

# 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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### "TO WHOM SHALL I GO BUT UNTO THEE?"

I come, O Lord, to thee;  
In sad and grievous thought I hear thy call;  
And I must come, or else from thee I fall  
Deeper in misery.

I have not kept my word,  
And yet thou biddest me to taste thy love,  
Shaming my faithless heart, that e'er could rove  
From thee, O gracious Lord!

Shame wraps my heart around,  
Like morning gloom upon the mountain spread;  
Indignant memory, avenger dread,  
Deepens each restless wound.

Yet must I come to thee;  
Thou hast the words of life, and thou alone;  
Thou sittest upon the Mediator's throne:  
Where should a sinner flee?

Nor saint's nor angel's will  
Could lift the burden from this loaded breast!  
Weary I come, and thou wilt give me rest;  
Thou wilt thy word fulfill.

I come to thee. Since all  
To faith is possible, in faith I come;  
As blind, and deaf, and halt, and maimed, and dumb,  
Before thy feet I fall.

Whom didst thou turn away?  
From what distress was hid thy pitying face?  
What could rebuke e'er checked the cry for grace?  
Can I unheeded pray?

Saviour, O, come to save!  
Speak but the word—thy servants shall be whole;  
Turn, Lord, and look on me. Quicken my soul  
Out of this living grave.

Enter my opening heart;  
Fill it with love, and peace, and light from heaven;  
Give me Thyself, for all in thee is given—  
Come, never to depart!

### THE SABBATH.

(Continued.)

#### THE SABBATH CANNOT BE CHANGED.

In all these declarations we rely solely on the word of God, and ask you to believe only that which is in harmony with it. And as God, the Supreme Ruler of the universe, is the author of the Bible, its teachings define our obligation to the very highest authority. In it we are taught that God made the world in six days: that he rested the seventh day; that he blessed, sanctified, or hallowed, the seventh day; and he commanded that the seventh day be kept holy.

These are express declarations of the Bible, and therefore need no further proof. Let us with reverence examine them.

It is a fact plainly revealed that God made the world in six days: also that he rested the seventh day; and these declarations will forever remain true. They can never, in the untold ages of eternity, be

any less true than on the day that God finished his work and rested. God's rest, or Sabbath, was on the seventh day; and the seventh day can never cease to be the Sabbath or Rest-day of God, for it can never cease to be a fact that God rested on the seventh day. Thus it will be seen that the Sabbath institution is founded on fixed and unalterable facts, and is itself a fixed and unalterable institution.

In the account of creation week we are told that God made the world in the first six days; therefore he did not rest on any other day than the seventh. And as it will always remain true that God rested on the seventh day, so it can never become true that he rested on any other day. Therefore, as the seventh day can never cease to be the Rest-day or Sabbath of the Lord, so no other day can ever become his Rest-day or Sabbath. And as we have before found that the Sabbath is a fixed institution based on unalterable facts, so do we find that it is unalterably fixed to the seventh day.

Again, it is as true to-day as it was six thousand years ago that the Lord blessed and hallowed the seventh day; and as we find no account in the Bible of his having removed the sanctity from that day, or having bestowed it upon another, and as that alone is his rest or Sabbath-day, we must unavoidably conclude that it is at this time the holy Sabbath of the Lord.

And again, it is commanded in plain terms in God's law, that the seventh day be kept holy. We are commanded to keep holy that day which God made holy. Now it must be admitted that laws, as they are designed to define our obligation, should be most definitely and clearly stated. If a law be ambiguous or indefinite, it necessarily leads to confusion and injustice. And it is equally necessary, to a correct understanding of our obligation, that the repeal or amendment of a law should also be stated in plain terms. Now the law enjoining the observance of the seventh-day Sabbath is as clearly and definitely expressed as language can be made to express ideas. But, on the other hand, the Bible does nowhere say that the sanctity has been taken from the seventh day, or that the law has been altered or repealed. Therefore we truly believe that the most solemn obligation rests upon us to observe God's holy Rest-day—the memorial of his great work of creation. And its importance as a memorial cannot be too highly valued. "It is the great safeguard against atheism and idolatry. If men had always kept the Sabbath, they never could have forgotten God; never would have doubted the existence of the Creator, for this institution was designed to point them back to the time when he created the heavens and the earth. And they never would have worshipped other gods; for this institution points out the true God, who created all things in six days and rested the seventh."

#### OUR SAVIOUR DID NOT CHANGE THE SABBATH.

When it is once shown (as we have shown) that the institution of the Sabbath does not admit of a change, and that the keeping of no other day than the seventh can be enforced by the commandment, it does not seem to be strictly necessary to go further and prove that it has not been changed; as it would not really be just to require us to prove that a thing has not been done, which we have just proved cannot be done. It properly belongs to those who advocate the change to show that the change has been made by the author of the institution. But as the proof of our position is abundant, and as many

seem to take it for granted that the Saviour did change it, we will examine this also.

Now if a change has been made we ought to find it in the Bible, for we cannot think that we shall be brought into judgment to answer before God concerning matters not written in his word. And if it is in his word, it must be either expressed or implied. But it is not expressed, as you must know; for there is not one word about a change of the Sabbath in all the New Testament, nor in all the prophets who have spoken of the work of Christ. Neither is it implied; for if you will take the New Testament and look it through you will not find one text from which you could possibly gather that the day was changed. But you may say that from your very childhood you have been instructed that it was changed; and we would urge you to inquire with yourselves if your belief of a change did not proceed from such instruction instead of being derived from the Bible. And if your children should ask you to point out the change in the Bible, to what passage would you point, on which you would be willing to see them risk their eternal welfare? Do you know of any? If not, does your faith for the keeping of Sunday rest on the Bible, or on the word of a frail mortal like yourself? As you value your eternal welfare, weigh well this most important question. To aid you in your inquiries we will point to those things usually considered sufficient to authorize a change.

1. *The Saviour broke the Sabbath.* If this had not been actually urged by some we would not think it possible that any could believe it. If the Saviour had broken the Sabbath as the Pharisees accused him, it would not prove that it was changed or abolished, (for it was recognized afterwards without any recognition of a change,) but it would prove that Jesus was a breaker of his Father's law. This may be disproved in various ways. (1.) He said what he and his disciples did was "lawful," that is, conformable to law, which of itself, not only contradicts the objection, but shows that the law existed and was in full force; for no action can be called conformable to law where there is no law relating to it. (2.) He said he had kept his Father's commandments; [John xv, 10;] of course he did not break the Sabbath of the fourth commandment. (3.) The Scriptures abundantly prove that he was without sin.

2. *The resurrection of Christ was on the first day.* This may be allowed; but the commandment which requires you to keep the Sabbath does not command you to keep the Resurrection-day, but the Rest-day; nor is there any commandment given teaching us to observe the day of the resurrection. Now there is no commandment teaching the observance of a weekly Sabbath but the fourth of the ten, and if the keeping of the Sunday cannot be enforced by it, there is no law for its observance. But did you ever think how the fourth commandment would read to strike out the Rest-day, and put the Resurrection-day in its place? We will see:

"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the first day is the Sabbath of the Lord thy God; in it thou shalt not do any work, &c. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the first day; wherefore the Lord blessed the first day and hallowed it."

This rendering destroys the commandment, because it contradicts the facts on which it is based. And if you neglect or refuse to keep the day that God has commanded, and in its place keep one that

he has not commanded, do you not fear that you will be put to shame in that day when "God will bring every work into judgment?" Let us, then, "fear God and keep his Commandments."

But we have an *authorized memorial* of the resurrection. It is baptism. Read Rom. vi, 1-5. And as the holy Spirit has given one, let us not mock God by devising another, especially as the one so devised conflicts with that law by which we shall be judged.

3. *The holy Spirit was poured out on the first day.* The scripture says it was on "the day of Pentecost," which signifies the *fiftieth* day, not the *first* day, and which always occurred on the fifth day of the third month, and of course, not always on the first day of the week. Dr. Adam Clarke, however, says that the day of Pentecost was always on the sixth day of the third month; if so, as the Saviour rose on the sixteenth of the first month, and that was the first day of the week, it would bring the day of Pentecost in that year on the second day of the week, or Monday. But allowing that the day of Pentecost was on the first day, how do we learn that it is our duty to keep the day on which the Spirit was poured out? Do we find any commandment for it? We do not. This event has no bearing on the Sabbath, as God has not authorized us to keep a day for any such consideration.

4. *The disciples met on the first day to celebrate the resurrection.* The events of only one First-day are recorded in the gospels; viz., that one immediately succeeding the crucifixion. The word is used by Matthew once, by Mark twice, by Luke once, and by John twice, but all referring to the same day. In order to show that the apostles did not observe the first day or celebrate the resurrection, we will relate these events as recorded in the four gospels.

