

# 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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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.  
All communications, orders and remittances for the  
Review and Herald should be addressed to URIAH SMITH,  
Battle Creek, Mich.

### LET US FOLLOW JESUS.

SHALL we not follow where his feet have trod?  
And by an humble love, and faith sincere,  
Approach the likeness of the Son of God?  
His life is with us, and his quickening word;  
Shall these be hidden from our daily sight?  
Or only 'neath the temple arches heard?  
Or dreamed of in the still, inactive night.

O no! his holy lessons shall be learned,  
By wayside connings, in our daily walk,  
And as the hearts of his disciples burned  
When listening, as they journeyed, to his talk.  
So shall our hearts be thrilled, our souls subdued,  
By the deep wisdom of his gentle speech,  
Until with light and peace and love imbued,  
His kingdom and his rest divine we reach.

### CONGREGATIONAL PREACHING IN LAPEER, MICH.

ELDER Allen, a Congregational minister, who was about to be established over the Congregational society in Lapeer, Mich., appointed a meeting to be holden in the Court-house on First-day, Nov. 21st, to show that Sabbath-keepers were Jewish, &c.

After prayer, he began by referring back to a former discourse in the same house, and stated that the seventh day was not mentioned in the fourth commandment.

He then read the following scripture for his starting point: "And he said, Go and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make thir ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Isa. vi, 9-11.

Said Eld. A., This was for the Jews, and all who act like them, and keep the seventh day for the Sabbath. He then referred us to his former discourse, and said the change of the Sabbath might be evinced from the Scriptures, and referred to the practice of the apostles in the New Testament, and continued thus: If by the sixth point the Lord's day was proved, then we have proved that day to be the Christian Sabbath. After referring to Rev. i, 10, he said, Now examine the wonderful events given to John. No other day of the week than the first can be called the Lord's day. His resurrection is emphatically the Lord's day, because on that day the Lord rested. For further proof we were referred to Heb. iv, 10. Further, as the supper is called the Lord's supper, so the first day of the week is called the Lord's day. Would the disciples dare to observe that day as the true Sabbath if they had not been particularly instructed by the Lord Jesus?

He was with them forty days after his resurrection. I should like to know if he did not have the most abundant opportunity to teach them respecting this first day, &c.

Note 1.—As Eld. A. failed to back up his strong points from the Scriptures, as the reader will readily see, we have been led to query something like the following: 1. Wonder if Eld. A. ever read the fourth commandment of God? 2. Wonder who it could be that told the Eld. that those who now keep the Sabbath acted like the Jews? 3. Wonder who it was that told the Eld. that the resurrection day was emphatically the Lord's day, because the Lord rested on that day? If he did really believe what he stated, why did he afterwards read from Luke xxiv, to prove that the same Lord was traveling to Emmaus seven and a half miles on that day, and therefore could not be resting? 4. Wonder who told him that because the supper was called the Lord's supper, so the first day of the week is the Lord's day? 5. Wonder who told him about the disciples not daring to observe that day as the true Sabbath if they had not been particularly instructed by the Lord Jesus Christ. 6. Wonder why the Eld. did not tell his audience (if he knew) what the Lord Jesus did say to his disciples about observing the first day of the week for the true Sabbath, during the forty days he was with them after his resurrection?

Eld. A. then cited us to Rev. xxii, 19. "And if any man shall take away from the words of this prophecy, &c., and said the Bible must be left as John leaves it, he began with the Lord's day. Rev. i, 10. The church has no power to change the Sabbath, but Christ has done it, he has made this day! Augustine, one of the most reliable fathers, says that Christ transferred the Sabbath to the Lord's day. Ignatius, the most experienced father, says, Let every one who loves the Lord Jesus keep holy the first day of the week."

Note 2.—As the scripture testimony from Ex. xx, 10; Isa. lviii, 13; Mark ii, 28, clearly proves the Lord's day to be the seventh day of the week it is evident that Eld. A., and not the Sabbatarian, falls under the awful denunciation of Rev. xxii, 19, for daring to alter the Bible from where John left it.

Where did Eld. A. learn that Jesus our Lord made the first day of the week? If he had proved that day to have been the first day of the creation, then we are shown that day was a working day. If somebody told him that the Saviour made another first day at his resurrection, he certainly was under obligation to tell his audience who it was.

Again, if it can be proved that the two reliable and experienced fathers did utter the foregoing language, and they read it in the Bible, we could read the same there. As we find no such statements therein taught, their testimony is of no more consequence to us than the ten thousand living fathers who are continually endeavoring to prove the same thing.

Said Eld. A., "Redemption, by mathematical and all other calculations, is greater than the creation of the world. Here the Eld broke out in quite an ecstasy of joy, crying out, O redemption! redemption! In creation God gave us ourselves; in redemption God gave us himself, who is Jesus Christ himself; therefore the seventh day is inferior to the Lord's day. Christ has made all the days in one point of view, but he has blessed this first day, the holy Sabbath."

Note 3.—If Eld. A. had informed us how man's redemption could be calculated by the science of

mathematics, to make redemption greater than the creation of the world, we should doubtless have been mathematically enlightened: instead of which he gave as proof Luke i, 5; Isa. lix, 16. It is possible I have not given the first quotation correctly.

How in redemption God gave us himself, and he was Jesus Christ himself, was not so clear to our mind; but before we had time to think how that could be so, the conclusion came; viz., therefore the seventh day is inferior to the Lord's day. Christ blessed the first day, the holy Sabbath.

How soon such vain arguments are extinguished beside plain scripture testimony like the following: "The whole creation groaneth . . . waiting for the adoption, to wit, the redemption of our body." Rom. viii, 22, 23. Not yet "redeemed from the earth." Rev. xiv, 3. Redemption then has not yet come, therefore the Sabbath memorial cannot be changed for a memorial of redemption which is still future. Neither are we commanded to rest on the sixth day of the week in which the Saviour shed his blood to redeem all such as overcome; and then call the first day of the week, the resurrection day, greater than the creation of the world. The Bible no where commands man to rest from his labors on the greatest day, but on the seventh day of the week which is the only Lord's day of the seven.

Eld. A. further stated "that he (Christ) never was a king until he led captivity captive, when he arose from the grave. A day the Holy Ghost blessed. O, what a sublime and glorious instance of concurrence! The Holy Ghost is the person that takes us by the hand and leads us to the Saviour."

Note 4.—Eld. A. seemed to be in a great ecstasy of joy to think he had proved that Christ was a king when he arose from the grave. If he had carefully examined the Saviour's testimony in Luke xix, 12-15; 2 Tim. iv, 1, he would have learned that Christ at his second coming yet in the future, will be known for the first time as a King coming in his kingdom. A right understanding and preparation for that glorious time would be far more valuable and interesting to him than ten thousand such "sublime and glorious instances of concurrence."

Said Eld. A., "We will now examine one or two arguments of our opponents. Matt. v. 17. Who dare say that the Saviour did not mean the Mosaic law? Again, [Gal. v, 1-3,] Mosaic institution and nothing else. Circumcision and the Seventh-day Sabbath go together. Get a little of the Jewish institution into your heads and the whole lump is leavened. If Christ nailed circumcision to the cross, why did he not nail the Sabbath to the cross? He nailed to the cross every thing that Moses gave! Circumcision was a spiritual institution, so was the Sabbath."

Note 5.—We dare to say, Eld. A., and so may any person of common understanding, who will read your quotation from Matt. v, 17, in connection with verses 18, 21, 27, that the Mosaic law is not even referred to. The point in question is with reference to the moral law, and that only, for Jesus says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." You call it Mosaic, and then say that he (Jesus) nailed to the cross every thing that Moses gave. Do you not see that your argument is in direct opposition to the testimony of Jesus? Heaven and earth are not yet passed away; hence the law in Matt. v, 17 was not nailed to the cross. Further, the angel Gabriel says, "He (Christ) shall cause the sacrifice and oblation to cease." Dan ix, 21. This certainly is but a small part of what Moses gave.

Second argument. Gal. v, 1-3, you say is a Mosaic institution and nothing else. By referring to chap. iv, 8, 9, it may be clearly understood that the Apostle had no reference to Mosaic institutions, but idolatrous worship, from which the Galatians had been converted, and turned back again to bondage. Neither is circumcision Mosaic, but Abrahamic. Rom. iv, 11, 12. Neither is circumcision a spiritual institution. See Gen. xvii, 10-14. Neither have circumcision and the Seventh-day Sabbath gone together. You stated that the Sabbath was instituted at creation. Circumcision was not instituted or spoken of for more than nineteen hundred years afterwards. Further, circumcision was abolished at the cross, but the Sabbath of the fourth commandment was not. Luke xxiii, 56; Matt. xxiv, 20; Rev. i, 10.

Sabbath-keepers in Lapeer, whom you style your opponents and enemies, do not teach, neither have they been taught, to observe the ceremonial law of Moses, nor circumcision, as you have insinuated.

