

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 SABBATH.

HAIL, sacred day, divinely blessed,
 We joy at thy return;
 We would obey our God's behest,
 And from our labor turn.
 How sweet when six days' work is past,
 To turn from worldly care;
 And find a full and rich repast,
 In humble earnest prayer.

O Lord upon thy holy day,
 Give us thy Spirit's aid;
 O fill our hearts with love, we pray,
 On thee our thoughts be stayed.
 Help us to worship thee aright,
 Thy honor do we seek;
 Thy Sabbath, Lord, is our delight,
 Thy glory we bespeak.

And when we meet to worship thee,
 O may our thoughts be calm;
 O grant us Lord full liberty,
 Pour on us heavenly balm.
 Thou knowest all our cares and pains,
 Thou knowest all our feeble state;
 O grant us Lord refreshing rains,
 Our hearts with graces freight.

Lord we would faithful do thy will,
 Help us to keep thy day;
 Guide us to Zion's holy hill,
 O may we never stray.
 And when our labors here are past,
 May we all meet above;
 Then enter on the heavenly rest,
 And be with Him we love.

A. L. WILKINSON.

Owasso, Mich.

THE HOLY SABBATH OF THE LORD.

BY B. F. SNOOK.

(Concluded.)

CHANGE OF.

WE come now to consider the last head of the above subject. As far as we have gone, the masses of Bible believers are with us. But we now step out upon grounds entirely in opposition to those who have heretofore agreed with us. The question for present consideration is one of great importance. Has the Sabbath been changed from the seventh to the first day of the week? The orthodox would say it has. They affirm. We deny. Here we will give a statement of their views and consider the arguments adduced as their proof.

1. As it is the law of nature that in general a due proportion of our time be set apart for the worship of God, so in his word by a positive, moral and perpetual commandment binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week.

"Standard of the Associate Reformed Church of North America," p. 127.

2. John Brown says, "In honor of his own resurrection, Jesus the Lord of the Sabbath, changed the Sabbath from the seventh to the first day of the week." *Bible Dictionary.*

3. Prot. Epis. Church says, "The day is now changed from the seventh to the first day of the week in commemoration of our Lord's resurrection."

4. Adam Clarke, D. D. says, "The change of the Jewish into the Christian Sabbath, called the Lord's day, shows that Christ is not only the Lord, but also the truth and completion of it; for it seems to have been by an especial providence that this change has been made and acknowledged all over the Christian world." *Com. on Matt xii, 8.*

5. It is further observed in this answer that the day which we call the seventh part of time was the seventh day of the week from the beginning of the world till the resurrection of Christ, but the day was changed by the substitution of another in its room. *Ridgely's Body of Div. p. 346.*

We have given the above citations to show the position occupied by the religious world. Next we will examine the evidence on which they rely for their proof that the Sabbath has been changed.

1. Dr. Ridgely says, "This change of the Sabbath appears from the example of Christ and his apostles who celebrated the first day of the week as a Sabbath after his resurrection." *Body Div. p. 347.* In proof of this statement he cites John xx, 19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst and saith unto them peace be unto you.

Well do we find anything in this to prove the Dr.'s statement. The word change is not in the verse, neither is the day on which they were assembled called the Sabbath. The leading terms of the Dr.'s argument are of home manufacture and do not occur in his proof text. But we will give him another chance. If we can find terms equivalent in meaning to "change," and "Sabbath," we will give them equal weight. The words alter, and rest, would be exactly synonymous with the above. But these we cannot find in the text. Therefore it comes short of proving what it was quoted to prove. Let us now critically analyze this declaration and see what it does teach.

1. It teaches that the disciples were assembled on the first day of the week.

2. That they were assembled for fear of the Jews. The Dr. says it was to commemorate the resurrection of Christ. Quite a difference between John and the Dr.!! No wonder; John was giving a plain statement of historical facts; but the Dr. wrote to serve a purpose, to sustain an unscriptural practice.

3. Jesus appeared and stood in their midst. Not one word do we find here to prove the change of the Sabbath.

4. He said, Peace be unto you. This proves

that he blessed the apostles, but is no evidence that he blessed the day or appointed it to be kept and observed for any purpose.

He next brings verse 26 into court to testify for him. "And after eight days again his disciples were within and Thomas with them; then came Jesus, the doors being shut and stood in the midst and said, Peace be unto you." It really appears that the cause must be hard run for proof that hangs upon this text. The Dr. assumes that this meeting was on the first day of the week because he thinks it was just eight days from the preceding one. But the text says after eight days. If the text be true this meeting could not have been on a day earlier than the ninth, for after eight days cannot mean just eight. The text is definite proof that this meeting was not earlier than the ninth day, but affords no proof that it was on the first day of the week. Again, does this scripture afford any proof that they were assembled to commemorate the resurrection of Christ? We will see. The connection proves the opposite. He rather appeared to more fully develop the fact of his resurrection. This he did by proving to unbelieving Thomas that he had really risen from the dead. Verses 27, 28. This therefore like the preceding testimony affords the Dr. no proof whatever on any one point.

2. He says this change farther appears from the fact that the church met on the first day of the week. Acts xx, 7 is then brought forward and after all the torturing that it can be subject to it will not testify in behalf of the Dr. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow and continued his speech until midnight." The fact that the church at Troas met on the first day of the week no more proves it to be the Sabbath than the fact that Christ was with his disciples forty days after his resurrection proves that each of those forty days was a Sabbath. But suppose it was the custom of the early church to meet on the first day of the week. Does that prove the change of the Sabbath? Does that give men the right to violate the law which says, The seventh day is the Sabbath? If so where does the proof occur? Again, if it was the custom of some of the early Christians to meet on the first day of the week is that any evidence that we should. But we think the meeting referred to above was an evening meeting. Verse 8 confirms this: And there were many lights in the upper chamber where they were gathered together. There would be no necessity of lights in a room in daylight, but there would be in the evening. The fact also of the young man going to sleep, &c. is good evidence that this was an evening meeting. But if not how could Paul preach till midnight? According to the Bible the day ends and begins with the setting of the sun. The above meeting was on Saturday night, which would be the commencement of the first day of the week or Sunday. This is the truth of this matter. Hence we have a good reason for the lights in the upper room. The young man perhaps became a little weary of Paul's long sermon,

and like many now, in like circumstances, fell asleep. But unfortunately he fell down and was nearly killed. Paul restored him and they broke bread and conversed until break of day; and on Sunday morning he left them and started away on his long journey to Jerusalem; therefore this proves that Sunday is rather a day of labor than a day of rest.

I Cor. xvi, 1, 2 is next brought out. "As I have given orders to the churches of Galatia, even so do ye: upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come. According to this the first day of the week is a day of business, in which the disciples are required to lay by them as they have been prospered. If Paul had been a good Sunday keeper he never would have penned the above.

3. The Dr. next says, "This change further appears from the fact that there is a day mentioned in the New Testament which is styled the Lord's day. I was in the spirit on the Lord's day. Rev. i, 10. We admit that the Lord has a day yet; but we do not admit that that is any evidence of the change spoken of. We believe that the day of which the Son of man is Lord, is the Lord's day. He is Lord of the Sabbath day [Mark ii, 29], which is the seventh. Ex. xx, 9. Therefore the seventh and not the first day is the Lord's day.

We have now examined all the strong holds of Sunday-keepers, from which we come to the following conclusions. 1. Sunday is not a day of rest by any divine authority. 2. The primitive Christians did not rest upon it, neither did they regard it as a holy day. 3. There is no divine authority for keeping it in commemoration of the resurrection of Christ. 4. The primitive Christians did not keep it in commemoration of the resurrection of Christ. 5. Those who work on the Sabbath and rest on Sunday act without any authority from God and sin against him. 6. The phrase, first day of the week, in all occurs eight times in the New Testament and is never applied to the Sabbath. 7. The phrase Sabbath or Sabbath day occurs in the New Testament 59 times and is never applied to the first day of the week or any other day.

Having now noticed the evidence brought forward to support the change of the Sabbath we will pass from this part of the subject. We are ready to admit that a change has been attempted and made, to a great extent; but we question the authority that made the change. Our opponents say, Christ did it; and we, in the absence of their proof, deny. We have proved in a previous article the perpetuity of the Lord's holy Sabbath throughout all time. We will next state that according to prophecy the law of God was to be changed, and a result of this change is a change of Sabbath time. Dan. vii, 8. And I considered the horns, and behold there came up among them another little horn before whom there were three of the first horns plucked up by the roots; and behold in this horn were eyes like the eyes of man, and a mouth speaking great things. Verse 25. And he shall speak great words against the Most High, and shall think to change times and laws. Dan. viii, 12. And it casts the truth to the ground. Dan. xi, 36. And the king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods. These scriptures evidently speak of a power that should arise against God, oppose his law and trample it under foot, and make war against the saints. For mark, the one who does one of these deeds does all of them. Therefore if Christ changed the law and Sabbath, he exalted himself above God, spoke against him, and waged war against the saints.

