tract on that subject from his pen. Those who have not sufficient evidence to receive this testimony as from the Lord may not feel its force, while those who do receive it as the voice of God to erring mortals we trust will see and feel the bearing it has on this subject.

"I saw that God was displeased with the sloth, loose manner in which many of his professed people conduct their worldly business. They seem to lose all sense of the fact that the property they are using belongs to God, and they must render to him an account of their stewardship. Some leave their worldly business in perfect confusion. Satan has his eye on it all, and he

strikes at a favorable opportunity, and by his management takes much means out of the ranks of Sabbath-keepers. And this means goes into his ranks. Some who are aged are unwilling to make any settlement of their worldly business, and in an unexpected moment they sicken and die. Their children who have no interest in the truth, take the property. Satan has managed it as it has suited him. 'If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches. If ye have not been faithful in that which is another man's, who shall give you that which is your own?' I saw the awful fact, that Satan and his evil angels have had more to do with the management of the property of God's professed people, than the Lord has. Stewards of the last days are unwise. They suffer Satan to control their business matters, and get into his ranks what belongs to, and should be in, the cause of God. God takes notice of you, unfaithful stewards; he will call you to account. I saw that the stewards of God can by faithful, judicious management keep their business in this world square, exact and straight. And if they should be suddenly taken away, it is their privilege and duty, especially for the aged, feeble, and those who have no children, to have their means where it can be used in the cause of God. But I saw that Satan and his angels exult over their success in this matter. And those who should be wise heirs of salvation almost willingly let their Lord's money slip out of their hands into the enemy's ranks. In this way they strengthen Satan's kingdom, and seem to feel very easy about it!"

The aged, feeble, and those who have no children can secure their property to be used in the cause, "if they should be suddenly taken away," only by a will, which must be made to a person, or persons, or to a body who have taken the necessary steps to hold property. What shall be done? We may say, We can trust in one another, and, we can trust in the Lord, and many other clever things; but these do not meet the case. Many friends of the cause are waiting for a "plan on which we as a people can act." If we withhold the plan, and say to them, "We can trust one another, thank the Lord!" are we not encouraging a still looser state of things among us? and thereby opening the door still wider for Satan to come in and take our Lord's goods.

If we always knew who "one another" were, and were certain that those who are "one another" to-day would continue to be "one another," then could we "thank the Lord" that we could "trust one another." But sad experience has shown us the folly of looking upon all who embrace the Sabbath as honest men and women, or of expecting that all who give good evidence of honesty to-day, will continue to do so. And we believe it to be the solemn duty of those who watch for souls as they that must give account, to labor earnestly to close every door whereby Satan can come in and tempt the disciples.

As we reached this point in this article, Bro. Smith handed us four letters which he brought from the Post Office, one of them from an Attorney employed by A. B. Pearsall to collect money, and interest on the same, he had given for the Power Press, Book Fund, &c., &c., to the amount of about \$170. As Bro. R. F. C. proposes to pay off those who want their money back, we presume he will take an active part in raising it. We have no more personal interest in the Office than he has, and, of course, do not object to his suggestion to raise money and pay off all who have donated, and now want it back. But as we have once had the principal care and responsibility of raising the Office property, we shall want some time for reflection before we engage in this work a second time, to raise money to pay back donations and interest to those who have donated to the Office.

And if it be duty to offer to do this, why not also pay back to those not now in sympathy with us what they have given to support our preachers and our tents? In all this is an extensive agency for Bro. R. F. C., which might commence forthwith.

A good brother of considerable wealth writes: "I am sorry Bro. White refused to give his note to the sister in Vermont. If I had been located in Battle Creek, and in Bro. White's place, I should have given a note to help the cause."

We wish here to say that this brother is not deprived of the privilege of risking on his faith that the Lord

will take care of the Office, &c., in the present condition of things, though he be not in Battle Creek, or in our place. He can lend to the Office what is now needed, without interest, or security, and this will supercede the necessity of giving our note to the sister in Vermont, or any body else. Bro. G., of N. Y., calls for \$100 lent to the Office. And, as the work increases, more capital will be required. There is now a Book Fund of \$1500, and about the same amount of borrowed money, making about \$3000, in books and dues for books. To carry on this business properly, there should be a capital of \$5000. A second edition of our Hymn Book alone, as large as the first, would cost \$1500. The second edition of the work on the Three Messages just published cost \$250. To keep a good assortment of all our works on hand at the Office, and in the hands of Agents, and to be able to buy stock at the low, cash-down prices, there must be at the Office a capital of at least \$5000. And as an individual, we decline being responsible for a dollar of it. We have already given our notes to the amount of \$1000 for borrowed money which we have used to buy tents, and assist messengers to humble homes, yet our wealthy brother is sorry that we did not give our note for another hundred. A few grains of the doctrine of "equality" might help such cases.

