

# 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."

VOL. XIV.

BATTLE CREEK, MICH., FIFTH-DAY, OCTOBER 20, 1859.

NO. 22.

### THE REVIEW AND HERALD.

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.

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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.

#### THERE IS A WAY FOR MAN TO RISE.

ETERNAL Light! Eternal Light!  
How pure the soul must be,  
When placed within thy searching sight  
It shrinks not—but with calm delight,  
Can live, and look on Thee.

The spirits that surround Thy throne,  
May bear the burning bliss;  
But that is surely theirs alone,  
For they have never, never known,  
A fallen world like this.

O, how shall I, whose native sphere  
Is dark, whose mind is dim,  
Before the ineffable appear,  
And on my naked spirit bear  
That uncreated beam!

There is a way for man to rise  
To that sublime abode,  
An offering and a sacrifice,  
A Holy Spirit's energies,  
An Advocate with God.

These—these, prepare us for the sight  
Of majesty above,  
The sons of ignorance and night,  
Can stand in the "eternal light,"  
Through the eternal "love."

#### THE END OF THE LAW.

For generations in the past, the subject of the law has been but imperfectly understood, which has given rise to many erroneous opinions, relative to man's moral condition. But for a few years past light has been shed upon this subject which opens a sweet field of contemplation upon the holy character and justice of God. It gives us correct views of the conditions of salvation, the atonement, the resurrection, the judgment, man's condition in death, and his condition after the resurrection.

There are two great systems of law brought to view in the book of God. When taken together they are the embodiment of all law: The moral, and ceremonial. We have ample proof from holy writ that the moral law, the ten commandments, was instituted before the fall of man, and is perpetuated to the end of human probation.

But here we are met by a class of individuals with the following expressions, namely: "Christ is become the end of the law for righteousness to every one that believeth." "Ye are not under the law, but under grace." "Whosoever of you are justified by the law, ye are fallen from grace," &c. They evidently take the ground for two reasons: one is, because they do not understand the subject of the law; the other because they wish to get around or dodge the Sabbath of the fourth commandment.

Out of the two great systems of law above men-

tioned, proceed several other laws, which taken separately are a law by themselves; such as the law of love, faith, works, circumcision, mind, and law of sin. If there had been no other law given but the law of love, and faith, and all those that relate to the royal law, then we might conclude that it ended at the death of Christ. Under the typical system there was no other way provided for the punishment of individual transgression but temporal death, and that without mercy, as shown in Heb. x, 28: "He that despised Moses' law, died without mercy under two or three witnessess." Deut. xvii, 6: "In the mouth of two witnesses, or three witnessess, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death." But Christ steps in, takes the sins of the whole world upon him and dies, the just for the unjust, and brings life and immortality to light through the gospel;" "who his own self bore our sins in his own body on the tree, that we being dead to sins, should live unto righteousness." 1 Pet. ii, 24. See also Heb. ix, 15, and Gal. iii, 13. Hence we see that it was the ministration of temporal death to the transgressor that Christ became the end of. And now "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The great moral constitution still remains untouched. See Ps. iii, 7, 8. "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. cxix, 142. John says "Grace and truth came by Jesus Christ."

Then we understand that the moral law was instituted in the garden before the fall of man, was confirmed amid the thunder of Sinai, as shown in Chron. xvi, 17, where the law was confirmed to Israel for an everlasting covenant, passed down through the Levitical priesthood into the hands of the great High Priest, where it was again confirmed as shown by Dan. ix, 27. And he shall confirm the covenant (see Deut. iv, 13) with many for one week. Here is a nail in a sure place. He who would undertake to remove it, undertakes to overthrow God's government, and destroy the plan of salvation.

With the wise man then "Let us hear the conclusion of the whole matter: Fear God and keep his commandments for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

East Brookfield, Vt.

#### THE VALUE OF GOOD BOOKS.

"BINNEY'S Book of Christian Experience," an old tattered volume, picked up at random by Baxter, awakened him to strong convictions of the evils of sin, and he finally found peace and hope in the perusal of "Libb's Bruised Reed."

His "Call to the Unconverted" awakened and saved Philip Doddridge.

Doddridge wrote his "Rise and Progress," the reading of which led Wm. Wilberforce to Christ. Wilberforce wrote the "Practical View," a copy of which being put into the hands of Leigh Richmond, while yet a stranger to the life and power of the gospel he was then preaching, brought him

to seek for mercy at the cross of the Saviour. "The Dairyman's Daughter," written by him, has contributed to the salvation of thousands of souls.

Thomas Chalmers, too, became the spiritual son of Wilberforce, by reading his "Practical View," while preaching an unknown Christ.

A poor sailor, who afterwards became a fervent Christian and successful preacher, author of many books and hymns, the use of which are co-extensive with our tongue—Rev. John Newton, was reclaimed from his vices, by the recollection of his pious mother's counsels, and the reading of religious books. This man was the means of the conversion of Claudius Buchanan, so distinguished for his labors in the East Indies; and the "Star of the East," a book published by him, first called the attention of Mr. Judson to the missionary work, and sent him to Burmah.

The sailor turned preacher was also the means of delivering Rev. Thomas Scott from the mazes of ruinous error, and of introducing him to the "Way, the Truth, and the Life." Mr. Scott prepared the commentary known by his name.

Who can tell the value to the cause of God and good of men of the writing of good books?—*Sel.*

#### GOD'S WORD IN THE HEART THE POWER OF TRUE REFORM.

*Thy word have I hid in my heart, that I might not sin against thee.* Here is the true scriptural and radical reformer, and the element of all radical and permanent reform. It is written, it is written, it is written! Thy word, thine O God, for my salvation! Thy word, mine, O God, for thy work, to do thy will, and conquer with this weapon! "Then said I, Lo, I come, delighting to do thy will, O my God! Yea, thy law is within my heart." Thy word have I hid in my heart for this purpose. "I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest."

But again, lest any man should contrive out of the duty of *hiding*, an apology for *concealing* and *refraining*, as if God's word were to be handled deceitfully, and not manifested against all sin. "I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart, but have declared thy faithfulness and thy salvation." Here is *hiding* and not *hiding*. Thy word have I hid, thy righteousness have I not hid. Thy word have I hid in my heart, that I might have my tongue set at liberty to declare it, that I might preach thy righteousness with my lips.

*That I might not sin against thee;* this is the beginning, this the first element and characteristic. It is a great proof of a true hope, and of true piety, if a man loves the word of God because of its sanctifying power, and uses it, and applies it, for its sanctifying efficacy. Therefore he must apply it against sin. This is God's own great use of it in the world, to conquer sin. It must be applied to all sin; it is the agent of salvation only by conquering sin; it brings the soul to Jesus for this very purpose, for the accomplishment of this very work. The gospel preached for salvation, while the gospel against sin is hidden, will but prove a salvation IN SIN, not FROM it.

*Thy word hid, that I might not sin.* It is not to be hidden *from* sin, but manifested *against* it. It is to be hidden in the midst of sin, put right

into the very heart and center of sin, thrust in there; yea, a reigning sin, a popular sin, among sinners, in society, just as leaven is hid in three measures of meal, till the whole is leavened. Of course in such a case it makes a great fermentation, a great agitation, for it casts out sin, and new creates the whole material into living bread. Its special operation is against sin, and the proof of the experience of its living and abiding power is when it lays hold of sin, conquers it, casts it out. Sometimes the word must be applied as the surgeon's knife, as the sword of the Spirit, piercing even to the dividing asunder of the joints and marrow, of the very frame and center of the soul.

This hiding of the word of God in a good and honest heart is a preparation for the sowing of it in other hearts and in all the community. Hiding it in his own heart as the remedy against sin, the active agency for salvation, the power of salvation, a man is prepared to go forth with it weeping, sowing precious seed. He will go, weeping over the sins and miseries of the world, and not hating them merely. He will go with a sympathizing spirit, having compassion upon sinners, in the case of some, but making a difference, and others saving with fear, pulling them out of the fire, hating the very sight and thought and nearness of their iniquities.

This experience is varied. "Horror hath taken hold upon me, because of the wicked that forsake thy law." And again, "My zeal hath consumed me, because mine enemies have forgotten thy word." The disregard of the word of God, but especially the perversion and defiance of it, sometimes makes righteous men, like Elijah at the trenches of Baal, on fire with the thunderings and lightnings of Jehovah.

But then again, "I beheld the transgressors, and was grieved, because they kept not thy word." It is grief toward God, and jealousy for the honor of God. This is a great element. And again, "Rivers of waters run down mine eyes, because they keep not thy law." It makes a tender and sympathizing being of a man, both for God and men, when God's word is hid in the heart, as well as a bold and energetic soldier.