After the Lord was risen the women came to the sepulchre early in the morning. Matt. xxviii, 1; Mark xvi, 2, 9; Luke xxiv, 1; John xx, 1. These went and told his disciples that he was raised, but they did not believe them. Luke xxiv, 1-11; Mark xvi, 9-11. The same day two disciples went to Emmaus, and Jesus walked and went with them, and was made known to them near the close of the day, being seven and a half miles from Jerusalem. Luke xxiv, 13-35; Mark xvi, 12. They returned to Jerusalem just before the day closed, and found the eleven and others together, and told them they had seen the Lord, but they did not believe them. Luke xxiv, 33-35; Mark xvi, 12, 13. While they were talking about these things Jesus himself came into the room, where they sat at meat, and said, Peace be unto you; and then proceeded to upbraid them because they did not believe he was risen. Luke xxiv, 36; John xx, 19; Mark xvi, 14.

Two things should be particularly noticed: (1.) They did not believe that he was raised, and of course were not met to celebrate his resurrection. (2.) They "sat at meat;" now by turning to Acts i, 13, it will be seen that they "abode" together, and instead of being at a public meeting, they were at their own residence eating their evening meal. It is claimed from John xx, 26, that Christ's next meeting with them was on the first day; but the seventh day from that first day would have taken it to the next first day, and "after eight days" would certainly carry it past the next first day. On the scripture usage of such terms compare Matt. xvii, 1, with Luke ix, 28. Some say he met with them only on First-day, which cannot be true; for Acts i, 3 says he was seen of them forty days, which is the full number of days between his resurrection and ascension. It needs but little study to perceive that there is no warrant in the gospels for neglecting to keep God's holy Rest-day, the seventh day of the week.

5. *The disciples met on the first day to break bread.* Acts xx, 7. As Paul was on his journey to Jerusalem he came to Troas; and the church met to break bread, and Paul preached until midnight. The scripture says also there were many lights, and he continued talking even till break of day, which shows beyond a doubt that it was an *evening meeting*. According to the reckoning of time which God ordained and they observed, the evening was the first part of the day. See Gen. i. Each day commenced at sunset; and as this is God's own arrangement, the Sabbath should now be kept in that manner.

Therefore a meeting on the evening of the first day would occur on what is now called Saturday night. And as he held his meeting all night, even till break of day, and then departed, it is evident that he departed on his journey on First-day morning, now called Sunday morning. In the discussion of this question this passage is very important, as it contains positive evidence that the disciples did not observe the first day of the week, or consider it a sacred day. And we would appeal to you: Does Acts xx, show that the first day was ever hallowed? Does it command you to keep it? It does not; nor does any other scripture teach it; and as the keeping of Sunday is not enjoined in the Bible it cannot be sin to labor on that day.

6. *Paul commanded that collections be taken on the first day.* 1 Cor. xvi, 1, 2. A close examination of this passage will show that this statement is not correct. Said Paul, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him," which can have no reference to a public collection. A late writer, (J. W. Morton,) says:

"The Apostle simply orders that each one of the Corinthian brethren should lay up at home some portion of his weekly gains, on the first day of the week. The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means 'in the collection-box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, 'by one's self, i. e., at home.' Two Latin versions, the Vulgate and that of Castellio, render it 'apud se,' with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, 'chez soi,' at his own house, at home. The German of Luther, 'bei sich selbst,' by himself, at home. The Dutch, 'by hemselven,' same as the German. The Italian of Diodati, 'appresso di se,' in his own presence, at home. The Spanish of Felipe Scio, 'en su casa,' in his own house. The Portuguese of Ferreiro, 'para isso,' with himself. The Swedish, 'naer sig sjelf,' near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above."

Dear reader, do you seriously think that the order of Paul indicates that any sanctity was attached to the first day at that time? If Paul had said, on the Sabbath-day let every one of you lay by him in store, we should not expect to make any one believe that it proved the sanctity of the day. On the contrary we should expect it would be urged as a reason why the Sabbath need not be kept, in that its sanctity would have been slighted by an order to attend to secular concerns on that day. Let us then be impartial, and not let our prejudices pervert the truth, and turn aside the testimony of God's word.

7. *John was in the Spirit on the Lord's day.* Only one thing is proved by this text, which is, that there is one day in this dispensation known as the Lord's day—one day he claims as his own. But this text does not tell us what day it is. We must look to other scriptures to ascertain that. Now take your Bibles and learn from it what is the Lord's day. Ex. xx, 10. "The seventh day is the Sabbath of the Lord thy God." Chap. xxxi, 13. "Verily my Sabbaths ye shall keep." Isa. lviii, 13. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." The Sabbath is the Lord's day; his holy day is the day that he hallowed or sanctified, which was the Rest-day—the seventh day of the week. No other day does God ever call his own: no other is called holy, for no other was ever sanctified.

8. *The work of redemption is greater than the work of creation.* This is often given as a reason for keeping the day on which Christ arose; but for several reasons we think it cannot be allowed. (1.) It is presumption; for no one really knows it to be true. God himself alone can judge, and he has not revealed it to us. But we know that in his word he lays great stress on his claim to the title of Creator, and makes this the distinctive characteristic of his being and test of all false gods, that he made all things. Jer. x. (2.) If it were true it has yet no bearing on this question, as the Sabbath has no reference to redemption, but was instituted before the

fall of man. (3.) Redemption is not yet completed, but is a subject of hope. Rom. viii, 22, 23. We have a memorial of the Saviour's death in the Lord's supper; [1 Cor. xi, 26:] and of his resurrection in baptism; [Rom. vi, 1-5:] but of the whole work of redemption complete we have none. It is not yet completed. (4.) Were the assumption true that redemption is greater than creation, and the resurrection the greatest part of the whole work, it would not prove that it was therefore pleasing to God for us to keep the day of the resurrection; for he has never required us to keep the day on which his greatest work was performed, but the day on which he did no work at all! How then shall we come before God, selecting the day on which we think the greatest work was done, and in keeping it claim to obey the commandment which requires us to keep the Rest-day? "This wisdom cometh not from above."

It often occurs that, when these points are examined and found to contain no warrant for profaning God's holy Sabbath, we are met with the declaration that

*We are required to keep one seventh part of time, or one day in seven, but no particular day.* The inconsistency of this is shown by those who urge it, for it is urged by those who oppose the true Sabbath, the seventh day, which they would have no right to do if their declaration was true. For if no particular day be indicated by the law it must be left entirely to our choice, and we might as properly choose the seventh day as they the first. And as they oppose the seventh day, so do most of them argue that we ought to keep the first day; but if no particular day be commanded how do they ascertain it to be duty to keep the first day? How could an indefinite commandment, which pointed out no particular day, be made to enforce the keeping of the first day? But are we firmly of the opinion that if the commandment enjoined to observe the first day, as plainly as it now does the seventh day, there would be enough, even amongst those who oppose it now, to point out its striking particularity.

The Lord never commanded the observance of one seventh part of time, or one day in seven, except as it fell on the seventh day of the week. To say that the Lord hallowed one day in seven, but no particular day, is as absurd as to say that Christ rose from the dead on one day in seven but on no day in particular. The Scriptures teach that God sanctified the very day on which he rested; and surely no one will presume to say that God did not rest on any particular day. As one definite day is the Resurrection-day of the Son, so is one definite day the Rest-day of the Father. And as the Son did not rise on more than one day of the week, so the Father did not rest on more than one day of the week. It is truly absurd to say that the day of the Lord's Sabbath or rest, which he also hallowed, and which he commanded his creatures to remember to keep, was no particular day. What would you think of him who should undertake to regularly celebrate the day of his birth, or the day of his marriage, and yet observe no particular day? Or what would you think of your friend who should cross the Atlantic and then solemnly affirm that he landed at New York on one day in seven but on no day in particular. You would surely think he had left his senses in his fatherland. And shall we treat God's law in such a manner as to make it utter such absurdities? Remember, he says he is a jealous God, and has commanded us in all things to be circumspect.

#### THE SAVIOUR KEPT THE SABBATH.

Some think that this fact has no bearing on this question; but they lose sight of their duty herein brought to view. He said he came to do the will of his Father, and commands us to follow him; and the apostle John says of him who professes to abide in Christ, that he "ought himself also so to walk, even as he walked." 1 John ii, 6. But he walked according to the requirements of his Father's commandments. He says, "Lo, I come to do thy will, O God." Heb. x, 7. This is quoted from the scripture which says, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. xl, 8. Can we follow him, and walk as he walked,

if we do not the Father's will—if we keep not the Father's commandments—if his law is not within our hearts? Who is the servant of God but he that obeys God? And who will enter into the kingdom of heaven through Christ our Saviour but they that do the will of his Father which is in heaven? To profess faith in Christ the Son is not of itself sufficient for salvation; for Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vii, 21. This then, is a very important point. The Saviour himself said he had kept the Father's commandments, and it is safe to obey God—to keep his commandments, and to follow his Son.