Some six years since, when the Press was located in Rochester, N. Y., when friends were few, and when we were breaking down in health in consequence of poverty, too much labor and care, yet laboring with all our might to get out our publications which have blest thousands, we asked our good brother for the use of \$600, without interest, till we could get out a certain number of books. He declined. That money, however, was lent to a worldlying, and lost. Thank God that we lived through our sufferings in old Rochester. When we moved to this State, we were much reduced in strength and flesh, and were given over by very many to die with consumption. But we cast off burdens which the church took, we found kind and benevolent friends, and breathing free in a good spiritual atmosphere, we have improved to the comfortable weight of two hundred and five, and by the grace of God, mean to keep from under the power of the screws only when duty brings us there.

A brother writes from Illinois: "I am much surprised at Bro. White's reply. He requested all the brethren to speak on the subject, and now expresses regret that Bro. R. F. C. has spoken."

Answer. You are too fast, brother. We have never expressed a regret that Bro. R. F. C. had spoken. Our regret has been, that when we called for a "plan on which we as a people could act," he should neglect to give the plan, but make suggestions and objections calculated to prejudice a class like yourself. But the brother continues:

"Permit me to ask a few questions for Bro. White to answer. 1. If this government is the two-horned beast, can we be recognized and protected by it without being one of the number of his name?"

Answer. We, in common with the brethren, hold that our government is symbolized by the two-horned beast of Rev. xiii; but we have yet to learn that the "number of his name" refers to the two-horned beast. The "beast" and "his image" are mentioned five times or more, in the Revelation, without the explanation in connection showing what beast, or what image, as if elsewhere fully explained. The definite specifications are given in chap. xiii. The "beast" represents the papacy, and the "image" is the image of papacy. Then the words, "the beast," mean the papal beast. The following shows that the "number" applies to the papal beast;

"And I saw, as it were, a sea of glass mingled with fire, and them that had gotten the victory over the (papal) beast, and over his (papal beast's) image, and over his (papal beast's) mark, and over the number of his (papal beast's) name." Rev. xv, 2. Again, "And that no man might buy or sell, save he that had the mark (of the papal beast), or the name of the (papal) beast, or the number of his (papal beast's) name." Chap. xiii, 17.

The next verse we regard as a reproof on those who so easily find an application of the number 666; especially may those feel the reproof who have made the egregious mistake in applying it to the two-horned

beast. A little "wisdom" in the use of language will help them.

"Here is wisdom. Let him that hath understanding count the number of the beast," &c. Here is a call for wisdom. Let him that hath understanding come forward. We confess our lack of wisdom, and decline attempting an exposition to the matter. But let them that have wisdom come forward and "count the number of the beast."

Fifteen years since some declared the number 666 to be full—that there was that number of legally organized bodies. Since that time there have been almost numberless divisions, and new associations, and still the number is just 666! But the brother continues—

2. "If it is right for us to be recognized and protected by law, is it not right for us to do all we can in saying who shall make and execute the law? If so, would it not be right for the messengers to make political speeches? If so, why not go into the coming contest and do all we can? Can these things be separated? or am I a fanatic?"

Answer. The law recognizes you, brother, as a proper person to hold property, and offers to you protection in holding it. The civil arm is thus held out for your protection, and when you received a legal deed of property, and requested it put upon the county records, you took hold of the civil arm, and now lean upon it.

The law also holds out the same privilege to an associated body of Christians, the right of holding property. And they are required to unite with the world in conforming to the simple form of law necessary, no more than the individual is to hold property. Does the brother start back at this? Then why does not horror seize him at the thought that his deed, with his name attached, is enrolled in the county records? And more, he requested it to be put there, thus seeking to lean upon the arm of the law.

Here we will ask some questions. If it be wrong for Christian men to take those legal steps necessary to hold church property to advance the cause, and glorify God, is it not wrong for individuals to seek to be protected by the law in holding property? If so, should they not dispose of those deeds which stand upon the county records in common with worldlings, and remove at once to some Nauvoo or Salt Lake City, and begin operations in defiance of the government of the United States? We repeat his question, "Can these things be separated? or am I a fanatic?"

In regard to Insurance, we have nothing to plead at this time. We do not get our own buildings insured, and if the church agree to trust the Office property without insurance, we shall be suited. But we do object to being in any way responsible for money lent to this Office, used in printing books while the Office property is not insured.