The word hid in a man's heart is a key to other hearts; and a true Christian can make even a wilderness like the garden of the Lord; a sympathizing Christian will find out other hearts, and if not find them, set the instrumentalities at work to make them. Blessed are they, whose strength, O Lord, is in thee; in whose heart are the ways of them who, passing through the valley of Baca, make it a well; the rain also filleth the pools. With their weeping, sympathizing, loving hearts, they go from strength to strength, every one of them in Zion appearing before God, and bringing their sheaves with them.

It is interesting and beautiful to note the power of Christian sympathy, and the instinctive quickness and acuteness in the discernment and discrimination of the fountains of Christian feeling and power. We have heard of water-magicians who, with their divining rods, will tap the earth, where there seems to be no sign of water, and tell you to dig, for the water is there. There is a spiritual discernment like this in true piety. Sometimes the land seems sterile as an Arabian desert; there are no wells, nor springs, nor fountains, and the heavens are like brass, and the air as a furnace, and the whole land is parched, baked, clod-hardened. But a sympathizing, living heart shall pass over that very region, and strike upon a place, and dig down, and there shall flow forth living water.

There is an intuition in real love, that almost infallibly feels and knows the presence of that precious element, the hiding of that power, the place where its gushing sympathies are treasured, and knows also how to draw them forth. The well-diggers for others are those that have the well in their own hearts. It is a great power, it is the hiding of God's power, to have the word hidden in a good and honest heart. This prepares and makes the true reformer, and vain are all reformations, where the word of God, and some honest regard for his will and glory, are not at the bot-

tom. This is the rule of all true philanthropy; what is God's will? what does God's righteousness, what does Christ's gospel require? not, what is convenient, what is expedient, but what is in accordance with God's word and will.—*Sel.*

#### ARE ANY OF YOUR CLASS SERIOUS?

THIS was the question which the superintendent of our school put to each of us teachers at one of our late monthly meetings. My blushing answer was, "I do not know." Yes, reader, I am a Sabbath-school teacher, professedly teaching young souls the way to heaven, and yet when I was asked, were any journeying thither, I could not answer.

Teacher, what would have been your answer? How many would have echoed my words? Many a serious thought or pious wish, that might be made the parent of future piety, slumbers and dies out, because the child is timid, the teacher negligent. The following Sabbath I determined to ascertain. For the morning's lesson, I took the birth, life, and death of my Saviour. I was in earnest that morning, and I spoke earnestly; tears forced their way up and hung trembling on the lash, as I dwelt on his sufferings and painful death. Ere long four pairs of eyes, that were fixed upon mine with intense interest, swam in tears; lips quivered, muscles worked, and heads drooped. I closed my Bible; and while my heart was yet filled with emotion, I drew them all closer to me and asked, "Who will love this Saviour, be a Christian, and go to heaven with his teacher?" Instantly four little hands were placed in mine, and four voices answered, "I will." Since then I have marked these boys, and I find that three, at least, gave no idle promise. Their walk and conversation proclaim them sons of God, while the fourth even now stands on the very threshold of the great household. And now, teacher, let me ask you, "Are any of your class serious?" Don't you know? Let not another Sabbath pass before you ascertain. There may be hearts all ready and waiting to receive the precious seed. Remember your responsibilities. If through your negligence any of your scholars are lost, what a sad reckoning awaits you!—*Sel.*

#### HISTORY BEFORE THE FLOOD.

THE *Princeton Review*, in noticing "Neil's Lectures on Bible History," recently published, brings out the following results from several Historical tables, showing how the longevity of the antediluvians supplied the want of historical records. A skeptical suggestion arises from the idea that the story must have passed through many narrations, and that few opportunities of comparing and correcting one account by another were enjoyed. Look at the table as illustrating these points. And, first, the number of times the story must be repeated by different persons. Noah and his three sons could receive the account of the creation at the second rehearsal, and through several distinct channels:

1. Adam could relate unto Enos for six hundred and ninety-five years, and Enos to Noah eighty-four years.
2. Adam, during six hundred and five years, could discourse it to Canaan, and Canaan could discourse it one hundred and seventy-nine years to Noah.
3. Adam could rehearse it for five hundred and thirty-five years to Mahalaleel, who had two hundred and twenty-four years to entrust it to Noah.
4. Adam had four hundred and seventy years to instruct Jared in these sublime facts, and Jared was contemporary three hundred and sixty-six years with Noah.

Through these four distinct channels Noah could receive a distinct account from Adam.

5. Adam lived till Methuselah was two hundred and forty-three years old, time enough surely to obtain an accurate knowledge of all those facts pertaining to the dawn of created existence; and Methuselah lived six hundred years with

Noah, and one hundred years with his three sons.

And once more:

6. Adam lived to see Lamech, the father of Noah, till he was fifty years old, and Lamech lived with Noah five hundred and ninety-five years, with Shem, Ham and Japheth. Through these six channels the account could be brought down to the time of the flood.

#### CHRISTIAN CONTENTMENT.

CHRISTIAN contentment is opposed to murmuring against God, to distrusting and distracting cares, to covetous desires, to all mental anxiety about earthly things. It is a quiet temper of mind, relying on God's merciful providence and gracious promises, both of support and of the things which are necessary for us. This reliance is grounded upon certain principles of divine truth, as, that we brought nothing into the world, neither may we carry anything out; that this life was given us to seek a better; that these earthly necessities are given us to preserve this life; that all besides food and raiment are not necessary; that God careth for his people, knowing they have need of these things; that if we be godly, and first seek his kingdom, he hath bound himself to give us these things; for godliness hath promise of this life, and of that which is to come. Upon these and similar principles the heart quieteth itself in God, is content with little, attends to the great business of salvation, and for these earthly necessities casteth all its care on God. The devout believer knows that he is but a pilgrim and a stranger here, seeking after a better country; careth not much for earthly treasure, if he can only lay up treasure in heaven, and knows for certain that "godliness with contentment is great gain."—*Lawson.*

#### AN EXTRACT.

[BRO. SMITH: The following extract is taken from the *Guide to Holiness*. It is part of a letter to a friend. W. W. M.]

I believe there is a particular calling and place for every individual to occupy, and there he alone can do what God has commissioned him to do. If I judge correctly, no one has a right to enter any path, pursue any kind of business, or change his relations to society, without first learning the will of the Lord. There is meaning in the course pursued by holy men of old, in being unwilling to go up against their enemies till they had learned the will of the Lord. Though he does not now speak so directly as then, yet I believe he does more so than we at all times allow. We have far too little faith; we think we pray believingly when we ask the Lord to open our eyes that we may behold wondrous things out of his word; and yet, when our eyes are opened, fearfulness has taken hold of us, and we start back from the revelations as not of God, because, forsooth, they are so strange, or contrary to our experience, or different from what we have learned, or it may be because the church does not teach so; as if we could understand the way, the mind, the purposes of the Lord so as to dictate or decide on what are "wondrous things;" at the same time admitting we expect to be led, if led of God, in a way that we know not of. O, when shall we cease to be inconsistent with our convictions and our prayers? If we will but submit, yes, submit to God our whole being, really willing God should fulfill his promise to us, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye," there would be no real difficulty about knowing the will of God as revealed by his word, Spirit, or providences. O, let us but renounce self wholly, cease from man, look to Jesus this moment, doing just what we are this moment convinced is best, judging by the light we this moment have.

#### "TRY IT."

THUS Coleridge advises those who are troubled with doubts in reference to religion, no matter

how many and bewildering they may be. Read the gospels. Look at the life of Jesus. As you read you will believe. As you look, you will admire and love. And believing in Christ and loving Christ is salvation.

You are desirous to accomplish the whole course at one stride. That is contrary to nature, and to that highest and sublimest order of nature—grace. Take the first step. That is so much gained at least; and having taken that, you will be all the more likely and all the more ready to take the next, and so on till you take the last, even that which crosses the threshold of glory, and the golden gates close behind you, and you find yourself *within* that happy abode whence “they shall go no more out.”

“Walk on” says the generous and holy Leighton, “in the way of God’s commands, though it be with weak and tottering steps. ‘Nay, but,’ you say, ‘I cannot, I can but creep.’ Well, then, *even creep*, so you are only *in* that path and *going forward* in it. Creeping will bring you strength to walk, and finally to run, yes, to mount up with wings as an eagle.”

We have not given his remark in form but in substance. Many long years ago it met our eye in one of the fainting and reeling turns of our own spiritual life. It gave us strength. May it do the same for you!

