

# 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.

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#### THE RIVER OF GOD.

"There is a river, the streams whereof make glad the city of God." "And they shall see his face; and his name shall be in their foreheads."

RIVER of God! that springest  
Before the throne on high,  
To weary men thou bringest  
Healing and comfort nigh.

Beside thy crystal waters,  
Within thy golden street,  
God's chosen sons and daughters  
In one bright body meet.

They know no care for ever;  
Sorrow and pain are o'er:  
That union nought shall sever—  
They "live for evermore."

They stand in peace before him  
Whose name is on their brow;  
They love and they adore him  
Before whose throne they bow.

They see the hand that fed them,  
The power that kept them strong;  
They bless the love that led them  
Tenderly all life long.

River of God! with gladness  
That city thou dost fill;  
Thou dost dispel all sadness—  
Thou dost all strength instill.

River of God! beside thee  
Pure joys and love abide,  
What though earth's mists may hide thee—  
What though rash men deride?

They hide, but cannot stain thee;  
We feel that thou art pure  
We cannot yet attain thee,  
Yet know thee ever sure.—*Sol.*

#### HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK;

SHOWING THE MANNER IN WHICH THE SABBATH HAS BEEN SUPPLANTED BY THE HEATHEN FESTIVAL OF THE SUN.

BY J. N. ANDREWS.

[Concluded.]

#### CHAPTER IX.

##### SUNDAY OBSERVANCE IN ENGLAND.

The observance of Sunday in this country is mainly derived from England. Hence we have a peculiar interest in the origin of Sunday observance in England. Morer gives the following account:

A. D. 692. "Ina, king of the west Saxons, by the advice of Cenred his father, and Heddes and Erkenwald his bishops, with all his aldermen and sages, in a great assembly of the servants of God, for the health of their souls, and common preser-

vation of the kingdom, made several constitutions, of which this was the third: 'If a servant do any work on Sunday by his master's order, he shall be free, and the master pay thirty shillings; but if he went to work on his own head, he shall be either beaten with stripes or ransom himself with a price. A freeman if he works on this day, shall lose his freedom, or pay sixty shillings; if he be a priest, double.'"

"In the year of our Lord 747 a council was called under Cathbert, archbishop of Canterbury, in the reign of Egbert king of Kent, and this constitution made: 'It is ordered that the Lord's day be celebrated with due veneration, and wholly devoted to the worship of God. And that all abbots, and priests, on this most holy day, remain in their respective monasteries and churches, and there do their duty according to their places.'"

A. D. 784. "Egbert, archbishop of York, to show positively what was to be done on Sundays, and what the laws designed by prohibiting ordinary work to be done on such days, made this canon: 'Let nothing else, saith he, be done on the Lord's day, but to attend on God in hymns and psalms, and spiritual songs. Whoever marries on Sunday let him do penance for seven days.'"

A. D. 876. "Alfred the great, was the first who united the Saxon Heptarchy, and it was not the least part of his care to make a law, that among other festivals this day more especially might be solemnly kept. . . . And whereas the single punishment for sacrilege committed on any other day, was to restore the value of the thing stolen, and withal lose one hand, he added that if any person was found guilty of this crime done on the Lord's day, he should be doubly punished." And Morer adds that these laws, "at the league between Gunthrum, king of the Danes, and Edward, son and successor to the said Alfred, were again ratified in the year 905, or soon after, and the penalties inflicted as mentioned before."

"King Athelston, followed the examples of his father and grandfather, and in the year 928 made a law that there should be no marketing or civil pleadings on the Lord's day, under the penalty of forfeiting the commodity, besides a fine of thirty shillings for each offence."

In a convocation of the clergy about this time it was decreed that all sorts of traffic and the holding of courts, &c., on Sunday, should cease. "And whoever transgressed in any of these instances, if a freeman, he was to pay twelve oræ, if a servant, be severely whipt."†

"About the year 943, Otho, archbishop of Canterbury, had it decreed that above all things the Lord's day should be kept with all imaginable caution, according to the canon and ancient practice.

A. D. 967. "King Edgar commanded that the festival should be kept from three of the clock in the afternoon on Saturday, till daybreak on Monday.

"King Ethelreel the younger, son of Edgar, about the year 1009 called a general council of all the English clergy, under Elfeagus, archbishop of Canterbury, and Wolston, archbishop of York. And there it was required that all persons in a more zealous manner should observe the Sunday, and what belonged to it.

"Henry II entered on the government about the year 1155. Of him it is reported that he had

\*Dialogues on the Lord's Day, pp. 283, 284.

†Dialogues on the Lord's Day, pp. 284-286.

an apparition at Cardiff (in South Wales) which from St. Peter charged him, that upon Sundays throughout his dominion, there should be no buying or selling, and no servile work done."\*

But it seems that all these decrees of kings and canons of councils which we have cited, did not accomplish the work of establishing the sacredness of Sunday. We are now to learn what was done to accomplish this object. Morer introduces it thus:

"In the year 1201 in the beginning of king John's reign, Hubert Walter being archbishop of Canterbury, Eustachius, abbot of Flay, returned into England, and preaching the word of God from city to city, and from place to place, he forbid markets to be held on the Lord's day.

To keep up the peoples' spirits, the abbot produced a divine warrant, or mandate from heaven, for the strict observation of the Lord's day, in the words following:

"†AN HOLY MANDATE touching the Lord's day, which came down from heaven unto Jerusalem, found on St. Simeon's altar in Golgotha, where Christ was crucified for the sins of all the world, which lying there three days and three nights, struck with such terror all that saw it, that falling on the ground they besought God's mercy. At last the patriarch and Akarias the archbishop, ventured to take up with their hands the letter of God, wherein it was thus written:

"I am the Lord who commanded you to keep the Lord's day, and you have not kept it, neither repented of your sins; I caused repentance to be preached unto you and you believed not; then I sent the pagans among you, who spilt your blood on the earth, and yet you believed not; and because you did not observe the Lord's holy day, I punished you a while with famine, but in a short time I gave you fullness of bread, and then you behaved yourselves worse than before. I again charge you, that from the ninth hour on Saturday until sunrise on the Monday, no man presume to do any work, but what is good, or if he do let him repent for the same. Verily I say unto you, and swear by my seat and throne, and by the cherubim which surround it, that if you do not hearken to this my mandate, I will send no other letter unto you, but will open the heavens, and rain upon you stones, wood and scalding water by night, so that none shall be able to provide against them. I say ye shall die the death for the Lord's day; and other festivals of my saints which ye have not kept; and I will send among you beasts with the heads of lions, and the hair of women, and the tails of camels, which being very hungry shall devour your flesh. And you shall desire to flee to the sepulchres of the dead, and hide you for fear of those beasts. And I will take the light of the sun from your eyes, and send such darkness that not being able to see, you shall destroy each other. And I will turn my face away, and not in the least pity you. I will burn your bodies and hearts of all them who do not keep the Lord's day. Hear then my words, and do not perish for neglecting this day. I swear to you by my right hand, that if you do not observe the Lord's day, and festivals of my saints, I will send pagan nations to destroy you."‡

Such was the first attempt in England, after the apparition of St. Peter, A. D. 1155, to supply

\*Id. pp. 286-288. †Apud Spelman & Binium.

‡Dialogues on the Lord's Day, pp. 288-290.

divine authority for Sunday observance. "It shows," as Morer quaintly observes, "how industrious men were in those times to have this great day solemnly observed."\*

And Morer adds: "To that end it was again produced and read in a council of Scotland, held under pope Innocent III, about two years after, A. D. 1203, in the reign of king William, who passed it into a law that Saturday from twelve at noon ought to be accounted holy, and that no man shall deal in such worldly business as of feast days were forbidden. As also that at the tolling of a bell, the people were to be employed in holy actions, going to sermons and the like, and to continue thus until Monday morning, a penalty being laid on those who did the contrary. About the year 1214, which was eleven years after, it was again enacted, in a parliament at Scone, by Alexander III, king of the Scots, that none should fish in any waters, from Saturday after evening prayer, till sunrising on Monday, which was afterwards confirmed by king James I."†

Such are the steps by which Sunday was established in Scotland. We return to the history of Sunday laws in England.

"In the year 1237, Henry III being king, and Edmund de Abendon archbishop of Canterbury, a constitution was made requiring every minister to forbid his parishioners the frequenting of markets on the Lord's day, and leaving the church, when they ought to meet and spend the day in prayer and hearing the word of God. And this on pain of excommunication."‡

A. D. 1358. "Istippe, archbishop of Canterbury, with very great concern and zeal, expresses himself thus: 'We have it from the relation of very credible persons, that in divers places within our province, a very naughty, nay, damnable custom has prevailed, to hold fairs and markets on the Lord's day.' . . . Wherefore by virtue of canonical obedience, we strictly charge and command your brotherhood, that if you find your people faulty in the premises, you forthwith admonish or cause them to be admonished to refrain going to markets or fairs on the Lord's day. . . . And as for such who are obstinate and speak or act against you in this particular, you must endeavor to restrain them by ecclesiastical censures and by all lawful means put a stop to these extravagances.