We are aware that some are prejudiced against us in consequence of the stand we have taken on this question. We have hesitated six months, dreading the task of meeting prejudices on this subject. But we feel satisfied that there is not as much prejudice as we feared. When we commenced issuing a paper, some ten years since, we met with opposition. The oldest preacher among us, and almost the only fellow-laborer we then had in this cause, refused for one year to write for our little paper, because to publish a paper was to do as others had done who had backslidden. It was hard tugging alone with such an influence to meet. Again, many opposed the establishment of the Press at Rochester because it was so much like the world, and they contended that the publication of a few thousand dollars' worth of Books was a denial of our faith. But soon the Books were nearly sold and the Power Press called for, and here some put on the brakes, fearing the train would run too fast. Again, the right to take the judicial oath, &c., &c., has been contested, and we have reason to fear that there will be many ready and anxious to steady the Ark all the way up to the last great work of the Message. We give it as our humble opinion that there are altogether too many brakemen along for the benefit of the train. How much better it would be if all would walk with God, so they could keep pace with his opening providence, as he is leading out a people for the last great work.

Last evening we received a line from a person in N. Y., signed "Inquirer," asking the following question,

"What happened to him that tried to steady the Ark?" to which we answer, Read 2 Sam. vi, 6, 7, and let others take warning and keep their hands off. We close by repeating what we have before requested—

"If any object to our suggestions, will they please write out a plan on which we as a people can act."

J. W.

INTERESTING EXPERIENCE.

BRO. SMITH: By your permission I will give in my testimony through the *Review*, for I can truly say with Paul, by the grace of God I am what I am. From my earliest childhood I was taught to fear God, being a feeble child and thrown upon his mercies at a tender age. As I grew up my health improved, and I grew fond of the pleasures of this world. Dancing was my idol. I flitted through the halls of pleasure, vain and proud. I preferred the praises of men to the approbation of my God. How oft my mother would recall to me my childish years, how kind the Lord had been in sparing my life, and how had I repaid his kindness with ingratitude. At times I felt the Spirit of God striving with me, but my language was, Go thy way for this time; come at a more convenient season. In the fall of 1848 I became serious minded. The Spirit of God strove powerfully, but there was the fear of man, an unbelieving husband in my way. Again I said, Go thy way. Satan conquered, and I sank back into my former state of careless indifference. In the spring of 1851 a new charge was added to my care, a little girl, the idol of my heart. She was a beautiful babe; I knew it, and was proud. She was a feeble child. When six months old she had fits, and continued to have paralysis cramp convulsions and epilepsy. She would lay six and eight hours in fits. She suffered with lung fevers, and many kinds of diseases. All was done that could be done, but all to no purpose. She lost her reason, became insane, a child of constant care and solicitude. Then with that child in my arms, my heart swelling with grief, in the bitterness of my anguish would I exclaim, Lord what have I done to deserve so severe a judgment? I have always led a good and moral life; my punishment is more than I can bear. Oh that I had died in childhood. I could look around upon those that had committed worse sins than I had, and see them prospering in the things of this world; and why was I so sorely afflicted? Little did I think God was scourging me with the family rod. Again my mother said, Mary, the hand of the Lord is upon you; cast your cares on a bleeding Saviour.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence,
He hides a smiling face."

Then I approached the throne of grace, not with upbraidings, but with a humble and penitent heart, feeling my sinful nature. Nowhere could I go but unto Christ to be cleansed. The Lord forgave my sins, and I was a new creature. I felt he had taken me in a very tender way. How oft on my bended knees by the couch where lay my suffering child, while watching her sick bed when all were wrapt in sleep have I raised my voice to a throne of grace, Spare me O Lord! spare my poor, unprofitable life. O let me live to see this dear suffering child laid in the silent grave. I had three younger children, bright and healthy, and willingly could I leave them, but none but a mother could care for that dear sufferer. I felt my strength wasting away, my health declining. The Lord heard my prayer. Dec. 18th, 1858 she fell asleep in the arms of a blessed Saviour. Can I describe my feelings when I kissed her cold lips over and over again? I felt entirely stripped of pride and vanity. I had been drawn out from the giddy throng and my earthly hopes all dashed to the ground; that child that never gave utterance to words, that had been nearly seven long years the constant care of her mother, had been the means of bringing me to lean entirely on my Saviour. I was determined with his help to spend the remnant of my days in his service. My brother James Marvin and Bro. and sister Bean had just embraced the third angel's message. While there on a visit they spoke to me about the Sabbath. It was the first time I had ever heard anything about it. I turned a deaf ear,