But this does not harmonize with Isaiah: He will magnify the law and make it honorable. Chap. xlii, 21. Christ then exalted the law, and humbled himself [Phil. ii, 8]; and he obeyed the law in honor of his Father. John. xv. But this law and time changer was to exalt himself. Paul

speaks of the same power. 2 Thess. ii, 3, 4: Let no man deceive you by any means; for that day shall not come except there come a falling away first and that man of sin be revealed the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God.

According to Paul, this power will not only exalt himself above all that is called God and worshiped, but he will actually sit in the temple or place of God, and will show that he is God. Then there are at least two Gods; the true and false, even him whose coming is after the working of Satan with all power and signs and lying wonders and all deceivableness of unrighteousness. Again the false god or antichrist is to oppose the true God. This he does by working himself into the temple of God, and changing his law. The true God has a code of laws. Deut. iv, 13. And he gave unto you his covenant which he commanded you to perform, even ten commandments. This is a perfect law. Ps. xix, 1. The law of the Lord is perfect. It cannot be added to nor diminished from. Deut. iv, 2. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. The false god will also have a code of laws. This code is made by changing, adding to and dividing the law of the true God. Has such a power arisen? All history responds, There has.

The papal power evidently fulfills this prophecy perfectly. The pope has exalted himself above God; has taken his place; has garbled the law of God, and torn from it the second commandment. To supply this deficiency in the number of commandments he has divided the tenth command, making two of it. And last, though not least, he has changed the fourth commandment from the seventh to the first day of the week. This he acknowledges: "In profaning Saturday they violate one of God's commandments, which he has never clearly abrogated: 'Remember thou keep holy the Sabbath day.'" *Doct. Cat. p. 352.* Again, "During the old law Saturday was the day sanctified, but the church, instructed by Jesus Christ and directed by the Spirit of God has substituted Sunday for Saturday; so we now sanctify the first, not the seventh day. Had the church power to do this? Certainly. The uniform, universal and perpetual tradition of all ages and nations attest the antiquity and consequently the divine assent to this change. Why did the church make this change? Because Christ rose from the dead on Sunday, and rested from the great work of redemption." *Cath. Cat.*

The foregoing is but a tithe of the evidence that might be adduced attesting the fact that the pope thus fills the description of Daniel and Paul. We have now before us two opposing powers. Each demands our worship. If we worship the true God we must obey his law, without a jot or tittle being displaced. He gave his own law as he desired it should be, and requires us to obey it just as it was proclaimed. But if we desire to worship the pope, the beast of Rev. xiii, 1-6, we can do it by only obeying his law. Know ye not that to whom you yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto life." Rom. vi. Those who keep Sunday have no higher authority for their practice than the man of sin. Are they willing to continue in his service? If so, they must remember that the awful threat of the third angel will be realized by them to their exceeding great sorrow. Notwithstanding the abundance of our proof, many of them will try to prove by the Bible, that about which it is silent as the grave. Do they not know that every such effort only confirms Catholicism! Further, they, in so doing, acknowledge the right of the pope to change laws.

Having now proved that a law and Sabbath changing power was to arise, and having proved this to be the papal power, we will consider one more

question and then conclude. Some of our modern D. D.'s have made a discovery quite recently, seeing that they cannot sustain the old position of the change of the Sabbath. They now maintain that they are keeping the regular seventh day, the very day on which God rested. But we have proved that there has been a change in the day; and the world acknowledges it. But this change has no Bible authority; and they see it, and rather than renounce their erroneous practice, they will try to bolster up their Sunday-keeping from other sources. This is very unreasonable. All men who know anything, know that the Jews still keep the seventh day Sabbath commanded in Ex. xx, 9. This day is either the day on which God rested, or it is not. If not, then there is no command to keep the day on which he rested; and inasmuch as this class of Sunday-keepers are keeping the day on which God rested, they are doing that for which they have no command. But if this is the day on which he rested, and we keep it, then we have a command for our practice while they have not. Thus the darling Sunday must be sustained by other evidence than this, or go begging. We think our opposers would experience a much better time in keeping the Sabbath than in warring against it. Better live so as to say with David, I am a companion of all them that fear thee and keep thy precepts; or to say with Christ, I have kept thy commandments.

THE IMMORTALITY QUESTION.

[The following is a portion of an article sent by Bro. E. Lanphear to the *Sabbath Recorder*. It was declined by that paper, and Bro. L. sends it to us. We are sorry the *Recorder* is unwilling to lay before its readers articles which are no more antisciptural or unprofitable than the following.—ED.]

Permit me to ask a few questions for the consideration of your readers.

1. What part of Adam did God address himself to when he said, "In the day thou eatest thereof thou shalt surely die;" soul, spirit, body, or the whole man just as he had made him?

2. Which told the truth, the Lord or the serpent? The Lord said to Adam in relation to eating the forbidden fruit, "Thou shalt surely die!" but the serpent said, "Thou shalt not surely die! &c. It seems to me that when my brethren say that man is immortal, and must live on through an endless eternity, either in happiness or misery, they confirm what the serpent said.

3. Did Adam ever get back into the garden after he was turned out, and eat of the tree of life? If he did not, how could he live forever? was not this the very reason why Christ was sent into the world; that man might come unto him and "have eternal life?" Is not "eternal life the gift of God through our Lord and Saviour Jesus Christ?" These are questions for my professed orthodox brethren to decide; ministers, of course, if lay members cannot be allowed to investigate for themselves. I never was really willing to come under priest rule, and be compelled to believe what they say, whether the Scriptures teach it or not, for the sake of being called a Seventh-day Baptist.

Again, if your theory is correct, and man cannot die, why the injunction, "Turn ye; for why will ye die?" Perhaps this was a mistake, and the passage should have read, turn ye, turn ye, for why will ye live in endless misery or torment? How is it with the text which speaks in relation to a certain class, on whom "the second death hath no power" if there is no second death?

I have heard preachers exhort people to "turn from the evil of their ways, and escape the death that never dies." I never learned of any such death by reading the Bible. I am inclined to believe that men talk and preach these things, more for effect than for the truth of them. It is said that a person can repeat a story until he gets to thinking that it is a reality: it may be so in relation to some of the doctrines preached. I have heard persons preach funeral sermons when

they would picture out "heaven" with the spirit, or living part, as they would call it, of the person dead perched on the tree of Paradise in "heaven," with the saints that had gone before him, singing praises to God and the Lamb, and calling for those left behind to come and be with them. Is this Bible doctrine? or is it preaching for effect that grace may abound? Shall men "sin that grace may abound? God forbid."

If we allow ourselves to construe the plain teachings of the Bible to mean something else in one case, why not in all cases where it conflicts with our convenience and education? Has not the Sunday observer as good a right to interpret Sabbath to mean Sunday as we have to say that *death, die, &c.*, means *life and to live*?

I had intended to write at some length on the subjects above hinted at; but it seems that freedom of speech and of the press, is to be tolerated only with the favored ones in our denominational paper, especially on subjects hard to be disposed of. Sunday people will not allow Sabbath keepers to discuss the subject of the Sabbath through their periodicals; neither will they allow a Sabbatarian to enter their churches to lecture on the subject of the Sabbath any more than our professed Sabbatarians will the Adventists.

I once tried all the Sunday churches in my town to get a chance for a Sabbatarian to lecture, but all had an excuse; and that was, they did not think it profitable to have the people's minds stirred up to that subject. I finally succeeded in getting a chance for him to speak in a school-room in an academy where he gave two lectures, after which "he gave the ministers an invitation to reply." But they answered him "nary-a-bit."

The course taken by you and the publishing board, in relation to your correspondents that write on the subjects above referred to, reminds me of a circumstance that occurred years ago when I was a smaller boy than I am now. The circumstance was this: My father gave me a chicken. I took much pains with it, and it grew up and made a fine looking blue rooster. I thought much of Blue Jacket as I used to call him. But I chanced to call at one of the neighbors one day and espied a very beautiful red chicken, or rooster, to which I took quite a fancy. My father finally consented to let me trade for it, and I brought him home. Of course the chickens wanted to fight; and at it they went in good earnest. My preference was to have Red Jacket whip; so when Blue Jacket was like to get the start I would catch him and hold him for Red Jacket to pick away upon awhile, thinking perhaps old Blue would give it up. But old Blue never would give it up; for he knew it was unfair. But I continued to bother him by tying his legs, &c., until both were so reduced they could fight no more. The result was, both chickens died. I have always thought that if I had given the blue chicken equal chance, he would soon have whipped out the other, and I should have saved the chickens.