"Nor was the civil power silent; for about that time king Edward made an act that wool should not be shown at the staple on Sundays and other solemn feasts in the year. In the reign of king Henry VI, Dr. Stafford being archbishop of Canterbury, A. D. 1444, it was decreed that fairs and markets should no more be kept in churches and church-yards on the Lord's day, or other festivals, except in time of harvest."§

Such were the steps by which Sunday observance became general in Great Britain. The people were restrained "by ecclesiastical censures," backed by the severe penalties of civil law. And as these were not sufficient to establish the sacredness of the venerable day of the sun, an apparition of St. Peter, and a roll written by God himself, completed the chain of evidence in its support.

We have now traced this observance to a time when these arguments in its support would hardly avail. The light of the Reformation was just beginning to dawn upon Europe, and the fables and superstition of the dark ages were, as a matter of course, beginning to be dissipated before the light of advancing day. It would be naturally supposed that the pagan Sunday would fall from its high place when the sources of its former strength were cut off. But such was not the case. When the word of God was seen to be the only divine rule, and every thing else of no importance, it became necessary either to give up Sunday observance, or to justify it by the Bible. Strange as the case may appear, it was the Puritans of England who discovered that the pagan festival of Sunday was the day enjoined in the fourth commandment!

The ecclesiastical historian Coleman, a first-day

Sabbatarian, thus records this important discovery:

"The true doctrine of the Christian Sabbath was first promulgated by an English dissenter, the Rev. Nicholas Bound, D. D. of Norton, in the county of Suffolk. About the year 1595, he published a famous book entitled, 'Sabbatum Veteris et Novi Testamenti, or the True Doctrine of the Sabbath.' In this book he maintained 'that the seventh part of our time ought to be devoted to God—that Christians are bound to rest on the Lord's day as much as the Jews were on the Mosaic Sabbath, the commandment about rest being moral and perpetual; and that it was not lawful for persons to follow their studies or worldly business on that day, nor to use such pleasures and recreations as are permitted on other days.' This book spread with wonderful rapidity. The doctrine which it propounded called forth from many hearts a ready response, and the result was a most pleasing reformation in many parts of the kingdom. 'It is almost incredible,' says Fuller, 'how taking this doctrine was, partly because of its own purity, and partly for the eminent piety of such persons as maintained it; so that the Lord's day, especially in corporations, began to be precisely kept; people becoming a law unto themselves, forbearing such sports as yet by statute permitted; yea, many rejoicing at their own restraint herein.' The law of the Sabbath was indeed a religious principle, after which the Christian church had, for centuries, been darkly groping. Pious men of every age had felt the necessity of divine authority for sanctifying the day. Their conscience had been in advance of their reason. Practically they had kept the Sabbath better than their principles required.

"Public sentiment, however, was still unsettled in regard to this new doctrine respecting the Sabbath, though few at first violently opposed it. Learned men were much divided in their judgments about these Sabbatarian doctrines; some embraced them as ancient truths consonant to Scripture, long disused and neglected, now seasonably revived for the increase of piety. Others conceived them grounded on a wrong bottom; but because they tended to the manifest advance of religion, it was a pity to oppose them; seeing none have just reason to complain, being deceived unto their own good. But a third sort flatly fell out with these propositions, as galling men's necks with a *Jewish yoke* against the liberty of Christians; that Christ, as Lord of the Sabbath, had removed the rigor thereof, and allowed men lawful recreations; that *this doctrine put an unequal lustre on the Sunday*, on set purpose to eclipse all other holy days, to the derogation of the authority of the church; that this strict observance was set up out of faction, to be a character of difference to brand all for libertines who did not entertain it. No open opposition, however, was at first manifested against the sentiments of Dr. Bound. No reply was attempted for several years.

"His work was soon followed by several other treatises in defence of the same sentiments. 'All the Puritans fell in with this doctrine, and distinguished themselves by spending that part of sacred time in public, family and private devotion.' Even Dr. Heglin certified the triumphant spread of those puritanical sentiments respecting the Sabbath.

"This doctrine, [he says,] carrying such a fair show of piety, at least in the opinion of the common people, and such as did not examine the true grounds of it, induced many to embrace and defend it; and in a very little time it became the most bewitching error and the most popular infatuation that ever was embraced by the people of England."\*

Such was the origin of the seventh part of time theory; a doctrine most opportunely framed at the very period when nothing else could save the venerable day of the sun. With the aid of this theory, the pagan festival of the sun was able coolly to wrap itself in the fourth commandment and then to challenge obedience from all Bible Christians. It could now cast away the other frauds on which its very existence had depended, and

support its authority by this one alone. It fastened itself once to the throne of the Roman empire; but now it had anchored itself by the throne of the Most High. And thus a day which God "commanded not nor spake, neither came it into" his "mind," was enjoined upon mankind with all the authority of his holy law.

Charles I ascended the throne of England in 1625.\* He places this Sunday festival in the true light, viz., as of equal authority with Easter, when addressing the persons who were engaged in this vindication of Sunday as a divine institution. We quote from Morer as follows:

"I conceive, saith he to the new reformers in his reign, the celebration of this feast [Easter] was instituted by the same authority that changed the Jewish Sabbath into the Lord's day or Sunday. For it will not be found in Scripture where Saturday is discharged to be kept, or turned into Sunday; wherefore it must be the church's authority that changed the one and instituted the other. Therefore my opinion is that those who will not keep this feast, may as well return to the observation of the Saturday, and refuse the weekly Sunday.†

#### CHAPTER X.

SABBATH-KEEPERS IN EUROPE AT THE TIME OF THE REFORMATION—SABBATH OBSERVANCE INTRODUCED INTO AMERICA—SEVENTH-DAY BAPTISTS—SEVENTH-DAY ADVENTISTS—THE ARMENIANS OF THE EAST INDIES ARE SABBATH-KEEPERS—THE CHURCH OF ROME ON THE CHANGE OF THE SABBATH—SYNOPSIS OF FACTS.

At the time of the reformation there were some, at least, who adhered to the ancient Sabbath of the Lord. Thus Mr. Utter writes:

"Early in the sixteenth century there are traces of Sabbath-keepers in Germany. The old Dutch Martyrology gives an account of a Baptist minister, named Stephen Benedict, somewhat famous for baptizing during a severe persecution in Holland, who is supposed by good authorities to have kept the seventh day as the Sabbath. One of the persons baptized by him was Barbary von Thiers, wife of Hans Borzen, who was executed on the 16th of September, 1529. At her trial she declared her rejection of the idolatrous sacrament of the priest, and also the mass. 'Relative to Sunday and the holy days, she said the Lord God had commanded to rest the seventh day; in this she acquiesced, and it was her desire by the help and grace of God, to remain and die as she was, for it was the true faith and right way in Christ.' In Transylvania there were Sabbath-keepers, among whom was Francis Davidis, first chaplain of the court of Sigismund, and afterward superintendent of the Transylvania churches. In France, also, there were christians of this class, among whom was M. de la Roque, who wrote in defense of the Sabbath, against Bossuett, Catholic bishop of Meaux.‡

In England, the promulgation in 1595 of Dr. Bound's new theory of the seventh part of time was the means of bringing into notice several advocates of the seventh day "who vindicated its claims with great boldness and ability. John Traske began to speak and write in favor of the seventh day as the Sabbath of the Lord, about the time that the Book of Sports for Sunday was published under the direction of the archbishop of Canterbury, and king James I, in 1618. He took high ground as to the sufficiency of the Scriptures to direct in all religious services, and the duty of the state to refrain from imposing any other contrary to the word of God. For this he was brought before the Star Chamber, where a long discussion was held respecting the Sabbath. . . . Traske was not turned from his opinion, and was censured in the Star Chamber. Paggitt's Heresiography says that he 'was sentenced, on account of his being a Sabbatarian, to be set upon the pillory at Westminster, and from thence to be whipt to

\*Ency. Am. art. Charles I.

†Dialogues on the Lord's Day, p. 58.

‡Manual of Seventh Day Baptists, p. 16. This is the only work in favor of the Bible Sabbath quoted in this history.

\* Id. p. 290. † Id. pp. 290, 291.  
‡ Id. p. 291. § Id. pp. 293, 294.