thought they were a prejudiced set, thought of joining the M. E. church, as my mother was a member. Still I could not believe in endless punishment, nor that the sinner could inherit eternal life except through Christ. I knew nothing about the mortality of the soul. I prayed, but still I was tossed to and fro, holding on my old traditions. In the spring of 1858 my youngest sister came out on the truth. I felt a spirit of persecution, thought she had been influenced by my brother and sister B. She visited me soon after, she was all happiness and peace, said she felt that her days here would be short. In about three months she was brought down on a bed of sickness, and after a short illness fell asleep in Jesus. Then again did the sharpened arrow from the Lord's quiver pierce my heart. I felt riveted to the spot as I stood by the cold, motionless form of a loved sister. Then did conscience speak. I could have given everything I had on earth to possess one spark of that heavenly religion. I was prostrated on a bed of sickness, unable to attend the funeral. My case grew worse. I was racked with excruciating pain, baffling the skill of my attendants. I was brought to the verge of the grave, could see with horror the grim monster's approach to clasp me in his icy arms. How mightily I cried to the Lord, Help oh my Saviour, help! for only thou canst save me. Again he showed his smiling face, again was he mindful of me, again did he put forth his merciful arm and rebuke the angry wave that was about to overwhelm my frail bark and sink me to everlasting perdition; for I was fighting against his holy commands. Sister B. nursed me through my illness, prayed with me, and held out the Bible truths. Brother J. enlightened me on the mortality of the soul, told me to go to my Bible, and not mind the M. E. C. He talked of the coming of the Lord, and lent me books. I found the doctrine harmonized exactly with the Scriptures. Then the Sabbath question arose in my mind. I spent much time in praying and investigating, still I made no progress. I found that I had to lay aside self, idols, and the fear of man. I went to God with my case, prayed for eyes to see, ears to hear, and a heart to understand. I lost all sacredness for the first day, began to feel convicted that I must keep his holy commands or I should be lost. I came to a full determination twice, but Satan conquered. I lacked in faith. I was afraid of bringing Christ to an open shame. Brother J. had then moved away to Plattsburg. I wrote to him for some books, and wrote my feelings. He exhorted me to keep on, and get the work deep into my heart and then he knew I never would turn away from the paths of truth. About that time, through your kindness I received the books and *Review*, and blessed be God they met the desired effect in bringing me out of darkness into his marvelous light. Brother J. was here on a visit, and spent the Sabbath with me. We had a season of prayer. I felt refreshed, and told him I felt somewhat convicted. I could do a little sewing, but did not do the work I used to do on that day. Said he, "Tis the little foxes that destroy the vines." The words sank deep into my heart. After he went away I felt very solemn. I felt that there had been many a fervent earnest prayer put up in my behalf. I could hold out no longer. Feb. 11th I raised the standard of truth with a full determination, God being my helper, that persecution, affliction, adversity, nothing on earth, would make me give up the religion of Jesus Christ. I humbly ask forgiveness of those who have felt so much interest for me, for manifesting such a spirit of persecution, and I would say to them, Never be weary in well doing. I find that the prayers of the righteous avail much. May God bless you abundantly, may he crown your efforts with success.

Brethren and sisters scattered abroad, pray for me that the Lord may strengthen me in this work, that he may adorn me with Christian grace, for I am sorely persecuted. Some tell me that I am perfectly insane. I tell them it is the right kind of insanity. I feel lonely, as I am the only Sabbath-keeper in this town. I have not seen any of the brethren, and never heard a discourse. I have written this, not to edify, as it so simple in its nature, but merely to warn others to beware! beware! how you trifle with God. I should like to hear a course of lectures. My health is so feeble I am afraid I shall never see any of like faith again. Should any of the messengers come this way in the

spring, if the Lord permits, I shall be buried with Christ in baptism. Though I cannot speak as eloquently as some, blessed be God I can speak of the love of Jesus.

Yours in hope of eternal life,
M. E. BARNEY.
Swanton Falls, Vt.

LETTERS.

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

From Sister Shaw.

DEAR BRETHREN AND SISTERS: I can say that goodness and mercy have followed me all the days of my life. It is now about three months since myself and husband were permitted to hear Bro. Sanborn lecture upon present truth, and it seems, if I may so speak, to prove the crowning blessing of our lives. Relying upon God for help, we are striving to make a wise improvement upon what we then heard. We are trying to keep all the commandments. We find peace in believing, and great joy in obeying. I can say of a truth, the yoke of Christ is easy and his burden light. Although we meet with some opposition, yet I feel to rejoice when I think it is for Christ's sake; for of a truth we can say, If we are of God the world will hate us, for the world but loves its own. But the frown of the world, how small when compared to the smile of our heavenly Father! As the lesser lights of heaven sink into obscurity at the approach of the sun, so all the troubles and trials of this life fall into the shade at the approach of divine approbation.