It seems to me that you and the board are altogether in favor of the red chicken; live or die. Well this is human nature. I do not think it the best way to be always governed by this rule. If I should allow myself to be governed by human nature, I might say as I heard a man say in Wisconsin last fall. He said that "he had willed the publishing society \$1000, but if they did not show fair play on these subjects he would alter his will." I am making quite a lengthy article of this. If you do not feel disposed to publish it, you will find enclosed postage stamps by which to return it to me by mail; also my reply to "J. M. T."

In concluding this article I wish to make one appeal to the common sense of every reader of the *Recorder*. Is the doctrine of the endless punishment of the wicked a consistent doctrine when compared with the plain teachings of the Bible, and God's goodness as represented therein? Man seems to have been placed here in the world without any volition on his part. His life is filled up with sorrows, griefs and pains. Rude

buffetings and often abuses are the portion of his cup. His bark is often driven aground upon the sands of sorrow, and its keel will ever and anon graze upon the reefs of disappointment. Clouds of adversity hang about his bow and the lightnings of calamity shiver his sails. He is "of few days and full of trouble." The Lord "knoweth our frame; he remembereth that we are dust. As for man his days are as grass; as the flower of the field so he flourisheth; for the wind passeth over it and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." Man in his nature seems inclined to sin and will daily do so without a continual watch over himself. Thus the command "Watch and pray lest you enter into temptation."

There seem to be two roads placed before man. He must necessarily enter one or the other. Which is the most natural, according to his nature? "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto life and few there be that find it."

If now your theology is correct, man must suffer in endless torment in a lake of fire and brimstone for the finite acts of his mortal life. Is this consistent with the attributes of a merciful being? Is not God more merciful than man? Where would you find a man that would whip his child eternally because he had told him he would whip him if he ate of a certain tree in his garden? especially when the keenest boy in the neighborhood told him to do it, and that his father would not whip him? If such a man could be found would consistency allow it? Every man's dignity and humanity, although depreaved in his nature, would abhor such a man. It is no wonder the nobleman of Siam retorted upon the American missionary who went there to convert their heathen to worship the true God. He asked the missionary how long his God punished the wicked. The missionary answered, "eternally." "Then," said the nobleman, "you may worship your American God. I prefer ours; for our God does not punish the wicked but a thousand years." Consistency is a Jewel.

E. LANPHEAR.

Note, N. Y.

SABBATH MUSING.

AGAIN another week of toil, of care and anxiety is past and the Sabbath has begun. Darkness is shrouding the earth; all nature is hushed in silence to rest, and O my soul call in thy wanderings and commune with thy Maker. Pay the vows that thou hast made. Renew thy covenant with God and call upon him that thou mayest find grace to worship him acceptably; not in form only, but with reverence and godly fear. Call to mind his wonderful works of old, which out of chaos brought forth perfect order.

To-day is the Sabbath, the holy rest of God; a memorial of that rest in which God ceased from all his works which he had created and made, and by which he was refreshed. And O, what a beautiful day is this! The darkness is past, and the sun, bright king of day, with his darkness-dispelling, earth-reviving rays, rides forth as gloriously and majestically as when God said "Let there be light," and he was placed in the firmament to rule the day. Nature no longer remembers the cold frosty winter with his icy fetters, his winding sheet of snow, or his requiem of howling winds. But she has clothed herself in her own livery of purest green and looks as beautiful as when first decked by the hand of her Maker. Trees, plants and flowers shoot forth their tender branches, and open their lovely blossoms to the gaze of man, at the same time pointing him forward to a bountiful harvest.

How lovely and soul-enchancing the scene!

And how appropriate the day in which to remember the work of creation; the time when the morning stars sang together and all the sons of God shouted for joy at beholding the display of divine power.

Arouse then, thou drowsy soul, and let the Sabbath of the Lord thy God be a delight unto thee. Let it ever bring to mind the creator of the heavens and the earth—thy Maker, and his right to rule the creatures that he hath made. And let the fourth commandment, the commandment that guards this sacred institution, and that contains and makes known the identity and character of the God we worship, the relation we sustain to him, and by which the other commandments are enforced; ever be sacred as the law of thy God.

W. GOODRICH.

Edinboro, Pa.

THE AGE OF THEFT.

THE poets have sung of the age of gold and of the age of iron; they have yet to sing of the AGE OF THEFT. There have been governments where men have bought and sold provinces; have bartered victories in battle; have betrayed their country when at peace to the foreigner for gold; have sold their influence and their votes for money or for office; the historian has marked the era when such venality has been common as times peculiar for the corruption of its public morals and its private manners, times when neither the men were brave nor the women virtuous. But our own day has a more peculiar and far baser character. The treachery and villainy which the past has taught has been bettered for our instruction, and the vulgar knavery of theft has become the peculiar vice of our public men. To influence an election by the purchase of votes; to buy a representative by the award of a contract; to secure the success of some particular policy by falsehood and treachery; and to cover up all under some dainty form of hypocritical speech;—in political corruptions of this sort we rival all, and perhaps surpass the venal men and measures of other times and other countries. But we excel especially in larceny. No mere round about way of political speculation for political purpose; no subtle schemes of knavish statesmanship; no partisan rascality for a party's needs satisfy our public officers. With a greed which the wretch who steals only for his bread never feels; with an appetite for burglary which he never knows who seeks for spoons and purses under the excitement of midnight robbery, the custodian of our public money clutches the gold intrusted to his care. Nature for him has no parallel.

"The sun's a thief, and with his great attraction
Robs the vast sea: the moon's an arrant thief,
And her pale fire she snatches from the sun:
The sea's a thief, whose liquid surge resolves
The moon into salt tears: the earth's a thief,
That feeds and breeds by a composture stolen
From general excrement: each thing's a thief."

But of all things that steal, there are none so shameless as our public men. Contracts with government are taken that the public may be made a prey; contracts are given that the opportunity of robbery may be afforded. Villainy stalks abroad with brazen front; men daily raise their heads which a felon's cap should cover on change among their honest fellow men, and bow them weekly where their prayers are a bitter mockery. In the federal government, in State legislatures, in municipal affairs, hardly any man is supposed to enter with honest intentions. The best character that can be given to any candidate is, that he is so rich he does not need to steal; the worst qualification is, that he is so poor he cannot afford to run. The president authorizes the use of money, paid out professedly for public service, to be used to influence elections; members of congress are bribed directly with money thus obtained to carry or defeat a party measure; legislatures and State governments are bought at wholesale or by retail, at wholesale prices, as in Wisconsin, or at retail as in New York; cities are burdened with taxes which go not for the service

of tax-payers to clean their streets, to preserve their lives from pestilence or fire, but to fill the flaccid pockets of hungry officials. One who has been a successful thief in private life is held by eminent commercial men as peculiarly qualified for the management of municipal affairs. Need we cite instances? Military stations, territorial bills, public printing, live-oak contracts, railroad projects, city frauds—a hundred instances of villainy and speculation will rise at the mere suggestion in the minds of the most careless reader of the public prints. At this moment a nine hours' wonder is talked over, a public fraud of years' standing, long known it is said, to heads of the government, and made public at last, not because the fraud is held as monstrous, but because the offender had been guilty of political insubordination. "A democratic republic," said Mr. Buchanan, eighteen months ago, not long after he had encouraged the bribery of members to force the English bill through the house of representatives, "a democratic republic all agree, cannot long survive unless sustained by public virtue. When this is corrupted and the people become venal, there is a canker at the root of the tree of liberty, which must cause it to wither and die." He only meant to round a sentence, but he rounded a truth.—*Tribune*.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, JUNE 19, 1860.

ORGANIZATION.

WE wish it understood that we have nothing further to urge on this subject at present. We have called on those who might object to our suggestions to "write out a plan on which we as a people could act." But no one has yet suggested a plan relative to the matters we introduced; namely holding church property, such as our meeting-houses and Office of publication. We have no disposition to follow those who ramble from the points we have introduced.

As to "Making us a Name," we wish to say that it is an expression introduced by Bro. R. F. C., and that we have recommended no such work. We now suggest that we unanimously adopt the name *Church of God*, as a scriptural and appropriate name by which to be known.

We have not in former articles suggested the form of organization, for that was not the question under consideration. The question was whether we should hold church property legally or have things at loose ends. We have had no other idea than that the simplest form of organization possible, that would secure the object, would be best.

Now let it be distinctly understood that the following from Bro. R. F. C. is in perfect harmony with our position on this subject from the first.