#### AFTERNOON DISCOURSE.

Eld. A. read Acts i, and also Luke xxiii, 54-56, and said that the apostles were never fully led into the truth until the day of Pentecost. Their stupidity was great; hence the apostles could not keep the new Sabbath until they were instructed. But supernatural light was given them from heaven, by the Holy Ghost fifty days from the resurrection. Because we keep the Christian Sabbath we are branded with Popery, Romanism, Babylon, &c. The enemies of Christ come to us and say, Do you believe in the Bible? Yes. Then you have the belief of the Papal power; and thus we are branded with the offspring of Papacy.—We believe that sprinkling and pouring are the modes of baptism, and also allow our brethren of the Baptist the right to immerse.—All Protestant churches, you say, are Papal, because they believe in some of the doctrines of the Catholic church. Then because we believe there is a God, we are charged with Papacy.—In these latter days we are told that God can destroy the soul in hell! This is utter annihilation; in opposition to all spiritual teaching. The Jews nor the Romans never taught the annihilation of the soul. No Protestants have ever taught so gross and unscriptural errors.—Judaizing teaching is connected with the Jewish Sabbath, which does away the resurrection. Judaism uncurbed will chase us from the work of God. It leads to the destruction of the doctrine of the trinity, and of redemption. They do not know how to treat redemption.—Because these opponents are not under the same restriction that the Jews were as a people, the utter tendency of their teaching is utter delusion and fanaticism.—Praying for the sick [James v] was a Popish custom; it is iniquitous. All this teaching leads to the rejection of the resurrection and immortality of the soul.—Antiquity is the only plea of those who keep the Jewish Sabbath; it is all the aid they can get hold of.—Mark vii, 6-9, marks their character. "He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."—We have the truth, say they, and all others are wrong; comparing us thus with these Jews. The conduct of these teachers calling us fools, deceivers, corrupters, &c. Which of the two resembles Popery? the Millerites, or the Congregationalists and Presbyterians?—Popery teaches purgatory, so Millerism has discovered a new state of dormancy in the cold clay which the immortal spirit has left. [Here the Eld. undertook to show how Sabbath-keepers differed from all other denominations, even the Catholics, and then vented himself in a burst of awful indignation, denouncing the Millerites for daring to oppose the clear Bible view of the unceasing and endless torment of all sinners in hell fire.] Millerites present still more awful doctrines for the sins of the wicked. Which of the two resembles Popery? the

Millerites or the Congregationalists?—They teach the ordinances of baptism by immersion, the Lord's supper and washing of feet. After reading John xiii, 1-17, he proceeded to show that nothing could be clearer than the ordinance of the Lord's supper; but the washing of feet was not to be regarded by the followers of Christ. The following scripture was quoted to show the character of such as observed the ordinance of feet washing: "As many as desire to make a fair show in the flesh, they constrain you to be circumcised: only lest they should suffer persecution for the cross of Christ." Gal. vi, 12.

In the foregoing, dear reader, you have the leading and prominent points of the long-looked-for argumentative preaching of Eld. Allen, to prove the Judaizing character of such professed Christians as dare to keep all the Commandments of God, and Faith, or testimony, of Jesus, in Lapeer. If you read it carefully you will see that the burden of his discourse in the morning was to prove the first day of the week to be the holy Sabbath, since the resurrection of the Saviour; and those who keep the seventh day for the Sabbath were classed with the unbelieving Jews, never to be healed until "the land be utterly desolate." Read again his quotation and application from Isa. vi, 9-11, in connection with his labored argument, and see how much it weighs, and you can judge of its worth.

In giving a second description of the Sabbath-keepers in Lapeer, in his discourse in the afternoon, he virtually overthrew and destroyed the character he gave them in the morning. See his quotation and application from Mark vii, 6-9. "Full well ye reject the commandment of God that ye may keep your own tradition," &c. First, to be denounced for keeping all the commandments of God, and then re-denounced for rejecting the commandment of God, looks like blowing both hot and cold. For obeying the testimony of Jesus in washing one another's feet they were classed with the circumcision.

At the close of the meeting we announced to the audience that these two discourses would be reviewed in the evening at the new meeting-house. Said Eld. A., I object unless the notes have been taken by a stenographer.

JOSEPH BATES.

Battle Creek, Dec. 8th, 1858.

#### The Vindication.—The Great Incentive.

Do I paralyse effort when I say, "work while it is day, for the night cometh when no man can work?" Nay, do I not thus stimulate zeal and toil, and prayer, and love to the uttermost? Do I lull men asleep, when I say "the coming of the Lord draweth nigh?" or do I flatter into flesh-pleasing the great or the noble, or the beautiful of the earth, when I tell them that

"—the tide of pomp,

That beats upon the high shore of this world," is ebbing fast? Do I tempt the sinner to postpone his conversion, because I speak of the "wrath to come" as so very nigh? Or do I with less serious haste beseech men to be reconciled to God, because I add that the time of reconciliation, the acceptable year of the Lord is fast running to a close? Do I cherish idleness instead of diligence, softness of spirit instead of hardness, heedlessness about redeeming time, instead of eagerness to gather up its fragments, when I announce that "the day goeth away, and the shadows of evening are stretched out?" Do I tempt the minister or the missionary into indolent security, when I declare that "the Judge standeth before the door," and that ere long the time of working, and preaching, and inviting will be over? Do I persuade the soldier of the risen Jesus to ungird his weapons because I tell him that his feet are already on the battle-field, and bid him listen to the loud roar afar, that forewarns of the deadly onset? Do I preach Christ crucified the less, because I preach also Christ coming to reign? or do I the less proclaim that "here we have no continuing city," because I can point so clearly to that which is to come, the "city which hath foundations, whose builder and whose maker is God?" Or do I make saints feel the less that they are strangers here, because I set forth to them the "new earth, wherein dwelleth righteousness?" Do I undervalue the cross because I magnify the throne? In holding up to

view the crown of glory, do I deprecate the crown of thorns? Do I enfeeble my proclamation of immediate and free forgiveness to sinners, through the sin-bearer, because I enforce it with the announcement that the coming of the Lord draweth nigh? Do I foster error, or heresy, or lax walking, or any departure from the faith, when I warn men that the perilous times of the last days are setting in, when Satan will "cast abroad the rage of his wrath," and the unclean spirits will overflow the earth with their delusions, to deceive, if it were possible, the very elect, and to gather the nations to the battle of the great day of God Almighty?

I do not know how it may be with others, but I feel that when I can say the coming of the Lord draweth nigh, I have got a weapon in my hand of no common edge and temper. To be able to announce "the Lord will come," is much; but to be able to say without the reservation of an interval, "He is at hand," is greatly more. I can go to the struggling saint against whom the battle seems to go hardly, and say, "Faint not, the Lord is at hand, and he will bruise Satan under your feet shortly." To the saint wearied with a vexing world, fretted with its vanities, and troubled with the thickening darkness of its midnight, I can say, "Be of good cheer, the Lord is at hand; but a little while and that world shall cease to vex; sooner than you think the morn will break—yea, before it is broken we shall be caught up and meet morning ere it is yet spread upon the mountains." To the suffering saint I can say, "Weep not, the Lord is at hand; the torn heart shall be bound up, and the bitterness of bereavement forgotten in the joy of union forever." To the flagging saint, heavy and slothful in his walk, I can say, "Up, for the Lord is at hand; work while it is day; look at a dying world, all unready for its Judge; cast off your selfishness and love of ease." To the covetous saint I can say, "The Lord is coming—it is no time for hoarding now—heap not up treasure for the last days."

Next our own salvation, must come the duty of sending the gospel to all. We begin at the inner circle, but woe to us if we stop there. Woe be to us if we preach not the gospel to every creature. We feel a peculiar call to this, and a peculiar urgency enforcing this call from our very system. For but little time remaineth. The night is falling. The storm is beginning to burst. We cannot tarry—we must go forth. We cannot heap up treasure for the last days. We must give liberally as long as the time allows. Those who look for a calm, long day, may sit down listlessly, but we dare not. Those who look for a mere extension of the present state of religion as all the millennium the world is to enjoy, may excuse themselves from giving, and may heap up treasures. But we dare not; we feel that there is not a moment to be lost; and that whether there are few or many to be saved it matters not to us. We must fulfill our ministry, not counting even our lives dear unto us, that we may do the will of him who sends us, and testify the gospel of the grace of God."—Bonar.

#### A Faithless Age.

We live in a faithless age. The multitudes around us have no faith. Many a scholar in the land knows less of God and Christ and heaven than a Sunday School child; they have grown up in a Christian land, without the Christian faith; religion has been to them the opinion of men, and not the revelation of God; the voice of their teacher faltered, and they doubted, and doubt ripened into unbelief.

There are thousands on thousands in America who cannot tell what they believe or disbelieve; they are walking in darkness, going to the grave, no voice to cheer, no hand to guide, no Christ to save. A man in a Christian land, without God and without hope, going to death and hell!