Dear friends, I have this approbation; it is this that makes me free; and I feel to stand fast, looking unto Jesus who is the author and finisher of my faith.

It is now about three years since I made a public profession of religion, and at times I have enjoyed much of the love of God; but not standing upon the commandments, or the entire word of God I often found myself in the fog; but in strict obedience to all the commandments I find I have the sure possession as well as profession. I can say, The law of the Lord is perfect, converting the soul. I had for a long time noticed the abounding of iniquity, and in spirit I had sighed for the examples of Christianity of the time of my childhood. We then did not see Christians aiming for the height of fashion, however ridiculous, neither were our ministers joined hand in hand with the world, but in a great degree did they strive to keep themselves unspotted from the world. Now it verily seems that clergy and laymen have nearly all gone astray, they have hewn to themselves broken cisters which will hold no water. There is, as they think, such improvement, such high cultivation at present, that it makes the meek and humble principles of Christ look most too humble; they must color and paint them before they will do.

But I must leave this, with a prayer that God may show them that the Bible and its doctrines, which is in and of itself pure, is not to be improved upon by fallen man. May we all remember that we are to enter the fold by the door, and that whosoever climbs up any other way, the same is a thief and a robber; and being such can in no wise enter through those pearly gates. Only the righteous nation who has feared God and kept his law will enter there. While I write a sense of my own unworthiness arises before me; but Christ is worthy; he is my Friend, my Mediator. Pray for me, dear friends, that I may be made worthy, that I may keep myself unspotted from the world, and adorn my profession with a well ordered life and a godly conversation. Christian friends, let us go forward, forgetting all things earthly, and with our hearts and hopes in heaven.

Seeking fellowship with his sufferings,
Following him through weal or woe,
We are citizens of heaven—
Forward, brethren, let us go.

In his love, which is unbounded,
May we love each other now,
Watching for his bright appearing.
Forward, brethren, let us go.

FRANCES A. SHAW.

Roxbury, Wis.

From Bro. Wright.

BRO. SMITH: It is nearly two years since I started in the cause of Christ. I thought I was getting along very well, until last Spring Bro. Wellcome came here

with some other brethren to labor, and I saw I was not living where it was my privilege to live, that there was more for me to enjoy. I saw that the blood of Christ could cleanse from all sin as well as a part. I then went to Jesus just as I was. I could not make myself any better, but went to him saying, Here Lord, I give myself entirely to thee, and trust thee for all things; by thy grace assisting me I will do every duty, come life or death I will serve thee while I live. Then I could claim the promise, In the day thou seekest me with all thy heart I will be found of thee; and O, what peace flowed into my soul! Then I could say, The Lord is mine and I am his. I praise God that there is a highway of holiness cast up for the redeemed of the Lord to walk in, that no unclean thing can walk there. It is a strait and narrow way. It does not admit of pride, or the fashions of the world, nor wrath, malice, or any such thing. O, I want nothing in my heart but love to God and all mankind, and to live more and more like my blessed Saviour from day to day. We are to be presented before the throne of God without spot or wrinkle or any such thing, and O, what manner of persons ought we to be in all holy conversation!

Dear brethren and sisters, are you living in that way that you can say that Jesus saves you now, saves you from all sin? While I am writing my heart is filled with the love of God. I feel that my path grows brighter and brighter. There is a fullness in Jesus; praised be the name of the Lord! It is our privilege to be growing in grace and in the knowledge of the truth. I praise God that we can. I can say with the Psalmist, "Great peace have they that love thy law." Glory be to God for the way of life and salvation!

I would say to those who have not the privilege of meeting with brethren and sisters on the Sabbath, that when we meet we remember you in our prayers. Be not discouraged. Put your trust in God and he will meet with you at your homes; and by and by if we prove faithful we shall meet where parting will be no more, and God himself shall wipe all tears from off our faces.

Bro. Steward lectured here last winter. In hearing his lectures my father and mother and two sisters were convinced that all the commandments are binding as well as a part, and we commenced keeping them. We belonged to the Baptist church, and they excluded us. They said they did not exclude us for breaking the commandments of God, for they believed we kept them; but for breaking the rules of the Baptist church. We had rather break the rules of the Baptist church than the commandments of God. I want to live so that my name may never be blotted out of the book of heaven.

Yours striving to be an overcomer.

L. M. WRIGHT.

Portage City, Wis.

Extracts from Letters.