#### THE APOSTLES KEPT THE SABBATH.

This we might expect, because the Saviour had instructed them to follow him in obedience to the Father's will, and they walked even as he walked, and taught others so.

Luke xxiii, 56. At the time of the crucifixion they "rested the Sabbath-day according to the commandment;" and the commandment enjoins to rest the seventh day, and not the first day. And we find by the next chapter that the first day immediately succeeded the Sabbath, and of course the Sabbath-day was the last day of the week.

Acts xiii, 14, 27. This 14th verse and context says that Paul and Barnabas went into the synagogue and preached on the Sabbath-day. In verse 27 Paul said the prophets were read every Sabbath-day. Though this passage does not say that they kept the Sabbath, it contains important information on the subject by showing that Paul and Barnabas, who were ministering in A. D. 45, and Luke, who wrote in A. D. 63, called that the Sabbath-day where public meetings were held in the synagogue, which we very well know was the seventh day. Thus we have the testimony of the apostles and Evangelist that the Sabbath was not changed, but remained on the seventh day, after the resurrection and ascension of the Saviour.

Verses 42, 44. By these we learn that after the Jews had departed from the synagogue the Gentiles requested that the gospel be preached to them the next Sabbath; and that accordingly the next Sabbath came almost the whole city together to hear the word of God. At this time, then, the apostles did not recognize, neither did the Gentiles know of the change for which so many now contend.

Acts xv, 21. The testimony of this chapter is very important, because it contains an account of a council of "the apostles and elders," at Jerusalem. [verse 6,] held in A. D. 52; and James said that Moses was read in the synagogue every Sabbath-day. Thus James with Paul recognized that as the Sabbath-day on which Moses was read in the synagogues, which was the seventh day. We would here remark that, (1.) it cannot with propriety be claimed that because this council was held at Jerusalem by those who were Jews by birth, that therefore they called that day the Sabbath which had ceased to be the Sabbath, to conciliate the Jews; for these same individuals were appointed to preach the gospel, "beginning at Jerusalem;" [Luke xxiv, 47,] so that the gospel in its purity and power went forth from that very place at the hands of those very men. (2.) They spoke by consent of the Holy Spirit, as we learn by verse 28. (3.) The council was called for the express purpose of considering the claims of Jewish ordinances, which they decided were not binding. But the Sabbath of the Lord was not in any wise Jewish, as we have proved; and the decision of the apostles and elders here confirms it.

Chap. xvi, 13. This text shows that there were other places besides the synagogues where the worshippers of God assembled on the Sabbath. At Philippi Paul, Silas, Timothy and Luke attended one of these Sabbath meetings by a river side.

Chap. xvii, 2. This text says that Paul reasoned three Sabbath-days in the synagogue; also that it was his "manner" so to do.

Chap. xviii, 1-4. Here is a very important testimony. At Corinth Paul lived a year and six months, following his occupation of tent-making, and preaching every Sabbath, persuading the Jews and the Greeks.

Against all this strong array of testimony from the Acts of the apostles the advocates of the keeping of Sunday only produce the meeting on the evening of First-day at Troas, where it is not said that that First-day was a Sabbath, or was considered sacred, or that the churches had any custom of that kind; but on the contrary it is clear that Paul started on his journey on Sunday morning; hence, that text contains positive proof that the first day was not considered a sacred day by Paul.

#### THE EARLY CHURCH KEPT THE SABBATH.

In proving the customs of the apostles and their teachings, we doubtless prove also the custom of the early church. Neither would it prove anything against this view to show that some of the members of the church at an early age violated the Sabbath; as you will allow that we inherit no right to be fornicators because some in the church at Corinth were such; [1 Cor. v, 1,] nor dare we turn away from God and plead the example of those in the church at Galatia; [Gal. i, 6, 7,] Peter dissembled, and Paul and Barnabas contended sharply, but we may not. We do not plead custom, but law, as a rule of duty. Our lives are not to be regulated by the actions of mortals like ourselves, but by the revealed will of the infinite God. Said Paul, "Be ye followers of me, even as I also am of Christ." 1 Cor. xi, 1. But if Paul had not followed Christ it would be wrong to follow him. We must follow the apostles as they followed Christ, and we must follow Christ because he kept his Father's commandments, and was pure and sinless.

Dr. Henry, a Protestant commentator, acknowledges that the first day of the week is not called the Sabbath in the Bible, and was not so called by the primitive church. But we have the fullest proof that one day of the week was in the New Testament, and by the apostles and the primitive church called the Sabbath, which was, of course, the seventh day.

Also, the first day of the week was by men (but not in the Bible) called the Lord's day; and from the second to the fifth century there was much contention in the Western Roman Empire as to the respective claims of the Sabbath and the Lord's day. And some writers of that age are quoted to prove that they kept the Lord's day instead of the Sabbath. Now as they meant the first day when they said the Lord's day, and kept it instead of the Sabbath, it is proof positive that they did not call the first day of the week the Sabbath; and this shows that the Sabbath was the proper name of the seventh day, even by consent of the Roman church, for centuries after the resurrection of Christ. In the Eastern Empire and in Africa the observance of the Sabbath continued longer than in Western Rome, as the Bishop of Rome obtained the supremacy, and the Western States were more immediately under the control of the ambitious and corrupt rulers of the church. The *American Presbyterian Board of Publication*, in tract No. 118, states that the observance of the Seventh-day Sabbath did not cease till it was abolished after the Empire became Christian; that is, after the State came under Papal rule.

Neander, the celebrated historian, says it was far from the intention of the apostles and the early apostolic church to transfer the laws of the Sabbath to Sunday.

#### THE WALDENSES KEPT THE SABBATH.

The Waldenses were a body of Christians who stood aloof from the church in its alliance with the secular power, and consequently remained free from many of the corruptions and Pagan notions which the heathens had incorporated into their religion when they came into the national church. Mosheim in his *Church History*, Vol. I, p. 352, says "They complained that the Roman Church had degenerated under Constantine the great, from its primitive purity and sanctity. They denied the supremacy of the Roman Pontiff."

Robinson, in the *History of Baptism*, says, "They were called *Sabbati* and *Sabbatati*, so named from the Hebrew word Sabbath, because they kept Saturday for the Lord's day."

Jones, in his *Church History*, says that because they would not observe saints' days, they were falsely supposed to neglect the Sabbath also.

A commissioner of Charles XII, of France, reported that he found among them none of the ceremonies, images, or signs, of the Romish Church, much less the crimes with which they were charged; on the contrary they kept the Sabbath-day, observed the ordinance of baptism according to the primitive church, and instructed their children in the articles of the Christian faith and commandments of God.

#### SUNDAY-KEEPING A HUMAN ORDINANCE.

In proof that the early church did not consider the first day sacred, we find, besides the testimony of the New Testament, that early ecclesiastical writers did not consider the keeping of Sunday an institution of divine appointment. In this respect there is a great difference between early and modern writers. Thus Wm. Tyndale, in the sixteenth century, said it was changed by men to put a difference between Christians and Jews. But as long as it has no sanction in the Bible, it is as if we should worship idols to put a difference between us and the Jews, who were forbidden idolatry in the same law that commanded to keep the Sabbath.

Bishop Cranmer, who was born in 1489, said they observed the Sunday according to the judgment or will of the magistrates; which is no better warrant than Daniel would have had to cease to worship God for the king's order.

Melancthon, who wrote in behalf of the German Reformers, said it was not founded on any apostolical law, but rested solely on tradition; but our Saviour, when on the earth, sharply rebuked those superstitious ones who made void the commandment of God by their tradition. Does not Jesus in his gospel yet speak to us? Are not his words left on record for our instruction? Then let us leave traditions which lead us to transgress the commandment of God.

Eusebius, in the early part of the fourth century, said, "All things whatsoever that it was the duty to do on the Sabbath, those we have transferred to the Lord's day, [meaning thereby Sunday,] as more appropriately belonging to it, because it had a precedence, and is first in rank, and is more honorable than the Jewish Sabbath;" meaning thereby the seventh day. Upon this we remark, (1.) The seventh day was not and is not the Jewish Sabbath, but the Lord's Sabbath. (2.) God put more honor upon the seventh day than upon the first day. (3.) Its sanctity did not depend upon its precedence in the week of days, but upon the express act of God, who hallowed the Sabbath, or seventh day. And (4.) the keeping of the Sabbath-day cannot with safety be made to rest on the will of man to the neglect of the commandment of God.

Sunday-keeping was enforced in the cities of the Roman Empire in A. D. 321, by Constantine, who still permitted labor in the country on that day. But in 538, when the civil power was transferred to the church, and Western Rome came under Papal rule, the council of Orleans prohibited the country labor also. It was not generally observed in the Eastern churches till some time after.