\*Coleman's Ancient Christianity Exemplified, p. 532.

the Fleet prison, there to remain a prisoner for three years. Mrs. Trasko, his wife, lay in Maiden Lane and the Gatehouse prisons fifteen years, where she died, for the same crime."\*

"Theophilus Brabourne, a learned minister of the gospel in the established church, wrote a book, which was printed at London in 1628, wherein he argued 'that the Lord's day is not the Sabbath day by divine institution,' but 'that the seventh day Sabbath is now in force.' . . . About this time Philip Tandy began to promulgate in the northern part of England the same doctrine concerning the Sabbath. He was educated in the established church of which he became a minister. Having changed his views respecting the mode of baptism and the day of the Sabbath, he abandoned that church, and became 'a mark for many shots.' He held several public disputes about his peculiar sentiments, and did much to propagate them. James Ockford was another early advocate in England of the claims of the seventh day as the Sabbath. He appears to have been well acquainted with the discussions in which Trasko and Brabourne had been engaged. Being dissatisfied with the pretended conviction of Brabourne, he wrote a book in defense of Sabbatarian views, entitled, 'The doctrine of the fourth commandment.' This book, published about the year 1642, was burnt by order of the authorities in the established church."†

A short time after this Sabbath-keepers were raised up in New England. Isaac Backus wrote a history of the Baptists in New England from their first arrival in the country till his own time. His preface is dated July 9th, 1777. He makes the following mention of Sabbath-keepers:

"In the beginning of 1665 Mr. Stephen Mumford, a Seventh-day Baptist, arrived from London at Newport, R. I., and Mr. Hiseox, Mr. Hubbard, and other members of Mr. Clarke's church soon embraced the keeping of that day; but in 1671 two or three men who had so done, turned back to the observation of the first day, which Mr. Hubbard and others called apostasy."‡

Mr. Mumford "brought with him the opinion, that the ten commandments, as they were delivered from mount Sinai, were moral and immutable, and that it was an anti-christian power which changed the Sabbath from the seventh to the first day of the week. . . . In December, 1671, Stephen Mumford, William Hiseox, Samuel Hubbard, Roger Baster, and three sisters entered into church covenant together, thus forming the first Seventh Day Baptist church in America."§

From that time to the present the Seventh Day Baptists have maintained their position before the world as observers of the ancient Sabbath of the Bible. At the present time they have some sixty-eight churches in the United States, and about eighty ministers of the gospel. They have about 7000 members in their churches. They have a missionary station in the Chinese empire, and another at Jerusalem.||

The claims of the Bible Sabbath began to attract the attention of believers in the near advent of the Saviour, about 1844. "The commandments of God and the faith of Jesus," as constituting an important part of the third angel's proclamation in Rev. xiv, have been preached by them in connection with their views of the near approach of the everlasting kingdom. There are, at the present time, it is estimated some ten thousand who are keeping the Sabbath of the Lord, and waiting the advent of his Son from heaven.

On the opposite side of the globe there is at the present time a numerous body of Sabbath-keepers, who have for many ages preserved the holy Scriptures, and retained its precepts and doctrines in their lives. A distinguished clergyman of the church of England a few years since visited the British empire in India, and bears the following testimony:

"The history of the Armenian church is very interesting. Of all the christians in Central Asia, they have preserved themselves most free from Mahomedan and

Papal corruptions. The pope assailed them for a time with great violence, but with little effect. The churches in lesser Armenia indeed consented to an union, which did not long continue; but those in Persian Armenia maintained their independence; and they retain their ancient Scriptures, doctrines and worship, to this day. 'It is marvellous,' says an intelligent traveler, who was much among them, 'how the Armenian Christians have preserved their faith, equally against the vexatious oppression of the Mahomedans, their sovereigns, and against the persuasions of the Romish church, which for more than two centuries has endeavored, by missionaries, priests and monks, to attach them to her communion. It is impossible to describe the artifices and expenses of the court of Rome to effect this object, but all in vain.'

"The Bible was translated into the Armenian language in the fifth century, under very auspicious circumstances, the history of which has come down to us. It has been allowed by competent judges of the language, to be a most faithful translation. La Croze calls it the 'Queen of Versions.' This Bible has ever remained in the possession of the Armenian people; and many illustrious instances of genuine and enlightened piety occur in their history. . . .

"The Armenians in Hindoostan are our own subjects. They acknowledge our government in India, as they do that of the Sophi in Persia; and they are entitled to our regard. They have preserved the Bible in its purity; and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout our empire, on the seventh day, and they have as many spires pointing to heaven among the Hindoos, as we ourselves. Are such a people then entitled to no acknowledgement on our part, as fellow Christians? Are they forever to be ranked by us with Jews, Mahomedans and Hindoos?"

The church of Rome claims to have changed the Sabbath. We have traced the course of this apostasy for many centuries, and may therefore allow the Papal doctors to speak for themselves on this point. An eminent writer of that church uses the following language:

"Ques. Had the church power to make such change?  
"Ans. Certainly, since the Spirit of God is her guide, the change is inspired by that Holy Spirit. The uniform, universal and perpetual tradition of all ages and nations, attest the antiquity of, and consequently the divine assent to, this change; even the bitterest enemies of God's church admit and adopt it.

"Ques. Why did the church make this change?  
"Ans. Because Christ rose from the dead upon Sunday, and rested from the great work of redemption; and because, on this day the Holy Spirit descended on the apostles and on the church."†

Another of their divines, the Rev. Dr. Challoner, writes on the same point:

"Ques. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath which was the Saturday?"

"Ans. We have for it the authority of the Catholic church, and apostolic tradition.

"Ques. Does the Scripture any where command the Sunday to be kept for the Sabbath?"

"Ans. The Scripture commands us to hear the church, [Matt. xviii, 17; Luke x, 16,] and to hold fast the traditions of the apostles. 2 Thess ii, 15. But the Scripture does not in particular mention this change of the Sabbath. . . . So that truly, the best authority we have for this, is the testimony and ordinance of the church. And therefore those who pretend to be so religious of the Sunday whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the church."‡

Another of their writers uses similar language:  
"Ques. How prove you that the church hath power to command feasts and holy days?"

"Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Ques. How prove you that?  
"Ans. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power.‡

These quotations from the Romanists may be fitly concluded with the following cutting reproof from another of their writers:

"The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy: you [Protestants] without any precept of scripture, change

\*Buchanan's Christian Researches in Asia, pp. 159, 160.

†Cath. Catechism of Christian Religion.

‡Cath. Christian Instructed, pp. 209-211.

§Abridgement of Christian Doctrine.

it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose against this point, that the observation of the first day is proved out of scripture, where it is said the first day of the week. Acts xx, 7; 1 Cor. xvi, 2; Rev. i, 10. Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were Sabbath days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."\*

In concluding this tract it will be of interest to note in a brief manner the ground which we have passed over.

1. The Sabbath of the Lord was made for the human family before their expulsion from Paradise.

2. The knowledge of the true seventh day has been preserved to the present time.

3. The Bible Sabbath rests in the very bosom of the decalogue.

4. The New Testament teaches the perpetuity of the commandments, and most solemnly enjoins obedience to them.

5. The Bible does not contain a single hint that the Sabbath is changed to the first day of the week.

6. The epistle of Barnabas, which is the first historical document quoted to sustain Sunday, is a forgery.

7. The epistle of Ignatius is made to sustain Sunday by means of a gross fraud.

8. The Bible Sabbath was extensively observed for several centuries after Christ. The day of the resurrection, as also that of the betrayal and that of the crucifixion was early observed as a festival in the church. The same is true of the passover and pentecost.

9. Sunday, at the time of the early apostasy in the church, was extensively observed by the heathen world as a festival in honor of the sun.

10. The early fathers "thought fit to keep the same day and the same name of it that they might not appear causelessly peevish and thereby hinder the conversion of the Gentiles."

11. Justin Martyr was a no-Sabbath man. He speaks of the first day merely as the day of the sun, and as a matter of voluntary observance.

12. The term Lord's day is first applied to Sunday by Tertullian, A. D. 200.

13. It is in Tertullian's time that we find the first slight trace of abstaining from work on that day.

14. Justin Edward's statement that the martyrs were tested as Sunday observers is shown to be without foundation.

15. Constantine's Sunday law, A. D. 321, allowed all kinds of agricultural business; yet says Mosheim, it caused the day to be "observed with greater solemnity than it had formerly been."

16. This law which elevated Sunday to the highest rank throughout the Roman empire was made in support of Sunday observance as a heathen festival, and not as a Christian institution.

17. Constantine himself was a heathen at heart when he enacted this law.

18. In the fifth century Sunday labor was general in the church.

19. About this time men were taught that if Sunday were well kept it would bring relief on that day to the damned in hell.

20. The Lord's Sabbath was extensively observed in the fifth century.

21. The famous lightning argument of Justin Edwards in support of Sunday was first used by a council at Paris, A. D. 829.

22. In the year 1155 an apparition of St. Peter warned the king of England, Henry II, that upon Sundays throughout his dominion no servile work should be done.

23. In the year 1201 a roll was brought into England, said to have fallen from heaven, in which the people were commanded to observe Sunday, and threatened in case of disobedience,

\*A Treatise of Thirty Controversies.

\*Id. p. 17, 18. †Id. pp. 18-20.

‡History of the Baptists in New England, p. 411.

§Manual of Seventh Day Baptists, pp. 39, 40.

||Id. pp. 39-56.

that stones, logs of wood and scalding water should be rained upon them by night.

24. A council held in 1534 acknowledged that they were not keeping the day which God had ordained; nevertheless they exhorted the people to spend Sunday in prayers and psalms, as though this would make amends for their disobedience.

25. In the year 1595 the seventh part of time theory was invented. This has enabled Sunday-keepers from that time to this to enforce the day by the authority of the fourth commandment!

The same zeal that has been manifested in past ages to build up this Sunday institution is to be seen at the present time in the earnest efforts put forth to sustain it. Its advocates claim to be friends of the Sabbath. If they were such in reality, they would keep the day enjoined in the commandment. How can they convict men as transgressors for not observing Sunday, when the question comes directly home to themselves, "Why do ye also transgress the commandment of God by your tradition?"