Sister Rachel C. Goodwin writes from Marcellon, Wis.: "One year ago Bro. Steward came to this vicinity and delivered a course of lectures. I had not been to meeting for two years. I was told he was a seventh-day man, and I must not go to hear him. But I went, and I shall always have reason to bless God that I did. Then Elder Welcome came and labored with us. My companion, myself and four daughters gave our hearts to God. It was something I never before experienced, to be willing to give all for Christ, turn my back upon the world, and keep the commandments of God. I was happy, and I feel to-day that if Christ should come, he would know who are his. Bless God for this heart-felt religion. O my brethren, you who came fifty miles to preach Jesus to us, remember you resemble our Lord and Master Jesus Christ, who went about doing good. Pray on, brethren and sisters, soon Jesus will come. We have some good Brn. and sisters in this place, who are keeping the commandments of God and the faith of Jesus. May we watch over one another in love. We are trying to live moment Christians; our hearts are all united in love. I have faith in the promises of God, and if there is more for me to enjoy, I want to enjoy it. Pray that I may overcome."

Sister J. A. Hayden writes from Madison, Me.: "Often when I have been cast down and almost dis-

couraged, have I been encouraged to press onward with redoubled diligence, and felt as though I had really enjoyed a conference of commandment-keepers, (which in the providence of God I never was permitted to enjoy) after reading the *Review*.

"It has not been quite two years since I commenced keeping the commandments. I have met with considerable opposition and trial on the way since then, as I was the only one in the place, yet the Lord has given me my father and mother to go with me since then, and I do not wish by any means to complain of the way; for if we grow weary we can rest on the promises of God; if we hunger we can eat the precious words of life; if thirsty, we can draw from the well of salvation; and if we chance to sicken we can apply to the great Physician, whose skill was never baffled, and whose help was never sought in vain."

Bro. C. Colby writes from Hillsborough, N. H.: "I feel unworthy to have a part with the people of God here, and much more unworthy to have a part in what they anticipate, even an eternal inheritance. I believe the last note of warning is being given to this world. I have been one of the so-called '54' people, but I am fully persuaded that they have no part nor lot in this third angel's message, nor can they have till they embrace and keep the commandments of God and the faith of Jesus. They will then see that the '54' move acted no part in the fulfillment of either of the three angels' messages.

"O how I have labored for sanctification, out of the order of God; but what may we expect in the order of God but the accomplishment of his work, even our sanctification through his truth. It certainly will be accomplished; it cannot fail. His word is true from the beginning. It will not return unto him void; it will accomplish the thing whereunto it is sent. O how sure we are that we have something that will stand. O then let us not cast away our confidence which hath great recompense of reward; for in a very little while he that shall come will come. O then let us live as seeing him who is invisible, and having this hope in us, purify ourselves, even as he (Christ) is pure. The conflict, although severe, is short; and through Christ the victory is certain, and then, O, how happy the conquerors' song."

Sister B. Stiles writes from Gilmantown, Wis.: "My companion and myself are the only ones in this vicinity that keep the Sabbath. I have seen but one Sabbath-keeper since April 1858, but thank God I am resolved to go through and enter into the city of his holiness, and have right to the tree of life."

Sister A. E. Buckland writes from Carlton, N. Y.: "I still feel an increasing desire in my heart to serve the Lord and walk in obedience to all his divine commands. I do not feel at all discouraged, but when I realize the narrowness of the way, and that none but those who have clean hands and pure hearts shall see God, I often cry out within myself, who then can be saved? I realize that God's grace is sufficient for us, if we will gird on the whole armor, and put our trust in him. He will lead us safely through. I have no desire to turn back, my face is Zionward, and I am determined to go through. I long to get home. If in this life only we had hope, we should indeed be miserable. I realized when I set out in this good way, that it would take all to buy the kingdom; and I feel for one willing to give up the world, and all worldly associates, to deny self, and have my name cast out as evil if need be, and bear the cross through evil, as well as through good report, if I may but reign with Jesus when he comes into his kingdom. I see that it is a great thing to have our words, acts, and our conversation right in the sight of God. O for holiness of heart. I have some hungerings and thirstings after righteousness, and desire to be filled with the Holy Spirit."

OBITUARY.

DIED at Convis, Mich., on the 24th of March, Mary Smith, aged seventeen years. She kept the Sabbath with her parents. Funeral attended on the 25th, where a large audience were gathered, many of whom were young people. Mary was beloved by all who were acquainted with her. No pains were spared on the part of friends for her recovery, but to no avail. Death came and took its victim, but in the hands of a good and merciful God. J. B. FRISBIE.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 26, 1860.

Hints to Careless Writers.