Neander, the learned and justly celebrated historian, says, "The festival of Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect; far from them and the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."

It was not kept in England and Scotland till the thirteenth century, although Christianity was introduced and societies formed in Scotland as early as the fifth century, and in England, it is probable, in the first century. Parliament was held in England on Sunday until the time of Richard II, when at the instigation of the Roman church, it was adjourned till the following day, and Sunday-keeping was established by law; and since that time many Sabbath-keepers have suffered severe persecutions, because of their adherence to the Sabbath of the Bible. Laws for the observance of Sunday were, through the influence of the Pope of Rome, passed in England before that time, but on account of an

aversion to the change on the part of the people they were not effectual.

In America, also, some have been persecuted for keeping the Rest-day of the Lord. Many States have laws binding men to keep the Sunday, and some of them are exceedingly unjust and cruel toward the observers of the Sabbath. These are not, at present, generally enforced; but there is a growing disposition manifested to protect this human institution at the expense of the divine; so much so that we have no inducement but the love of God and of his truth to turn from the traditions of men to the commandment of God at this time.

J. H. W.

(To be Continued)

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. OCT. 23, 1856.

### WHO IS MY BROTHER?

He who subscribes to our creed, says the nominal church-member; notwithstanding his actions will rarely justify his declaration. Who is my brother? He who is bound to me by the nearest ties of blood, says the man who acknowledges no relations but those of nature. Who is my brother? The whole race, says the philanthropist, who, in word at least, has sympathy for all mankind, and argues a common brotherhood from a common descent.

But it is not in the power of human creeds, or the strength of oaths, or the ties of blood, or feelings of humanity, alone, to constitute a true brotherhood on earth; for subscribers to the same creed, have become bitterest enemies, though they each remained true to their articles of fellowship; and instances are not wanting, all along through time, of men's dooming the members of their own families to death, when such relationship interfered with their lust of power and the aims of their ambition; and as for philanthropists in general, their numbers are so few that we need not illustrate: the principles which they profess have either been generally wanting in this world, or they have failed to accomplish the results which are claimed for them; for there has been no lack of wars and dissensions, and tumults and bloodshed, and murder and misery, and all other direful effects, in which we might suppose that the Devil himself would delight, as the offspring of his own maliciousness. We find then no ties natural to this world, strong enough to hold mankind in a common brotherhood: they have all failed; and hearts which should have been bound together in love and union, have become aliens and enemies.

Who then is my brother? He who does the will of my Father which is in heaven, says the Divine Teacher, whose mission on earth was to enlighten the minds of men,—“whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.” In these words of his, we find the true answer to our inquiry: mark the occasion which called them forth. Matt. xii, 46-50. “While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!” As if he had said, Do you call those only my brethren who are bound to me by the ties of nature? I will declare to you a higher principle, a holier relationship. Shall I point you to those who are indeed my brethren? “And he stretched forth his hand towards his disciples.” Would you behold those who are in the true sense my brethren? Behold in my disciples, my mother and my brethren. He then gives them the divine principle on which this relationship depends: “For whosoever shall do the

will of my Father which is in heaven, the same is my brother, and sister, and mother.” Verse 50.

How clearly is thus set forth the relation we sustain to each other. We are pointed to our common head—our Father in heaven; and for our brethren we are pointed to those who do his will. We are all members of one family. The principle which unites is divine. It admits of no distinctions of nation or color, or birth or station. All outward circumstances fall before it; and whoever the Lord beholds reflecting his image, in him he recognizes a child of his, and there we recognize a brother.

Who of us who have entered within the pale of truth have not experienced this? Have we not felt that those who did the will of our Father in heaven, were in a relation superior to all others, our brothers and sisters; and that the bonds of truth were stronger than the ties of blood? As we have seen them traveling the same road with us, actuated by the same spirit, animated by the same hope, struggling against the same obstacles, and laboring for the same end—a home in glory, have we not felt our hearts drawn out to them, as if a spark of that love which brought Christ to earth from the glories of heaven, had descended into our own souls?

But schisms have rent the church, and opposing factions have distracted the people of God: have not the bonds of truth therefore, and the Spirit of Christ proved a failure as a means of uniting the hearts of men in true and lasting fellowship? True, the Church by permitting Satan, (for we must regard it as the work of Satan,) to divide it into so many sects, and by spending their strength and energies in wrangling with each other, have defeated the great good which the gospel might have accomplished. But we are to remember that the division of the so-called christian world into its present number of sects and parties, has not been dictated by the claims of truth, or the Spirit of Christ. For whenever a church is divided, and two or more parties are formed, from those who before lived in harmony and union, they cannot all be dictated by the Spirit of God; on one side there must be a lack. Let us remember this in these last days of peril; for Satan was never more busy than at the present time to sow discord and confusion among those who would seek for the unity of the faith. Wherever therefore we discover a wrong feeling existing, a breach widening, and a separate interest and party forming, be sure, there is a lack somewhere of the Spirit of Christ. To say that two persons both possessed of the Spirit of Christ, can be estranged at heart, is absurd. They will as naturally run together as two drops of water. The anomaly cannot exist. If they each have Christ formed within the hope of glory, they will not be long in discovering it to each other. If the Spirit of God actuates them both they will not be long in manifesting it; but the fruit of the Spirit is not strife and emulation, but “love, joy, peace, longsuffering, gentleness, goodness, faith.”

Whosoever doeth the will of my Father which is in heaven. Divine principle! How it overrides the narrow limits which creeds and sectarians would prescribe to us! How it tramples upon the vain distinctions, which men would foster among themselves! It rises high above all human limitations, nearest to the throne of God, and surveys the whole world as the field of its exercise.

“One is your master, even Christ; and all ye are brethren.” Then “let brotherly love continue.” “Be kindly affectioned one to another.” May the experience of the church in past ages lead us to shun division as the greatest evil, and seek unity as the greatest blessing. This we shall do if the love of God is paramount in our own hearts, and love to him and obedience to his will are the only conditions of fellowship which we require in others. Then will the church on earth, though composed of human members, be joined together by ties which no power of the enemy can sever.

### A New Argument for Consciousness in Death.

UNDER the head of “The Spiritual Organization,” the *Spiritual Telegraph* of the 27th ult., in an article designed to “demonstrate the existence of a mysterious inward life,” by which we suppose is meant that part of man which goes by the name of “soul”—that part which some tell us lives right along when the body dies, just as though nothing had happened;—in this same article in the *Telegraph* we find the following language:

“This two-fold being is still more apparent in man; and here—on the verge of visible existence—in this last refinement of the outward elements, the internal principle assumes an organic form which, from its refinement, is imperceptible by the senses. Within this corporeal structure is another body, constituted of the more ethereal elements of the former. It is a curious fact that persons who have lost a limb always have an internal consciousness that the body is still complete. Though an arm or a leg may have been amputated years before, and its decomposed elements scattered by the winds or waves, the individual yet feels that the lost member is with him and sustaining its proper relations; and his sensation extends to the very extremity, almost as perfectly as when the limb was there. \* \* \* If the various members of the body may be removed without affecting the internal consciousness or disturbing the original limits to which sensation extended, it follows that the whole body may be decomposed and yet all of life, and sense, and thought may remain.”

To the truthfulness of the *fact*, above stated, we can bear testimony from our own experience; but we must confess that we have never dreamed from this, that we were immortal, or should be conscious in death; and we do not think that we can justly be ranked among the “fearful and unbelieving” when we say that we should not feel safe to base our hopes of immortality and a future life on any such grounds. And, to carry the subject out practically: Though it be true, that, when a member of the body is removed, a sensation of its presence still remains, we doubt seriously whether the Editor of the *Telegraph* would be willing to lose his head, on the strength of this consideration.

But there are additional particulars which we might mention; and one is, that when a limb has long been rendered useless by disease or accident, it not only leaves behind it, upon being removed, a sensation of its presence, but of it *useless condition* also. Shall we conclude then that if a man in this life is deformed by misfortune, or prostrated by disease, the soul will retain a sense of these infirmities when it has thrown off this mortal coil? Must the soul forever bear the scars of those misfortunes which afflicted the body during its brief sojourn with it? This must be so, if the *Telegraph's* inferences are correct; and our notions of the felicity of heaven must then be lowered a degree or two.