The multitude scoff at religion as priestcraft; they fall a prey to delusions and lies; they accept these in the place of the gospel of Christ. In our day a superstition has arisen, which, at the first, provoked a smile at its folly; to-day Spiritualism raises its head to blaspheme and oppose the religion of Christ, and is the faith of thousands. Unbelief, which turns the multitude over to a godless life, is

the parent of every heresy which blasphemes and denies the Lord Jesus Christ. It is this absence of faith in Christ, which is the cause of the wide-spread delusions which sweep over the land. Why should it not be so? If men give up all which Christ has said of his church—if they break down all barriers against heresy and schism—if they teach that it matters not what a man believes if he is only honest—what could so plainly surrender them to the delusions of Satan, to be led captive at his will? We place ourselves in danger of falling, when we turn aside to tamper with any error. It may sound specious, that "it only needs to keep the heart right to be a christian." The safest way to keep the heart right is, looking to Christ, to dwell in humility in the church which our Lord has given us.

Like an Apostle of old, we must preach Jesus and the resurrection to men sunk in Corinthian sensuality, and declare the glory of the cross to those who, like Athenian philosophers, worship the creations of human wisdom.

Without openly denying the Lord who bought us, we may fall into the snares of the times; we, too, may treat all faith as an opinion; we may be afraid to plant our feet firmly upon the testimony of the church; we may reason that it can do no good, the world is against us, they will not hear, it will provoke a tumult. A thousand motives may appeal to us, to soften down the messages of God; we may think that, if the distinctive doctrines of the church are only tempered to the prejudices of the people, we shall keep our hold upon them. It is not to be denied that there is seeming strength in such reasons, for love and affection are strong bonds to reach the heart.

But, my brethren, do we love these souls more than he who died for them on the cross? Are we better judges of the value of the church and its holy sacraments than he who appointed them? Have we the right to soften down any warning of God? We forget that the people are wrong; they crucified our Lord; their sins crucify him daily. We are placed in trust of this ministry of reconciliation to withstand the people; to warn and plead and pray, and with love to win them back to their allegiance to Christ.

It is a sad truth, that some of the darkest heresies which have desolated the church have come from the sworn liegemen of the cross, by tampering with the faith and attempting to harmonize the truth of God with the doubts and cavils of sinful hearts. We have no right to falter about any truth of divine revelation. We do not blame others for training their people in their faith, or for keeping their prayer-meetings and fast-days. Why should we not be ready to take men in a walk around Zion, and to show them her palaces and bulwarks? I believe, in my heart, that the time has come of which Hooker spake, "when one word spoken in charity is better than a thousand spoken in a disdainful sharpness of wit;" but it is also a day when we should remember the warning of the dying martyr, "Stand thou in the day of trial as an anvil when it is beaten."—*Rev. H. B. Whipple.*

#### The Minister and the Hams.

I HAD the following narrative from a most reliable source, and as near as may be, will give it in the language of the narrator:

I knew a man who, until past the meridian of life, manifested in all his transactions a mean, miserly spirit. Money was his god. He was proverbially "a mean man." Between forty and fifty years of age, he became a subject of "sovereign grace." His eyes were opened to see with great distinctness the truth of that word, "A man's life consisteth not in the abundance of the things which he possesseth." In a word, he was truly converted. At the period of which I speak, he was a wealthy farmer, on one of our rich prairies. He united with the people of God, he confessed, and most deeply deplored the sin of covetousness. He promised, with Divine help, to "live no longer unto himself." He was sincere in his promise and his purpose. Little did the poor man know himself, the power of habit, of temptation, or of the conflict before him between the "old and the new man."

As was then the custom in the Methodist church in the country, and is, to some extent, at this day, the minister in charge was in the habit of receiving his dues in provisions, &c. Soon after "Old Covetous" united with the class, the preacher got out of meat; so he "harnessed up," and rode over to Bro. C's house.

"Good morning, Bro. C."

"Good morning; glad to see you; won't you 'light?"

"No, thank you. Wife says we are out of meat, and I thought"—

(Old man.) "Out of meat, are ye?" (New man.) "Well, I'm glad to hear it; it will do me good to supply you. Go to my smoke-house yonder, and take the best ham you can find—mind and take the biggest."

On went the preacher, and soon returned, bearing a ham weighing twenty pounds. He passed on to his wagon.

Now came the conflict.

(Old man in his heart, *solus.*) "You old fool! that ham weighs twenty pounds! Hams are scarce—worth one one shilling per pound." (New man, *solus.*) "God loveth the cheerful giver." "What shall it profit a man, though he gain the whole world and lose his own soul?" O God, forgive me! "Get thee behind me, Satan." Here, Mr., come back! come back! "Now," said he, "go again to my smoke-house, and this time get two hams. Get the very best—mind you get rousers."

Soon he returned, bearing forty pounds more of the precious meat; and then came over the poor man again the spirit of covetousness.

(Old man.) "Well, you are a fool! You will die in the poor-house yet! Forty, sixty pounds—worth eight dollars! Eight dollars gone slick!" (New man.) "Honor the Lord with thy substance. Give, and it shall be given unto you. Rejoice not against me, O mine enemy; though I fall, I shall rise again." "Though I walk through the valley of the shadow of death, I will fear no evil." Oh! I am—I am in the valley.

Poor man, he was, and like Bunyan's Christian, he sheathed his sword, and cried to him who was "able and willing"—"Lord, save me."

(New man.) "Here, Mr., come back! come back! Now his manly form trembled! The water stood in his eyes, and then like a little child, he wept and sobbed as he told his minister of the warfare within. "And now Mr. Devil," said he, "If you don't quit this business, I'll give away every ham I've got in the smoke-house!"

Then "Apollyon spread his wings and left him for a season."—*Sel.*

#### The Word, Thought.

"TAKE no thought for your life, what ye shall eat, or what ye shall drink." Matt. vi, 25.

This "take no thought," is certainly an inadequate translation, in our present English, of the Greek original. The words seem to exclude and to condemn that just forward-looking care which belongs to man, and differences him from the beasts, which live only in the present; and most English critics have lamented the inadvertence of our authorized version, which in bidding us "take no thought" for the necessities of life, prescribes to us what is impracticable in itself, and would be a breach of christian duty, even were it possible. But there is no "inadvertence" here. When our translation was made, "take no thought" was a perfectly correct rendering of the original. "Thought" was then constantly used as an equivalent to anxiety or solicitous care; as let us witness this passage from Bacon: "Harris an alderman in London, was put to trouble, and died with *thought* and anxiety before his business came to an end." Or, still better, this from one of the "Somers Tracts:" (its date is that of the reign of Queen Elizabeth:) "In five hundred years, only two queens have died in childbirth; queen Catherine Parr died rather of *thought*." A better example than either of these, is that occurring in Shakespeare's "Julius Cæsar," ("take *thought* and die for Cæsar") where "to take thought" is to take a matter so seriously to heart that death ensues.—*Dr. Trench, Dean of Westminster.*

#### On Keeping Silence.

*Ought women to keep silence in the churches?*

The wife of a Congregational minister makes the following inquiries, relative to women's keeping silence in the social meetings of worship. We clip them from an exchange.—*Golden Rule.*

"Who called Miriam to be a prophetess? Who made Deborah both prophetess and supreme judge of God's chosen people?"

"Who made Huldah chaplain to the king, instructress of the high priest, and professor in the theological seminary at Jerusalem? What indication have we that *anybody* thought Anna, the prophetess, was out of her place in talking so much about Christ to the crowds at the temple as to deserve mention in the sacred record?"

"Whose spirit was prophesied and poured out upon the sons and the daughters, the servants, and the handmaidens, that they might all prophesy? By what authority are Philip's four daughters put down by the inspired writer as prophetesses 'without note or comment? And what did they do when they prophesied?"

"What did the women do of whom Paul says, 'Help those women which labored with me in the gospel, with Clement also, and other of my fellow-laborers whose names are in the book of life?"

"What was Phebe's office in the church at Cenchrea?"

"Why was Irenia of note among the apostles? Did Paul forbid women to pray and prophesy in public, and then give them directions as to how they should appear to honor the gospel when they did pray and prophesy in public?"

VARIOUS READINGS.—On the plenary inspiration of Scripture, Dr. Cumming remarks:

"It has been objected, that there are various readings in the original of the New Testament, and Old Testament too; and that this shows we cannot hold by the idea that the words are inspired. Let me state the facts of the case: Michaelis, the ablest critic perhaps that ever examined the Scriptures labored thirty years in critical researches in the MSS. Dr. Kennicott labored ten years, and consulted five hundred and eighty-one different MSS; and compared them word for word, and letter for letter. Prof. Rossi examined six hundred and eighty MSS. Griesbach examined three hundred and thirty-five for the gospels alone; and Scholz examined six hundred and seventy-four, comparing word with word, letter with letter. What is the result of all? Literally nothing; and the very nothingness of the result is the magnificent proof of the inspiration of the original. All they have discovered is to a great extent that the aspirate should be here, or the article should be omitted there, or a letter should be inserted elsewhere. I will take only one of the testimonies they have left. Eichhorn says, The different readings collated by Kennicott scarcely afford enough interest to repay the labor which has been bestowed upon them. Now what does this prove? It proves that God not only inspired that blessed book, but spread over it the wing of his protecting providence from year to year, and age to age. The grand fruit of elaborate research is negative."