## THE REVIEW AND HERALD

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

BATTLE CREEK, FIFTH-DAY, AUG. 4, 1859.

### BABYLON.

In the "Crisis" of the 20th ult., we find the following utterances: "As evidences increase, foreboding the destruction of Rome, the 'most celebrated city in the world, either ancient or modern,' we presume a few words of description may be read with interest," &c. Again alluding to the same event, it says: "She who is 'drunken with the blood of saints and with the blood of the martyrs of Jesus,' is about to reap her 'reward'—death and mourning and famine; and she shall be utterly burned with fire."

The judgments here mentioned stand in the sacred book, as threatenings against mystical Babylon the great: the "Crisis" applies them to the city of Rome. We can but inquire, therefore, if the "Crisis" believes that Rome, literal, is the Babylon of the Apocalypse, and that the present war will result in the fulfillment of the prophetic proclamation of that angel who cries mightily, Babylon is fallen, come out of her my people?

Let us notice a few facts:

1. Babylon signifies, mixture, confusion. Why the literal city of Babylon on the banks of the Euphrates, was thus named, is well understood; viz., because God there confounded the languages of men, thus thwarting their impious attempt to build a tower to heaven. From this circumstance the city took its name. Literal Babylon then has had its existence, and suffered its doom. Isa. xiii. This definition must of course guide us largely in our application of Babylon in its mystical sense. But what is there in the city of Rome which would lead us to apply the term there. What is there of confusion or mixture there, that we should call it Babylon above any other city on the face of the earth? None at all. Again, literal Babylon being a literal city, there is involved therein an antecedent improbability that "mystery Babylon the great," should be a literal city also.

2. If Rome is Babylon, its "fall" [Rev. xiv, 8; xviii, 2,] must be its destruction, and take place when, as quoted by the "Crisis," it is utterly burned with fire. But a grand difficulty meets us here; for it is after Babylon's fall that God's people are called out of her. "Babylon is fallen," and because she is thus, "come out of her, my people," says the Lord by his angel. Rev. xviii, 4. But the idea of calling God's people out of a burnt-up city is simply preposterous.

3. We learn by verse 4, that Babylon's plagues are future, when she is in her fallen state. One of these plagues is to be utterly burned with fire. Verse 8. If therefore her fall is her being burnt with fire, and even then her plagues are future which burn her with fire again, we have two utter burnings in a short space of time, predicated of the same city: a theological "camel" which we can never swallow.

4. God's people are in Babylon; the idea conveyed is that as a body, they are there: Who believes they are in Rome?

Rome may be burnt as a result of the present war; and it may not. If it should be, it would be no fulfill-

ment of the Apocalyptic threatenings against Babylon. If she perishes in the flames, it will not be the smoke of Babylon that is ascending to the heavens. It will take a greater destruction than that of Rome, to cause the kings of the earth to stand afar off, and lament for her, crying, Alas! that great city! It must be a greater destruction than that of Rome, unimportant as a commercial metropolis, to cause the merchants of the earth to lament over her, those dealers in "gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, thyme wood, all manner of vessels of ivory, brass, iron and marble, and cinnamon, odors, ointments, frankincense, wine, oil, wheat, fine flour, beasts, sheep, horses, chariots, slaves and souls of men." Surely the destruction of Rome could not cause them to raise the bitter cry that "no man buyeth their merchandise any more!"

It is of no use to court disappointment by making forced interpretations, and riding untenable theories; nor is there danger of our doing this unless we ignore the theoretical teachings of the Bible on the great subject of the last days, and the end of the world, especially the prophetic periods, and so are compelled to build on the bare signs the whole superstructure of our doctrine on this point, and rest on them alone as the main-spring of our zeal. It is thus that people are in danger of impressing events into a service for which they were never designed.

In regard to the subject of Babylon, we have some very prominent facts to guide us; and if we interpret with strict fidelity to these, we can hardly go amiss in our application. Thus, we know (1) that Babylon signifies mixture, confusion; and whatever object we apply the term to, must possess these characteristics. (2.) Babylon is where God's people are as a body; hence it is not any particular locality, but bodies with which the people of God stand connected, and from which they are to come out. (3.) The fall of Babylon is not a physical but a moral one; for the primary reason of God's people being called out of her after her fall is that they partake not of her sins, and consequently, receive not of her plagues. And on no other ground can her existence be accounted for after her fall.

These facts must be apparent to the most cursory examiner of the testimony relative to the fall and destruction of Babylon; and no interpretation, not rendered in accordance with these, can be sound. The application that we make, it is not necessary that we reiterate.

### CAUSE IN THE WEST.

At the Iowa conference it was thought best to hold a meeting at Decatur City to strengthen the things that remain in that part of the State, but while the appointment was being published through the *Review* there would be time to hold one tent meeting, and that meeting should be held at the village of Richmond, because it was twenty miles on the road to Decatur. After we had sent out hand-bills for the meeting at Richmond, Bro. Clarke arrived with team to take the tent west. Several young churches in this part of the State had not been visited for twelve months. It was there that Bro. Hull had opened his field of labor in this State, but being suddenly called away from the State on account of the last sickness and death of his mother, things were left in an unsettled state. The enemy came in like a flood, persecution, opposition of the clergy, and all the powers of darkness combined to destroy the good begun work. They expected a visit from Bro. Hull or Bro. Waggoner, or both, soon after the tent season closed, agreeably to their promise. Repeated disappointment served to discourage and sink them still lower.

They called for the tent this season, and Bro. Hull had written to the effect that if the tent was moved into that part of the State, they would have to come after it. Accordingly Bro. Clarke came on prepared to take it west. We think it would not be right under ordinary circumstances to move the tent such a distance, but in the present case we feel confident that the most experienced and judicious of our brethren would agree with us if they understood all the circumstances.

The blessing of God has been with us on our jour-

ney; morning, noon and evening, while we spread out our cold morsel upon earth's green, velvet carpet, we have partaken with a relish and thankfulness that kings know not of. The air here is pure and dry, and although much exposed I have been almost entirely free from colds, and my general health is much improved—all praise to His holy name.

We passed through many little towns where it seemed there were ears to hear; and we would have been glad to have given a more complete answer to the oft repeated question, "What are you going to do with that tent?" &c.

This is an important field of labor; the inhabitants are more free from sectarian bands, and the influence of old church aristocracy, than they are in the older States; and consequently they are more easily influenced by the power of simple truth. Efforts to spread the truth here will not be in vain. Most of the people are what were anciently denominated common people that hear the word gladly. But little effort has yet been made, and there is a good beginning; several churches are planted, and the standard is raised. What is lacking now is judicious labor, and scores and hundreds will rally around the standard of the third angel. The friends of the truth here are doing all they can. For two years past crops have been very much injured, or cut off altogether, so that we see some pretty close times, and we feel quite thankful when we can get a little corn bread and sometimes string-beans. There is now a fair prospect of better times the coming year, but this does not help the cause at the present time. The cause is suffering for present help. Many would read our books as for dear life, but they have not the money to buy them. How can we withhold books from those who examine them at the stand, and with tears in their eyes express a regret that they have not the money to buy them? But then if we let them go without pay how can we make returns to the publishing Office? Bro. Hull has just sold his horse to get means to relieve his present embarrassments here, and pay something towards the books he has given away, trusted out, or sold and used the money for expenses. One brother came forward to get another set of books. Those he had were lent out, and they had gone from one family to another across the prairie, and had been searched through and through till they were nearly worn out, and now he could hear no more of them. The books take wings and fly across the prairies for many miles. Thus the light is spreading in the west.

The recent hard times have served to prepare the minds of the people for the truth. Their worldly plans are thwarted, and they begin to see that there is something more important; and many are ripe for the truth.

We are encouraged to hope that a good work may be done here this summer. There are many difficulties to surmount, but we trust in the God of truth to open the way and give us wisdom to discern what is best in the great work committed to our care. We hope to have the sympathy, prayers and counsel of our eastern brethren, who have a special interest in our mission. Our earnest prayer is for the good success of the different tents now in the field; that each laborer, and the whole church, may be encouraged by the prosperity of our common cause. The Lord grant it for his name's sake. Amen.

M. E. CORNELL.

### TOBACCO.

Bro. SMITH: The following anecdote on the use of tobacco, I clipped some months since from a religious paper, and now send it to you for an insertion in the *Review* if you think it best. The conversation took place between two professors of religion. One or both of them I think were ministers. Circumstances brought them together. The smoker was using his pipe. After some conversation the writer says:

"I inquired, Do you chew as well as smoke tobacco? He answered, Yes. Then followed a dialogue in substance as follows:

"H. Bro. G., do you think tobacco does you any good?

"G. Why no, I don't know as it does.

"H. Well, do you think it does you any hurt?

"G. Why yes, I think likely it does.

"H. If it does you hurt, don't you think it will shorten your life?

"G. Yes, I suppose it will.

"H. How many years do you think?  
 "G. I don't know; several, perhaps.  
 "H. How much does your tobacco cost you annually?  
 "G. Well, perhaps ——— dollars.  
 "H. You say the use of tobacco will probably shorten your life several years, and that it will cost several dollars yearly. *How dare you use the Lord's time in such a way, and his money for such a vile purpose?*  
 "G. I dare not any longer.  
 "H. Take a piece of tobacco and place it in your hand. You are accustomed, as a christian, to ask the blessing of God upon all you do; now, *dare you ask the blessing of God upon the use of that tobacco?*  
 "G. No, I dare not, and will abandon its use forever.