BRO. WHITE: As Bro. Andrews has written a few words in relation to an organization for the purpose of holding legally the property of the church, I would say that I earnestly desire that the best measures, that is such as God can approve, may be taken. It seems to me that the simplest way would be to organize a publishing association in Michigan, after which members might be united to it from several States.

I can see no real objection that I know of against individual churches organizing in a way that they may hold their meeting houses by law. The church at Parkville, for ought I know, may be right in the steps they have taken. It seems to me that in the apostles' days the several churches acted in business matters independent of each other, and that the combination of churches into bishoprics gradually led to the great apostasy.

I would prefer that the church at Battle Creek should be entrusted with the *Review* Office, than that the church at large should combine in such a way as to produce something like the "great iron wheel" of Methodism.

I will still pray earnestly that the Lord will give wisdom in this matter, and believe that he will. Do

not think that I wish to dictate. I only make suggestions and am determined to freely acquiesce in any measure that is in accordance to the evident will of God.

I remain yours in much love, R. F. C.

We think Bro. R. F. C.'s choice that the Battle Creek church hold the Office property rather than an organization like the "iron wheel of Methodism" is judicious. But there is no necessity for either. The Battle Creek church would decline such a position. Our meeting-house is still the legal property of S. T. Belden, and probably will be till our brethren abroad become free from their feelings of excited prejudice and become united upon a plan upon which we as a people can act, then this church will move forward in harmony with the body. J. W.

SECRET SOCIETIES.

BRO. SMITH: Being in something of a quandary, and thinking perhaps it may be a question troublesome to some of the brethren scattered abroad, as well as myself, I thought it well, in order to come to the unity of the faith, to address you, and ask you, or some other brother, qualified to decide, through the *Review*, and learn what is duty in relation to it.

The case is this: I am a firm friend of the temperance reform movement, which I think every child of God should be, keenly feeling for the woes of his fellow-man, who is the victim of the withering curse of intemperance, and strive to stop by all fair and lawful means the works of those who labor under the curse of God, as recorded in Hab. ii, 15. "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken also, that thou mayest look on his nakedness!"

During the winter past the friends started an organization of the Washingtonians, to which I felt it duty to give my name and influence. It has done a great deal of good; and a thrilling course of lectures recently given by Mr. Chance, the temperance lecturer, has thoroughly awakened the people on the subject, which they needed bad enough; but the difficulty is here: outside of their open organization, they have established an order of Good Templars, making it a test of temperance principle to join it.

Now, believing secret societies wrong in general, and contrary to the spirit of the gospel, which requires us to love, and seek the good of the universal brotherhood of man; let him be of whatever color, name or nation: not obliging the priest and Levite to return and take care of their fallen kinsman, because he is their kinsman, but because he is human, and needs their assistance—believing, I say, secret societies thus wrong in general, can a desirable end justify them in particular? They have strong arguments on the side of humanity, which would call forth one's aid and sympathy; but being a secret society, can it be duty to extend them the hand of fellowship? I sincerely believe they could do as well, if not better, by throwing open their doors, retaining their ritual and regalia, and working like good soldiers in the midst and very presence of the enemy; but so long as they will not do thus, what is one to do to "love God with all the heart, might, mind and strength, and his neighbor as himself," in this particular?

Yours in the love of God. H. F. BAKER.

Wauseon, Ohio.

We placed the above in the hands of Bro. Waggoner, upon which he has favored us with the following remarks:

As far as the question of principle is concerned, we think you have correctly answered the question you propose to us. We deny the right of any secret society to prescribe tests of temperance principle, or any other. On the contrary, the Christian is bound by principles of the highest order, to reject their fellowship. Their basis of brotherhood is unscriptural. Matt. xii, 48-50. They do not give the evidence presented in scripture that they are doing works of truth. John iii, 19-21. Their titles, regalia (ensigns of royalty—Webster), &c., are foolish, unchristian, and anti-republican. That which is wrong in general cannot be justified in particular, for the supposed accomplishment of a desirable end. Rom. iii, 8 gives the doom of those who "do evil that good may come." Here is

the Christian's test. "And if a man also strive for masteries, yet he is not crowned except he strive lawfully." 2 Tim. ii, 5.

Secret temperance societies, we verily believe, have been a detriment to the cause of temperance. He who labors on principle does not value them, while he who values such tinsel and vain ornaments with high-sounding titles will not long rest content with these societies, but will pass on to the Odd-fellows and Masons. J. H. W.

REVIEW OF ELDER RUSSELL—No. 3.

BY M. HULL.

WE shall next consider the question of the time when the kingdom spoken of in Dan. ii and vii shall be set up.

Eld. R., in his debate with the writer at Fairfield, Iowa, said, "In the days of these kings shall the God of heaven set up a kingdom; the phrase, these kings, can refer to nothing else but the four kingdoms of which he had previously spoken."

Truly, if Mr. R.'s assertion is good proof, he has proved more than he is willing to believe; for the above position says that the kingdom was set up four times between the time the king dreamed this dream and the day of pentecost. But if that be true it proves four times as much as Mr. R. designed to prove by it. There is a rule in logic which says, "That which proves too much proves nothing."

Mr. R. having seen the dilemma in which the above position places him, has come to the conclusion that the phrase, these kings, refers to the Roman Cæsars. But this cannot be; for the Cæsars are not the subject of remark. Again, will Eld. R. take the position that the kingdom was set up in the days of both of the Cæsars? If so, his kingdom was set up more than once. But if not, we would ask, In the days of which one of the Cæsars was the kingdom established?

The phrase, these kings, cannot apply to one of the Cæsars to the exclusion of the other, any more than it can apply to Alexander and exclude all other kings.

The fact is, Mr. R. is so anxious to carry everything back to pentecost that he makes sad work of some of his interpretations of scripture. The facts in the case are these:

1. In verse 40 we come to the fourth or Roman kingdom, which is represented by the legs of iron. Here, according to one of R.'s positions (for they are numerous), the God of heaven must set up a kingdom. But in verse 41, where the prophet explains the feet and toes, he says, "the kingdom shall be divided," and in verse 44 he says, "and in the days of these kings shall the God of heaven set up a kingdom."

2. The phrase, these kings, refers to the divided state of the kingdom as symbolized by the toes. To prove this we only have to refer to Dan. ii, 41-45. But to make assurance doubly sure, take the admitted fact that the same power is represented by the toes of Dan. ii, and the ten horns of Dan. vii. In verse 24 Daniel says, "The ten horns are ten kings that shall arise out of the earth."

3. It is a well known fact that between the years A. D. 356 and 483, the Roman kingdom was divided into ten. But the fact that it was not divided in the days of the Roman Cæsars will preclude the possibility of the kingdom of God having been set up at that time.

4. When the kingdom of God is set up, it breaks all other kingdoms to pieces. Dan. ii, 44, 45. But all other kingdoms are not yet broken (dashed, Ps. ii, 9) to pieces; hence we must come to one of the following conclusions. Either (1) in 1800 years trial the kingdom of God has not been able to do what the prophet said it should, or (2) it has not yet been set up. The time has not yet come for the dashing of the nations to pieces; for it is not until the Lord comes that he rules them with a rod of iron and dashes them like a potter's vessel." Rev. xix, 14-16.

5. After the kingdom is divided into ten, another little horn must arise, and pluck up three of the first horns, after which it must wear out the saints of the Most High, and think to change times and laws, and they must be given into his hands for a time, times, and the dividing of time, before the judgment sits. But the judgment sits before the saints take the kingdom. The above being true, the saints could not take the kingdom at the day of pentecost; for the judgment

was in the future when Paul preached to the Athenians, saying, God *will* judge the world in righteousness by that man whom he hath ordained. Acts xvii, 31. It was still in the future when Paul reasoned before Felix of judgment to come. Acts xxiv, 25. The fact that the kingdom lies over beyond the judgment may account for the difference of opinion between Mr. R. and Paul about the saints now being in it. See Acts xiv, 22.

6. Mr. R. admits that the little horn is a symbol of the Papal power, and that the time, times, and dividing of time, is 1260 years. He also admits that the papal power arose in the sixth century, that would carry us down to the 18th or 19th centuries at least before the saints take the kingdom. Hence, if the saints have taken the kingdom, they have not done it until within the last century.

Mr. R. says [p. 37], "Isaiah, Daniel, Micah, and other of the Old Testament prophets, together with John the Baptist, Jesus, the twelve and seventy disciples all proclaimed the kingdom in time to them future."

While the truthfulness of the above statement is admitted, I cannot see how Mr. R. can draw the conclusion from it that the kingdom was set up at pentecost, for the apostles this side of pentecost as really preach the kingdom in the future, as the prophets did. See Acts xiv, 22; 2 Tim. iv, 1, 2; 2 Pet. i, 11, &c.