Arago says, in his Autobiography, that his master in mathematics was a word or two of advice which he found in the binding of one of his text-books. Puzzled and discouraged by the difficulties he met with in his early studies, he was almost ready to give over the pursuit. Some words which he found on the waste leaf used to stiffen the cover of his paper-bound text-book, caught his eye and interested him. “Impelled,” he says, “by an indefinable curiosity, I dampened the cover of the book and carefully unrolled the leaf to see what was on the other side. It proved to be a short letter from D’Alembert to a young person disheartened like myself by the difficulties of mathematical study, and who had written to him for counsel. ‘Go on, sir, go on,’ was the counsel which D’Alembert gave him. ‘The difficulties you meet will resolve themselves as you advance. Proceed, and light will draw and shine with increasing clearness on your path.’”

“That maxim,” says Arago, “was my greatest master in mathematics.”

Following out those simple words, “Go on, sir, go on,” made him the first astronomical mathematician of his age. What Christians it would make of us! What heroes of faith, what sages in holy wisdom should we become, just by acting out that maxim, *go on, go on!*

“Then shall we know him if we follow on to know the Lord: his going forth is prepared as the morning.” If the world should refuse to open its eye to the day, because it does not begin with noon instead of the first faint struggles of twilight with the dominion of darkness, it would lose the day altogether. So with the soul which does not admit with humble and thankful gladness the first flush of the spiritual dawn, the first beams of that “true light which lighteth every man who cometh into the world.” It remains in perpetual night—a night which passes at last into the blackness of darkness. But admitting and rejoicing in these morning rays, we enter on that “path of the just which shineth more and more unto the perfect day.”

Francke, it is said, was so full of doubts and misgivings when he began to pray, that he could only say, “Oh, God, if thou art, reveal thyself to me.” Yet that faith, so weak at first, grew by praying and trusting, and those verifications which God never fails to give to his own promises, to such a heroic strength as few examples in the history of the Church have equaled. The Orphan House at Halle and many other noble Christian works attest to this day the power of those maxims. “Try it!” “Go on, go on!”—when they are transferred from the sphere of nature to that of faith.

Such is the grace and kindness of our Heavenly

Father that he takes our weak beginnings, and putting into them the certainty of his own immutable purpose and the strength of his omnipotent grace, he bestows on them the fullness of heavenly blessing. He even, “discerning our thought” of penitence and return “afar off,” comes toward the returning soul, longing to embrace his wandering but now sorrowful child. “Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways.” The prodigal said, “I will arise and go to my father,”—and “while he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him, and said, This my son was dead and is alive again.”

Only try it. Oh, taste and see that the Lord is good. The first “taste” will tempt you to deeper draughts. The first *trial* will, by the grace of God, encourage you to further efforts, and final perseverance.

Try it. The very *experiment* is attended with more true enjoyment than the highest worldly success. Search the Scriptures. Ask for the Holy Spirit to open your heart to their light and power. Confess your sins, your darkness, lethargies, averseness. Behold the Lamb of God, who taketh away the sin of the world. Sit at the feet of Jesus and hear his words.

If there were only one chance in ten thousand of success, the *trial* would be the wisest putting forth of time and effort you have ever made. But since the mouth of the Lord hath said, *Every one that asketh receiveth, and he that seeketh findeth*—the success is as completely certain as it is blessed and glorious.—*Independent*.

#### A DARK PICTURE.

THE New York *Herald* gives some ugly statistics in regard to the voters who hold and wield the political power in New York city. The picture drawn must be a pretty correct one, of course, for we cannot conceive of one more likely to be posted up in the matter than Bennett. He says:

“What, then, is the governing power in the metropolis of the Union? Freed from religious, or military, or aristocratic despotism, we seem to have attained the highest political happiness. But such is not the fact. We cannot shut our eyes to the truth, and, therefore, we are beginning to acknowledge that the governing power is the mob; and that it is a despotism worse than that of Russia or France, because it is senseless, cruel and bloody. Here we have, within ten miles of the city hall, a population of over a million of people, presumed to be eminently blessed in their political surroundings. The law guarantees to every citizen the right to choose his own rulers, as well as protection to life, liberty and property; that is, according to the common reading of the constitution of the State and of the charter of the city. But what is the fact? It is that the laws are set at naught—that the power of the mob is supreme, and that this million of people tremble before a few thousand scoundrels who ought to be in the penitentiary. These precious rulers may be classed as follows:

Superior pugilists,	100.
Inferior bruisers,	1000.
Vagabond shoulder bitters,	2500.
Gamblers and touters,	2000.
Keepers of houses of bad repute,	1500.
Men about town,	2000.
Thieves, swindlers and loafers,	6000.

Total governing powers, 15,100.

#### THE LIVING WAY.

Is Christ the living way to heaven? Then what a sorry, pitiful case are they in that walk in the ways of death, and despise this way of life! It is very common, and it does not cease to be the more sad because it is common, but it is so much the more grievous, that persons love death rather than life. The matter now is balanced thus: every sinner is by nature dead in sin; if he continues

in that state, he dies in his sin; and dying in his sin, he dies forever for his sin. This miserable case now is to be balanced with what our Lord proffers—that he will give the light of life—that he offers to lead men to heaven—that if they will but set foot in him, set their hearts on him, lodge their faith on him, and put all their trust in him, he will guide them safely thither. What ails men, that they refuse Jesus Christ?—*Travill*.

#### THE BIBLE BEES.

NOT a few facts have lately been published in our papers as to the ingenuity of our Christian cousins in England, dedicating fruits, chickens, birds, and other things, which would at first seem unlikely offerings, to the cause of Christ. We are disposed to write at present of a swarm of bees, which precisely half a century ago began to labor for the holy cause, and whose descendants are probably thus at work even now.

In the year 1809 a new Bible association was formed at Barton, in the fens of Lincolnshire. Among others who attended on the occasion were a Mr. and Mrs. W. The lady remarked on the way, that they must contribute a guinea to the object, or somewhat more than five dollars. The husband objected to the sum as too large, saying that not even the rich gave more, and that such an act would savor of ostentation. The lady replied,

“Still, if you will not give it, I will.”

“And where are you to get it?” inquired the husband.

Her reply was, “I have it by me. Do you not remember that you gave me a guinea with which to buy a hive of bees? I will give that guinea to the Bible Society.”

“Then,” replied her husband, “you will go without your bees.”

It was even so; but the lady loved the cause of the Bible more than the bees, and the guinea appeared among the most cheerful of the contributions.

In due time they returned to their pleasant cottage, and what was their surprise to find on their beech tree a swarm of bees settled. Of their origin no one seemed to know, and on the following day they were carefully deposited in a hive.

A few days afterward, Mr. W. suggested to his wife that the swarming of the bees under the circumstances was so remarkable that he thought they ought to dedicate their produce to the Bible cause; to this proposal the wife most joyfully acceded, and the result was two guineas the first year, and ten for the second; and for many following years these persons, and the family who succeeded them on the farm, very liberally contributed to the society from this source. It can scarcely be needful to say to the reader, “Contribute also as God hath prospered you.”—*Watchman and Reflector*.

PSALMS OF DAVID.—Great has been their power in the world. They resounded amidst the courts of the tabernacle; they floated through the lofty and solemn spaces of the temple. They were sung with glory in the halls of Zion; they were sung with sorrow by the streams of Babel. And when Israel had passed away, the harp of David was still awakened in the Church of Christ, in all the ages of that Church, from the hymn which it first whispered in an upper chamber until its anthems filled the earth, the inspiration of the royal prophet has enraptured its devotees and ennobled its rituals. Chorused by the winds of heaven, they have swelled throughout God’s own holy temple of skies and stars; they have rolled over the broad deserts of Asia, in the matins and vespers of ten thousand hermits. They have rung through the deep valleys of the Alps, in the sobbing voices of the farlorn Waldenses, through the deep sand caves of the Scottish Highlanders, in the rude chanting of the Scottish Covenanters; through the woods and winds of primitive America, in the heroic hallelujahs of the early pilgrims.—*Giles*.



## THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."  
BATTLE CREEK, MICH. FIFTH-DAY, OCTOBER 20, 1859.

THIRD SUNDAY EFFORT IN  
BATTLE CREEK.

Our brethren generally will be interested to know how the Orthodoxy of this city are disposed to look upon us, or what efforts make against us. Two efforts against the Sabbath, have already been noticed. To these we have now to add a third. Mr. Odell of the Methodist church, took up against us on the 9th inst. To his effort we have made the following reply.