"This anecdote I have related a great many times, and with good effect upon tobacco users who had not become *completely besotted* with their unnatural and filthy habit, and others have heard it with a sneer and a jest, affecting to pity my simplicity, in supposing that an appeal to *conscience* and *christian obligation* had anything to do with a matter of such trivial importance!"

Are not the above questions worthy of the consideration of the few Sabbath-keepers who use tobacco? Was not the above decision to "abandon its use forever" worthy of imitation?  
 A. S. HUTCHINS.

Charlestown, Mass.

#### THE FRENCH MISSION.

DEAR BRO. SMITH: During the last few weeks I have been occupied with my French Mission in Clinton county. I have rode on horseback 121 miles, and delivered fifteen lectures. The people listened with much attention. Last Sunday, the 22nd ult., I assisted Bro. Taylor at West Chazy. We had a large congregation, who listened with much interest to the preaching of the word. Bro. Taylor preached p. m. four hours with liberty and much power. At the close of the services the congregation passed a unanimous vote to have Bro. Taylor return and preach to them the present truth at some future time. Eld. Dow, an Advent preacher who was present, made some remarks, and gave notice that he would preach there four weeks from that time, against the second and third angels' messages. I purpose to go and hear how he will place the second and third angels' messages before the first. I feel curious to hear him.

I have appointed a French Conference to be held in Chazy village, near lake Champlain, commencing Sabbath evening, September 2nd, and continuing over Sunday. Please give the notice in the *Review*. I would give a special invitation to Brn. Augustine and Daniel Bourdeau to be present, also any other ministering brethren from Vermont who can make it convenient. I would request the French brethren in Clinton Co., and Vermont, to invite their friends and neighbors, both Catholic and Protestant to attend, and I trust all the brethren will be present.

I commend myself to the prayers of the church in Battle Creek. My salutation to all the saints.

Your brother, M. B. CZECHOWSKI.

Moers, N. Y., July 26th, 1859.

#### DUTY.

It is frequently a question with one, to decide on practical matters, as to what is duty; personally I can say, that I have been unnecessarily troubled on this score. How it may be with others, I cannot say; but I have discovered, that duty with me has always been plain enough, when I have been humble enough to perform it; but when pride urges to something transcendent, or discontent lifts her deformed head, and says "there is a lion in the way," and lesser duties are left neglected or lost sight of in ambitious or extravagant schemes, then, truly, duty is obscure, for God resists the proud; and one is then left to walk in the light of the sparks of his own kindling.

One imagines that he might be doing a great deal better, or be a great deal more useful in some other sphere, and that his or her talents might be much more advantageously employed, or he might perhaps be far happier in some other situation.

Or some great change is contemplated, or important

step taken, involving property, or time, or other great interests in its obscure, unwritten folds, and no prophet being present to rend away the veil from the future and reveal the hidden mysteries of its future results, much anxiety is experienced in pondering upon plans and schemes, which never have time to be matured.

Thus life passes with some, in plans never developed, or in utopian schemes, which if attempted, only result in mortifying failure, and age comes on, only bringing with it the memory of illusive dreams and fancies; and perhaps all the time, the person thought himself conscientious, and desirous to walk in the way of duty, while in reality, self was the idol, and pride dictated plans, which simplicity carried out, sustained by folly and indiscretion.

Now if we could all see clearly, we should always find a present duty, which being performed, would develop new ones, and thus life might be filled with duty, and the question, "What is duty?" would seldom be asked; and when the question would suggest itself, as sometimes it may, then would light spring up out of darkness; for the meek will be guided in judgment, and grace will be given to the humble.

One perhaps is desirous to distinguish himself by some great act of charity, or benevolence, while he is doing injustice to others, by being deeply in their ledgers for fine living. Now duty does not call two ways at the same time. Let him retrench his expenses, and use his best endeavors, until he can say, I owe no man.

Another perhaps imagines he ought to preach the gospel; that duty calls him to proclaim the third message; while perhaps his own family bear witness to his unfitness for such office, by their conduct testify that they have needed, and still need proper instruction upon the first principles of right. Let such an one begin at the alphabet of right, and he will see that the question, "What is duty?" can be promptly answered in his case.

Doubtless, if all would properly fill, each his proper and appropriate sphere in the best manner, the school teacher be a better teacher than ever, more assiduous, more loving and kind, more systematic, more attentive; the mechanic do better work than ever, be more reasonable, and accommodating, and prompt, and true; the farmer be a better farmer, more merciful to his laborers and his teams; his land be better tilled, his crops better protected and secured than ever; the laborer be more assiduous, and faithful; in fact, every one in his or her sphere, be desirous of doing the very best things in the best manner, the question "What is duty?" would seldom arise, and God would be glorified.

J. CLARKE.

#### CONSECRATION. No. 1.—TIME.

I HAVE been gratified to see the brethren and sisters waking up to this subject. I do deem it of vital importance that our all be laid upon the altar. If we ever are prepared to stand approved of God in the judgment, we must give up all to him, that he may cleanse us altogether. If there is any portion of us that we desire to remain polluted with sin, that portion we may reserve for ourselves; but remember that without holiness no man shall see the Lord. Heb. xii, 14. Bless God that when his people all get home they "have washed their robes and made them white in the blood of the Lamb." There is not a spot, or wrinkle, or any such thing in all that blood-washed company. Our whole being must be cleansed, "spirit and soul and body." 1 Thess. v, 23. Now God never forced salvation upon any one. He will never take us farther than we are willing to go, and if we are satisfied with a partial consecration to the Lord just that portion of our being which remains unconsecrated must be sinful, and hence a blot on the purity of the kingdom, could we be permitted to enter it in such a state. How necessary, then, if we would become pure in heart, that we make no reserve in the great work of consecration. How necessary that God should have all in his own hands, that he may make our preparation for the kingdom perfect, entire, wanting nothing. Let us search ourselves, and see whether we be in the faith.

Perhaps some one may read these lines who has never understood the subject of which we speak. It is the will of our heavenly Father that his requirements be made so plain that every accountable creature may ful-

ly understand them, and thus our own free will may decide our destiny. Will such a one go with me into the work of examination and consecration, and may God help us abundantly in the undertaking.

Let us consider what we have to give to God.

1st. Time. Have we spent it in labor to no profit? Has a sister given hours to embroidery, or light reading; and will she now devote those precious moments to God, in labor that is of real use to herself or others, or in studying that volume that is able to make her "perfect," (through obedience,) and hence prepared to stand when the flames are consuming "gold and pearls and costly array," and with them her bewitching novels, and their popular authors? Some seem to be conscientious about reading a fictitious volume, while they indulge themselves in the perusal of newspaper stories. I can but think their nature and tendency precisely the same, and equally displeasing to God. Far better spend the hours of probation in prayer and meditation and the perusal of books that will benefit our souls, and in conversing with others about salvation. Perhaps some brother has placed himself in such circumstances that instead of obeying the injunction, "Seek first the kingdom of God and his righteousness," his large farm, or extensive mechanical business calls for nearly all his time and thoughts, and he becomes so wearied with his labors, that his energies of body and mind, (the body acting upon the mind,) are crippled; and consequently he comes far short of serving God with the full purpose of a strong heart. It may be he works so hard through the week (I do not refer to those who could not do differently without bringing upon their families actual want. I think there are but few of this class,) that when God's day comes, he is obliged to remain away from the congregation of the saints, and is really unprepared to keep the day acceptably to God. Can the Lord be pleased with us when we pursue our worldly business so earnestly six days as to unfit us for observing his day, and worship with equal earnestness? Certainly we wrong our own souls when we render them incapable of growing in grace by over exertion in temporal affairs? How much better it would be to sacrifice our worldly advantages, and get into a position where we could spend at least a part of our time in spiritual duties. "For what is a man profited if he gain the whole world and lose his own soul?" Matt.

Dear brother or sister, have you been in the habit of letting trifling excuses keep you from your closet duties or the social meetings which occur on a week day? O see if you have been making a greater effort to lay up a perishing treasure in a fading world, than an eternal treasure in heaven. You certainly have if you have been neglecting these essential means of growth in grace for temporal profit in any form. Are you now ready to give your time to God? He does not require that you spend it all in thinking of himself, or divine things. We have other duties to ourselves, our families, and to society; and when *duty* calls our attention to worldly things, our Father is just as well pleased with us as when directly worshiping him; only be sure and pursue them no further than duty requires, then let our thoughts return to God. Search your own hearts. Are you ready to resign your time to God's disposal?  
 M. E. S.

#### From Bro. Merritt.

BRO. SMITH: After receiving the *Review* again, and hearing from the dear saints scattered abroad, and learning that the cause is onward, my heart leaps for joy to think that in a few days more, if we are faithful, all will be well. I was much gratified to hear that you had a happy time at the conference at Battle Creek, and that the watchmen on Zion's walls are not asleep.