Again, Mr. R. says, "John the Baptist cries the kingdom of heaven is at hand; the Saviour reiterates the same good news." While this is true, it is only true in the sense that John and Christ were in the fourth universal empire and the kingdom of heaven is to be the fifth. The meaning of the word, at hand, is, approaching, or to come. See Eze. xxxvi, 8. In this sense the kingdom of God is yet at hand. Proof. In Luke xxi, 25-30, the Saviour gives a class of signs of his second advent (which Eld. R. says have not yet been fulfilled), and in verse 31 he says, "When ye see all these things come to pass, know that the kingdom of God is nigh at hand." The fact that the kingdom of God is *at hand* in the last generation [see verse 31], is evidence that it is not set up prior to that time.

WITHOUT GUILE.

"AND in their mouth was found no guile; for they are without fault before the throne of God." Rev. xiv, 5.

Dear brethren and sisters, we believe that this text has reference to the remnant people of God who are preparing for translation when Jesus comes. Let us then all apply the rule to ourselves and see if there is guile found about us. What is guile? Webster says, Cunning, craft, deceit. Do we find any of these deceptive words in our mouths? If we do, we are not the people spoken of in the text. But some may say it is impossible to live so. But stop a little, till we look at our pattern. Because Christ also suffered for us, leaving us an example that we should walk in his steps, who did no sin, neither was guile found in his mouth. 1 Pet. ii, 21, 22. Again, Jesus speaks to Nathanael in whom he says there is no guile. John i, 47. That he might present it to himself a glorious church, not having spot nor wrinkle, nor any such thing; but that it should be holy and without blemish. Eph. v, 20.

Dear brethren and sisters, are we members of that church? If we are, the above are some of our characteristics. Let us examine ourselves, and prove our own selves, and see if there is any guile in our mouths. We are all aware that it is an easy thing to profess to be the people of God, but quite another thing to produce the fruit by which Jesus says we are known. And while I have heard individuals talk about holiness, and about their own hearts being holy, and at the same time confess that they had prejudice in their minds against their brethren or sisters, or fellow-mortals, I must confess that I was constrained to believe that there was guile in their mouths, and that they were thereby deceived, and needed to go to Jesus and have their eyes anointed that they might see that they were poor, blind and naked. O Lord,

"Wake up thy slumbering people,
Send forth the solemn cry."

Yes, dear brethren and sisters, those who heed that solemn Laodicean cry will follow the Lamb whitherso-

ever he goeth, and they will be meek and humble, and will not possess that contentious spirit which characterizes many at the present time. "Without fault before the throne!" Yes, glory to God, it is our high privilege to come to that holy position in character through our Lord Jesus Christ, that in the review of our characters before the throne of God in heaven we may be without fault.

Come, dear brethren and sisters, let us arise. We are living beneath our privileges. The following language of the poet sounds beautiful to me:

"Press forward, press forward, the prize is in view,
A crown of bright glory is waiting for you."

By the grace of God I will go on. Pray for me, brethren and sisters, that I with you may stand on mount Zion with the Lamb.

ISAAC SANBORN.

North Leeds, Wis.

BREVITIES.

EVIL SPEAKING. Soon as the story commences, take your pen or pencil, and carefully note down every particular minutely, reading it from time to time to the relator, as he or she progresses in the relation of its various parts, and see that it is exactly copied from himself, and correctly stated, with the object of the person who relates it to you, and file the paper away with others like it if you have any such, continue this practice, and evil speakers will soon reform themselves or avoid you.

AN ERROR. To think to bring into the third message all or any of the evil practices of the Babylon we have left behind. Some seem to suppose that they have embraced this message rather as its patrons, and that their favorite hobbies must be favored and yielded to, or they will withdraw. Such entirely mistake the message and its Author, they mistake its character and its power, and such are preparing for a terrible disappointment.

SENSUAL.—Not having the Spirit; that is, the Spirit of God will not dwell where sensuality reigns in the heart; and its opposite is true, that if the Spirit of God fills the soul, sensuality cannot enter. Know then oh tempted one, thine only safety is in a full surrender of thine heart to the influences of the Holy Spirit, and cling to this rock as thine only and last hope: invite the good Spirit persistently, and receive the blessing joyfully, hold to this rock manfully: venture not out of this guardianship.

PROPHETS. Those who foretell future events. There are both true and false prophets. Not every true prophet is an Elijah, and we find a Balaam and a Saul among the prophets. It does not always prove a man to be a good person, because he has had a revelation; and Nebuchadnezzar was a proud heathen tyrant when he had his dream, and perhaps Satan quiets down those whom he would destroy by some wondrous display of power. Satan perhaps might lure his victims by bait of this kind, as of any other: or perhaps give success in the hunt, or chase, or trade, in answer to some dream. Try the spirits, test them. Prove all things. God will not be impatient while we test all that purports to be supernatural; in fact, he would have us do this.

THE TRIAL. The offended brother perhaps imagines, that if it had not been for this particular trial or circumstance, he should not have given way to temptation. Why, dear brother, that was the very trial to test you, which if you had overcome, had made you strong. Stand then to your post, firm, upright, like the oak, always erect, with outspread arms, worshipping the Creator.

IGNORANCE. We do not despise the ignorant when they desire to improve; but the dolt who boasts of his ignorance, and deprecates learning, is mad. With him the sun is a satellite of earth, and religion a cloak of mail, to cover an idiotic conceit. God chooses the ignorant, not because they are ignorant, but to make his power known, and he rejects the learned, not because they are learned, but for their pedantic, proud self-conceit. God chooses the humble because they are teachable, and he will educate and polish them. Heaven is a grand university of learning, all will get liberal education there. Boast not of ignorance.

CONFERENCE IN LYNXVILLE, WIS.

BRO. SMITH: Pursuant to appointment Bro. Ingraham met with the little church in this place, stopping over three Sabbaths. The strait testimony on the blessed truths of the third message afforded the little band of Sabbath-keepers in this place much consolation and comfort, confirming us in present truth.

Eleven willing souls were buried with Christ in baptism. The Lord's supper was administered, church order established among us, an elder and deacon set apart by the laying on of hands and prayer to perform the work assigned to them in the word of God.

Truly it is solemn, and yet sweet to the soul to attend to the ordinances of the Lord's house. Through the labors of Bro. Ingraham some have been convinced of the truth, and have made up their minds to go with the remnant to mount Zion. Others were willing to acknowledge the truth, but owing to a lack of the spirit of self-denial and sacrifice, have concluded to hold on to the world a little longer, waiting perhaps for a more convenient season.

Some Adventists of the no-Sabbath faith came out to hear, and were willing to confess that we had some grounds for our position on the perpetuity of the royal law. We have hopes of them, believing they will yet see the glorious truths of the third angel's message, which to my mind is the only thing that will ever unite the Israel of God in the last days, and thus prepare them for translation.

When we look over the track of the Advent people, and contrast their present position with what it was fifteen or twenty years since, it is lamentable. And more so when we are led to examine the cause.

But the hand of the Lord is in the work. A sifting is going on among the Adventists who are willing to hear the message. And by believing and obeying the law of God we become a distinct people, of whom it can well be said, "Here are they who keep the commandments of God and the faith of Jesus."

I thus remain your brother in hope of eternal life.

JNO. BOSTWICK.

Lynxville, Wis.

POLITENESS.

A TRULY refined and Christian politeness exhibits itself at home with intimate friends. It is manifested toward husband or wife, towards children and domestics; and none are better witnesses to the politeness of the Christian gentleman or lady than inferiors and dependents, and those who witness the daily struggles of the man for existence.

To such is exposed the inner man, and to none is more apparent the utter hypocrisy of that individual who affects a gentlemanly bearing towards superiors, but is harsh and unpleasant towards those who are more in need of his soft and tender tones.

Counterfeit politeness affects much of courtesy in certain places, and among certain people, but behind the scenes you view the naked deformity of the character manifested in harsh, rough tones and words to those who were first won by blandness and suavity.

This counterfeit politeness is the bane of worldlings, but the death of godliness. Let us lay it aside, and get the genuine government, the true, untarnished, unalloyed gold, the ways which Christ had, who was alike kind and polite to old and young, to prince and peasant, to bond and free, to publican and pharisee, to rich and poor. Get the politeness that does not fade nor wear out nor grow old, but sits as gracefully upon the old and decrepit as upon the youth.

J. CLARKE.

THINGS WORTH KNOWING.

JOB xix, 25: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Chap. xlii, 2: "I know that thou canst do everything, and that no thought can be withholden from thee."