At this late hour in the agitation of the Sabbath question, we naturally expect, when we hear an announcement of some fresh effort to be made towards the settlement of this controversy, that some new light at least will be shed upon the subject; for on what other ground can such an effort be justified? There is surely no virtue in simply repeating, the stale and threadbare arguments for the common theory which have already been a thousand and one times refuted; and if a person has nothing more than this to do, it invariably leaves the impression that he is either himself ignorant of the state of the question, or presumes upon such ignorance in his hearers.

Being present at the delivery of the sermon above referred to, we feel unwilling to let pass unnoticed some of the positions taken, or to leave uncorrected some of the statements made. Our object in this is to correct the misapprehension of any, who, being unacquainted with the other side of the question, may have been led unwarily to look upon unfounded assertion as Bible testimony, and unknowingly regard the most palpable misstatements as honest truth.

With these remarks we introduce the reader to the positions taken and the strictures we have to offer thereon. The ground assumed was briefly this:

1. The fourth commandment is partly moral and partly ceremonial: The enforcement of the Sabbath institution is moral; the designation of the day is ceremonial, and may be changed at pleasure.

2. A seventh part of time is all that is required; and by the observance of any seventh day, the command is truly obeyed.

3. We cannot tell when the seventh day comes.

4. The rotundity of the earth, its revolution upon its axis, and the different localities of men, forbid their keeping the same time.

5. Christ and his apostles changed the day.

6. The change proved by ecclesiastical history.

To these propositions we reply in order.

1. The division of the fourth commandment into two parts, moral and ceremonial, is wholly an unwarrantable act. Whoever will carefully read the fourth commandment, will see that the idea of an abstract institution is in no wise contemplated in that commandment. If part of it is moral, the whole most assuredly is. If not, how happens it that God has introduced into the very bosom of a moral decalogue, a command which is partly ceremonial, and just so far out of place? To contend for a ceremonial part of the fourth commandment, is being wise above what is written. Any reflecting mind can but see that there is no such thing as a Sabbath institution disconnected from the day. It was the day which was the special subject of God's regard and divine enactment. It was the day which he sanctified and blessed. It is the day which he commands to be kept holy. And without the day the institution does not exist.

2. A seventh part of our time only is required. Said the speaker, "It cannot be disputed that the command is truly obeyed by the seventh day, at whatever day the cycle may begin." And again, "The wording of the command does not enjoin the seventh day especially, but the Sabbath as an institution." "The seventh part of time and not the seventh day from the date of creation, is all that the Lord demands." "No specific time enjoined in the commandment," but "the expression is the most undefined." Well, if the Bible said anything of this kind, we might admit it. But when the Bible is silent upon the point, or rather, speaks directly to the contrary, as we shall by and by show, how much is human assertion supposed to be worth? We are confident that with every genuine Bible student it will shrink into its own appropriate compass.

But there is one question to which, right here, we would like an answer. If it be true that one day in seven, and no day in particular, is all that is required, then it "cannot be disputed" that we who observe the seventh day, are as truly obeying the commandment, as any other class of people. Then pray tell us why all this ado about seventh-day Sabbath-keeping? If by keeping the seventh day, we are living in as strict accordance with the fourth commandment as yourselves, and that too, on your own admission, why all this enmity against the practice, and all these efforts to cast odium upon its advocates? Oh, but all the community should be agreed upon some particular day. Provided they should, so long as we disturb no one, no one has any ground of complaint. Consistency is a jewel everywhere; but especially so, on the Sunday side of the Sabbath question, where it is so rarely seen.

Again: Will the seventh-part-of-time advocates tell us where they get their sacred time? It was conceded from the Methodist desk that man cannot make time holy by any act of his; and it is certain that God has not placed one day above another, if he has blessed only a seventh part of time and no day in particular. On this hypothesis, all days are alike, since the observance of any day of the week would equally meet the requirement of the law. Yet we were treated last Sunday to a quotation from one of the fathers, which spoke of Sunday as a *sacred* day. How did it come to be sacred? From whence did it derive its sanctity? We call for chapter and verse.

But the 4th commandment is not so indefinite a thing as it is asserted to be. If a definite day is not pointed out by that commandment, we ask what language could do it? We are commanded to remember the Sabbath day; and then we are told what day the Sabbath is; it is *the*, not a, seventh day. And why? Because on the seventh day of the first week of time, God rested from the work of creation, and blessed and sanctified that day. Now it must be apparent to all that we are commanded to keep the very day of the week on which God rested, and on which he placed his blessing. We go back to creation, and inquire, Did God bless any particular day or no day in particular? To say that God rested on one day in seven, but no day in particular, and placed his blessing upon a seventh part of time, but no particular part, is utterly absurd; and hence, since we are commanded to rest upon the very day of the week upon which God rested and placed his blessing, to say that it only means one day in seven, but no day in particular, is utterly absurd also.

3. But we are told that we cannot tell which day is the seventh day. Said Mr. O., How do those who keep the seventh day know that it is the seventh day? Does the Bible tell them? "No. Who then? The Jewish fathers." And so he proposed to offset this tradition against that which upholds the Sunday as the Sabbath. Did he expect his hearers to accept this as a consistent parallel? When we say that Sunday-keeping is a traditionary institution, we mean to affirm that the institution *itself* is supported only by tradition; that there is no other authority for setting apart *that day* as a day of rest. But on the other hand, should we concede that we are dependent on the Jewish fathers for our knowledge of the seventh day, it would only be an admission that we are dependent on them for the *reckoning* of the time, but not for the *use* which we are to make of the seventh day. This important distinction will be apparent to all; and it shows that the attempt to make it appear that the seventh day is equally dependent with the first, on tradition, is wholly abortive.

But we are not dependent on the Jewish fathers for a knowledge of the true seventh day. We have already seen that the law requires the celebration of the seventh day of every week in regular succession from the first week of time. And when we come down to the time of Israel's deliverance from Egypt, we find the seventh day of the week pointed out unmistakably by the miracle of the manna. We pass on to the time of the first advent. No one can deny that Jesus, the Lord of the Sabbath, knew which the true seventh day was; and we find him observing the very day which the commandment enjoins. From that time to this we have the agreement of Jews, Christians and Mahomedans in the reckoning of the time. We have then the true seventh day, even if it had been lost in the patriarchal age, or during the bondage in Egypt, pointed out by

(Concluded on page 174.)

## THE LOUD VOICE OF THE THIRD ANGEL.

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

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

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

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

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

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

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

The question now arises, What ripens the harvest of the earth? or what prepares men either to be translated to heaven, or to drink the wine of the wrath of God? Answer. The third angel's message. Yes, the third message is yet to be proclaimed everywhere with tremendous power, sufficient to arouse all to a decision, a final decision. The message then will be a test to all men. The third message bears the law of God,

but especially the trodden down Sabbath, on its front. Some may start back at the idea of the Sabbath and the law being a test. But we inquire, If the law of the great Jehovah is not a test to poor mortal men, what can be a test? Certainly, if it be not a test, there can be no such thing as a test, and we have no use for the word in our language.

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

But in the third message we have a test that all may comprehend. And how very consistent that just before the great God pours the vials of his unmingled wrath upon the wicked, he will test them by his law, which is so very plain and simple that all may know their duty in regard to it. The message bears the Sabbath in front. And how exceeding plain and definite is the fourth commandment guarding and enforcing the Sabbath! No one of the other nine is so explicit. Read the fourth commandment again, and notice; first, that we are commanded to remember the Sabbath day and keep it holy; second, we are told that six days are given us to labor and obtain a livelihood, while the seventh day God has reserved to himself as his holy day, and that we must not labor on that day; third, the reason for the institution is given as follows:—"For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." This commandment is so definite, and the duty required by it so very plain, that all may fully understand their duty respecting it. Those who really cannot understand it, may rest easy that they will have no accounts to settle at the bar of heaven, for God does not keep accounts with idiots. The reason why many do not understand the Sabbath question is not that they cannot, but because they do not wish to understand it. They seem to have no difficulty in understanding the other nine, notwithstanding the duties enjoined by them are not so plainly defined. But when they come to the fourth, where God has been so very particular to define our duty, they hesitate, say they cannot see their duty, and finally fall under a popular influence to break the law of God. Will not God be avenged on such a people as this? But the third message will be proclaimed with a loud voice, and honest men and women will be gathered by it, and prepared to stand on mount Zion, while those who reject it, will be worthy of God's wrath.