GOD TO BE LOVED FOR HIMSELF.—Love should always be the life of motion. That soul goes true that hath true love to weigh it; and that soul loves truly, that hath a true object to center it. A gracious spirit loves the Lord, not because he does good, but because he is good. I will not weigh that friend's affection that loves a fluent sweetness before an inherent goodness. That soul that loves Christ for himself, though you take away all else, yet there is strength enough in love, to move and constrain the soul. O blessed be that saint, Lord, that is so taken with thy love, that can truly say, Were there neither heaven nor hell, yet sin should be my hell, and holiness my heaven.

Where are your thoughts? Are they fixed on Jesus, on his person, his presence, his power, his love and salvation? Surely these are sufficient and suitable for all times.



## THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, DEC. 16, 1858.

## GEOLOGY.

CONVERSING with a certain Phrenologist, not long since, upon the basis of the Sabbath institution, he had occasion to inquire if we believed the world was created in six literal days. Upon our expressing an unqualified avowal of that belief, he exclaimed, "Why! you seem to be behind the times. *Geology* shows us that it was ages on ages in forming." *Geology*, the reader is well aware, is the great instrument which unbelievers are endeavoring to wield against the authenticity of the Scriptures. To its deductions they bow as to the oracles of God. There are certain formations, say they, which we *conjecture* must have been ages on ages in reaching their present state; therefore the Mosaic record is not true. Such is a specimen of their illogical reasoning. On such conclusions as this, no better drawn and no less speedily arrived at, the Bible is set aside, and infidelity triumphs. Against the science of *Geology*, as a science, we have of course nothing to say; but in the *use* which men make of it, and the *conclusions* they base upon it, we hazard nothing in the verdict that they make fools both of themselves and their subjects. In this declaration, however severe it may seem, we are sustained by the following quotations. The first is from a "Discussion on the Authority and Inspiration of the Holy Scriptures," held in Philadelphia, in 1854, between Joseph F. Berg, and the noted infidel, Joseph Barker, in which the Bible is vindicated against the aspersions of the latter. On p. 251, Mr. Berg says:

"My opponent has spoken with learned precision on the subject of geology. He has doubtless large acquaintance with the subject, gathered from personal investigation, for as he walks by sight, and not by faith, it cannot for a moment be supposed that so consistent a casuist as my opponent, would, in order to invalidate the Mosaic history, quote Mr. Hitchcock and expect us to receive him as authority superior to Moses. As yet, however, he has not furnished the results of his own knowledge or experience. Perhaps he will yet do so. The details will no doubt be of thrilling interest! But let him do as he may, what a miserable piece of deception and presumptuous imposture is presented in this whole ado about geological testimony. *Geology*, as a science, is yet in its infancy. Its oracles are as contradictory as the sophisms of Atheism. They contradict one another and they contradict themselves. Whom shall we follow? Shall we go with Buckland, when in company with Cuvier, Le Duc, Dolomien and others; he tells us the traces of the Mosaic deluge are indubitable: or shall we believe him when in his *Bridgewater Treatise*, he somewhat modifies his views? Shall I take my stand with Hugh Miller, when in his 'Old Red Sandstone,' he teaches that 'the system began with an age of dwarfs, and ended with an age of giants?' or shall I follow him in his 'Footprints,' another of his books, in which he reverses his former theory, and at the very base of the system, 'discovers one of the most colossal of its giants,' and instead of an ascending order of progressive development, asserts a descending order of progressive degradation? Which of Lyell's contradictory positions shall I take? There is one point at least, in which all are agreed, it is this: *There is not a geological theory extant which would not be overthrown, and the whole science revolutionized by the discovery of a single new fact.* Miller in his *Footprints*, p. 313, says, speaking of geology, 'It furnishes us with no clue by which to unravel the unapproachable mysteries of creation; these mysteries belong to the wondrous Creator, and to him only. We attempt to theorize upon them, and to reduce them to law, and all nature rises up against us in our presumptuous rebellion.' Now hear him. 'A stray splinter of cone-bearing wood—a fish's skull or tooth, the vertebra of a reptile, the humerus of a bird, the jaw of a quadruped, all, any of these things weak and insignificant as they may seem, become in such

a quarrel, too strong for us and for our theory—the puny fragment in the grasp of truth, forms as irresistible a weapon as the dry bone did in that of Samson of old, and our slaughtered sophisms lie, piled up in heaps upon heaps, before it.' This is the testimony of a man who is a geologist. Whether my opponent is, or is not, I cannot say. If he is, instead of asserting things as geological facts, it would be his duty to *prove* them, for he may rest assured his assertions will carry very little force of conviction, in a Christian community. The probability is, he is not a practical geologist at all. If he were, he would not preach Hitchcock, praise Hitchcock, and to all practical purposes, if not swear, at least affirm by Hitchcock as lustily as he does! And is this the kind of evidence upon which the Bible is to be discarded! Are we to take the mutterings of geological wizards, who peep out of the dust, as louder and better truths than the dictates of this book, when the best of them, the man who stands in the front rank of geologists, admits that a stray splinter of wood, or the wing-bone of a bird, would be weapon enough to beat the brains out of the best system geologists have ever devised? Oh! what faith my opponent has in Hitchcock; and yet I have very little doubt, if the truth were known, other parts of Hitchcock's book might be used to show that in rejecting the Mosaic history of the deluge, he is at variance not only with the Bible, but with his own principles. Geologists must be more modest. Let them tarry in Jericho till their beards are grown; and when the science which they are cultivating is out of its cradle, and able to stand erect upon its own feet, the first impulse of its generous manhood will be to proclaim from the very heart of this great earth which Jehovah has made, that the Bible is the book of God as surely as heaven and earth declare his glory and show his handiwork!"

The following facts also from "Nelson's Cause and cure of Infidelity," pp. 19–22, belong in the same catalogue as showing the utter fallacy of geological assumptions:

"An English traveler, Brydone, wrote and published a description of mount Etna. He describes her craters and her extended slope, covered occasionally for twenty miles or more, along the side of the mountain, with vines, villages, and luxuriance. These are sometimes destroyed by the river of melted lava which issues from the mountain above, many feet deep, and a mile—perhaps more, sometimes less—in width, bearing all before it, until it reaches the sea and drives back its boiling waves. After this burning stream has cooled, there is seen, instead of blooming gardens, a naked, dreary, metallic rock. Sometimes many eruptions occur in the course of a year, breaking out at different parts of the mountain, and sometimes none for half a century. The traveler found a stream of lava congealed on the side of the mountain, which attracted his notice more than others. He *thought* it must have been thrown out by an eruption, which was mentioned by perhaps Polybius, as occurring nearly seventeen hundred years since. There was no soil on it. It was as naked as when first arrested there. The particles of dust floating through the air had not fallen there, so as to furnish hold for vegetation, and these vegetables had not grown and decayed again and again, thus adding to the depth of the soil. Such a work had not even commenced. He tells us that on some part of that mountain, near the foot, if you will sink a pit, you must pass through seven different strata of lava, with two feet of soil between them. Upon the *supposition* that two thousand years are requisite for the increase of earth just named, he asks how seven different layers could be formed in less than fourteen thousand years. The chronology of Moses makes the world not half as old. The Englishman was jocular at this discovery, and his admirers were delighted at what seemed to them a confutation of the book of heaven. How many thousands through Europe renounced their belief of revelation with this discovery for their prop, the author of this treatise is unable even to conjecture. It seems that many parts of Europe almost rang at the news of the analogical theory. True, the traveler

only *conjectured* that he had found the lava mentioned by the ancient writer; but no matter, supposition only was strong enough to rivet their unbelief. The author has conversed with those in America, and on her western plains, who would declare they believed not a word of the Bible, because there was no soil on a stratum of lava, which, in all probability, had been there long.

"Another learned Englishman, an admirer of the books of Moses, wrote to those who seemed to joy so greatly in their new system. He told them, that inasmuch as they seemed fond of arguing from analogies, he would give them an additional one. He reminded them that the cities of Herculaneum and Pompeii were buried by the eruption in which the elder Pliny lost his life, near seventeen hundred years since. Those cities have lately been discovered; and in digging down to search their streets, six different strata of lava are passed through, with two feet of earth between them. And the famous Watson tells them, that if six different soils near Vesuvius could be formed in seventeen hundred years, perhaps seven might be made elsewhere in five thousand years.