Psalms li, 9: "When I cry unto thee, then shall mine enemies turn back. This I know; for God is for me. Ps. cxxxv, 5: For I know that the Lord is great, and that our Lord is above all Gods." "Ps. cxl, 12: "I know that the Lord will maintain the cause of the afflicted and the rights of the poor."

Ecl. iii, 14: "I know that whatsoever God doeth it shall be forever: nothing can be put to it, nor anything taken from it; and God doeth it that men should fear before him." Chap. viii, 12: "I know that it shall be well with them that fear God which fear before him."

Isaiah I, 7: "For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint; and I know that I shall not be ashamed."

John ix, 25: "He answered and said, Whether he be a sinner or no I know not, one thing I know, that whereas I was blind now I see." Chap. xii, 49, 50: "For I have not spoken of myself, but the Father which sent me he gave me a commandment what I should say and what I should speak; and I know that his commandment is life everlasting. Whatsoever I speak therefore, even as the Father said unto me, so I speak."

And we know that the Revelator in closing up the book of Revelation, says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

I Cor. xiii, 12: "For now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even also as I am known."

Yours in love, waiting thus to know and be known.

E. MACOMBER.

ACCEPTABLE IN THY SIGHT.

LET the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.

What a princely majesty and brevity there is in this sublime petition! What sweetness, and beauty, and excellency! How appropriate! yea, how indispensable to the Christian, that his words and his thoughts be acceptable to God.

O sublime attainment! all my words and thoughts acceptable to God! Shall I attain to this? Can it be done? O yes, praise the Lord! it may be accomplished with the help of God, or this prayer would not have been indited.

This prayer comprehends in its scope the whole work of keeping the heart and tongue; and happy indeed is that saint who can realize the full import of this prayer, and feel that this is his desire, his hourly, constant prayer and aspiration, that can feel its divine influence upon the soul, uprooting lust, avarice, ambition and pride, and installing therein the glorious light from heaven, instead of these corroding curses of the carnal heart, and so the Christian graces spring up like pillars of light, like lively stones for the heavenly building.

Here in this petition is the panacea, the great moral cure (figuratively speaking) for diseases of the heart. O tempted brother or sister, is Satan too hard for thee? Art thou drawn away by him? Does thy heart lapse into lukewarmness, or does the world often claim thee, and does God hide his face from thee, and does thick darkness enshroud thy mind? O then let this be thy prayer. Often as the heart wanders from the pure, the holy rule of life, so often breathe this prayer from thine inmost soul, to him who pleads for thee before Jehovah. Perchance this is the mystic word which is to break thy chain and set thee free, the word at which Satan is to flee before thee. Then, O my soul, be on thy guard, and as often as ill thoughts or desires intrude, so often cry out, Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.

JOS. CLARKE.

Sister M. A. Streeter writes from Pulaski, N. Y.: "Though I am a stranger to most of the Sabbath-keepers, yet it is a great comfort to me to read their letters. It seems like a conference meeting at home. I feel to sympathize with the lonely. I have heard but one sermon since 1844, yet I feel to put my trust in the Lord and take courage. The warfare will soon be ended; and if we are faithful the victory will be ours; and when the Saviour comes he will say, Well done, good and faithful servant, enter into the joys of your Lord. I cannot close without thanking the dear brethren and sisters for the papers and books they have sent me.

Said the blessed Saviour, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

THE EVERLASTING MEMORIAL.

FROM BONAR'S "HYMNS OF FAITH AND HOPE."

Up and away, like the dew of the morning,
Soaring from earth to its home in the sun,—
So let me steal away, gently and lovingly,
Only remembered by what I have done.

My name and my place and my tomb all forgotten,
The brief race of time well and patiently run,
So let me pass away, peacefully, silently,
Only remembered by what I have done.

Gladly away from this toil would I hasten
Up to the crown that for me has been won;
Unthought of by man in rewards or in praises,—
Only remembered by what I have done.

Up and away, like the odors of sunset,
That sweeten the twilight as darkness comes on,—
So be my life, a thing felt, but not noticed,
And I, but remembered by what I have done.

Yes, like the fragrance that wanders in freshness
When the flowers that it came from are closed up and gone,—
So would I be to this world's weary dwellers,
Only remembered by what I have done.

So would I be to this world's weary dwellers,
Only remembered by what I have done.

Needs there the praise of the love written record,
The name and the epitaph graved on the stone?
The things we have lived for—let them be our story,
We ourselves but remembered by what we have done.

I need not be missed if my life has been bearing,
(As its summer and autumn moved silently on),
The bloom and the fruit and the seed of its season;
I shall still be remembered by what I have done.

I need not be missed, if another succeed me
To reap down those fields which in spring I have sown;
He who ploughed and who sowed is not missed by the Reaper,
He is only remembered by what he has done.

Not myself, but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown,
Shall pass on to ages—all about me forgotten
Save the truth I have spoken, the things I have done.

So let my living be, so be my dying;
So let my name lie unblazoned—unknown;
Unpraised and unmissed, I shall still be remembered;
Yes, but remembered by what I have done.

LETTERS.

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

From Bro. Allen.

BRO. SMITH: I have been lecturing in Brothertown, Wis., for a short time past. All things went off very well until I came to the third angel's message and began to enforce the Sabbath as a seal of the living God, when a Christian minister was called out to show the other side of the question. He was considered a Bible student and a great historian. I gave a discourse on first-day A. M. upon the commandments of God—their nature and obligation. Eld. S. gave notice that there were two sides to the question, and he would that afternoon show the opposite. He took the position that the Gentiles were never under any law but love. I reviewed him the next evening, showing that the law of love implied the keeping of the commandments of God and the faith of Jesus. He gave notice he would review me the next night. He then coupled the moral law, the Mosaic institutions and ceremonial law, all together, and nailed them to the cross. He then quoted Rom. vii to prove that the law was dead and buried, and said if we wanted to dig up the old carcass we had a right to; he did not wish to.

I gave notice I would review him again the next evening; and I felt that, by the assisting grace of God the truth lost nothing. Eld. S. did not come out.

Three have decided to keep the Sabbath, and many others are almost persuaded to embrace the truth. Let your prayers be to God that they may be fully persuaded to obey the Lord and keep his commandments. I baptized two, according to the injunction of the Saviour.

I gave four lectures at Chilton. The congregations were mostly Spiritualists and Catholics, and did not

like such doctrine. There were a few, however, who seemed to be very much interested. I would ask the prayers of God's children that he would preserve me blameless unto the coming of the Lord Jesus Christ. I delight in the commandments of God and the testimony of Jesus.

My prayer is that God will direct all our ways that we may be a pure people without spot or blemish, prepared for the coming of the bridegroom. May the Lord bless all his scattered saints.

W. M. ALLEN.

Brothertown, Wis., June 6, 1860.

From Sister Allen.

BRO. SMITH: I would like to say a few words through the *Review*. I feel that I am but a pilgrim and stranger in the land. I am journeying to a better land, where my Saviour will wipe all tears, and where trials and persecution will never come. I often feel lonely when I am traveling with my companion among strangers in the flesh, and strangers to God and the truth; but my trust is in God who has given such blessed promises to all those that shall endure to the end. We have sacrificed home and friends to go and attend to our heavenly Father's call, and warn a gainsaying world of their danger, and of the things that are shortly to come upon the earth, that they may be ready. But many will scoff at the commandments of God and the soon coming of the Saviour, but when we have done all that God requires at our hands we will leave the event with him who is just and good.

I can say with the Psalmist, "I delight in the law of the Lord;" for it is holy, just and good, and not grievous to be borne by those who truly love their God with all their heart, and do not want to worship the beast nor his image. I desire to so order my ways in this life, that I may be judged worthy to enter in through the gates into the city, and have right to the tree of life together with all God's dear children who are scattered abroad.

J. A. ALLEN.

Brothertown, Wis.

From Bro. Wood.

BRO. SMITH: As I have just returned from attending a funeral of a child about 15 months old, where I heard a sermon preached by a M. E. elder, I thought perhaps it might benefit some candid seeker for truth to place some of his assertions by the side of the Bible and see how they will harmonize together. His text was in 2 Sam. xii, 23. After laboring some time to drive from the minds of the people the chilling thought of the unconscious state of the dead, annihilation of the wicked, &c., the Eld. said, "The child is not dead, but gone to heaven;" but the text says the child is dead. Eld. M. says, "The child has not ceased to think, and act, and move;" but David says, [Ps. cxlvi, 4], "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Ecl. ix, 6. "Also their love, and their hatred, and their envy are now perished." Eld. M. says, "It may be sent on errands of mercy to other planets, or even back to this earth;" but the text says, "He shall not return;" and the wise man says [Ecl. ix, 6], "Neither have they any more a portion forever in anything that is done under the sun."