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

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

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

our plans for a vast work? Where are we now? is a natural and important inquiry. We are in the time of the third message, but the loud cry of the message is future. The first and second messages are in the past; but we have all the truth of those messages in the third. The second message, announcing the fall of Babylon was given fifteen years since, yet what was true of Babylon's fall in 1844, is true also in 1859. But Babylon has since her fall been filling up with spirits of devils, (spirit manifestations), and unclean birds, (popular converts), preparing the way for the message of Rev. xviii, 1, 2, declaring not only her fall, but her corruptions since her fall.

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

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

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

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

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

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

J. W.

#### THE GOLDEN RULE.

"And as ye would that men should do to you, do ye also to them likewise." Luke vi, 31. The principle here laid down by the Saviour, is, by way of convenience, sometimes called the "golden rule." And well it may be. Says Jesus, "This is the law and the prophets." Here is the substance of our duty to our neighbor.

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." Lev. xix, 18. "And let none of you imagine evil against his brother in your heart."

But, brethren, how many of us walk by this rule? If each of us were accurately measured by it, would not the measurement show a great deficiency? Let us examine ourselves closely on this point.

"As ye would that men should do to you, do ye also to them likewise."

This rule is to be lived out in all our deal with all men at all times and under all circumstances, with the saint and the sinner, friend and neighbor. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

Let us here notice a few texts of scripture teaching our duty to our brother. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. xviii, 15-17.

Mark well these steps. 1. Go to thy brother and tell him his fault between thee and him alone. Not proclaim it upon the house-top. You may gain him; but if not, 2. Take with thee one or two more, patiently continuing to labor for his recovery, for his salvation. But, 3. If he neglect to hear them, tell it to the church. The trial is now church property, and should not be before. 4. If he neglect to hear the church, let him be unto thee as a heathen man and a publican.

A want of brotherly love, a substituting the iron for the golden rule, may lead us to count an erring brother as a heathen man and a publican, before taking the first step. Not perhaps till we have talked about him sufficient to have reclaimed him, had we followed the above directions, given by our heavenly Master.

The golden rule embraces a spirit of forgiveness. "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your Father forgive you your trespasses." Matt. vi, 14, 15.

"Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn to thee, saying, I repent, thou shalt forgive him. And the apostles said unto the Lord, Increase our faith." Luke xvii, 3-5.

Peter on one occasion asked the question, if he should forgive his brother "till seven times." "Jesus said unto him, I say not unto thee, Until seven times; but, Until seventy times seven." Matt. xviii, 22.

In connection with this answer the Saviour spake a parable showing the contrast between the immense sum which our heavenly Father forgives us, and the small amount we are required to forgive each other. Verses 23-35.

The spirit of the gospel leads us to labor also for the salvation of such as may err from the truth, or be overtaken in a fault, though his trespass be not personal. "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James v, 19, 20.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. vi, 1. Important injunction: "Considering thyself, lest thou also be tempted."

"Give me to feel my brother's woe,  
And lightly him condemn,  
If from the channel he should go,  
As we the current stem.  
I'll kindly whisper that he must  
The shoals and breakers flee;  
And when I need it, I would trust  
He'll do the same by me."

O for more of that love which enables us to feel our brother's woe. For more charity which suffereth long, and is kind; seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which was good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. xii, 9, 10. "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." Phil. ii, 3.

"Let brotherly love continue. Finally, be ye all of

one mind, having compassion one of another, love as brethren, be pitiful, be courteous." 1 Pet. iii, 8. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. cxxxiii, 1. For this sweet union the Saviour prayed. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John xvii, 21.

A. S. HUTCHINS.

### THE THIRD SUNDAY EFFORT,

(Concluded from page 172.)

God himself in the wilderness of Sinai, acknowledged by Christ, and preserved by undoubted chronology ever since. Our knowledge is consequently as perfect as knowledge need be, that we have the true seventh day, dating from creation.

4. The world is round; therefore men cannot everywhere keep the same time. It is not a little amusing to hear observers of the first day use this argument against the seventh. They all doubtless believe that it is the duty of people the world over, to keep the first day of the week. Oh, yes. And people the world over, east, west, north, and south, have no trouble in keeping that day? None at all. But the moment we tell them that it is the seventh and not the first day which they are required to keep,—behold, the world is suddenly round, and men cannot everywhere keep the same time! therefore the seventh is not the day to be kept! What admirable logic! In using this argument (the reader will pardon the misnomer) the Elder reminds us of the anecdote of the woodman, who, having ascended a tree, became so earnestly engaged in lopping the boughs, that he unconsciously cut off the one upon which he was standing!

If a formal reply to this objection is deemed necessary, we answer that God probably knew, when he made the Sabbath and gave the law to guard its sanctity, that the world was round, and that it revolved on its axis, and that men would everywhere inhabit it, and that time would differ, east and west, and that the days and nights would vary in length north and south! If therefore God has given a Sabbath law of universal application, as we are all happily agreed that he has, it must be of course adapted to these circumstances. Hence no one has ever known us to contend that the commandment requires the same absolute hours the world over. Whoever spends his time in refuting such a supposition, is simply demolishing a man of straw of his own creation. The commandment requires the seventh day; and the day may be represented as traveling around the earth from east to west. It carries with it the sanction of law; and whenever and wherever it comes, it demands of us that during its hours, we cease from our secular employments, and engage in the special service of our Maker. Now unless we are willing to take the position that there are some portions of this mundane sphere where the seventh day of the week does not regularly occur, we must admit that there are no localities where the Sabbath may not be kept according to the commandment.

But what about the time lost or gained by sailing around the world? We answer, it is only apparent, not real. Suppose two individuals whose ages were the same to an hour, should start from a certain point and travel, the one east and the other west, till they met on the other side of the globe. They would then be, it is claimed, in their reckoning, one day apart. But does any one suppose that by such a maneuver one of those individuals would become a day older than the other! If not, it is evident that no time absolutely is gained or lost, but only apparently. And such being the case, we apprehend it might be easily enough corrected. At any rate, whenever a practical illustration shall occur—when a person shall go round the earth east or west, and thereby gain or lose a day, and fail to have his reckoning corrected, and persist in plodding along a day behind or before the rest of the human race, it will be time to notice the matter further. Till then we need not trouble ourselves to speculate about what might be.

5. "Christ and his apostles changed the day." What? Were we not told at the first, that no particular day, but only a seventh part of our time was required by the fourth commandment? And can one day in seven but no day in particular, be changed to another day in seven but no day in particular? Is the Sabbatic in-

stitution thus "loose on the handle?" Or, when it was changed, was it changed from no day in particular to some day in particular? How shall we understand this slipshod method of interpretation? A seventh-part-of-time theory may talk of obeying the fourth commandment by observing a *different* day from one previously kept; but for it to talk of *changing* the day is manifestly inconsistent; as there can be no such thing as a change of the day of the commandment, if there is no particular day enjoined in the commandment.

But we can show from the nature of the case that a change is impossible. The Sabbath is a memorial of creation, a celebration of God's rest after his six days of labor. No other reason is anywhere given for the institution. Now any one must see that a weekly celebration of any event must be *confined* to the very day of the week on which the event occurred. Mark it. An event of one day in the week cannot be commemorated by observing *another* day of the week. The Sabbath is therefore fixed to the seventh day, on which God rested. If we keep Sunday to commemorate redemption, we have *another* day for *another* purpose; and consequently it is *another* institution.

But, say you, Sunday commemorates creation and redemption both. Well, let us try it in a parallel case. Suppose a person should rise up and endeavor to make this nation believe they were celebrating the landing of the Pilgrims on the 22d of December, as well as their national independence, by observing the 4th of July. He would be hooted, and justly, too, from one end of the Union to the other for his inconsistency. Let equal justice be done on the Sabbath question, and we shall hear no more about resting on the *first* day of the week, to celebrate God's rest upon the *seventh*.

"But redemption is greater than creation." How do you know? We call again for chapter and verse. Either event is above your comprehension or mine; and it has the *appearance* of presumption, at least, for us to undertake to decide which is the greater; and it is adding audacity to presumption, to venture then, on the strength of that decision, to change one of the fundamental laws of the Almighty.

"But Christ rose from the dead on Sunday." Well, what has that to do with the fourth commandment? Any lawyer will tell us that the repeal of a law must be as explicit and as authoritative as its enactment. Now before the fourth commandment can be made to enforce the first day of the week, its exclusive reference to the seventh, must be repealed. The resurrection of Christ furnishes no such repeal, nor have we an account of any such repeal in all the inspired volume.