"Might we not suppose, that those who had renounced their belief of Christianity, after reading some *conjectures* concerning Etna, would have resumed their faith as soon as these Vesuvian *facts* were placed before them? No, it was not so. It was easy to descend, but they never re-ascended. *Men love darkness rather than light.* Thousands who snatched at the objection with joyful avidity never read the confutation. They never inquired for an answer. Those who read were afterwards silent, but remained unaltered. A lawyer who stood so high with his fellow-citizens, for worth and intelligence, that he filled many offices of trust, had his credence of the sacred page shaken by reading the imaginary system built on the surface of Etna's lava streams. He took the book to a friend, to show him what reason we have for casting off our reverence for the Bible. This friend turned over a few pages of the book, where this same traveler, after telling how many eruptions sometimes happen in the course of a month, goes on to narrate the following history:

"Our landlord at Nicolasi," he says, "gave us an account of the singular fate of the beautiful country near Hybla, at no great distance from hence. It was so celebrated for its fertility, and particularly for its honey, that it was called Mel Passi, the Honey Land, till it was overwhelmed by the lava of Etna; and having then become totally barren, by a kind of pun its name was changed to Mal Passi, the Mean Land. In a second eruption, by a shower of ashes from the mountain, it soon re-assumed its ancient beauty and fertility, and for many years was called Bel Passi, the Beautiful Land. Last of all, in the unfortunate era of 1669 it was again laid under an ocean of fire, and reduced to the most wretched sterility, since which time it is known again by its second appellation of Mal Passi."

"The lawyer was asked if his difficulties were in any way obviated by this rapidity of change from soil to nakedness, and from nudity to soil again, narrated by the same original discoverer of the whole theory. He answered in the negative, and continued obstinately to cast away the book of God. Thousands of cases happen continually, where the individual is as readily and as speedily turned into the path of infidelity, and when once there, continues to trace it with invincible pertinacity. *Men, without knowing it, love darkness rather than light.*"

## TO THE MESSENGERS.

DEARLY BELOVED BRETHREN: With great desire have I longed to express my feelings of union and sympathy with you and all the interests of our common cause. My heart overflows with gratitude for the settled confidence I have this day in the great work in which we are engaged.

Since the manifestation and separation of "false brethren," there seems to be a closer union among those that remain. A test has passed upon us which

has caused those "not of us" to "go out from us," leaving those who prefer the Third Angel's Message above their own wills, still united in the work. Because some have turned out to be hypocrites, shall we now distrust each other? God forbid. We have grounds for increasing confidence. O then may brotherly love not only continue, but greatly increase.

The past and present history of the cause is known to us all. The trials and blessings, the perils and victories of the past have, I trust, only increased our anxiety for final deliverance. Let us then look about us and see where we are in the great ocean of time; take our soundings, longitude and latitude, and know if we are nearing port. The signs are ominous and speak with the greatest certainty. The various lines of prophecy with their corresponding facts show unmistakably that we have already entered the narrows of the last days. Perils are now on every side. The "old ship Zion," though now tossed with angry waves is yet destined to carry all that remain on board, quickly and safely into the harbor of eternal repose.

"We've looked astern, and many toils  
The Lord has brought us through;  
We're looking now ahead, and lo!  
The land appears in view."

When we consider that the Present Truth has steadily advanced notwithstanding all the combined opposition of the World, the Church, the Nominal Adventists, the Messenger party, and the Devil, we have reason to believe "our Father's at the helm." The fruit of the "No-law" and "Age-to-Come" heresies are now fully manifested, and the honest are fast being delivered from their darkening, withering influence.

The reasons for our present encouragement are various and weighty. The means of publishing the truth are greatly augmented. Engraving, stereotyping, translating, and printing in several languages, are all done in good order among us.

The *Advent Review* has not only survived the storm, but is established upon a permanent basis. All connected with the Office appear to be devoted to the cause, and labor harmoniously and faithfully. The steam power press works complete and is all ready to run night and day when necessary. Those who have the means and wish to do good by circulating books can now be furnished at a low rate. There is no expense.

Another very encouraging feature in the present aspect of the cause is the disposition so generally manifested to drop little differences and unite on the Third Angel's Message. Union is strength. At the last General Conference we were permitted to "Behold how good and how pleasant it is for brethren to dwell together in unity." What is most needed now is living faith to bring the good works, the power, and the victory.

Dear brethren, may we still strive together for the unity of the faith, and enjoy each other's sympathy and prayers, in all our trials and conflicts; and may great gratitude be returned by us, and the whole church, for what the Lord has already done in this our day. Truly "His work is honorable and glorious." Bless the Lord, O my soul! and all that is within me praise his holy name. I assure you dear brethren, I am far from being discouraged, or having any disposition to draw back. No: the way grows brighter and brighter, and sooner than leave the cause, I will sacrifice every particle of my own feeble judgment on unsettled questions. Yes, let me surrender my views on particular points for the sake of union, and the success of the "great things" of God's law, on which we are all agreed; believing that in due time these less important and more difficult matters will all be harmonized. "Here is the patience of the saints."

Dear brethren, let us thank God and take courage. We have battles yet to fight, but with the armor on we are sure to conquer. By the grace of God I mean to stand with you till the war is over, and "abundance of peace" declared forever and ever. Amen.

I will close by dedicating to you the following lines which I have remodeled from an unknown author to make applicable.

There are battles fierce and many,  
By our valor to be fought,  
And we want for soldiers any  
Who will fight as brave men ought;  
Not with sword of glittering steel  
Laying waste the fruitful lands,  
But with humble, christian zeal,  
And the Bible in our hands,

Honest ones are shut in darkness  
In the prison-walls of death;  
Dreadful is their state of blindness  
Pestilential is their breath:—  
Let us march to give them freedom,  
The pure light of day to see—  
Not with any carnal weapons;  
'Tis the Truth shall set them free!

While the Western Ophir calls  
Thousands in its dross to share,  
Let us search the human heart  
For the diamond hidden there,  
What if scorn at first shall meet us?  
Love and hope shall urge us on,  
None shall ever fail who battle  
With the weapons of St. John.

Let us quickly then prepare  
For the strife the needed shield;  
Are we few?—then more's the need  
We should quickly take the field;  
Full of faith and full of hope,  
Forth we'll go a conquering band,  
With the truth upon our lips  
And the Bible in our hand!

M. E. CORNELL.

Wakeman Station, Huron Co., O., Dec, 8th, 1858.

#### A COMMUNICATION.

I FEEL it my duty to define my position in relation to the state of the dead. For many years I have felt very little interest on this subject, not enough to read the articles in the controversy commencing some twelve years ago between the writers of the *Ad. Herald*, and the *Harbinger*. I thought this subject was not connected with the advent doctrines; that the minds of those interested in this controversy were becoming unsettled and alienated from the more important doctrines of the three angels' messages, that it led to contention, strife, &c., not according to the gospel of Christ; and that it was not necessary to our salvation. For these reasons, which I formerly cherished, I let the subject of the state of the dead rest until the present year.

During this period, however, I believed that the dead were in an unconscious state. The Old Testament plainly teaches this view; and although there are some passages in the New Testament that are not so plain, to which our opponents would refer to prove an opposite view; yet I could not think that the apostle's view of the intermediate state conflicted with the writers of the Old Testament. But there was one passage in Luke—the rich man and Lazarus—which always troubled me. I could not understand what it did mean. About a year ago this subject was again taken up by the editor of the *Ad. Herald*. There were some testimonies then introduced relative to the Jews' belief of the state of the dead, which seemed to give light on that obscure parable; [Luke xvi, 19-31,] and for a short time my mind was somewhat more unsettled upon some points. In an interview with the editor, afterwards, I expressed that I should prefer reliable testimony of the views of the christians in the first century on these points, rather than that of the Jews; and should like to have them published in the *Herald*. He replied that on account of the opposition to his views he had concluded to publish nothing more on the state of the dead, unless to answer a special request made through the *Herald* with the signature of the writer, and if I would briefly preface a few remarks to my request, over my signature, he would answer it: to this proposition I reluctantly assented.

I relate these things because I learn there is an impression with some of my friends abroad, that I have renounced my views of the state of the dead through the *Ad. Herald*.

During the present year I have more carefully ex-

amined the Bible upon this subject, and, having access to much ancient testimony and arguments which I had not seen before, I understandingly believe that the dead sleep in an unconscious state until the resurrection. I believe also that it is necessary for every one to be fully settled in this belief upon Bible testimony, in order to stand against the delusions of the Spiritual Philosophy of the present age.

O. NICHOLS.

Dorchester, Mass.

#### WORK OUT YOUR OWN SALVATION. PHIL. ii, 12.

It cannot be worked out by your minister, nor can it be worked out by your friend. Christ intercedes before the Father, and pleads his blood; the Spirit convicts, and whispers of a Judgment; the angels wait to carry the tidings; saints warn and entreat, and pray; but all in vain unless you work.

The pupil may be favored with accomplished teachers, and best of means; he may attend year after year with punctuality, yet all in vain unless he tax his own powers of thought, and application; and the more patiently and assiduously he labors, the more benefit he derives; and the less he depends upon his aids, and the more he relies upon his own efforts, the stronger he becomes.