Eld. M. says, "The fact that men are here alive to-day is evidence to me that they have been redeemed," "that death is not now the penalty for sin;" but Paul says, "The wages of sin is death." Rom. vi, 23.

Again he says, "The child has gone to heaven." We ask, "Did the child brought to view in the text go immediately to heaven? If it did, we will yield that point; but what says the text? "I [David] shall go to him, but he shall not return to me." Now if we can find where David went we may know where the child went. "So David slept with his fathers and was buried in the city of David" [1 Kings ii, 10]; and more than 1000 years after his burial, Paul declares that he (David) has not yet ascended into the heavens, but is both dead and buried." Acts ii, 29-34.

Now, dear friends, which will you receive the assertions of men (for these assertions are common among modern divines through the length and breadth of the land), or the testimony of holy men of God, as they were moved upon by the Holy Ghost. 2 Pet. i, 21. And remember if they speak not according to the law

and to the testimony, it is because there is no light in them." Isa. viii, 20. Unless there is a resurrection they also which are fallen asleep in Christ are perished. 1 Cor. xv, 18. But there shall be a resurrection of the dead both of the just and the unjust. Acts xxiv, 15. Says Jesus, "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live." John xi, 25. When Christ who is our life shall appear, then shall ye also appear with him in glory [Col. iii, 4], on the condition that you seek for glory, honor, immortality, eternal life, by patient continuance in well doing. Rom. ii, 7.

J. G. WOOD.

Brodhead, Green Co., Wis.

From Bro. Ingraham.

BRO. SMITH: I am now in Minnesota. On my way to this place I fulfilled my appointments at Dover and Lynxville. My stay at Dover was short. I preached two discourses, some interest to hear more, but for want of time I had to leave for Lynxville. Our meetings in this place were a great help to the flock. I found the church here somewhat shaken on the Sabbath question. Some no-Sabbath Advent preachers had done what they could to divide the flock, but the labors of Bro. J. Bostwick were blest in the defense of the cause. I tarried here a number of days. When I left, the church was in a thriving condition and permanently established in the truth. Eleven were baptized. Five new ones decided to keep the commandments of God. Things that were wanting were set in order in the church. We left Lynxville, hurrying our way over the big bluffs of the Kickapoo and Mississippi rivers, through torrents of rain, camping out two nights, one of which was very rainy, with heavy thunder and sharp lightning, all night; but the Lord was our protector. We have just commenced our lectures in St. Charles. Only four lectures have been given. It has been cold, rainy and muddy. The weather is now quite pleasant and the people turn out well and listen attentively.

I hope all the saints will pray for us that our labors in Minnesota may be blessed this summer.

Yours in love of the truth, WM. S. INGRAHAM.

Extracts from Letters.

Sister M. Bean writes from E. Brookfield, Vt.: "I have thought much on this passage of late, 'Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it.' And again, 'Exhort one another daily, and so much the more as we see the day approaching?' Well how is this to be obeyed by many of the remnant as we are scattered far and wide, and as some of us seldom see or meet with those of like precious faith? I have come to the conclusion, that it is through this medium, the *Review*, that some of us are to live out the word in this respect. I hold my peace many times because of my inability to write for the public eye; but my mind is now made up to do my duty in every place, and leave it all with the Lord. I feel very solemn when I look around and see what is going on in this world. I am led to say, 'We are living, we are dwelling in a grand and awful time;' and I see we must have every part of the armor on so as to be enabled to stand in these last days of peril. I tell you dear brethren and sisters, we must be pure in heart or we shall never see God in peace. I feel it is time that we as a church arise and press forward and seek more earnestly a deeper work of grace. We must grow in grace as we are commanded to do. I have thought sometimes that the progress of some in religion (I will say myself) was like one on a journey who should leave home and travel well and quite a distance, but turns about and come home for the night; go on next morning, travel well for a season, but return perhaps part way home. At that rate when would he reach his journey's end? We must forget the things that are behind and press forward to the mark for the prize. Often my heart is made glad when I read the spirited communications, especially those on holiness. It is meat and drink to me to hear from the dear saints scattered east and west, north and south. It appears we all have one Lord, one faith, one baptism; and I hope we shall more than ever be joined together in one Spirit, our hearts being knit together in love. When

we first embrace the truth I have thought we are much like the rough stones right from the quarry; we have to be hewed, made straight and polished; and I am thinking it will be the trials by the way that must do this work for us. We don't go through here on flowery beds of ease, when the Captain of our salvation was made perfect through suffering; and it is given unto us not only to believe on Jesus, but to suffer for his sake. Shall we refuse to follow the Man of sorrows, who when here on earth had not where to lay his head? I am ashamed that I have not always been patient in tribulation, when Jesus has not only suffered, but died that I might live. I can say that thus far my trials which have been many and severe have worked for my good. I expect there are more sufferings for us as we near the end. There are none of us yet who have been through Paul's catalogue of sufferings, and Paul says he reckons the sufferings of this present life not worthy to be compared with the joy that shall follow. So we must make up our minds to endure hardness as good soldiers for Jesus, fight the good fight of faith, lay hold on eternal life. Then there is rest for the weary. We have got to give up our idols if as dear as right eyes, hands or feet. If it is pipe or tobacco or anything of the kind, do not touch taste nor handle. The best way to overcome is to begin in earnest, to seek for holiness of heart, to be cleansed from all impurity. Thus we may be, and must be; for no unholy thing shall enter that holy city, whose maker and builder is God. And when made pure we can say,

'All the glorious heights of bliss
My everlasting portion is,
And all that heaven is ours.'

Bro. J. D. Hillis writes from Pleasantville, Marion Co., Iowa: "Pleasantville is 12 miles from Knoxville; but, thank God, we can have some happy seasons of communion and fellowship with our Knoxville brethren. Many of the brethren from this place attended the meeting at Knoxville when Bro. and sister White were there, and we praise the Lord for the powerful manifestations of his love on that occasion. Many were made to rejoice in the redeeming love of the Saviour, and such christian fellowship and unity as was manifested on that occasion is seldom witnessed upon earth. Several were added to the church at this meeting, notwithstanding Satan seemed to rage more than usual, and endeavored to bring his powers to bear in union with many professed Christians (for he has learned that in union there is strength) to break down the truth; but truth crushed beneath unhallowed feet will rise and shine with greater power. Babylon's walls are tottering in this western region, so much so that she is obliged to bring all her powers to oppose and try to break down the truth; but God will sustain and uphold his own cause. Pride may cause some weak ones to fall away from the truth (as has been the case in Knoxville); but this only gives strength to the cause. As clogs on the wheels cause slow moving, so when those clogs fall off all moves on harmoniously.

Brethren, let us try to keep ourselves free from clogs and burdens of iniquity, and trust in God alone for strength, and he will support us.

"We have great reason to praise the Lord here in Pleasantville for his sustaining grace, and for his truth, which has been so clearly manifested to us, and for the steady advancement of his glorious cause, and for the love and union existing among the brethren here; there is more love and christian union prevailing among the Advent brethren than is common with other churches, as far as our observation leads us; but while they seem to love and respect each other as one common family, they try to obey the instructions of the Saviour where he says, Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you. They are willing to observe this rule, that they may be the children of their Father which is in heaven.

"We are glad that we have a tent in which to have God's truths preached in Western Iowa this coming season; for it is a truth that while the churches will open their doors for shows, lawsuits, and almost every kind of preaching, fairs and feastings, against the true word of God their doors are shut. But God has means by which he will work, and that to the pulling down of the strong-holds of iniquity. If it must be done in

tents, so be it; if in groves, prairies, highways or barns, be it so; let the truth spread and go free. God can work and none can hinder. Brethren in the east, remember us out here in the far west in your prayers."

Bro. L. Bartholomew writes from Medford, Min.: "As I read the letters in the *Review* from week to week, I feel that my spiritual strength is renewed. I notice the names of some with whom I was acquainted in the East, and I feel that I would add my testimony on the side of truth. I often think of what Paul said in relation to speaking to the edifying of the church. It seems to me that by the communications in the *Review* the whole church is edified.

"Brethren and sisters, let us wake up and do our duty in the fear of God. I feel to praise God to-day that he ever inclined the heart of Bro. Morse to come and settle here in this new State. There are several families here who have been brought to a knowledge of the truth through his instrumentality. There are now ten families who meet at Deerfield to worship on the Sabbath, and are trying to get the victory over the beast and his image."

Bro. H. Miller writes from Oneida Mills, Carroll Co., Ohio: "There are a few of us living here as it were in a remote corner of the earth where wickedness abounds. We have no preaching, except the *Review* and *Instructor*, and I feel very thankful that we have a medium through which the brethren can communicate their thoughts to each other.