"But Christ met with his disciples twice or thrice on the day of his resurrection." Well, in the name of reason, what of that! He was with them constantly before his crucifixion; and after that event he met with them once while they were fishing (see Jno. xxi, 1-6; rather inappropriate business for a Sabbath); and again he met with them on the day of his ascension, which, according to common computation, was Thursday. Is that too a Sabbath? And finally, Luke tells us in Acts i, 3, that he was seen of them *forty days*. Think of that! Forty consecutive Sabbaths! What a hallowed time that must have been! We speak on the supposition that a meeting between Christ and his disciples made the day holy on which it occurred, as our Sunday friends seem inclined to argue.

But Pentecost is left yet; yes, that great day on which the "Christian Sabbath" was so signally honored. We only wish the reader to bear in mind a fact or two here: The ascension of Christ took place forty days after his resurrection; between the ascension and Pentecost, the fiftieth day, there were ten days. Pentecost falling upon the first day of the week, we ascertain by counting back that one first-day must have passed between the ascension and Pentecost. Now the significant question arises, Why was not the Holy Ghost poured out upon the first first-day after the ascension? If the design in that outpouring of the Spirit was simply to honor the Sunday, the Christian Sabbath, why was one Sabbath passed over in silence ere the Spirit was given? The answer is obvious: It was not God's design to honor the first day of the week, but only to mark the antitype of the feast of Pentecost. For this reason it was necessary to wait till the "Pentecost was fully come." So reads the record; and the sacred historian does not even condescend to notice the

day of the week upon which it occurred. That had no connection with the matter.

It is further urged that it was the custom of the disciples to meet on the first day of the week to break bread. Acts xx, 7. We answer that the Jews reckoned the day from evening to evening. See Kitto, This meeting of Paul's at Troas, therefore, took place on what would now be called Saturday evening. He continued his speech until midnight, broke bread, and spoke till break of day; and when the Sunday morning had fairly dawned, off he went afoot on his journey. It is susceptible of the clearest proof that this was Sunday; hence we conclude that Paul had no very great reverence for that day. 1 Cor. xvi, i, 2, says nothing about "devotional worship," nor does it give any intimation of a public assembly, but simply orders that each one should lay by in store at home, &c. Rev. i, 10, does not tell us which day of the week the Lord's day is. They are therefore inconclusive.

6. The change proved by ecclesiastical history. The limits which we have assigned to this article, forbid our giving the quotations here which we would be glad to. We can only state that a small work has lately been published at this Office, which presents the matter in its true light. But three writers previous to the time of Justin Martyr, A. D. 140, are ever claimed as offering any testimony on this question. Of these, the epistle of Barnabas is a forgery, according to Mosheim, Neander, Milner, Kitto and Eusebius; the epistle of Pliny speaks of a "stated day," but does not intimate that it is the first day of the week; the testimony of Ignatius has been garbled, according to Kitto, the word, day, being interpolated, to make it read, "Lord's day," when no such idea is contained in the text; and Justin Martyr has been misrepresented, as he was a no-Sabbath man. That famous and hackneyed quotation, "Dominicus servasti? Hast thou kept the Lord's day?" &c., is also shown to be a forgery. What then was our astonishment, having been assured that the above named work in which these things are fully exposed, had been placed in the hands of the speaker—what was our astonishment to hear him coolly lay them before his audience as plain and honest truth! and then unhesitatingly assert that they who will state that this has been forged or altered, "will state or deny anything!" and that whoever "will not believe such testimony, will not believe anything!"

The majority of the early fathers were no-Sabbath men. Ignatius, Justin Martyr, Irenæus, Tertullian, Clement, Origen, Cyprian, Eusebius, Athanasius, Cyril, Chrysostom, Jerome, Augustine and Theodoretus, all agree that the Lord's day or day of the resurrection is an institution altogether independent of the decalogue, and entirely different from the Sabbath of the fourth commandment. To quote them, therefore, as enforcing Sunday from that commandment, betrays an unacquaintance with their views, or an intent to mislead. But could it be shown that all the fathers were unanimous in calling Sunday the Sabbath, that fact would be entitled to no particular weight with Protestants, so long as the writings of the "grandfathers," which alone are inspired—the New Testament itself—cannot be shown to contain a hint in its favor.

The speaker having announced in the commencement of his discourse that he did not "enter upon the discussion to meet any individual, but for his personal gratification and the benefit of the congregation," we were sorry to see the effort end in an attempt to heap contumely upon those who conscientiously differ with him on this subject. The seventh-day Baptists, said he, arose, and said wisdom was with them, and would perish with them; but the world minded no more about them than a large locomotive would about the barking of a "whiffet dog."

And the Adventists arose, and have set time after time for the Lord to come, and failed in every instance. If Sabbath-keeping Adventists are included in this statement, we respectfully repel the falsehood. We have no connection with those who have been continually setting times since 1844, as every one at all conversant with our history well knows. And any man who considers truth of more value than 10 cts., may avoid the liability of thus misrepresenting us, by perusing the publication in which we give our reasons for the *only* times we have ever embraced or defended. But the audience were further told that failing in our Adventism, and bound to have something to sustain us, we had resurrected these old "rotten questions;"



namely, the seventh-day Sabbath and the mortality of man. The whole statement is false in fact, though we hope not intentionally so. Finally the occupant of the sacred desk, through the medium of an illustration we need not mention, asked his hearers if they would believe us if we should "tell them that the moon was made of green cheese." Friends, we ask you to bear in mind one fact here, and then the reverend gentleman's allusion may go for what it is worth. Remember that we never have asked any man to believe a thing *because* we said so. We ask no man to take our word for anything. Whatever we cannot bring chapter and verse for, you may reject with scorn. But while we grant you this liberty, we request you to take a similar course with others. Don't believe a thing on any man's mere assertion, even though he be an advocate of Sunday-keeping. Call for proof. Require chapter and verse. Do so in reference to the Sunday question. Depend upon it, if it is a Bible institution, the Bible will say something about it. God does not leave us in reference to our duty to him, to inferences and guess-work. Let no man then declaim you into a belief that that is a Bible institution, which the Bible knows nothing of. If Sunday-keeping is of divine origin, show us the "Thus saith the Lord" that supports it. Long enough we have been treated to assertions, assumptions, ambiguous circumlocutions, and that "which is just as good as law," and that which "amounts to almost a law." We want positive testimony. If there is a law for Sunday-keeping, produce it. We call for the statute. If it cannot be found, show us the man who can convict us of sin, in making it a secular day; for the apostle expressly says that "where no law is there is no transgression." Rom. iv, 15. And to make this a practical question, and induce some one to find the authority called for if such exists, we make the liberal offer appended to this paper.

In conclusion we may be allowed to express our regret that we are such a "troublesome" people to Mr. O. He says, "There was a party from the first who kept the seventh day of the week; but they were always small and a trouble, just as all other Judaizing teachers have been." We might remind him that this is not the first time the righteous have been considered the troublers of Israel. Ahab looked upon Elijah in just such a light [1 Kings xviii. 17]; and the Jews thought it expedient to get rid of the troublesome Jesus by some means, even if it was by crucifixion; and Paul was called a "pestilent fellow" [Acts xxiv, 5]; and the "sect" to which he belonged was "everywhere spoken against." Acts xviii, 22. As to the smallness of the party, we recollect that the Saviour somewhere speaks of a way which is narrow, and which few find, and one which is broad, wherein the multitude walk. We shall never be frightened nor ashamed on account of paucity of numbers; for God and his hosts are ever an "overwhelming majority."

### \$500 REWARD.

We offer the sum of five hundred dollars to any person who will find in the whole Bible a command for the regular observance of the first day of the week, as a day of devotional or religious rest; or any text containing the requisite testimony that Christ changed the Sabbath from the seventh to the first day of the week, or any text to show that God has ever transferred to the first day of the week, the blessing and sanctification which he pronounced in Eden upon the original Sabbath.

This covers the whole ground of the Sunday question; for if nothing of this kind can be found, the institution has, of course, *no divine foundation whatever*.

The time granted for finding the above named testimony, is—a "temporal millennium!"

### GOD IS LOVE.

DEAR BRETHREN AND SISTERS: As I take my pen to write on this subject, I feel my nothingness. It needs an angel's power to do it justice. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Oh what love! Jesus laid aside his glory, took upon him our nature, became a man of sorrows and acquainted with grief. He hungered, thirst-

ed, and was weary. The foxes had holes and the birds of the air had nests, but the Son of man had not where to lay his head. He bore the sins of the whole world. Oh, how the dreadful load bore him down in the garden of Gethsemane, when he sweat as it were great drops of blood, and prayed, Father if it be possible let this cup pass from me! It was not possible that this cup should pass. Justice must be satisfied and God's law honored by the life and death of the Son of God. With what meekness and sweet resignation he then exclaims, Not my will but thine be done.