So in the school of Christ, we must work out salvation, not looking to earthly teachers or visible aids, but with the mind stayed solely upon God, must learn to look away from man whose breath is in his nostrils, learn to direct our own minds to the source of light, learn to watch, and pray, and labor, with fervency and constancy, always with Christ and the object in view. "For it is God which worketh in you both to will and to do of his good pleasure." Phil. ii, 13.

Thus we are taught to realize our entire dependence. In vain we plough or sow, unless the rain descends and the sun shines. But we have the promise, "They that sow in tears shall reap in joy."

Let us press forward not waiting to be urged forward like timid children, but like good pupils, work out our allotted task with cheerful hope and uplifted eyes, not obstinate yet firm: not fickle, yet teachable.

JOSEPH CLARKE.

#### THREE REASONS FOR REJOICING.

FIRST reason. That there is a consistent system of revealed truth. Such a system as is revealed in the Bible manifesting the goodness of God, vindicating his mercy as well as his justice, a system consistent with reason and equity, and a system clear and plain to the smallest capacity, yet too deep for the loftiest human intellect [unsanctified] revealing the character of Jehovah, and his intentions and plans in the future, and revealing too the character and destiny, and obligations, as well as the perils of mankind.

Second reason. That God does in all ages raise up men to proclaim his messages to fallen man.

Amid the night of error and sin, suddenly appear the messengers of Jehovah, impelled by the Spirit of truth, led and protected by the God of Abraham. No labor or toil disheartens them, no opposition or persecutions avails to stop their onward course. God will do his work, though Satan and wicked men league to defeat.

Third reason. That some few at least have ears to hear.

A remnant, "as the gleanings of grapes when the vintage is done," a few here and there. So God will have his witnesses. Praise his holy name! Who of us will endure unto the end? Who will stand the test? To such as go through to Mt. Zion, how glorious the reward! Let us try.

JOSEPH CLARKE.

Three things should be thought of by the Christian every morning: his daily cross, daily duty, and daily privilege; how he shall bear the one, perform the other, and enjoy the third.

## THE ADVENT.

Those who've heard the proclamation  
Of a coming Saviour near,  
Will behold him in great splendor,  
When in clouds he shall appear.

He will come, this generation  
Will not pass till all is o'er.  
Signs foretell he's now approaching,  
And is even at the door.

O what scenes will burst upon us,  
When the heavens and earth shall shake,  
When the trump of God is sounding,  
And the dead in Christ awake!

Saints now living made immortal,  
With the risen from the dead,  
All arrayed in robes of honor,  
With their Saviour at their head.

Freed from sin and every sorrow,  
Ever to be with their Lord,  
And for all they've suffered for him,  
Meet a rich and sure reward.

But where will the thoughtless sinner  
Find a secret place to hide,  
From the wrath of him who loved us,  
And for us was crucified?

Rocks and mountains cannot hide them,  
Caves and dens are sought in vain;  
Unlamented and unburied,  
Will be found the wicked slain.

If there's yet one ray of mercy,  
Lingering for transgressors here,  
Let them haste to gain the treasure,  
Bought and paid for us so dear.

Mrs. R. SMITH.

West Wilton, N. H.

## Traditions of Men.

BRO. SMITH: Permit me to submit to the *Review and* (thus) *Herald* abroad a few passages of Scripture and thoughts. See Matt. xv. 3. "Why do ye also transgress the commandment of God by your tradition?" Here Jesus showed the Scribes and Pharisees how they transgressed and made void the Law of God by their traditions; and then quotes the 5th commandment and says, "Thus have ye made the commandment of God of none effect by your tradition." Verse 6. Now all we that keep the first day of the week for the Sabbath, have done just the same by the 4th commandment, by our traditions, that the Jews did to the 5th commandment. Verse 9: "But in vain do they worship me teaching for doctrines the commandments of men."

*The commandment of God* is, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; (not of the Jews.) Here God condescends to give his reason to man why it is a holy, Sabbath day. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore, the Lord blessed the Sabbath-day and hallowed it." Ex. xx, 8-11.

*The Commandments of Men.*—Wm. Tyndale, a great English reformer of the 16th century says, "We be lords of the Sabbath, and may change it into Monday, or any other day, as we see need; or we may make every tenth day holy, only if we see cause why; we may make two every week if it were expedient, or one not enough to teach the people. Neither was there any cause to change it from Saturday, other than to put a difference between us and the Jews, and lest we should become servants to the day after their superstition."

*Questions.* 1. What authority has a subject to change the law of his sovereign?

2. Can mortal man by any act of his own, change or disannul the law of his God, and make it void?

3. If he can change one of God's laws, could he not on the same principle, change them all? and if he can change the commandment, Remember the Sabbath day to keep it holy, then it will be right to keep the first day of the week instead of the seventh, for this is the tradition of men.

Jesus asked the Jews, Why do ye also transgress

the commandment of God by your tradition? Now if the fourth commandment has been changed, or abrogated, the record of it must be in the New Testament; and if so, it can be found. But in vain have we searched for it; it is only inferred; and who can draw an inference that will do away with an express command of God and make it of none effect? Some say the day was changed by Constantine; but read the following testimony from the *Douay Catechism*, p. 143:

Question. "What is Sunday, or the Lord's day in general?"

Answer. "It is a day dedicated by the Apostles to the honor of the most holy Trinity, and in memory that Christ rose from the dead on Sunday, sent down the Holy Ghost on a Sunday, and therefore it is called the Lord's day. It is also called Sunday from the old Roman denomination of *Dies Solis*, the day of the sun, to which it was sacred.

Q. Why was the Jewish Sabbath changed into the Sunday?

A. Because Christ was born upon a Sunday, rose from the dead upon a Sunday, and sent down the Holy Ghost upon a Sunday, works not inferior to the creation of the world.

Q. By whom was it changed?

A. By the governors of the church, the Apostles, who also kept it; for St. John was in the Spirit on the Lord's day, which was Sunday.

Q. How prove you that the church hath power to command feasts and holy days?

A. By the very act of changing the Sabbath into Sunday, which Protestants admit of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church." P. 58, *Tract, Law of God*.

This reminds me of my dream last night. I thought that I with some others was following some foot prints that were left in the soft snow, and we supposed that we were traveling on the right track; but on ascending a beautiful rise of ground we came suddenly on a pack of dogs, who were all dressed in men's boots, and had made the tracks that we were following. My astonishment and surprise at such a discovery awoke me from my slumbers, and when I read the above quotation from a Catholic Catechism, surely thought I, we have been following the foot prints of the beast.

See Dan. vii, 25. "And he shall speak great words against the Most High, and think to change times and laws: and they shall be given into his hand 1260 years," i. e., to 1798. "But the judgment shall sit, [upon the beast] and they shall take away his dominion [the saints are then taken out of his hand] to consume and to destroy it unto the end." See Rev. xiii, 5-8, also Rev. xiv, 12. "Here is the patience of the saints: here are they that keep the commandments of God, and [have] the faith of Jesus." The 6th verse of this chapter begins with the preaching of the Advent doctrine by Wm. Miller and his colleagues, then follows right on each succeeding event. The second angel proclaims the fall of Babylon, the third angel delivers his message with a loud voice, and under this message are seen those that keep the commandments of God, and the faith of Jesus.

Here is our patience to abound.  
Here with thy saints let me be found.  
And sacred keep the seventh day,  
And all of God's commands obey.  
Thus God will send the latter rain,  
And miracles be wrought again  
By those who in their Lord abide,  
And in his promises confide.

The next event in order is the resurrection of the dead, when the blessing pronounced on them will be realized, as Paul says, "The dead in Christ shall rise first," and then shall appear the sign of the Son of man in heaven. Then will be the gathering of his saints, and afterwards the gathering of the vine of the earth, (the wicked) to be cast into the wine-press of the wrath of God.

By the grace of God I am resolved to keep all the commandments, and to lay all upon God's altar. I

have conversed with some of my brethren and sisters, and they say they see no command for keeping Sunday, nor any good reason why we should not keep the day God set apart at creation and sanctified as holy time. From henceforth let us keep it holy unto the Lord, that the promise may be ours, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. lviii, 13.

From your unworthy brother striving to keep all the commandments and waiting for the return of our Lord.

CASTLE CHURCHILL.

New Hartford, Butler Co., Iowa, Nov. 27th, 1858.

## Love not the World.

THE true christian does not love the world. His mind is elevated above it. His affections center on higher, nobler objects than those so defaced by sin and its effects. Earth's cares and toil weary him, and he pants for a better country—the land long since promised to the faithful; and by faith he views it near. This world is not his home. He is but a stranger and sojourner here, as all his fathers were. Its pride and follies are nothing to him. He knows their falsity, and chooses a more enduring substance, even eternal joys. He shares in life's conflicts and sorrow for a season, but it is with his eye fixed upon the world to come, the heavenly mansions purchased so freely, yet so dearly, by his Saviour's blood.