There would however be no necessity of men's drawing out their fancy in such speculations, if they would seek wisdom from the revelation God has given to man—the only source from which we might expect it. A willingness seems to be manifested to go anywhere and everywhere for information rather than to the Bible. Thus we find further, in the article of the *Telegraph*, these words: “It will be perceived, we think, that neither the laws of matter, nor those of mind afford the least reason to question the immortality of man.” We presume not; since they have nothing to do in determining that question. But it is observable that nearly all who have been left to decide this matter by these supposed laws, have settled down into the same belief. This was the case with the heathen generally at the time of our Saviour's incarnation. Dr. Moshem gives the following account of the light in which man was regarded by the oriental philosophy:

“Man is a compound of a terrestrial and corrupt body, and a soul which is of celestial origin, and, in

some measure, an emanation from the divinity. This nobler part is miserably weighed down and encumbered by the body which is the seat of all irregular lusts and impure desires. It is this body that seduces the soul from the pursuit of truth, and not only turns it from the contemplation and worship of God, so as to confine its homage and veneration to the creator of this world, but also attaches it to terrestrial objects, and to the immoderate pursuit of sensual pleasures, by which its nature is totally polluted."

Aside from divine revelation, we could not expect that men would arrive at any better conclusions. Nor can we expect any more of them at the present day, while they pursue the same course; while they are more ready to bow in adoration at heathen altars, and exclaim, "It must be so! Plato, thou reasonest well!" than they are to heed the declarations of the word of the Lord, which says that in the beginning *man* became a *living soul*; that he lieth down, and is not awaked out of his *sleep*, till the heavens be no more; and that the soul that sinneth, it shall die. Gen. ii. 7; Job xiv. 12; Eze. xviii. 4.

#### Meetings at Adams, Mich.

BRO. SMITH:—At the close of our series of meetings at Hillsdale, Bro. Wilber opened a way for another series of meetings at Adams, some five miles from II., in his neighborhood. We held six meetings here, which closed on First-day evening.

The Christian Chapel was freely opened for our meetings, and an increasing attention was manifest to the close. One family came out decided to keep the Sabbath, also two other heads of families from Hillsdale. Three other families that we afterwards conversed and prayed with, became deeply interested during the progress of the meetings, and are now investigating the subject. Some of our hearers had attended some of the tent-meetings at Hillsdale, when Bro. Waggoner and Cornell were there. Bro. Wilber and family were the only ones that decided then to keep the Sabbath.

On First-day, Eld. Perry, of the Christian denomination, preached in the forenoon; and we then occupied the rest of the time. In the afternoon some four or five wagon-loads, numbering about forty of the Hillsdale converts, came out to join us, which gave a new impetus to our meetings, and the truth was fastened deeper on the minds of those who were hearing for the first time.

The songs of praise from these newly converted souls in the house of God, and in their wagons on their way home, singing the "blessed hope," and soul-stirring hymns concerning the coming of our blessed Lord, to call away the saints, and transport them to their "beautiful home," carried me away back in my mind to the joyful and rapturous scenes of 1843, when in company with God's joyous and happy people, who were crying with loud voices, "Fear God and give glory to him; for the hour of his judgment is come;" and to the time when the cry sounding forth still louder, "Behold the Bridegroom cometh, go ye out to meet him;" when, oftentimes while the harmonious songs were mingling with these glad tidings of the speedy coming of our Lord, the rumbling chariots, with flaming torches, rushing by the camp like the lightning, would add their solemn testimony that *we are "in the day of his preparation."*

Let the angel of glad tidings pass over land and sea, "to every nation, and kindred, and tongue, and people!" I thank God for the blessed promise that the earth is yet to be "lightened with his glory," in the finishing up the last message of mercy, before the lamp of salvation shall be extinguished. My heart says, Praise the Lord for all that he has done. His work is onward, and soon it will be finished up in righteousness. Spare thy people Lord.

We commenced a course of lectures in this town last evening, about three miles north from where the tent was pitched in July last. JOSEPH BATES.

Moscow, Mich., Oct. 8th, 1856.

#### Letter from Bro. Bordeaux.

DEAR BRETHREN AND SISTERS:—I was thinking to-day, how the wicked mock and reproach us for keeping God's commandments and believing his truth; and while I was thinking of the many trials and tribulations we have to meet with in these last days, the comforting words of David came into my mind, [Ps. xxxvii, 39, 40.] "The salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help them and deliver them: he shall deliver them from the wicked, and save them, because they trust in him."

It seems as though the Psalmist well understood that all those who are turning to the Lord, and are trying to do according to his holy requirements, must expect to meet with many afflictions and tribulations, when he said, [Ps. xxxiv, 19.] "Many are the afflictions of the righteous," &c. And Paul well understood it, when he exhorted the disciples to continue in the faith, and that they must through much tribulation enter into the kingdom of God. Acts xiv. 22. But, blessed be God, they did not leave them without a word of consolation. The first points the righteous to an Almighty Deliverer: "But the Lord delivereth him out of them all." The latter points the disciples to the place of the habitation of that Almighty Deliverer: "into the kingdom of God."

O how often are we almost ready to murmur against God while we are sojourning from the land of Egypt to the land of Canaan! "The patience of the saints" does not consist in so-doing. If we possess the true patience we will find the consolation of the Christian's hope to be very great, in sickness and health, in prosperity and adversity; we will not be discouraged at trials, but bear them cheerfully, remembering that our light afflictions which are but for a moment, shall work for us a far more exceeding and eternal weight of glory!

Said our Saviour, [John xiv. 1-3.] "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions," &c. Moses was not troubled when he led the children of Israel into the Red Sea upon the dry ground, and when Shadrach, Meshach and Abed-nego disregarded the decree of the king, and were cast into the midst of the burning fiery furnace, they were not troubled. Neither was Daniel troubled when he was cast into the den of lions. They all trusted in their God, and God delivered them out of the hands of their enemies.

Let us also trust in God and he will deliver us out of all our troubles. We must not faint in view of the perils of the last days. We must persevere to the end, always bearing in mind that our Lord is coming quickly; and his reward is with him, to give every man according as his work shall be. And if we are found keeping all the Commandments of God, and having the Testimony of Jesus Christ, we shall have right to the tree of life and enter in through the gates into the City. Rev. xxii, 14.

Your unworthy brother.

A. C. BORDEAUX.

West Enosburgh, Vt.

#### "He Waits for You in Your Closet."

WE have recently seen the above sentence somewhere, and it took possession not only of our thoughts but of our imagination, too. It is one of those happy sentences, which are not only true, and full of truth, but suggestive of truths; which lead the mind through a long vista of delightful subjects of contemplation.

Who is waiting for us? It is he who said, "Behold, I stand at the door and knock." He is the one whose eyes were as flames of fire, and whose countenance was as the sun shining in his strength, at the very time that he addressed these words to the churches through the beloved disciple. He called himself the Alpha and Omega, the beginning and the end. He was with God, and equal to God, deposed to the

lowest, and raised up high above all things again, that he might fill all things. He is therefore justly named Wonderful. And high as he is, he is our brother, who, though on the throne, still feels for us as much as he did when in the lowest place, and when he suffered all that any of us can suffer. With all his brotherly kindness and sympathy, and in all the majesty of the King of kings, and Lord of lords, he waits for us, and invites us to him; nay, he even comes to us. What wonderful contrasts and conjunctions of characters and offices we see in him! Human and Divine! King, Brother, Governor of all worlds, and waiting in our retirement for the humblest of us!

He is waiting for us. We are poor and worthless beings, not at all necessary to Him who is possessed of all things; but He descends to us. We are sinful and vile; but He waits to cleanse us. He orders the mean garment to be taken off, and clothes us, as the prophet saw Joshua, the high priest, clothed in vision, with new raiment. He puts on us the fine linen, which is the righteousness of the saints—His righteousness, which he gives them. He entreats us to accept his offers. He does not forsake us, because, we are at first unwilling to hear Him. He never thought of treating us as we deserve, unless we should finally insist that we will not come to him.

He is waiting for us. He does not make us one formal offer, and then close the door of hope on us forever. He does not cut us off from future favors, on our showing neglect or ingratitude, as an earthly benefactor would do. He waits to be gracious.

He waits for us in our closets. Here we may have him to ourselves. When we have been separated a long time from a dear friend, who has at last returned to us, we have often had our intercourse with him interrupted by others, who also had claims to his notice, but Christ is equally and wholly with every one who goes into the closet to meet him. Let thousands go at once into as many closets, and address him in all the languages of the earth, or in no language but the groaning that cannot be uttered, and he will be as intimately with each one as if no other solicited his attention. He will hear us, in our closets, when we tell him our most secret thoughts. We may talk with him about affairs that we would not like to have any one beside him hear of. Our sorrows, that are connected with our sins, we may pour into his ear. When earthly friendships fail to satisfy our hearts, or friends betray us, we may always find him waiting in the closet ready to sympathize with us.

Then how foolish we are to neglect the closet! A friend goes often to apartments where he knows that a dear friend awaits his coming. A miser often goes to his closet to turn over and admire his little gods.

But the Christian often fails to visit his dearest friend. How foolish this conduct is. He cannot do without the blessings that Christ waits to bestow. He cannot keep his temper calm, his soul at peace, his heart in heaven, and his hands at work for the Lord, without going often to meet the friend that awaits him in the closet.—Pres. West.