We long since concluded to cease taking up any labor with those correspondents who forget, when writing to this Office on business, to give the name of their post office, or that of their State, or even their own name, and many other things necessary to the removal of address from one P. O. to another, or the appropriation of money. We have noticed that every paper with which we have any acquaintance experiences similar troubles, and settling down into the conclusion that there were some who had always written in the above loose manner, and probably always would, we determined to cultivate our guessing faculty the best we could, and say nothing. But as a specimen of the perplexities to which we are sometimes subjected, and to show a very fruitful source of the mistakes which are incident to all offices of publication, we give the following from the *N. Y. Independent*, every item of which has occurred in our own experience:

We never attempt to cover up the blunders of negligent postmasters of which we have ample and costly experience. But we have also too much occasion to realize how stupidly the writers of letters often blunder, and themselves occasion the losses and perplexities of which they are so ready to complain. Many of these mistakes and omissions would be ludicrous in the extreme if they did not occasion so much waste of time to us, and so much disappointment to others. A few instances will be given as a specimen, taken from about two hundred letters received one day last week.

Our publisher's name is given several times in every copy of the *Independent*, JOSEPH H. RICHARDS, yet we have letters addressed, "J. B. Richards," "J. R. Richards," "J. M. Richards," "H. S. Richards," "Jacob H. Richards," "J. H. Beekman," "J. Ricard," and any quantity directed to J. H. Ladd, although it is more than a year and a half since Mr. Ladd left the paper.

Great numbers send money without the name of the subscriber, or without the name of their post-office. One sends \$2 to pay for "a neighbor of mine," but omits the name of his neighbor. No doubt he knows the name "just as easy," and if he had told it to us, we should have known whom to credit with the money.

Mr. A. Slosson says he inclosed money to us in September, "in presence of the postmaster," but forgets to tell us at what post-office.

Another subscriber has moved to Tanktown, Ohio, and doubtless knows the name of the place he removed from, but not having told us, we cannot change the direction as requested.

J. E. Peck wishes the paper sent to Montpelier, Vt, but with the same omission.

A friend sends us four new names at "Springfield," but without naming the State, and as nearly every State in the Union has a Springfield, we know not how to direct the papers.

Another sends the name of a new subscriber at Washington, without saying which Washington, and does not even sign his own name.

Another sends \$2 inclosed in one of our printed circulars, without any direction whatever.

Mr. John H——n, a true friend of our paper, has sent us money, and sent three letters of inquiry concerning it, to each of which a respectful reply has been written, addressed as his letter is dated, "Franklin, Badax Co., Wis." We have no such name on our list at that post-office, as we have repeatedly informed him. We are as sorry as he can be for any mistake in the matter, and do not know where the error is, or what is the remedy.

Since Jan. 1st, 1858, we have received 153 cash letters of this description (to say nothing of those not cash), of which 25 have been cleared up.

Meetings in Marion, Iowa.

BRO. SMITH: My meetings in this place are now fairly under way. I have given five discourses. The number of hearers has steadily increased from one hundred to three hundred and fifty. Notwithstanding

the busy season and the short nights, wagon loads of farmers come from two to four miles. One man said this was what he had wanted to hear for years, and he must come every night if he had to sleep in the day time. The Christians (Disciples) have kindly opened their house, which is the largest here, and it is lighted, bell rung and all in order, without my having the least care. This is favorable, for I was much worn down, having but little rest for ten weeks. I find many intelligent and kind friends here, and many who are much interested in the truth. There are calls now in several important places, but I must positively refuse to give another course of lectures before tent season commences. I must go back and see how the brethren do in the different places where I have labored, and try to set things in order among them.

Since writing the above I have given three discourses. The interest is rising fast. The house is more and more crowded. Last night was rainy, with thunder and lightning, and there were two other meetings in town, but notwithstanding all, there were at least four hundred and fifty out to hear. The people have been fed on the popular, dry preaching of the day so long that they are almost starved to death. When I go to the meeting-house and see the people streaming in from every quarter, and then step in and look over that large room and behold a perfect sea of heads, all anxiously waiting to catch the first word spoken, my heart is affected, and I can say truly the Spirit of the Lord is moving among the people.

If some of those dear brethren east who have been long sacrificing and waiting to see the cause advance, could witness the interest here, O how it would rejoice their hearts. The husbandman waiteth with long patience till he receive the early and latter rain. Brethren, I believe the latter rain is coming. The Lord is giving power to his truth more and more. The great work is before us. O may we be ready.

M. E. CORNELL.

Business Department.

Business Notes.