Then he was betrayed into the hands of a cruel and blood-thirsty mob, and led to the hall of judgment as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. He was scourged, buffeted and spit upon, and nailed to the accursed tree. The cruel nails pierced his tender hands; and those dear feet that went about doing good were nailed to the cross. Oh, why was this necessary? That a door of hope might be opened, and a way of escape made for all the sinful race of Adam; for without the shedding of blood there is no remission. He made his soul an offering for sin. He cried, It is finished. He committed his spirit into the hands of his Father and was laid away in the silent tomb. On the third day he burst the bars of death, and arose a mighty conqueror over death and the grave.

He ascended up on high into the place of the heavenly sanctuary. And now by living faith we can follow our great High Priest into the holiest of all where is the ark of his testament; and there is the rejected fourth commandment; and blessed be God, all the enmity of men and devils cannot harm it. It is safe beneath the mercy-seat.

There stands our great High Priest pleading his own most precious blood in our behalf; and now can men, worthless worms of the dust, rebels against God, gain access to him, and find pardon of all their sins? Yes, blessed be his holy name, God can now be just, and the justifier of him who believeth in Jesus.

I would take to myself shame and confusion of face that I have done so little for him who has done so much for me. My dear brethren and sisters, do we realize as we should the long-suffering and tender mercy of our God in giving his Son for us? Oh, let us remember and bear in mind continually that we were not redeemed with corruptible things as silver and gold, but with the precious blood of the Son of God. My heart is melted within me while I write. Bless the Lord, O my soul, and all that is within me bless his holy name for such a plan of salvation! "What wondrous, what unbounded love is seen throughout salvation's plan!" Soon that same Jesus will come again without sin unto salvation, to take us to himself. O let us be faithful a little longer, and we shall be free from sin and a tempting enemy. Bless the Lord! Let everything that hath breath praise the Lord!

F. ROGERS.

Mauston, Wis., Oct, 1859.

### DEATH OF SENATOR BRODERICK.

THE news from California, by overland mail, advises us of the sad intelligence of the death of United States Senator David C. Broderick, at the hands of a ruffian named Terry. The duel grew out of matters connected with the recent political campaign in that State, which was of an unusually bitter and personal character. This, we say, was the immediate cause of the difficulty, though, perhaps, not the only, real one. There has existed, for a long time, an intensely hostile feeling between Judge Terry and Senator Broderick, the latter gentleman being connected with and the champion of what is termed there the Northern, or Douglas wing of the "democracy," while the former was the representative man, to a certain extent, of the Buchanan wing. Intensely pro-slavery, a Southerner by birth and instincts, Terry was, in these respects, perhaps, one of the most thorough embodiments of that sort of "democracy," which, when necessary to its success, does not hesitate to overwhelm the polls with illegal votes, or plunge the knife to the hilt into the body of its opponent, to be found on the continent. And, we regret to say, judging from the result of the late election in California, it is pretty evident that such is the degraded condition of social life there, that the people are too prone to place the seal of their approbation upon such men as Terry, and the whole gang of

cut-throats and bullies which make the golden State, in all the moral aspects of the case, as much a slave plantation as though her lands were desecrated by the foot-prints of the bondman.

The duel, which resulted in the death of Mr. Broderick, took place on the 13th ultimo. The distance was ten paces. At the first fire, Judge Terry's ball passed through the lungs of Mr. Broderick, while that of the latter struck the ground short of the mark. At fifteen minutes past nine o'clock, the next morning, the wounded senator breathed his last.

It is not possible that such an event can pass by without creating a profound sensation. The revelation which it makes of the character and tendency of our political contests, must produce reflection on the part of all citizens who are becoming awakened to the demoralized condition of the politics of our country. In it they cannot fail to witness another evidence that the corruptions of the worst days of the old and fallen Republics, are fast returning to engulf their own in an abyss of murder, rapine and fraud. What shall stay these surging billows of corruption? What shall induce the people not to continue this persistent ignoring of a higher power in their political action? Surely, the government which sneers at truth and humanity, and which builds its measures upon a wicked, barbarous policy, will be made sooner or later, to tremble by the corruption which such a course engenders among its people.—*Battle Creek Journal*.

## Letters.

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

From Bro. Dorcas.

BRO. SMITH: Permit me to say to the saints scattered abroad, that notwithstanding I am much tempted and tried, my face is still Zion-ward; and by the grace of God and our Lord Jesus Christ, I am settled and fixed to endure to the end. It is nearly five years since I embraced present truth, under the labors of our dear brother Bates. And while I hastily review the scenes of the last five years, my feelings are those of mingled sorrow and joy. Many dear earthly friends we have had, to all appearance, to give up; and to make this more effectual we have had to part, for the time being, with dear brethren and sisters. Yet hope's cheering ray banishes all gloom when I contemplate that "yet a little while," and the Lord our Redeemer will come and gather his scattered ones home; and my aching heart beats quicker, and I feel as though I could give any thing for Christ and the gospel's sake. I find wherever we go, the same marked and easily defined spirit of opposition prevails in all parts of Babylon, (the fallen churches of Protestantism,) against the third angel's message. This seems indeed to be necessary, that they that are of the contrary part may be made manifest. Dear brethren and sisters, though I have not said anything to you through the *Review*, yet I remain your uncompromising brother in the third message still.

JESSE DORCAS.

Tipton, Iowa, Sept. 25th, 1859.

Sister L. C. Hutchins writes from Ganges, Mich.: "Through the mercy and goodness of my heavenly Father, I have been brought to say, 'Thy law is my delight.' I have been led in a way which I knew not, yet goodness and mercy have followed me all the days of my life. For two years and a half I have endeavored to rest the Sabbath-day according to the commandment. I sometimes fear lest, should persecution come, I should be left to turn back to the beggarly elements of this world; but I believe this is a suggestion of the enemy and accuser. Surely God's grace is sufficient. To the martyr he gives a martyr's strength. 'Sufficient unto the day is the evil thereof.' Let me do the duties of to-day, and to-morrow will take care of its own. 'Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.' 'Having food and raiment let us therewith be content.' Thus far I have been favored with the *Review* and other publications. I can only say, What hath God wrought!"

BRO. G. DUNHAM writes from Eaton Rapids, Mich.: "There are six of us here striving to keep the commandments of God the faith of Jesus. We believe that we have the truth, and that our Lord and Saviour will soon come. We have prayer-meetings on the Sabbath, and have just commenced lessons in the Bible Class. Some of our meetings are cheering, others quite lukewarm; but we thank the Lord for what he has done for us. There is much opposition, still we distribute books that the people may see our true position, and perhaps receive the truth."

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, OCTOBER 20, 1889.

## Tent-Meeting at Knoxville, Iowa.

WHEN we came to this place we were worn down by the labor and care of the last meeting, and the hard journey of 50 miles on the tent wagon. We arrived about 10 o'clock; A. M.—put up at the hotel, and immediately prepared for meeting in the evening. Strength was given us to pitch the tent and notify the people, and, notwithstanding the very short notice, about two hundred came out to hear what the strangers might say. The number increased each evening until the average attendance was from six to eight hundred. We have never witnessed a more steady interest or better order than was maintained from first to last. The Lord gave strength and freedom, and the truth bore away the victory. More than two hundred testified by rising, that they were convinced that the seventh-day was the only weekly Sabbath of divine appointment. We then remarked that as there was a very large audience present, it was no more than fair that an opportunity be given to vote on the other side, and requested all who still regarded the first day of the week as the true Sabbath, to arise; but not one stood up. Not one dared to hazard his reputation for common honesty, so far as to vote against such an array of testimony as was then before them. Thus the truth triumphed. Praise the Lord for a truth that chains up its enemies—that is so plain and powerful as to convince all, and save the honest-hearted.

During this meeting 57 subscribers were obtained for the *Advent Review*; and as near as we could ascertain about fifty were keeping the Sabbath at the close of our meetings. Several others were about decided, but wished to hear more on the other side, and have more time to investigate. We hope the admonition of Elijah, "How long halt ye between two opinions?" may come home to them in spirit and power till they are established on the Lord's side.

Bro. Hull is now located at Knoxville, and the friends there have made a noble beginning towards making his family comfortable. We trust his hands will be stayed up while he opens new fields the coming winter. Let the friends in Knoxville remember that when the woman in the parable had lost one of her ten pieces of silver, and found it again, she called on her neighbors to rejoice with her. So the church having lost one of the ten commandments and found it again, will rejoice, and because of love to neighbor, will be anxious that the same subject of rejoicing be communicated to the neighbors round about, that they also may rejoice. A word to the wise is sufficient.