THERE is nothing on earth so beautiful as the household on which Christian love forever smiles, and where religion walks, a counsellor and a friend. No cloud can darken it, for its twin stars are centered in the soul. No storms can make it tremble, for it has a heavenly anchor. The home circle surrounded by such influences has an antepast of the joys of a heavenly home.

STRANGE it is, that the experience of so many ages should not make us judge more solidly of the present and of the future, so as to take proper measures in the one for the other. We doat upon this world as if it were never to have an end, and we neglect the next as if it were never to have a beginning.—Fenelon.

Every word of God is pure: he is a shield unto them that put their trust in him.—Psalms.

## Church Order.

REPLY TO QUESTIONS BY BRO. HUTCHINS.

Question.—“By what rule shall we determine who is, and who is not, a member of the true church of God?” and how “to exclude offending members?”

Answer.—1st. By baptism. Acts ii, 37-39, 41, 42, 47; Rom. vi, 4, 17, 18; 1 Cor. xii, 13, 27, 28; Gal. iii, 27. Bible baptism is of equal importance with faith, and is for the remission of sins when obeyed from the heart by faith, when we are made free from sin by obedience. By this act, as appears from the above scriptures, the Lord adds members to his church.

We esteem baptisms of the different men-made churches as they are esteemed by themselves; that is, of no saving value; while we must regard Bible baptism to be saving, because the Bible says so. Mark xvi, 16; 1 Pet. iii, 21. Then they should be counted as members of the church of God and fellowshipped as such. All will be moved upon to attend to this duty without urging.

2. By their walking in the light and newness of life. Rom. vi, 4; 1 John i, 7.

3. By keeping the Commandments of God. Eccl. xii, 13; 1 John v, 3; James ii, 10; Rev. xxii, 14; Isa. lvi, 1, 2; lviii, 13; lix, 20; Eze. xiii, 5; xxii, 26.

4. By their fruits ye shall know them. Matt. vii, 20; Gal. v, 22, 23; 2 Pet. i, 5-8.

5. By keeping the Commandments. John xiii, 34, 35. “By this shall all men know that ye are my disciples, if ye have love one for another.” By the same rule may we know one another.

This prepares us to answer the second question.

2. What shall be done by the Church (if any action be taken) when a member about to be labored with for his past wrongs, withdraws from the Church? This has been done by one who had long been a sore grief to the Church wherever his case was known: since which I learn he has professedly been teaching and preaching the Third Angel's Message, yet no action has been taken by the church.

Answer.—It has appeared that it should be the privilege of any one to withdraw from the Church at any time before there has been labor or charge brought against him or her. But after there have been charges brought which can be sustained, fellowship should be withdrawn where scriptural steps have been taken; but in all cases labor should precede withdrawal. But if in case the church have neglected to do their duty, as in the case referred to, and that individual is preaching the Third Angel's Message upon his own responsibility, and does not pretend to belong to the Church, let this generally be understood by the Church and world where he is acquainted. But should he trouble the Church, then let that Church that he left publish him, that the churches or brethren may not be imposed upon. Will not this be sufficient?

But the scripture rule is for the Church to withdraw from every brother that walketh disorderly, and not the disorderly to withdraw from the fellowship of the church. This will meet the case where the church have done their duty.

3. In case of existing trials in the Church, is it scriptural for one or two, or more, to leave the Church before any settlement of difficulties has taken place, and refuse to be subject to the voice of the remaining members, and also to the advice and counsel of a disinterested committee, yet still claim to be in fellowship with the Church in other places? Do not such individuals rather, virtually withdraw themselves from the entire Church?

Answer.—As all the church of God are the one body, how it can be that a member should withdraw fellowship from the body and still belong to the body, is more than we can tell. There can be no doubt that he who withdraws from the fellowship of one Church, does from all. This is my opinion by the best light that I gain in the Scriptures at present.

It does not seem possible that any who love the present truth, and feel for the real good of the cause, could be willing to leave the fellowship of the Church when their help is needed in the settlement of any difficulty. And they who cannot be fellowshipped at

home, where they are best known, certainly should not be abroad, where they are not known; for he who is well received at home should be well received abroad.

It is sometimes the case that some who walk with the Church will find fault and threaten a withdrawal, if the Church does not disfellowship certain ones, when it is their duty to attend to their case themselves.

Yours in the love of the truth.

J. B. FRISBIE.

## Our Dialect.

TO THE YOUNG.

(Concluded.)

As sobriety is a characteristic, opposite to levity, we will cite a few texts from the Word upon that point. A text of scripture that inculcates sobriety is equivalent to a prohibition of levity and mirth. The word sober is sometimes used in the Bible as a prohibition of inebriety; but the following passages are intended as a prohibition of levity. “Young men likewise exhort to be sober-minded; in all things shewing thyself a pattern of good works; in doctrine shewing incorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.” Titus iii, 6-8. “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.” 1 Pet. i, 13. “But the end of all things is at hand: be ye therefore sober, and watch unto prayer.” 1 Pet. iv, 7. As the tongue has something to do with our conversation, we will cite a few passages of scripture in regard to that: “Keep thy tongue from evil, and thy lips from speaking guile.” Ps. xxxiv, 18. “Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof.” Prov. xviii, 21. “Whoso keepeth his mouth and his tongue, keepeth his soul from trouble.” Prov. xxi, 23. “If any man among you seem to be religious, and bridleth not his tongue but deceiveth his own heart, this man's religion is vain.” James i, 26. “For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.” 1 Pet. iii, 10. “I said that I will take heed to my ways that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me.” Ps. xxxix, 1. Says James, [chap. iii, 2.] “If any man offend not in word, the same is a perfect man, and able to bridle the whole body.” In verse 6 we read, “And the tongue is a fire, a world of iniquity, so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.”

The Apostle here uses language which impresses upon our minds the fact that of all the evil and unruly members which we possess, the tongue is the chief, so much so that if we obtain a victory over that, so as not to offend in word, we shall be able to bridle the whole body.

Now in order to be prepared to participate in the saints' inheritance, to stand acquitted before the King of kings, and Lord of lords, to be holy in life and in conversation, a victory over the tongue is indispensably necessary. But says the same Apostle, [chap. iii, 8.] “The tongue can no man tame; it is an unruly evil, full of deadly poison.”

As necessary to our salvation as is the taming of the tongue, we here meet with the fact that no man can tame it. Man may bring all the power he possesses to bear upon this one point, and yet he is inadequate to the task: he cannot tame the tongue. If man cannot tame the tongue, God only can. But how does he tame it? By cleansing and purifying the fountain—the heart. This is the only way the tongue ever has been, or ever will be, tamed, so as not to cause its possessor to transgress the requirements of God's word, by indulging in unholy conversation.

But it is one thing to tame the tongue, and quite another to keep it tame. The first act devolves upon God; the second, through his grace, upon us. We cannot tame our tongues, from the fact that we cannot cleanse and purify our hearts; but after God has

once cleansed and purified our hearts, and thus rendered this otherwise unruly and belligerent member tame, we can, through his grace, keep them clean and pure, and thus keep it tame. We may labor ardently and incessantly to trammel our tongues, so as to be holy in all manner of conversation while our hearts are corrupt; but our efforts will be futile and unavailing. The fact is, the work of regeneration must commence precisely where the work of degeneration commences, which is in the heart.

Says the Saviour, [Mark vii, 21-23.] “From within, out of the heart (mind) of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within and defile the man.”

Of the 144,000 it is said: “In their mouth there was found no guile; for they are without fault before the throne of God.” Said our Saviour while on earth, “Blessed are the pure in heart: for they shall see God.” How it becomes us to address ourselves to the task of seeking for purity and holiness of heart: knowing that none but the pure in heart will ever see God. And we should bear in mind, that what we do to prepare ourselves or others for eternal life, must be done now. Procrastination is extremely dangerous.

We are living in a solemn time; and I apprehend that if we had a just and vivid conception of the shortness of probationary time and the solemn scenes just before us, we should feel that we had no time to squander.

What! is it true that we are living in the last days—living under the proclamation of the Third Angel's Message, the last message of mercy, when, yet a little while, and husbands and wives, parents and children, brothers and sisters, will be called to part, and to part to meet no more? May our Heavenly Parent help us to so live and conduct ourselves before those with whom we have to do, as to clear our skirts from the blood of their souls.

O how thankful we should be to our heavenly Father that he has brought us to see the Third Angel's Message, and where we are not in darkness that the day of Christ's coming should overtake as a thief; while the great mass of the youth are being deceived and led down the broad way to destruction. Do we appreciate the love of God? Do we realize the shortness of time? I hope we do. Glory to God! the time is not far distant when “the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness; and sorrow and sighing shall flee away.”