I am well pleased that the subject of systematic benevolence is being investigated, and that action is being taken on that long neglected enterprise. With me it is a fact that cannot be successfully controverted that the cause is one, and God's people should be one, and that we should be co-workers together in reclaiming our fellow men from impending vengeance. Various ways have been, and are being tried by the children of men to effect this desirable object. Much labor and money is expended in sounding out (not the unadulterated word, but) the word adulterated by the traditions of men, as the prophet has said, every one in his own way; but we that have professedly come out from the world should not be like them. We should

not in our caution to shun the precipice on the right, fall into the ditch on the left; but keep the strait path, if we would enter the strait gate. And in order to do this, we must, as Peter has said, take heed to the light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts. The prophecies of the Scriptures are not dark and mysterious, and of some private interpretation; but they contain God's will to the human family.

Now, as Paul says, the gospel is the power of God unto salvation to every one that believeth, we must try by every laudable means to get the gospel before the people. And certainly until the Lord of the harvest, in answer to the prayers of the faithful, sends more laborers into his harvest, we must sustain those already in the field, and patronize the *Review* Office, and those connected with it, to enable them to get those sacred truths which it advocates before the people. I have ever since I embraced the present truth (which was in Gilboa, Sept., 1857, under the preaching of Brn. Cornell and Holt) felt a desire to do something for the cause. But as my means were limited, and having a large family to support, I could not see the way open until of late. Relying on the promise that all things shall work together for good to them love the Lord, and are the called according to his purpose, I offered my little farm for sale, and got a purchaser. The impression on my mind was to go West and do the best I could. I am in Dewitt Co., Ills, and as each individual is best acquainted with the situation and circumstances that surround him, I would give it as my opinion that a good work might be done in the cause of present truth here, as the inhabitants are entirely ignorant of it. There is not a Sabbath-keeper within my knowledge. I have spoken of the principles of present truth to some, and lent what books I had to be read, and have not yet heard any objections. But, say they, why don't you send for some of your preachers to come here and preach for us. Now, brethren, I propose that you send a suitable brother here to give a course of lectures, and that they bring a quantity of books, as the sale of them may help to keep down expenses, and I will pay the ballance, as I am very anxious that the truth should be presented to the people in this place.

I will also state that if it is necessary I will meet the messenger at Bloomington with a buggy, and convey him here, if I can have notice of the time. If you should write, direct to Santa Anna P. O., Dewitt Co., Illinois.

Mount Pleasant, Dewitt Co., twenty-five miles south east of Bloomington, or the same distance north-west from Urbana, Ills., is the place.

Yours in hope, J. B. MERRITT.  
Santa Anna, Dewitt Co., Ills.

#### From Bro. Sanford.

BRO. WHITE: We are wishing to have a conference here this summer, and wish you to obtain and send a preacher to attend it with us that we may form some system for the future. The brethren here think that they can sustain a messenger in Minnesota this season, and are willing to pledge themselves to do it if one can be got to come here. There are a good many in this section of country that have not heard any preaching on the present truth, and several wish to be baptized.

Bro. Morse seems to want to be about his Father's business again, and if we could have a preacher for a time to set things right, and establish order in the church, his labors might be beneficial in Minnesota. If you will send one, please notice in the *Review* what time he will be at Lake City, on the Mississippi, and we will meet him there with a team. His expense money shall be refunded back to him when he gets here, and whatever else he needs to sustain him in his labors. Take the evening train in Chicago, and in the morning you will be at Dumleith to take the boat, and in twenty-four hours you will be at Lake City. Inquire for Brown's boarding house, near the landing. Brown is an Adventist in belief, but never has heard on the Sabbath question.

In behalf of the brethren. ELIAS SANFORD.  
Ashland, Dodge Co., Minn.

NOTE.—We would call the attention of preaching brethren and friends of the cause to the communications from Brn. Sanford and Merritt. What shall be done for Minnesota? The cause there must find help soon.

We would recommend to the brethren in Minnesota, Bro. Wm. S. Ingraham, of Monroe, Green Co., Wis., as an efficient and faithful laborer. But he is now engaged with the tent. We suggest that Bro. Ingraham give appointments for three or four conferences in Minnesota at least two months in advance, to be held after tent season is past.

Hope he will go, and take \$50 worth of publications to sell and give away. We will furnish the books, and wait for our pay till the friends of such missions pay us. Let the brethren in different parts of Minn. call on Bro. Ingraham for help. If he cannot go, doubtless some other one can.

Bro. Merritt will see that Bro. Cornell is in Iowa with Bro. Hull. When tent season is over, one of those Brn. might be had to lecture in his place.

J. W.

#### "THERE BE HIGHER THAN THEY." Ecl. v, 8.

Do'st thou see oppression,  
Boldly stalking forth;  
Claiming for possession,  
E'en our favored "North"—  
While a host of statesmen,  
Pliant, bow the knee,  
Proving that though freemen,  
Scarcely are they free?

See their love of lucre,  
Love of power, and gold;  
For the love of these, are they,  
Freemen, bought and sold.  
Hear the "Declaration,"  
"Every man is free,"  
While the "Constitution,"  
Warrants liberty.

Yet the downcast slaveman,  
Clanks his galling chain,  
In this land of freemen—  
(Such alone in name.)  
Hear the voice of captives,  
Groaning 'neath the chain,  
See the blood of martyrs,  
Slavery hath slain.—

Men, of Sumner's wisdom,  
Grappling with the foe,  
Meet, for using freedom,  
Brutal overthrow.  
In the halls of justice,  
Freemen are enthralled;  
"In the place of judgment,"  
Tyranny's enstalled.—

Peaceful homes are plundered  
By the ruffian band;  
Dearest ties are sundered,  
In "Columbia's land."  
Sadly maid and mother,  
Seek their daily bread,—  
Husband—father—brother—  
With the martyr'd dead.

Parents, too, and children,  
Fondest hopes to mock,  
Sold by rank oppression,  
At the auction block.  
Pines thy heart in sadness,  
O'er oppression's power?—  
Lift thy head in gladness,  
For the coming hour.

"Higher than the highest,"  
Sits the Holy One;  
Of the poor, the humblest,  
May approach his throne.  
And their wail of sadness,  
With the voice of blood,  
Tells the oppressor's madness,  
In the ear of God.

Slow, but sure, his anger,  
With oppressing man,  
And judgment will not linger,  
In his righteous plan.  
"Clouds of dew" "in harvest,"  
Blast the standing grain;—  
"Heat on herbs" doth wither,  
Blackening all the plain.—

Thus doth he "consider,"  
"In his dwelling place;"  
Ne'er the vile oppressor,  
Can endure his face.  
What though slavery's minions,  
Vaunt their power, and pay?—  
Joy to the oppressed—"there be  
Higher far, than they."

L. C. HUTCHINS.

Ganges, Mich.,

## Letters.

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

#### From Bro. Clarke.

BRO. SMITH: There are in this vicinity four families of us, trying to walk in the truth. On Sabbath we meet and attend to Bible exercises, exhortations, singing, and prayer, and we think the Lord meets with us, and blesses us in so doing.

But when the messengers pass through and preach at Lovett's Grove we try to attend there, and we feel very thankful to God for the privilege. We felt especially favored to hear the word as preached by Bro. Waggoner, at his visit to Lovett's Grove, and were re-proved and strengthened by his instructions.

I felt, for one, that the sword of the Spirit touched me in many a tender place, and many a sharp twinge of conscience told how surely the arrow was pointed and driven home. And there let those sharp arrows rankle until the physician Jesus may give his word to set the captive free; until he shall say, Be thou made whole.

I would exhort all who are hearing this third message to remember our instructions. Let us ponder upon them, lest Satan catch away the good seed, as the fowls gather the seed by the way-side. This message is indeed terrible to the heedless and worldly, while it is all beauty and sweetness to the hearty receiver of the straight testimony.

With much love, yours. JOS. CLARKE.

July, 1859.

#### From Bro. Gurney.

BRO. SMITH: Although I have not written to appear in the *Review* for some time, it is not because I have lost my attachment for the friends of truth, or interest in the third angel's message. There is no part of this work but is of interest to me. Who can point out a duty not summarily embodied in the third angel's message? Rev. xiv, 9-13. When infinite wisdom lays out the work, and points out the way to do it, it is certainly extremely perilous to take our own way to do the work of God. God's ways are perfect; a humble confidence submits with ease to his work, and way of doing it. Now the third angel of Rev. xiv, has revealed the work of the church of God in its remnant state, both in relation to their position as a holy people and their defensive position. Their position is "keep the commandments of God and the faith of Jesus," while each individual of the remnant church is set on guard. "If any man worship the beast and his image," &c. I do not see any justifying ground short of earnestly taking heed to the voice of the third angel. Our work in this day of God's preparation is a great work. Our position is a solemn one: "Looking for and hastening unto the day of God." O let us be zealous and repent lest we be spued out of God's mouth. I feel an assurance wrought by the fulfilling of prophecy that God is in the Advent movement. He is training a people for himself. Our natures are such, while partially, it may be, unsubdued, that we must necessarily pass through trials of that nature which will bring our evil traits of character, or besetting sins to the surface; for it is God's plan to forgive our sins when confessed, and it is the goodness and mercy of God that leads us through trials in order to reveal the state of the inward man. For example, see Deut. viii, 2, 3: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna which thou knewest not, neither did thy fathers, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live."