A word in regard to the opposition may not be out of place in this report. One of the ministers of the place came out against us in the *Knoxville Journal*, over the name "Observer," to which we made a reply in the same paper. It was evident that Mr. "Observer" was looking through the Pope's spectacles (tradition), and that those venerable articles are held in high esteem even among the grand-children.

Another of the clergy wrote against us in the *Democratic Standard* over the signature "One who thinks," to which we replied, showing that *thinkers* do not always think right—that "as a man thinketh, so is he," and of course if he thinks wrong he is wrong.

In a sermon on the Sabbath question, one of these Elders pretended to find positive proof for a first-day Sabbath. It was by rejecting king James' translation of Matt. xxviii, 1, and affirming that the Greek word (*Σαββατον*) in that text in both instances referred to a day, and interpreted it as follows, "In the end of the old Sabbath, as it began to dawn toward the new Sabbath," all the while concealing the fact that the Greek word (*Σαββατον*) also signifies *week*, and that "week" in the New Testament is never translated from any other word. We did the best we could with our limited means, in exposing this sophistry and the truth lost nothing by this attack.

The clergy of Knoxville appeared to be united only in one particular and that was to do their utmost to put down the Sabbath. No two of them agreed in their positions, and neither one could agree with himself for one hour. Each sermon was full of glaring contradictions, so much so that little children could not help observing it.

Pilate and Herod could make friends in one day and set at naught Jesus of Nazareth, but they could not tell of what he was guilty. Neither can the Dragon's agents now do more than to agree in making war upon the commandment-keepers; for their words of warfare are legion. Error has many heads and horns, while

truth is a unit. Because truth cannot be overthrown by reason or the Bible, it is always persecuted.

Our tent meetings are now closed for the season, and it is proper that we make a brief report of financial matters concerning tent operations this summer. We have kept a strict account of all the money we have received and expended since we commenced. We have received \$65.50, which has been all expended, and about \$10 more which we have not charged to the tent company.

Bro. D. W. Hull was with us till the last meeting and labored faithfully to lighten our burdens. He has our sincere thanks, and may the Lord abundantly reward him for the sacrifice he has been willing to make.

It is with feelings of gratitude that we look back upon our labors and see that the Lord has made us true yoke-fellows, and given us sweet union and harmony in the work. To him be all the praise.

New fields of labor are now opening before us, and we hope to see many new churches raised up in this State the coming winter. May the Lord prosper the work in Iowa, for which let all the church most fervently pray and labor.

M. E. CORNELL.  
M. HULL.

## Call for a Conference in Lapeer, Mich.

DEAR BRO. WHITE: Agreeably to your request for brethren to speak out where they wish to have a conference this fall, we assure you nothing would please us more than to have a general gathering here, and that, too, as early as consistent with other duties, as the roads are almost impassable in this northern country late in the fall. We would extend a special invitation to the little churches in East Hartford, North Branch, Orion, and Shelby, and all far and near in the blessed hope who can come. We shall be prepared to feed an indefinite number, and contribute to their comfort in every way in our power. Come up to this convocation, dear brethren, praying that the Spirit of the Lord may meet with us that we may have a profitable and melting time.

In behalf of the church, HENRY MILLER.  
GEO. CROWNHART. GEO. WRIGHT, JR.  
CHAS. PERKINS. WRIGHT GOODALE.

## APPOINTMENTS.

PROVIDENCE permitting I will hold a conference in the town of Hanover, near Bro. William Carpenter's, to commence Sabbath, Oct. 29th, and hold over Sunday. Meetings on the Sabbath at half past ten A. M., and 1, P. M. On Sunday at half past ten A. M.

J. N. LOUGHBOROUGH.

Providence permitting, we will meet with the brethren in General Conferences as follows:

Brookfield, (Bro. Abbey's) N. Y.,	29, 30.
Lapeer, Mich.,	Nov. 5, 6.
North Plains, "	8—10.
Wright, "	12, 13.
Monterey, "	19, 20.

JAMES WHITE.

## Business Department.

## Business Notes

S. N. Haskell: You could probably get the ten commandments printed at the head of letter paper, cheaper in your city, than we could print and pay postage to send to you.

Correction. The \$3.00 receipted in No. 14, to L. Hackett, should have been to L. Haskell.

J. Clarke: Our impression is that your letter was received and sent to Bro. Cornell. He will probably remember if he has received anything from you.

L. N. Van Gorder: The P. O. Address you inquire is Bellville, Dane Co., Wis.

## Letters.

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

E. S. Decker, D. E. Edmunds, F. Rogers, J. Clarke 2, T. Finch, J. W., 3, L. Dawson, S. W. Rhodes, J. T. Ashley, S. Kingston, J. Dorcas, F. Wheeler, J. P. Munsell, W. W. Miller, E. Goodrich, S. N. Haskell, I. Sanborn, I. S. Chaffee, F. A. Cole, O. M. Patten, M. E. Cornell, I. N. V. Gorder, J. H. Warren, E. M. Bodwell, H. S. Lay, A. A. Farnsworth, M. Hull.

## Receipts.

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

## FOR REVIEW AND HERALD.

T. J. Wallace 0,50, xv, 21. W. W. Waggoner 0,50, xv, 21. R. Eldridge 0,50, xv, 18. O. M. Patten 0,50, xvi, 1. D. Cole 1,00, xvi, 1. S. Rogers jr. 1,50, xii, 1. S. P. Swan 3,00, xiv, 1. L. A. Sanders (for C. Beckwith) 0,50, xv, 21. I. S. Chaffee 1,00, xv, 5. S. Kingston 2,00, xv, 1. D. Alworth 1,00, xvi, 21. F. Dentler 0,50, xv, 22.

FOR MISSIONARY PURPOSES. J. I. Cramer \$2,44. A sister in Mass. \$1,06.

## Books Published at this Office.

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

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

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

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

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

The Atonement --- 196 pp. Price 15 cents.

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

The Prophecy of Daniel—the Four Kingdoms—the Sanctuary and 2300 days. Price 15 cents.

The History of the Sabbath, and first day of the week, showing the manner in which the Sabbath has been supplanted by the heathen festival of the sun. pp. 001, price 10c.

Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man. pp. 128, price 10c.

The Saint's Inheritance. Price 10 cents.

Modern Spiritualism; its Nature and Tendency—an able exposure of the heresy --- Price 10 cents.

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

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

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

The Signs of the Times. Price 10 cents.

The Seven Trumpets. Price 10 cents.

The Sinner's Fate pp 32, price 5c.

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

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

The Celestial Railroad. Price 5 cents

Perpetuity of the Royal Law. Price 5 cents

Last Work of the True Church. Price 5 cents.

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

Brief exposition of Matt xxiv. Price 5 cents.

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

Brown's Experience. Price 5 cents

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

SIXTEEN PAGE TRACTS. Who Changed the Sabbath? Unity of the Church—Both Sides—Spiritual Gifts. Price \$1 per 100.

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

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

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

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

Word for the Sabbath. Price 5 cents

The Chart.—A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches Price 25 cts On rollers, post-paid, \$1,00.

## Tracts in other Languages.

GERMAN. Das Wesen des Sabbaths und unsere Verpflichtung auf ihn nach dem Vierten Gebote.

A Tract of 80 pp., a Translation of Nature and Obligation of the Sabbath of the Fourth Commandment. Price 10 cents.

HOLLAND. De Natuur en Verbinding van den Sabbath volgens het vierde Gebodt Translated from the same as the German Price 10 cents.

FRENCH. Le Sabbat de la Bible. A Tract on the Sabbath of 32 pp. Price 5 cents.

La Grande Statue de Daniel II. et les Quatre Betes Symboliques et quelques remarques sur la Seconde Venue de Christ, et sur le Cinquieme Royaume Universel A Tract of 32 pp. on the Prophecies Price 5 cents.

## Books from other Publishers.

Debt and Grace as related to the Doctrine of a Future Life, by C. F. Hudson Published by J. P. Jewett & Co., Boston. 489 pp 12 mo. Price \$1.25.

Works published by H. L. Hastings, for sale at this Office. The Voice of the Church on the Coming and Kingdom of the Redeemer, by D. T. Taylor. Price \$1,00.

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

The Fate of Infidelity, 175 pp., cloth gilt. Price 25 cents

Future Punishment. By H. H. Dohney. Price 15

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