But between this and the time when “sorrow and sighing shall flee away,” intervenes a time of trouble such as never was. Some of the scenes which are to transpire during this time of trouble, are graphically portrayed in Rev. xvi. And it is no trivial affair to be prepared to meet these scenes. It is no small thing to obtain that preparation which will exempt us from suffering the seven last plagues brought to view in Rev. xvi.

There is but one way that leads to eternal life, and that is the straight and narrow way; and they that walk therein must lay aside and forego unholy conversation, pride and the love of the world, and lead a self-denying and cross-bearing life. A little way from this and there will be a mighty stir in the charnel-houses, and the righteous dead will come forth clothed with immortality, and the righteous living will be changed in a moment, in the twinkling of an eye, and with them be caught up in the clouds to meet the Lord in the air, and be taken to that New Jerusalem which is above, which is free, which is the mother of us all.

May the Lord in much mercy grant us strength to so live that our lives shall comport with the Word, that we may at last greet each other on mount Zion, where glory will deck the brows of the immortal saints, and together walk the streets of the New Jerusalem.

Your unworthy brother, seeking for eternal life.

J. W. RAYMOND.

Wheeler, N. Y., Sept. 29th. 1866.

## COMMUNICATIONS.

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

From Bro. Smith.

BRO. SMITH: Truly we are living in perilous times; men are growing worse and worse, deceiving and being deceived. But still I feel encouraged to press forward and hold on to the truth.

I love the *Review*. It is a welcome messenger to me in this dark corner of the earth, where there is no light but present truth. It is cheering to me to read the letters from those of like precious faith through the *Review*, of the rise and spread of the truth. Truly the Lord is good, he is preparing a people for the final work with the powers of darkness.

Dear brethren and sisters, let us take heed to the exhortation in Heb. x, 35-39: Cast not away therefore your confidence which hath great recompense of reward; for yet a little while and he that shall come will come and will not tarry.

Yes, soon our great High Priest will leave the heavenly Sanctuary, and he will come and bless his people. O for living faith in the Third Angel's Message and its kin and true truths. We are to live by faith, but if any man draw back, my soul, says the Lord, shall have no pleasure in him. But we are not of them who draw back unto perdition; no, no; but we will live by faith on those glorious truths which are set forth in holy writ.

The Third Angel's Message brings us to the final work of our great High Priest in the heavenly Sanctuary; and soon it will be said, It is done!

Blessed are they that do his Commandments that they may have right to the tree of life, and enter in through the gates into the city. Thanks be to the Lord for the precious truth which is so clear, and enlightens the pathway of the just, when darkness covers the earth, and gross darkness the people.

Yours in hope of immortality at the appearing of Jesus.

GEORGE SMITH.

La Porte, Ind., Oct., 1856.

From Sister Patch.

BRO. SMITH: I feel like writing a few lines to the scattered saints who are keeping God's holy law. I feel to praise the Lord that he has given me a place with his dear people. Were it not that he careth for the weakest, I should faint by the way. I feel to praise his holy name for his many mercies that he is bestowing upon me.

It is about five years since I commenced keeping the Sabbath of the Lord, and I have ever found it good to wait on him.

I am glad that there is a way for God's people to communicate with one another. Often our hearts are encouraged by the warm exhortations and testimonies that we receive through the *Review*.

It rejoices me to hear that the cause is rising in the West, and that souls are being gathered in. Truth is mighty and must prevail. Our trials have been severe for some time past, on account of the false doctrine of the "Age to come," which has prevailed somewhat in this section.

O that the Lord would send some one this way that would present the whole truth. I still feel like striving to overcome by the blood of the Lamb and the word of my testimony, that I may one day meet with the redeemed on mount Zion.

SARAH PATCH.

Mackford, Marquette Co., Wis.

From Sister Benson.

BRO. SMITH: It is through the long suffering and tender mercy of God that I have been permitted to love and hold on to the truth till now. It is now about five years since I embraced the present truths of the Bible, and I have ever felt unworthy to be called one of the children of God. Still my heart is with them, and with the *Review*. I believe it is the only paper owned and approved of the Lord, and I feel thankful for the many heart-cheering truths I read in the *Review*. It comes to me a welcome visitor.

I feel to thank God that he has kept me from the

many dark influences and false doctrines that have surrounded me since I came West.

There is a little band of about twelve here. We hold meetings on the Sabbath, and are striving to overcome through the blood of the Lamb and the word of our testimony. I believe there are some honest souls in this region. When I look around and see the wide field of labor here, I feel to cry out, O that the Lord would send some faithful messenger here, to sound the Third Angel's Message.

I feel to thank God that he corrects his children through the gifts of the Holy Spirit. I want to be a follower of the meek and lowly Jesus, and be permitted to stand on mount Zion with the 144,000, that will be redeemed from the earth.

Your unworthy sister in tribulation.

ABBY BENSON.

Mackford, Marquette Co., Wis.

From Sister Pierce.

BRO. SMITH: As I am alone as to any that keep the Sabbath at present (my husband's father usually lives with us, and he is a Sabbath-keeper, but he has gone to attend meetings with the dear brethren of like precious faith,) while all around me are engaged in their common avocations, my thoughts run out after the dear saints, and in my imagination I see a lit-group here and there met on the Lord's holy day to worship the great Author of the Sabbath. And although I have been trying to keep the seventh day for almost three years, yet I have never had the privilege of attending a Sabbath meeting, where I have so often longed to be. Sometimes I feel lonely, and think, Must it always be so? Then I think if I can only be found among the saints at last it will be but a little while, and I try to struggle on, trying to overcome every besetting sin.

If I am not deceived, I am willing to suffer for Christ's sake, and have my name cast out as evil, if his holy name can be glorified thereby; but the word says, "The heart is deceitful above all things," and after all I may be deceived.

I pray that I may be enabled to overcome all evil, and be made the humble instrument in the hands of God of doing some little good in his blessed cause. I am sure that, if I am a saint at all, I am the least of all.

Yours striving to keep the Commandments of God.

MALINDA B. PIERCE.

Andover, Sept. 27th, 1856.

From Bro. Martin.

BRO. SMITH: I am still looking for that same Jesus to come in all the glory of his Father and the holy angels, to reward every man according as his work shall be.

Yes, I believe the time is near at hand when the lame man shall leap as an hart, and the tongue of the dumb will sing. I believe that Dan. xii, 1, is soon to be fulfilled.

I feel indeed that I need much of the grace of God in this evil time. God's people are truly a scattered people, but, thank the Lord, he has promised to gather them, and he will do it.

I feel strengthened by reading the *Review*. I bid you God speed. May God bless you and all his dear children, and prepare them for the time of trouble.

Yours for the whole truth.

LEWIS MARTIN.

Bennington, N. H.

## Extra Letters.

Sister Laura Murch writes from Paw Paw, Mich.: "Ever since I could read and understand for myself I have believed that if one day was holier than another it was the seventh. O how blinded by the doctrines and traditions of men not to perceive that what God had made holy, was holy. But thanks be to God who opened my eyes, and enlightened my understanding on the subject of the Sabbath. It is now over two years since my mind was awakened to the subject. I then began to search the Scriptures for arguments to sustain my position in regard to

Sunday-keeping. But what was my astonishment when reading carefully and with a prayerful heart, I could find nothing to prove that Sunday was ever kept as a Sabbath by the apostles, and that the Sabbath of the Lord was not abolished, but that Jesus was Lord also of the Sabbath. Now what a conflict commences! I must now leave my good name, be called a deluded creature, unstable, carried about with every wind of doctrine, bear the reproach of those near and dear to me by the ties of nature and friendship; or, I must bear the reproach of my own conscience, and be condemned by God's word, which says, Remember the Sabbath-day to keep it holy. I am told that the day has been lost; that from the creation until Moses it was not observed, therefore it must have been forgotten. God surely had not forgotten it when he gave the commandments to the children of Israel; and the women which prepared spices and ointment for embalming the body of Jesus, and rested the Sabbath-day according to the commandment, must have known it.

"Not only do I wish to keep the Sabbath, but all of the commandments. And O may we who believe in the soon coming Christ, be careful to depart from iniquity. O for holiness of heart! O, my brethren and sisters, I hope shall set such examples as shall convince those around us that we have been with Jesus."

Sister O. A. Wheeler writes from Lowell, Mass.: "It is nearly five years since my views became in accordance with the doctrines advocated by the *Review*; and notwithstanding all the confusion that has been abroad in consequence of opposition, I have seen no cause to change. And I would ask, Who, that has had the understanding enlightened by the Spirit of God to discern the perfect harmony in the three angels' messages, and that has felt the power and spirit of the Third Angel's Message, can deny its being a work of the Lord, and put the Third Angel's Message in the future, and advocate the Age-to-Come doctrine? But I would not be uncharitable, but consider that our heavenly Father knows all the temptations that his children have to endure, and I trust he will save his honest ones, but yet I desire, if I have any influence, that it may be turned upon the side of truth.