R. Sawyer: To what P. O. does Mrs. A. Cain's INSTRUCTOR go?

E. B. Saunders: The article was received.

C. Woodman: Your remittance was handed to Bro. W. as per direction. That only is receipted which belongs to the Office.

J. Sanders: You will find your \$2 receipted in No. 2, present volume.

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.

E A Averill, R Sawyer, F F Camp, A H Huntley, J F Carman, A L Wilkinson, B Clark, A S Hutchins, H N, E Bliss, J W Blake, M Roberts, M M Lunger, B F Brockway, N Holloway, J E Hool, F V Bogues, D Morrison, J A Griggs, E B Saunders, Wm Gulick, E Hutchins, G King, J Smith, D Olmstead, F D Kishler, H Sandford, B F Snook, J Bates, M B Czechowski, A Jacobs, A E Wright, M E Cornell, L B Richmond, B Witmyer, D A Babcock, S Elmer, H Hiestand, A G Carter, E L Barr, C Woodman, R C Wellman, J Sanders, A Barnard, B M Adams, D Upson, D Williams, I C Snow, E M Davis, B McCormic, A Coventry, M Hull, F Dentler, S Treat, E Wick, J Spaulding, I Sanborn, Geo Wright, J S Farnsworth, J B Frisbie, A P Patten.

Receipts.

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

FOR REVIEW AND HERALD.

C Smith 2,00,xvi,1. C Smith (for T Smith) 1,40,xvi,1. J S Day 1,40,xv,16. J E Hool 2,00,xvii,1. B F Brockway, 1,54,xvi,18. Mrs E A Averill 1,28,xvi,1. Mrs E A Averill (for Mrs. G P Averill) 1,00,xviii,1. R Sawyer 3,00,xvii,1. B Clarke 0,51,xvi,10. J F Carman 1,00,xvii,1. M M Lunger 2,50,xvi,16. Wm Gulick 2,00,xvi,2. M Hutchins 1,00,xvi,14. E B Saunders 1,00,xvi,22. W C Sutton 1,00,xvii,1. S M Swan 0,90,xvii,1. S Treat 2,00,xviii,1. J S Farnsworth 2,00,xvii,1. F D Kishler 1,00,xvii,1. J Smith (2 copies) 4,00,xviii,1. A Jacobs (2 copies) 2,00,xvi,1. A Coventry 1,00,xvi,1. H W Gordon 2,00,xvii,20. B Woodard 1,00,xiv,1. H Hiestand 1,00,xvi,9. S Gove 1,00,xvii,4. E Wick (for M Wick) 1,00,xvi,1. J T Fitzgerald 0,50,xvii,1. B M Adams 1,00,xvii,1. I C Snow 2,50,xvii,1. B McCormic 0,45,xvi,14. A G Carter 1,00,xvii,3. A P Patten 0,54,xvi,20.

APPOINTMENTS.

Conferences.

PROVIDENCE favoring, there will be a Conference of Sabbath keepers, at Lisbon, Linn Co., Iowa, commencing on the evening of the Sabbath, May 5th, and hold over two days.

Also, at Fairview, Jones Co., Iowa, over Sabbath and First day, of May 12th and 13th.

These meetings will be for the mutual encouragement of the saints, and for business connected with the Tent enterprise in this part of Iowa. It is expected that Bro. Wm. H. Brinkerhoof will be with, and assist us at these meetings. M. E. CORNELL.

Tent Meeting,

PROVIDENCE permitting, the Southern Iowa Tent will be pitched in Fairfield, Jefferson Co., Iowa, May 10th. Brethren who desire to attend the meeting, will come the second week, and also be prepared to take care of themselves. M. HULL. B. F. SNOOK.

Appointment.

THE next monthly meeting of the scattered brethren in Niagara, Orleans, and Monroe Co.'s, N. Y., is to be held at Olcott, on the second Sabbath in May. We hope there will be a general attendance. R. F. C.

Books Published at this Office.

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

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

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

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

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

The Atonement—196 pp. Price 15 cents.

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

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

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

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

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

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

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

The Signs of the Times. Price 10 cents.

The Seven Trumpets. Price 10 cents.

The Sinners' Fate pp 32, price 5c.

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

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

The Celestial Railroad. Price 5 cents

Perpetuity of the Royal Law. Price 5 cents.

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

Brief exposition of Matt xxiv. Price 5 cents.

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

Brown's Experience. Price 5 cents

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

SIXTEEN PAGE TRACTS. Who Changed the Sabbath? Unity of the Church—Both Sides—Spiritual Gifts—Judson's Letter on Dress—Mark of the Beast —Price 81 per 100.

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

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

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

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

Word for the Sabbath. Price 5 cents.

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

Address URIAH SMITH, Battle Creek, Mich.