Thus he is encouraged forward, pursuing the rough, thorny path, faint and worn, while thousands around him are gliding on and on in the broad way, seeking their treasure in a fallen world. Said the Apostle, Love not the world, neither the things that are in the world. But the world is full of its votaries. Only a feeble, scattered few are struggling against its tide of sin. Yet they may be strong, strong in their Saviour who overcame. The things that are in the world may have their care, but should not possess their hearts. Our study should not be, how to conform to the world, but how to show ourselves approved unto God.

If any man love the world the love of the Father is not in him. How plain is this declaration of the holy Scriptures! And it is true but little of the Spirit of that Being who is holy and just in all his ways, possesses the hearts of Adam's fallen race. It has been almost extinguished. Ambition and love of the world are taking its place. Yet God has a people on the earth who are seeking for his Spirit, and the truth of his word. Their hearts are being stirred by its warming influence. The love of this world is waning from their hearts, and even now they lift their heads and look up to greet the approach of their coming King. The final conflict is hasting on, and they are fitting for it. Esteeming the reproach of Christ greater riches than the treasures in Egypt, they have respect unto the recompense of the reward. And let us think of those mansions as real. Let us call to mind all that is beautiful and glorious, all that is refining and elevating, of which we know or can form an idea, in our conceptions of those unfading promises. There is no danger of our over-drawing the picture. Then contrast it with the reward of those who are choosing the pleasures of sin, the lovers of this world, who have their portion here, and who will not like one of old, choose the better part, a prospective but certain possession, unsullied by sin, and consequently void of sorrow, made up of perfect bliss.

M. D. BYINGTON.

Ceresco, Mich.

NOTHING is more dangerous than pure gospel doctrines, if they are embraced by an unsanctified mind, and are unaccompanied by the operations of the Holy Spirit.



## Letters.

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

From Bro. Ferciot.

BRO. SMITH: I feel thankful to God that my lot has been cast with a people looking for the return of their Lord and Master. I embraced this truth under the labors of Bro. Holt, about ten months since, and rejoice in God that my ears ever heard the message of the third angel. I can say we have had a precious time here in the service of our Master. I feel like pressing forward towards the mark for the prize which lies at the end of the race. I do not feel worthy of the favors bestowed upon me, for all the goodness of God to his sinful creature. I believe the time is not far distant when the people of God will have the faith once delivered to the saints. I feel strong in the faith of our Lord and Saviour Jesus Christ, and am willing to give up all for him and follow him through evil as well as good report. I am willing to count all things loss, so I but gain life. Eternal life is worth living for; that inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for those that endure unto the end is worth striving for. The promises of God are sure to those that serve him, keeping his commandments. I desire to grow in grace and in the knowledge of the truth as it is in Jesus. Although young in the cause, I know that my Redeemer liveth, and that he shall stand on the earth in the last day, and if I continue faithful I shall see him as he is. Praise the Lord! This truth has inspired me with courage to gain a never-fading crown.

Your brother in love of the truth.

PETER F. FERCIOT.

Lovell's Grove, Wood Co., Ohio.

From Bro. Caldwell.

BRO. SMITH: The *Review* is a welcome visitor to myself and family. There are sixteen of us here who are trying to keep the Commandments of God and the Faith of Jesus, that we may be numbered with the 144000. We desire an interest in the prayers of the brethren and sisters, that we may endure to the end and receive the crown. We have great opposition here; but if God is for us who can be against us? We have meetings every Sabbath, but have had no preaching since Bro. Hull left, only what little we can do ourselves. We feel determined by the help of God, to conquer though we die. O may God speed the time when ignorance and superstition shall be no more, and they shall not teach every man his neighbor and every man his brother, saying know the Lord; for all shall know him from the least to the greatest; [Heb. viii, 11;] when they shall not hurt nor destroy in all the holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. Isa. xi, 9.

Yours striving for the kingdom.

A. CALDWELL.

Decatur City, Iowa, Nov. 1858.

From Bro. VanGorder.

BRO. SMITH: It is about one year since I embraced the Third Angel's Message, and I thank the Lord that I ever heeded it, for I was once a bitter opposer of the truth. I am at this time with my brother. I have tried to show him that he is trampling God's holy law under foot. He acknowledges the seventh day is the true Sabbath, but has not commenced keeping it yet. I have had some conversation with some of the neighbors, using the works published at the *Review* Office to sustain the doctrines I advocate, and I find they cannot gainsay them. They do not like to believe them, and yet they cannot overthrow one of them. It seems very strange that the mass of the people should be so blinded that they cannot see. But I at once revert to my own case; I freely confess, I was fully convinced of the perpetuity of the law long before I became obedient to it. Between popularity and reluctance to obey, I, like a drowning man, caught at straws. But I thank my God that he caused me to lay hold on the law of

God, and then, having investigated the Scriptures more fully, I was enabled to see how near I came to perishing. My prayer is that we may all, through faith in Christ and obedience to his laws, be enabled to meet in heaven.

Yours in hope of life.

I. N. VANGORDER.

Cecil, Pa. Nov. 28th, 1858.

From Sister Jones.

DEAR BRETHREN AND SISTERS: My heart has been made to rejoice by reading the cheering resolutions and admonitions in the *Review*. I am still striving with you to be an overcomer of surrounding evil, and become an heir to eternal salvation. We are truly living in perilous times, and nothing but a well founded hope and faith in God will enable his children to come off victorious. It is with shame and deep contrition of heart that we confess our backsliding from the Saviour, but we do thank his great name that we yet have hope in his mercy. And what a great work is yet to be done before we shall be ready to meet our coming Lord. It is high time for us to earnestly seek the needful preparation by constantly humbling ourselves, and bowing more meekly beneath the mighty hand of God, that his merciful garb of righteousness may hide us from wrath and fierce anger in the last great day.

Dear brethren and sisters, we are living in that all-important time when the holy message calls us to be "zealous and repent," and will we speedily obey its summons, or shall the Lord of hosts raise up others to take the celestial crowns? Let us refer to the testimony given in Rev. iii, 16. Are not our cases hanging in suspense here in this day of atonement? I fear if we do not move soon it will be too late, and the Lord will fill our places with others. Oh, let us seek meekness and righteousness that we may be hid in the day of the Lord's anger. We want more of the fear of God, the love of his truth, and a vivid sense of the scene before us, to rise above the attractions of earth. While we are the antitype of ancient Israel, should we not do well to remember and lay to heart what God did with them? The light given them was little compared with the light we have in these days. What a fearful time is this we occupy? Oh, what an unwillingness to yield our wills and become what the Lord wants us to be. My prayer is that he will help up to search ourselves daily and not let the straitness of the way slip from our minds.

When I reflect upon the goodness of God to me, one so unworthy, and think of the precious truths his Spirit has unfolded to my mind, I strive to incline my heart more fully to his ways, and inquire if my name is engraved with the righteous, whether I shall be permitted to stand on mount Zion with the little flock of the redeemed, which by the help of him in whom the holy prophets trusted have come up to sing everlasting praises. Yes I mean to overcome; and I pray the Lord to give me strength by the aid of a diligent heart and contrite spirit, that I may hold fast and at the end receive the blessed reward of the faithful.

Your sister in the Lord.

SARAH JONES.

Hillsdale, Mich., Dec. 2nd, 1858.

### Extracts from Letters.

Bro. G. P. Cushman writes from Tunbridge, Vt., Nov. 27th, 1858: "I am glad that we are homeward bound, that our trials and conflicts will soon be over if faithful. This should encourage us to labor on that we may secure the prize. It will not do to go back now, for we shall reap in due time if we faint not. The Lord has not led us down into the message of the third angel to perish, but to secure the favor of God by keeping his commandments and the faith of Jesus. Angels are participating in this work; therefore it must be of God, and it cannot be overthrown. Brethren and sisters let us talk it, pray it, and preach it, as duty requires and leave the event with God. This is the last testing truth we shall have, or the last message of mercy this world will ever hear. Let us get ready and be at our post with

our lamps trimmed and burning, oil in our vessels, and we like unto men that wait for the coming of the Lord when he shall return from the wedding."

Sister Sarah Philo writes from Bunkerhill, Mich.: "I am sixty-four years old, and I have but one eye to read the *Review* with, but I feel thankful that I have one eye left, that I can read God's holy law in the last days. There is no one in this place that keeps the seventh day but myself."

Bro. D. M. Stiles writes from Ayersville, Ohio, Dec. 5th, 1858: "We have all been much encouraged since brother and sister Butler were here, as it was the first opportunity we have had of hearing preaching from those of like precious faith with us. Since then two more have joined with us in keeping the Sabbath, and I think have fully embraced the present truth. We all feel resolved, by the help of God to go on, let what may oppose, and follow our blessed Saviour through evil as well as good report. We meet every Sabbath and unite our petitions to Him from whom all blessings flow. I thank the Lord that we have been led to believe the truth, and pray that he would send more laborers in the harvest."