"I have been much comforted, and sometimes shed tears of gratitude, while reading communications from the dear brethren and sisters in the *Review*; and as I am (as I suppose) nearly alone in this city, trying to keep the Sabbath, I think I should receive it with double gratitude."

Bro. H. Snyder writes from Louisville, Ky., Oct. 4th, 1856: "I wish I could be for a while among the brethren and in their communion. I feel like a lone bird in the wilderness, but it would be impossible for me, as I am situated, to go to any place where there is a congregation of brethren. However, the *Review* is a dear sheet to myself and companion. May the Lord prosper it, and let its light shine in the dark places of the land. If any of the brethren should come to Louisville, my house will always be open for them."

Bro. John Pierce writes from Andover, Vt., Oct., 14th, 1856: "I wish to say to the brethren through the *Review*, that after a month's visit in the north of this State, I find my health and memory improved. I enjoyed sweet blessings in meeting brethren and sisters in the truth. We still desire the prayers of God's people. As there are no Sabbath-keepers within about twenty miles of us, we request Sabbath-keepers to call on us when they can."

Sister E. Degarmo writes from Parish, N. Y.:—"When I see so much dead formality among those professing godliness while they deny the truth and trample on the commandments of God, by denying the fourth. I feel tired of my pilgrimage in this lonely earth; yet I can say, Lord, thy will be done. Brethren, let us be faithful. Our race is almost run. Although our path is one that lies through sorrow, temptation, persecution and perils, by sinful men, false brethren and the arch-traitor, who is trying to de-

ceive, if possible the, very elect, let us be faithful a little longer, watch and pray, faint not by the way, but be diligent and not be satisfied unless we gain some new victory every day.

"When I get the *Review*, and there learn the position in which we stand, by comparing the different articles with the word of God, the testimony of our glorious King, and the Revelation given to the beloved disciple on the isle of Patmos, I feel to thank God and take courage that we see the waymarks pointed out, and are not lost in this dreary wilderness, but know that we are in the right way."

Bro. L. P. Miller writes from Shelby, Mich., Oct., 9th, 1856: "We are still striving to prepare for the coming of the Lord, that his coming be not a sad event to us, but joyous. We want the prayers of the brethren, that we may be found with our lamps trimmed and burning when Christ shall appear, that we may enter in through the gates into the city of the Lord, with all who are patiently waiting and looking for his coming and kingdom."

## THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, OCT. 23, 1856.

### Study the Truth.

No one can expect to obtain a thorough knowledge of the present truth, of the prophecies which show us our whereabouts in the world's history, and the foundations on which we base our faith, without careful and earnest study. We hope therefore to see more students among the ranks of the remnant. Especially it would be expected those who have our publications would become thoroughly acquainted with their contents, and gain an understanding of the subjects upon which they treat. But yet it is a fact that some among us with the publications in their hands, are frequently making inquiries for light upon those very points which the books clearly explain. Messengers especially are aware of this. Now this would not be so if our books were thoroughly studied. These publications have cost hard labor and study on the part of those who have written them out; and others must not expect they can obtain it without some effort also on their part. Therefore we say, Study the truth. Make yourselves acquainted with what light has been brought out, especially in our publications; and whatever new light there is yet to be given, we trust will in the order of Providence be clearly be laid before you.

### SPIRITUAL CURES.

We have of late seen nothing especially remarkable in the history of spiritualism, and have learned of but few, if any, "manifestations" in advance of what have been frequently reported. The following instances of spirit-cures may however be worthy of notice, considering the impression they must make, if the statements may be credited, in the community where they occurred, and considering the specious arguments that are urged in their favor, by attributing them to the same power by which miracles were wrought in primitive times by Christ and his apostles. The danger lies in the fact that people are ready to forget that any supernatural occurrence, especially if its tendency be apparently good, can be produced by anything but the power of God. We copy from the experience of U. Clark, as reported in the *Spiritual Telegraph*.

"Why not expect as wonderful cures under spiritual influence now, as eighteen centuries since? Instead of detracting from the facts of sacred history, they confirm those facts, and fulfill the prophecy of Christ and the apostles. Instances are constantly occurring in my experience to demonstrate the glorious reality of spiritual powers able to cope with the most formidable diseases of body and mind; and in view of the gifts being manifest of late, the most sacred and solemn responsibility is enforced on the minds of those who are used as healing mediums. Thousands are looking to and through them with forlorn hopes of life and health and to tamper with these hopes were an enormity, deserving the severest reprobation."

The writer then gives an account of a "strange power over disease," which he found himself possessed of over twelve years ago, and continues,

"I now understand this gift to see and feel disease, and to command it to depart by a look, a touch, or by manipulations, to be solely under the control of spirit-intelligences acting in co-operation with the elements of nature and mind in the form.

"I offer a few recent cases in illustration of this healing mediumistic power, for the encouragement of the afflicted, and in confirmation of the testimony which many others are giving in behalf of the practical benefits of Spiritualism.

"While in New York, July 12th, Mr. W. H. Crosson, of 339 Grand street, called, with violent symptoms of the cholera. After fifteen minutes' manipulation, he was relieved; and several days after he reported himself as having suffered no more from that hour. Several similar cases I have on record, with names and dates.

"At the house of Mr. Munson Crook, Auburn, Sept. 25th, Mrs. Ostrander called, with a chronic spinal disease, in great pain. She was entirely relieved in three minutes, and at the last account, remained so.

"At Mr. F. Goodrich's, Auburn, a lady with various chronic aches and pains, was thrown into profuse perspiration and declared herself whole within ten minutes.

"At the house of Mr. Thomas Dickinson, Chittenango, Sept. 13th, Miss B. of Lake Port, seated herself for an examination, and I had gone only about one minute, when she burst into tears, and protested the revelations were too startlingly true for her to bear more at that time.

"In the same place, Sept. 12th, Mr. Orin Richards, with an arm which had been disabled for several weeks, called on me for relief, in the afternoon. I was impressed to tell him to attend my public meeting that evening, and assured him of a cure. I called him up before the audience, and after operating on him as directed by the invisibles, in fifteen minutes I made him testify to the company that his arm was restored.

"Mr. L. Lorraine of Waterloo, came to me at F. Goodrich's, Auburn, in August, with a thumb disabled for more than three months, and after five minutes' operation, he protested in the presence of Mr. and Mrs. G., J. H. Allen, and several others that it was all right.

"All these cases are peculiarly striking, though they are taken somewhat at random out of a list of about one hundred applications."

### Tattling.

'Tis wondrous strange, and yet 'tis true  
That some folks take delight  
The deeds of other men to view,  
As if their own were right.

And if a piece of news comes out,  
They'll eagerly pursue it;  
Then hand the charming dish about,  
And add a little to it.

Each fault they'll try to magnify,  
Yet seeming to bemoan  
The mote within a brother's eye,  
Are blinded to their own.

### The Sabbath Question in England.

FROM a return made at the request of Parliament, it appears that 542 memorials against the public performance of music on the Lord's day, have been forwarded through the Home Office, signed by 111,309 persons. Of the memorials against Sunday hands, about 20 emanated from Scotch Presbyterians, 7 from public meetings, 2 from associations, 2 from the clergy, 28 from the clergy and others, 98 from the Wesleyans, 9 from the independents, 11 from the Baptists, 1 from the Congregationalists; 2 from the Calvinists, 7 from the the Protestant Dissenters, 1 from the Countess of Huntingdon's Congregation, 7 from the Sunday-school teachers, 26 from females 311 from miscellaneous inhabitants.

### Cling to the Crucified.

CLING to the Crucified,  
His death is life to thee—  
Life for eternity.  
His pain thy pardon seal,  
His stripes thy bruises heal;  
His cross proclaims thy peace—  
Bids every sorrow cease.  
His blood is all to thee:  
It purges thee from sin;  
It sets thy spirit free;  
It keeps thy conscience clean,  
Cling to the Crucified.—Selected.

### Letters.

R. Woodin, A. R. Andrews, E. Temple, S. Carrick, N. D. Greene, M. A. Streeter.

### Receipts.

M. Borden, P. R. Chamberlain, M. G. Kellogg, J. Murch, L. Martin, Saml. Martin, C. W. Smith, F. Gould, M. E. Towzer, G. Peckham, A. Woodruff, S. B. Warren, S. Pierce, each \$1. J. Dorcas, J. Stone, B. F. Gaylord, Chas. Davis, each \$2. S. Munroe \$1.50.

OFFICE RELIEF—A sister in Townsend, O., \$0.18.

REVIEW TO THE POOR.—Jno. Pierce \$1.

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