That we ought to remember the children of Israel for our example after they left Egypt, see 1 Cor. x, 1-12. Now all these things happened unto them for examples, and they are written for our admonition, upon whom the ends of the world are come.

Well brethren, let us take courage. We are most home; we can as it were almost throw our voice into the fifth kingdom—the kingdom of God. But we have

yet trials to endure; let us lift up our heads and bear as good soldiers, while we examine ourselves and prepare for translation.

I remember when I was a small boy, at the home of my childhood, while throwing my voice towards the barn which was a short distance from the house, that my voice would seem to fall back with almost as much power as it proceeded from my mouth. I wondered if some mocker had not entered the barn. The sound, or echo, was so distinct that it was hard to believe that no one was in the barn responding to my voice. So it is with the voice of prophecy when uttered by the church of God. Mockers sound the echo, or counter-part, thus producing a double evidence concerning the things spoken.

Evil servants, foolish virgins and scoffers all proclaim the truth, against which they array themselves as effectually as though they united in the proclamation of truth. The wicked who "do wickedly" know not that they are throwing weapons into the hands of God's servants to be wielded against themselves. Brethren in the ministry, there is one encouragement for you which should inspire your confidence. It is that the very opposing elements that you meet are proof positive that you are proclaiming the message at the right time. May God inspire with wisdom to move right.

Yours in the love of the truth,

H. S. GURNEY.

Jackson, Mich., July 20th, 1859.

**From Bro. Russell.**

BRO. SMITH: I feel very thankful that the remnant, who keep the commandments of God and the faith of Jesus, have a medium through which they can communicate their thoughts, feelings and desires to each other, and to encourage those who are traveling the narrow way that leads to everlasting life. I am thoroughly satisfied that the *Review* is a mighty engine at work, pulling down the strong holds of error, and an effectual means of establishing those who are wavering in the present truth. O that those who conduct its publication, and contribute to its pages, may be filled with the Spirit, and be endued with wisdom from on high, that all who read it may be inspired with holy zeal in this glorious cause.

As many of the brethren have desired me to write that they might know how I was getting along in this wilderness place, (for it is a moral wilderness where the saints of God are not,) I will endeavor to give a brief sketch of what I have been doing, pertaining to the cause in which we are engaged, since I left Wisconsin last April. In a few days after I arrived in this State I went to the conference at Gilboa, where I found many brethren, and sisters whom I dearly love, and hope to meet in the everlasting kingdom. Here I met with Brn. Waggoner, Holt and Butler, messengers in the cause of truth, who are endeavoring to proclaim the everlasting gospel of the coming and kingdom of Christ, and have since been with them in the Ohio tent at Mt. Blanchard, where they labored for the salvation of souls. But the enemy of all righteousness closed the ears and hearts of the people, and prevented many from coming out to hear.

While sitting there in the tent and hearing the word presented with such clearness that even the most unlearned could comprehend it, and with such demonstrations of reasoning, based on infallible scripture evidence, that the most learned could not overthrow it, the thought came into my mind, is it possible for the hearers to refuse to comply with the conditions of offered salvation, and turn from their evil ways, come out of Babylon, keep the commandments of God and the faith of Jesus? It seemed to me that all must be constrained to obey the truth. But O how sadly different! Comparatively but a small part of the good seed falls on good ground. O bless the Lord that even a small part falls in good ground, and is nourished by the gentle dews of heaven.

The messengers should not be discouraged if oftentimes they see no visible fruit of their toil and labor. Look back to the days of the Saviour and the apostles. How were they utterly rejected and turned away with scorn and contempt, and persecuted even unto death. They had a work to do; so have his servants at this time.

Dear brethren and sisters, let us unite our hearts in fervent prayer for a more universal spread of the last

message of mercy, and for those who are called to leave their pleasant homes to go out into the field to warn sinners to flee the impending wrath of the seven last plagues, and the second death. They (the laborers) see many lonely trying hours; but in the midst of their trials they have the consolations of the gospel. They go forth weeping bearing precious seed. The cheering hours will be when they come again bringing their sheaves with them. These will be stars in their crowns in the day of their rejoicing. Praise the Lord!

When I came to this country, one of my most prominent objects was to get the truth before my relatives and friends. I endeavored to get one of the above named laborers to come and give a course of lectures to the people in this place, but duty called them elsewhere. Bro. Butler however gave one discourse, but thought there were no ears to hear. This did not remove the burden that I felt for this people, and consequently I undertook the arduous task of giving a course of lectures. I gave twelve, and most of the time to a goodly number of hearers. At first I was looked upon as a fanatic, and the doctrine was ridiculed with contempt. This however was on account of having judged before they heard the matter. On hearing, several became interested, and the interest was good when I closed. There are quite a number that believe we have the truth. O that the Lord may give them willing minds and obedient hearts to practice what they have heard and believed. But there are others who have become very indignant towards our position. A United Brethren class leader said, the evening I presented the fall of Babylon, that my doctrine was the plagues spoken of in Revelation. The Methodist leader said, so I have been informed, that if I did not go to hell, (orthodox hell of course) it would not be because my religion would prevent. Here we see the ire of the dragon stirred up against the truth, ready to persecute, as he did the people of God anciently. Since I presented the fall of spiritual Babylon, our position has been verified by their unholy conduct. A minister of the Protestant Methodist church assaulted and whipped a man in Mt. Blanchard for some trivial offence. A leader of a Methodist class ran to the same excess of riot on last first-day, it being their Sabbath, or rather, the pope's, which they profess to keep.

I have conversed with some professors here who think it very conducive to the progress of Christianity to have various creeds and church organizations, so that if a person does not like one class he can choose another, and thus the peculiar views of every one can be suited. This is certainly a nice piece of Satanic mechanism. He has many coats for his followers, and can fit them out with every appendage they want. According to the above teaching, when will they come into the unity of the faith, and the watchmen see eye to eye? It is a sad picture to see those who profess to be the followers of the meek and lowly Jesus thus distracted, and filled with pride and arrogance, traveling in the broad way that Satan has cast up for the multitudes that are deceived by him.

Dear brethren and sisters, let us all be up and doing while the day lasts. Let us not sleep as do others lest we be overtaken, and that day come upon us a thief. Remember Satan is at work with power and signs and lying wonders, and by this means will deceive many. Let us watch and pray lest we enter into temptation.

Your brother waiting for the kingdom of God.

WM. RUSSELL.

Clement, Ohio, July, 1859.

P. S. I leave, the Lord willing, in a few days for Mauston, Juneau Co., Wis.

W. R.

**From Bro. Marks.**

BRO. SMITH: I can say that the present truth still lies near my heart, and I wish to be found in union with God's people in this last work of mercy for man, the closing up of the gospel dispensation. I feel thankful to God for what he has done for me of late. Since being at the conference at Battle Creek my health failed me. My faith was weak, and disease so far fastened upon me that I was looking for death to set me free from the trials of earth. I expected to be laid away in the cold ground to wait until Jesus the life-giver should awake the dead. But thank the Lord when Brn. Gurney, Palmer, and others bowed around and began to pray for me, I felt that he heard and answered prayer. Praise his name for his goodness to the children of men. I rejoice in the light that shines for us, and praise God that he has set watchmen on

the walls of Zion that will not hold their peace until deliverance shall come. But when I see some manifest a spirit of faultfinding with those that the Lord has called and qualified to give the last message of mercy, I fear for them. I expect that if some such fault finders could get the work under their control we should have a message that would cause saints to weep and the wicked to rejoice and triumph.

But the Lord has spoken good concerning Israel, and while a few covetous ones are finding fault, let us, brethren and sisters, go forward unitedly in the great work, and the victory will be ours through Christ.

A. A. MARKS.

Jackson, Mich., July, 1859.

**From Bro. Carus.**

BRO. SMITH, Dear Sir, I inclose one dollar for the *Review*. You will observe that I am an old subscriber and have had the honor of a slight acquaintance with you.

You will doubtless remember the time and cause of my discontinuing the paper, but my loss has been greater than yours. Although I have been trying to serve God and keep his commandments, I am greatly behind the times. I have lost much valuable information. I have heard but little from the brethren and people of God since I gave up the *Review*. But Bro. Rathbun called on me a few days ago and staid over night. We talked of former days and blessings, and when he went home he sent me several Nos. of the *Review* Vol. 14. When I got them I devoured their contents like a man who had been without bread for many days. I read, I wept and praised God that the message was still going and that some were embracing the truth as it is in Jesus. Now may God forgive me my folly in starving myself so long and doing without your weekly visitor. I have kept the Sabbath ever since I first heard Bro. Cornell preach on that subject, seven or eight years ago. I am alone here in this place there being no others who keep the Sabbath but myself, but the best of all is God is with me. I love his truth and mean to try to keep his testimony. Brethren pray for me that my faith fail not, and that I may meet you in peace at the coming of our Lord Jesus Christ.

Yours in gospel of peace.

H. C. S. CARUS.

Walled Lake, Mich., July, 1859.