Sister H. Curtis writes from Avon, Ionia Co. Mich., Dec. 5th, 1858: "I hope the time is not far distant when the truths of the Third Angel's Message will be preached in this place. I have been expecting Bro. Frisbie here for some time. I think much good might be done here."

### Know ye not your own Selves?

"It was said by them of old time, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies."

A Methodist communicant once said to me, "It is as much as I can do, not to hate my enemies, it is more than I can do to love them." But when the flesh is crucified, how easy then to love our enemies! How easy is the yoke of Christ! How light is his burden! They that are Christ's have crucified the flesh, with its affections and lusts. Hatred, anger, wrath, malice, with all other fruits of the flesh expire, when once the love of God is shed abroad in the heart by the Holy Ghost, and love, joy, peace, long-suffering, gentleness and meekness take their place. So if any man be in Christ Jesus, he is a new creature; his old hatred has passed away, he can now bless them that curse him, without hypocrisy or guile, and laying aside all malice, envy, evil-speaking and guile, he desires the sincere milk of the word, that he may grow thereby.

Let us above all things have fervent charity, for it is the bond of perfectness.

A. THAYER.

Buckland, Mass., Dec. 3, 1858.

### OBITUARY.

FELL asleep in Jesus, in Decatur City, Iowa, Nov. 14th, 1858, brother Jonathan Alley, aged 73 years. Brother Alley was formerly an Elder and preacher for many years in the Reform Church. He heard and embraced the present truth in March 1858, and from that time to his death has, with his family endeavored to keep the Commandments of God and the Faith of Jesus. He died in the triumphs of faith, and in the hope that although the grave should gain a temporary victory, yet in a little while Jesus would come to redeem his sleeping saints from the dominion of death and the power of the grave, and raise them to life and immortality.

I conversed with him a short time prior to his decease. He told me he would spend what few days he had to live in believing the truth. He leaves a wife and three children to mourn his loss. May God bless and preserve them unto the coming of our Lord Jesus Christ, that they may receive eternal life.

A. CALDWELL.

Decatur City, Iowa, Nov. 17th, 1858.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. DEC. 16, 1858.

HAVE you read the extracts we give in this week's editorial on the subject of Geology? Just at this time when there is such a proneness among men to make use of Geology in opposition to the word of God, if that testimony is not worth more than the subscription price of this paper, for one year, we greatly misjudge of its value.

## "Fear of the Things Coming."

From the *Independent* we gather the following:

"The General Synod of the Reformed Presbyterian Church says that it regards 'the Dred Scott decision, and the resolutions of the Tract Society, [to maintain silence on the subject of slavery,] as ominous of impending judgments on the land, and on account of these things, including some others of like nature, they appoint the second Thursday in Feb., 1859, to be observed by all their churches as a day of fasting and prayer.'

"All the others, except the General Convention of Vermont, express strong disapprobation of the action of the New York Society; for example, the New London Association says in relation to it, 'We are filled with grief and astonishment;' the Litchfield South Consociation, 'It puts itself in opposition to its true character and aims as a great moral and Christian Institution;' the North-eastern Ohio Association, 'It virtually repudiates the great principles of the gospel;' and eighteen of these bodies expressly recommend to the churches to withhold all contributions for its aid, while it retains its present position."

## To Correspondents.

S Bruce: All we know of Melchisedec [Heb. vii. 1-3] is what is recorded of him in the Bible; viz., that he was king of Salem, and a priest of the Most High God. See Gen. xiv. 18. For this very reason he is said to be without father and without mother, without beginning of days or end of life: because we have no account of his genealogy nor any record of his life, death or posterity, save the fact above referred to. It was necessary for every one who aspired to a place in the Jewish priesthood, to be able to trace his genealogy, and show his descent from the family of Aaron. He who could not trace his genealogy and tell who were his ancestors was said to be "without father." Clarke furnishes many instances of this usage. The Jews objected to the priesthood of Christ, because he could not trace his descent from the legitimate stock, the tribe of Levi. Paul meets this objection by a reference to Melchisedec who was neither descended from the tribe of Levi, nor yet from Abraham, but was a Canaanite; and yet he was a priest of the Most High God. But the Holy Spirit has seen fit to tell us nothing of his ancestry, nor of his death or posterity. Therefore, so far as the Holy Spirit has seen fit to record, he is without father or mother, beginning of days or end of life, or cessation of priesthood. And thus the objection of the Jews is most triumphantly met; for Christ was to be a priest after the order of Melchisedec.

## The Laodicean Message.

WHERE does it apply? In the past, present, or future? We have heard but little about it for months. Is its work accomplished? If so, then we are still in trouble and know not why, nor how to escape. Before the light on the message came, the remnant were comparatively bewildered; many had been long desponding, but this light explained the condition of the church so that faith and hope were inspired anew. The servants of God went forth and zealously declared the testimony, and the Lord blessed their efforts. The hope was entertained that this message would prepare the people for the latter rain. But many would not, and have not afflicted their souls, and are still lukewarm. The rebuking testimony has neither made them cold nor hot. It is designed to drive all to one of these conditions, and why is it not done? Why is there still so much lukewarmness in the church? The message surely has power enough, and we know the time has come to give it. But have not the messengers grown weary in well-doing and suffered the message to die on their hands? If all the messengers and leading brethren had persevered in the straight testimony, making it more and more solemn and pointed, it would doubtless ere this have done its work. O, my dear fellow-servants, may the Lord help us to take hold of this work anew, that the church may again hear the message and feel its power. The message says "Be

zealous," and there is need of an earnest movement. This dull monotony is dreadful. This dead calm is greatly to be feared. But there is a remedy. The Lord has given us a truth that has power, and is commensurate to the greatness of the work to be done. Then may the message go with all zeal and perseverance, that sinners in Zion may be afraid, and the saints of God revived. Even so may it be. Amen. M. E. CORNELL.  
Findlay, O., Oct. 29,

## THE GREAT QUESTION.

Friend, is the question on thy heart engraved,  
"What must I do to be forever saved?"  
Believe in Jesus, is the sole reply;  
Believe in him, and thou shalt never die:  
His precious blood gives pardon, life, and peace;  
Freedom from guilt, and joys that never cease.  
Go search the Scriptures in true faith and prayer;  
The Spirit will reveal the Saviour there.—*Sol.*

## APPOINTMENTS.

Providence permitting, I will meet with the brethren at Buck's Bridge, N. Y., Sabbath, Dec. 18th; Rouse's Point, N. Y., Sabbath, Dec. 25th, and at Bristol, Vt., Jan. 1st. C. W. SPERRY.

N. B. My Post Office address, until further notice, will be Bristol, Vt. C. W. S.

## Business Department.

## Business Notes.

H. S. Boyd: It was received.  
P. F. Ferciot: We transfer the credit.  
D. Morrison: We have been sending your paper free, which we continue to do.  
D. W. Emerson: Your remittance pays your paper to the present number.  
Martha Brown: Where has your paper formerly been sent?  
I. Colcord: Nov. 9th, 1857, Bro. Hart sent on for you two dollars for the Review, which you will find receipted No. 4, Vol. xi. We find by referring to his letter that he said nothing about power press, and sent no money on your account for that purpose. The \$2 paid your paper to xiii.1.

Jacob Decker sends \$1 in P. O. stamps for the Review, but gives us no clue to his P. O. address. What is it?

A. C. Hudson: Received, and placed to your credit.  
The P. O. address of W. Phelps is Ft. Atkinson, Jeff. Co., Wis.

## Letters.

M. Borden, O. Nichols, C. Churchill, J. H. Waggoner, M. E. Cornell, R. Ashald, C. W. Sperry, F. Wheeler, D. Howard, E. L. Derby, H. S. Boyd, S. H. Holden, R. A. Shoudy, M. B. Pierce, C. L. Gould, A. Caldwell, J. M. McLellan, Danl. Morrison, M. E. Haskell, P. F. Ferciot, A. Thayer, H. D. Corey, D. W. Emerson, C. Monroe, R. Hicks, S. E. Edwards, E. Harris, E. S. Faxon, Mrs. L. D. Ayers, H. M. Kenyon, H. Curtis, L. S. Hackett, S. Buck, J. J. Iden, M. Hodges, W. Miller, I. Colcord, J. G. Wood, S. Bruce, J. Young, I. D. Cramer, W. Phelps, I. Abbey, S. J. Voorus, M. Brown, I. Abbey, H. Miller, G. Graves, A. C. Lewis, H. A. Crow, A. C. Hudson, J. Gilmore, H. S. Lay, C. W. Sperry, M. E. Cornell, J. Pemberton, S. H. Brown, H. Smalley, R. Smalley, A. Voke, J. M. Hall, M. Bean, S. Flanders, F. Gould, M. H. Brown, C. C. Bodley, Wm. S. Ingraham, J. Decker, Wm. Mott, S. Pond, D. Upson, C. O. Taylor.

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

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