"Dear brethren and sisters, I feel my weakness and unworthiness, and my prayer is that God may give me a meek and quiet spirit that I may at last be an overcomer by keeping the commandments of God and having the faith of Jesus, and so have right to the tree of life, and may enter in through the gates into the city. I rejoice in God when I think of those great promises that he has promised to them that serve him. I have a hope that the Lord may direct some one this way, for we are living where we have never heard the third angel's message preached but once. May God by his Spirit guide us into all truth."

Sister S. A. Bailey writes from Lorain, N. Y.: "My heart has many times been cheered and encouraged by reading communications from brethren and sisters, and the thought has occurred to my mind that perhaps I might say one encouraging word to some weary one. It is eight years since I commenced trying to keep the Sabbath of the Lord, and I feel to thank God that he ever opened my eyes that I might behold wondrous things out of his law, and turn away my feet from his holy Sabbath. I feel that I can say that I love God, I love his cause, and I love his people, and I want to be humble enough to have a place with them here, and at last enter with them into the kingdom. Here we are subject to sorrow, disease and death, and many times the hand of affliction does press heavily upon us, and had we not a strong arm to uphold we should surely fall; yet I feel that all these are designed for our good, to cut us loose from the world and bring us near to God. I feel to rejoice that there is a rest for the weary, although I many times fear lest I shall come short of entering therein, yet I do feel like laying aside every weight, running with patience the race set before us, ever looking unto Jesus, who is the author and finisher of our faith. I am glad that we have such an high priest that can be touched with the feeling of our infirmities. How soothing and peaceful in time of trouble to know that we can cast our care upon Jesus, and that he careth for us. I want to love Jesus more. I want to realize more what he has done for me. I want to be faithful unto him in all things, so that I may have part in the first resurrection on which the second death shall have no power."

Sister M. J. Hill writes from Hillsborough, Wis.: "I believe that the time is near when the Life-giver will appear to take us to himself. The blessed assurance of his return makes the pathway more plain as we near our home. There are a few of us here in Hillsborough who are trying to make our way through the darkness that surrounds us, to that rest that remains for the people of God.

"Dear brethren and sisters, while I write I feel to exclaim, Glory to God for this sweet promise that we shall be heirs of God and joint-heirs with Jesus Christ, if we keep all his commandments. It is my heart's desire and prayer to God for assisting grace to overcome every sin and endure to the end.

"We have no preaching but the *Review*, and I feel that I could not do without it. It cheers me on my journey to mount Zion. It gladdens my heart to hear from God's dear children scattered abroad. If we are faithful, we shall soon be gathered to our Father's house, where we shall part no more forever. For this let us labor, watch and pray until our work is done. Pray for us that our faith fail not."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 19, 1880.

Cheering.

SUCH facts as stated by Bro. Robbins in this number are exceedingly cheering. The fire of truth is being kindled in many hearts, and often breaks out where least looked for.

Bro. Cornell gives in a private letter a most cheering account of the cause in Anamosa, Fairview and Marion, Iowa. A great work has been accomplished in that vicinity within a few months.

Bro. Hull and Snook also report a great work at Fairfield, Iowa. They have already obtained twenty-three subscribers for the REVIEW.

Bro. Ingraham is in Minnesota with a Tent laboring for God.

Bro. Loughborough left to labor in Wisconsin or Iowa, as the way may open before him. These brethren enter the western field with a zeal worthy their calling, and may the Lord give them abundant success. They must and will be sustained. They will please let their wants be known. Every living member of the remnant church will esteem it a pleasure to help in so holy a work. Brethren, let your free-will offerings still come along into the little Missionary treasury.

Bro. Steward sends a draft which over-pays for Wis. & Ills. Tent. We apply the surplus on his book account. This, too, is cheering to see the brethren acting so promptly. May the good work move on.

J. W.

AS IT SHOULD BE.

We give the following as a good example for the churches everywhere to follow.

"At a meeting of the church held at Wright, May 5 1860, it was resolved that sister Palmiter of Wright (widow) have her *Review and Herald* paid for one year out of Systematic Benevolence fund.

"Also that she have the *Youth's Instructor* paid for one year.

"It was also resolved that the church in Wright pay out of said fund one dollar for Bro. Ira Russel to apply on his *Review and Herald*."

By order of the church,

W. HASTINGS, *Chairman.*
JAMES SAWYER, *Secretary.*

Wright, Ottawa Co. May 15, 1860.

Bro J. A. Wilcox writes from New York city, June 13, 1860: "Enclosed you will find \$10.65 which is designed by our church to pay past indebtedness, on *Review*, and also what is due from us for present volume and for *Good Samaritan*."

"Bro. M. B. Czechowski one dollar to pay for present Vol. *Review*, and ten cents for continuance of *Good Samaritan*."

"Jacob Ayer's three dollars, two of which is to pay his past indebtedness on *Review*, balance for present volume. J. A. Wilcox one dollar for present Vol. *Review* and ten cents for *Good Samaritan*. Caroline Brown two dollars for past indebtedness on *Review* and present volume, and ten cents for *Good Samaritan*. Elisabeth Dubois two dollars and ten cents for the same. P. R. Chamberlain one dollar for present Vol. *Review*. For Jane Crump ten cents for *Good Samaritan*. Fifteen cents for account book of Systematic Benevolence which you will please send to J. A. Wilcox. This money you will please receipt in the name of this church, as we intend for the future to pay up promptly in advance."

There are about 400 who have the REVIEW free who should immediately be taken off the free list. The REVIEW is cheerfully sent to the poor, and those who commence to investigate, for half price whether they pay for it themselves, or others pay for them. This will be regarded as liberal and all the Office should do. Then let our churches and scattered brethren look around them for their poor brethren and sisters, and if they take the REVIEW see that it is paid for at 50 cents a volume, and if they do not take it, see that they have it. Such acts of benevolence and sympathy for the poor, promptly carried out by our churches, will have a sweet uniting influence among themselves, and discharge a duty to the REVIEW OFFICE.

J. W.

A Good Work Begun.

Bro. B. F. Robbins writes from Friendship, N. Y.: "I write to inquire if I could obtain a small bill of books from your office for a little congregation recently gathered near Wellsville, Alle. Co., N. Y.

"The circumstances under which they have become organized as a congregation are very peculiar and providential. A young brother recently converted and joined to the Methodists, about three months since commenced a search for truth by investigating Bible truth by the Bible alone, and came out decided upon the views we hold and advocate, supposing himself alone in them, not knowing of any others.

"Some weeks ago he was at one of our meetings in Willing, and found himself in harmony with us, and consequently came out fully upon present truth. By his invitation I visited his neighborhood, and have filled three appointments; and the result has been that the Methodists, raising a persecution against us and the truth we advocate, have driven the entire community to us, leaving themselves entirely alone. I have just returned from the settlement where I held three meetings yesterday.

"They have fitted up a beautiful place for meetings of their own, papered and sealed it, and manifest the deepest interest in the truths presented. Yesterday was a solemn day. God's Spirit was present as evinced in the solemnity, the tears, and the deep interest manifested. We believe God will work among them in their conversion to himself and his precious truth. Some four or five or more have frankly renounced Universalism, and admit the beauty and consistency of the word of God."

THE few penniless friends in New York city have done nobly for Bro. Czechowski; but still he is in want, and should be helped. Who will be one of twenty to raise \$100 to relieve his present wants?
JAMES WHITE, \$5.00. U. SMITH, \$5.00.
G. W. AMADON, 5.00. WM. HALL, 5.00.

Business Department.

Business Notes.

S. T. Ashley: H. Russell's paper was paid up to Vol. xv. We therefore apply to the paper \$2, carrying his subscription to xvii, 1, at which time we will discontinue, unless otherwise ordered. We put 50 cts. to INSTRUCTOR, paying to Jan. 1861. The remaining 10 cts. we apply to GOOD SAMARITAN. Hope this will be satisfactory.

A Coventry: Postage on printed matter to England is as follows: "Pamphlets and periodicals 2 cts. each, if not weighing over two ounces, and 4 cts. an ounce or fraction of an ounce, if they exceed 2 ounces, in all cases to be pre-paid."

F. Whitney: The INSTRUCTORS to Jas. McCarger have been sent. If they are not received in due time we will send again.

C. Kelsey: Your letter of May 10, has not come to hand. We give you credit however on book to present Vol.

Receipts.

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

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Works published by H. L. Hastings, for sale at this Office, The Voice of the Church on the Coming and Kingdom of the Redeemer, by D. T. Taylor. Price \$1.00.

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

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