**OBITUARY.**

FELL asleep June 27th, brother Burt Hall, in the twenty-fourth year of his age, of consumption, after an illness of about five months. Bro. Hall professed the present truth about four years ago, and has from that time manifested a deep interest for its advancement. He has been regular at meeting, prompt in duty, earnest and interesting in his exhortations and prayers. He traveled with the Michigan tent as tent-master last summer, where his godly example won many friends.

Bro. Hall expressed a resignation to the will of God during his sickness, and as the time of his departure drew near, an anxiety to depart this life and be at rest, confident that he should awake in the first resurrection to eternal life.

The church in Shelby miss him in their meetings, and around their firesides. O that we may be also ready for the coming of the Son of man.

R. J. LAWRENCE.

Rochester, Mich.

FELL asleep in Jesus in Green Spring, Ohio, June 10th, 1859, of consumption, brother E. Lincoln, age not known. Our beloved brother was formerly a member of the M. E. church. He heard and embraced the present truth in July, 1857, under the labors of Brn. Holt and Cornell, in this place. From that up to the time of his death, he endeavored to keep the commandments of God and the faith of Jesus. He loved the glorious appearing of Jesus. He left a family of four children to mourn his loss.

He was always present at our meetings, as long as his strength held out; and four days before he died he spoke of that peace of mind the world can neither give nor take away. He seemed resigned to the will of the Lord, and felt that all was well.

W. D. SHARPE.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH., AUG. 4, 1859.

## HOOPS.

I READ an article in the *Review* of July 14th, by J. Clarke on hoops, with which I do not agree. He says, "God has gifted humanity with a graceful form, and a truly godly person will not deform it for fashion's sake;" all of which I admit; but I cannot, for the life of me, see wherein hoops deform the person; whereas it is well known that the wearing of nearly or quite half a dozen heavy quilts and skirts (as is the custom of those who do not wear hoops) has caused not only the deformity, but the loss of health to a great many "graceful forms."

Perhaps J. C. will say they ought not to wear so many quilts; but I do not believe God intended that mankind should expose their persons to the public, nor that it is any sin to dress so that the person will look decent, which a lady cannot do unless she wears nearly half a dozen quilts or a hoop skirt, the last of which cannot injure her health, while the former is almost sure to. So I say, let the ladies wear hoops; not because fashion but health requires they should. Z.

NOTE. We presume Bro. Clarke did not write the article referred to in the above remarks with any intention of exciting a controversy on the subject; and certainly we did not insert it with any such design; but we considered it simply a scathing rebuke on a gross fashion, and as such gave it. We hardly think the writer's standard of decency, viz., "half a dozen quilts or a hooped skirt," will be recognized as such by our readers. With us, at least, it is the standard of just the opposite. If the writer sees nothing in hoops which deform the person, we think it must be that he is not privileged with such exhibitions as we daily witness in this portion of the western country where space is plenty. We are equally strong, with Z., in condemnation of the custom of dragging down the system with half a dozen quilts. We believe such a course to be a heinous sin against nature; and if we were forced to choose between the two, we should pronounce in favor of hoops. If women are bound to reach stated and enormous dimensions, we say, let it be done with hoops, instead of quilts. Just as we should say, if a balloon was to be inflated, that it had better be done with gas, than with cotton. At the same time we have seen women who we judged had on neither half a dozen quilts nor a hooped skirt, whose dresses looked every way modest and well.

But is it not shameful to expose the person? Well, we know of no female apparel, (the low-necked deformity excepted), which admits half the exposure of the form that the close-fitting garment of males does; and if it is here that the pinch comes, it is the apparel of the men and not of the women, which needs reformation.—Ed.

## Note to the Church at Buck's Bridge.

DEAR BRETHREN: I can but reflect on past seasons with you. I well remember when but two or three came out on the commandments of God and faith of Jesus, and began to pray together. The number increased to about forty. We felt we were of one mind. Trial came. This was necessary, as our faith must be tested. Some began to think in view of some points of our faith "these are hard sayings." John vi, 60, 66. I hope none have gone back to walk no more with Him. And if the Master should say to us as he said to the twelve, "will ye also go away," would not our inquiry be, "Lord, to whom shall we go?" Many have removed to other places, which has reduced your number. In this also you are tested whether you will still hold on to the promise made to the little flock. I have sometimes queried, was I in the way of duty in removing from you to the west? Well, probably in coming west I have had an experience that I could not otherwise have had, and had I remained there, with the experience I then had, I could have done you but little good.

Dear brethren, if you persevere, and endure your present trial, I fully believe God will come to your help, and you will rise, and the honest-hearted around you will acknowledge this is the Lord's work. I feel

that my poverty is great, but I will look to Him who offers the "gold, white raiment and eye-salve," to those who overcome.

JOHN BYINGTON.

Ceresco, Mich., July, 1859.

## APPOINTMENTS.

PROVIDENCE permitting, we will meet the brethren in Western New York, August 20th and 21st, at Bro. Buckland's. Bro. R. F. Cottrell will please define the place, and give seasonable notice in REVIEW. It is expected that the Tent will be pitched, and that there will be a general turn out.

GENERAL CONFERENCE AND TENT MEETING at Roosevelt, Oswego Co., N. Y., August 27-29. It is hoped that the brethren will come up to this general gathering prepared to engage in the worship of God. It will be a general gathering for the State. Five hundred can be accommodated in the warm season at Roosevelt, if most come prepared to nearly take care of themselves. Hope we shall have a blessed good melting, Battle Creek Conference at Roosevelt. Brethren, come to the Conference examining yourselves, and praying that the Spirit of God may rest upon preachers and people.

We now design to be at the French Conference at Chazy, September 2nd, and will also attend State Conferences where desired, if possible.

We would be glad to meet Brn. Waggoner, Butler and Holt in General Conference in Ohio, provided there could be a very general gathering from that State at the close of Tent season.

Then join Bro. Loughborough in Conferences at Lapeer, North Plains, Wright and Monterey, Mich. Mrs. W. designs to go with me. Brethren let us hear from you.

JAMES WHITE.

THE Michigan tent will be pitched in Parkville, St. Joseph Co., Tuesday, Aug. 9th. First lecture in the evening.

J. N. LOUGHBOROUGH.  
J. N. ANDREWS.

PROVIDENCE permitting there will be a French Conference in Chazy village near lake Champlain, commencing Sabbath evening September 2nd, and continuing over Sunday. See report of French mission in this number.

## Business Department.

## Business Notes.

I. C. Vaughan: B. Moore's paper was returned by P. M. about six weeks since. She is credited on book to the commencement of next volume.  
M. W. Rathbun: No.

## Letters.

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

R. J. Lawrence, M. W. Porter, M. A. Hiestand, A. C. Hudson, S. J. Gardner, M. A. Tilden, Wm. S. Ingraham, M. W. Hargrave, C. Amy, J. B. Frisbie, I. C. Vaughan, C. J. Mack, J. Harvey, M. W. Rathbun, A. Horr, E. C. Stiles, A. L. Hart, A. M. Reynolds, A. S. H., F. Freeman, S. J. Voorus, R. F. Cottrell, F. Wheeler, A. H. Robinson, B. M. Hibbard, W. Hills, E. Emery, J. D. Hough, E. M. L. Cory, J. Chase, Geo. Wright, E. Wick, S. A. Hastings, H. Luce, M. B. Czechowski, H. Town, P. D. Lawrence, C. W. Sperry.

## Receipts.

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

## FOR REVIEW AND HERALD.

Mrs. D. Stiles 1,50, xv, 1. O. Bates 0,50, xv, 11. Sr. D. Scott (for M. Loomis) 0,25, xv, 1. Sr. Lane (for B. Dewitt) 0,50, xiv, 19. C. Amy 2,00, xiv, 14. H. Page 1,00, xv, 1. E. C. Stiles (for H. R. Leighton) 1,00, xv, 11. A. C. Hudson (for A. Harmon) 0,50, xv, 11. J. Harvey 1,35, xvii, 14. Wm. Hills 6,00, xviii, 1. H. Clarke 2,00, xiii, 1. J. Coy 1,00, xv, 11. E. Emery 2,00, xv, 1. J. Reynolds 1,00, xv, 1. H. Town 2,00, xv, 1. E. Wick (for C. Darrow) 1,00, xvi, 8. J. Walter 2,00, xv, 20. M. A. Tilden 1,00, xvii, 5. M. E. Diven 1,00, xv, 11. A. Horr 1,00, xvi, 14. E. A. Freeman 2,00, xii, 10. E. B. Hibbard 1,00, xiii, 1. D. Crumb 1,00, xi, 8. T. T. Wheeler 1,00, xv, 1. J. M. Ballou 1,00, xiv, 1. D. Hall 1,00, xvi, 1.

FOR REVIEW TO POOR. P. Folsom \$2,00. Wm. Hills \$1,00.

FOR M. B. CZECHOWSKI. Sr. E. Bracket (S. B.) \$1.

FOR MICH. TENT. Sr. Lane (S. B.) \$1,00. Sr. Scott (S. B.) \$1,00. B. Moore \$1,00.

FOR ILLS. & WIS. TENT. H. Town \$2,00.

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

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