

Advent Review,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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FORWARD, BRETHREN, LET US GO.

PHILIP, iii, 13, 14.

FORWARD, brethren, let us forward,
And forget all things behind—
Toward the prize of our high calling,
Pressing on with single mind;
Let our eyes be fixed on Jesus,
Not on evil here below—
But with hearts and hopes in heaven,
Forward, brethren, let us go!

In the light of resurrection,
Let us look on all things here;
Counting all as loss and worthless,
Till our glorious Lord appear;
Seeking fellowship with his sufferings,
Following him through weal or woe—
We are citizens of heaven!—
Forward, brethren, let us go!

We in Christ are dead and risen,
'Tis his Spirit dwells within—
Then let us, his praises sounding,
Here the song of heaven begin;
In his love, which is unbounded,
May we love each other now—
Watching for his bright appearing,
Forward, brethren, let us go!—*Sol.*

WARNING TO WATCHFULNESS.

"And what I say unto you, I say unto all, Watch."

ALL are familiar with the occasion on which these words were spoken. Several inquiries were proposed to the Saviour. They were in the following form: "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" These inquiries were so direct and definite, that if a reply be given them at all, we shall naturally expect it to be equally as specific and clear. Such an expectation is well founded, as will be seen on examination. The Saviour, without repelling the inquirers for what might have been thought impertinent and inquisitive proposals, and without evading the questions in the least, proceeds to give a clear narration of certain events, which shall occur in regular order, and be followed by certain signs which shall betoken his advent. And to conclude all, he urges upon them the practical duty of *watching* for his coming. This he repeatedly enforces in the course of one or two short sentences.

The disciples in this instance, betrayed an anxiety very common among primitive Christians. They all desired to know something about the *time* of Christ's second advent. This solicitude neither the Saviour nor his apostles hesitated to gratify: had it not been a very natural and commendable anxiety, we have reason to presume that it would not have been responded to so promptly. The theme of Christ's second coming engaged the attention and interested the soul of every inspired

writer of the Scriptures, with hardly an exception. The Bible is full of the subject. Nor less was it a frequent topic of discourse among the apostles. Paul refers to the Saviour's second appearing more than a score of times; the other apostles several times; and John, as he looked along down the stream of time in prophetic vision, and beheld one event succeeding another, until he came to the glorious consummation, when Christ should be revealed from heaven without sin unto salvation, his soul heaving with unutterable delight in anticipation of that glorious event, bursts forth with the emphatic ejaculation—"Come, Lord Jesus, come quickly!"

But neither Christ nor his apostles refer to that event, or to the time of its occurrence, as matters for idle speculation, or for the purpose of satisfying a vain curiosity. Indeed, it is reasonable to suppose that inquiries on this subject were prompted by the Holy Spirit, not so much for the benefit of those who then lived as for our good who should come after them. John alludes to Christ's second coming, for the practical purpose of quickening his brethren to vigilance and purity; Peter, to holy conversation and godliness; Paul, to temperance and sobriety, with other virtues; and the Saviour, in the way of imparting consolation, encouragement, and warning to watchfulness. We take it for granted, that all inquiries on the same subject at the present day, result from a sober and commendable desire to make a practical use of the doctrine; and that all efforts to gratify such inquiries spring from the same pure fountain. A mere intellectual sense of this event, together with the time of its occurrence, cannot benefit the soul in the least; nay, it may serve to sink it deeper and deeper in final woe!

From what has been observed, we deem the inquiries proposed to Christ by his disciples, very important and momentous; and the reply, together with the impressive admonitions accompanying it, of grave attention. What I say unto you I say unto *all*, Watch, watch, watch. The command is universal, and intended to apply to all the followers of Christ, in every successive stage of the church down to his very coming. Indeed, if it be a command more binding upon the church in one period than another, it will be conceded that it is more obligatory when these events and signs referred to shall be witnessed. If so, the instructions to watch are particularly addressed to *us*, and we cannot pass them by unheeded. Independent, however, of this inference, here is a command of universal application.

All will allow that the Scriptures clearly teach the duty of watchfulness in respect to the Saviour's appearing. Many of us are watching for that event to occur speedily, and are preparing ourselves accordingly. It is with heartfelt grief that we find so many of the professed disciples of Jesus indifferent and unconcerned at this hour, and so many who seem to say, that as long as the Bible is silent on the time of Christ's coming, they may totally disregard all orders to watch and to prepare themselves for the great day of the Lord God Almighty. So long as such continue at ease in their Laodicean state, and slight such plain directions of the great Judge, we tremble for their safety, and justly fear that they will be among those who shall in vain cry, Lord, Lord, open to us.

It is in the hope of stirring up to a sense of

their true condition, and of arousing them to immediate duty, that we undertake to present them with the light in which the oracles of God set forth this subject; feeling assured that if they are the Lord's genuine children, they cannot longer be indifferent, when they see the prominence which this doctrine sustains in the Scriptures, together with the responsibilities and duties resting on Christians, arising out of the great truth of the second coming of Christ. Certainly they will not shrink from yielding obedience to plain Scripture, fairly and honestly interpreted.

I. We begin then by inviting your attention to some plain but impressive *parables* employed by our Lord himself, for the purpose of setting this subject before us in its strongest light. The first to which we refer may be found recorded in Matt. xxiv, 42-44.

"Watch, therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh."

We learn from this parable that to those who shall be off their guard and not expecting his approach, he will come as a thief. If found watching, our best interests will be secured; but if negligent and distrustful, our loss will be certain. A thief in his coming will surely take advantage of our absence and unconcern; the only security therefore is constant vigilance. As if the Saviour had said, Be always *ready* for my coming; lest, being surprised, you incur a like loss. As you cannot trust the thief, by saying that he will not make his depredations at this or at that hour, so neither can you determine when I may or may not appear. No man thinks of suffering his goods to be despoiled; so no Christian dreams of having Christ come without being prepared to meet him. But as our mere thinking so never saves our possessions from the grasp of the depredator, so our merely thinking that our souls' interests will never be desolated, is no security in itself against such a catastrophe.

A second parable stands in connection with the foregoing: "Who then is a faithful and wise servant whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day that he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

Here the Saviour likens himself to a lord, and his followers to the servants of a household, in whose hands the former leaves all his domestic interests, constituting some rulers to superintend and direct the affairs of his house, and to administer to his servants proper and well-timed food—"meat in due season." With an eye fixed on his instructions, such a servant, if wise and faithful, will neglect no part of the duties assigned

to him; he will not provide his supplies at irregular intervals, nor have them always of the same character; he will adapt his fare to the season, and to the circumstances of the household. We hence infer that the wise and faithful servant of Christ will see that his duties vary with circumstances; he is not left to reason that because the health and good of the church have thus far been promoted, that therefore the same kind of truth is always to nourish it without any variation; God has otherwise ordained. And here we find sufficient sanction for the course pursued by second-advent hearers and preachers. The hearer believes that Christ is just to come; he accordingly feels that nothing will sustain and impart life to his soul, but those scriptural truths which harmonize with his coming. We are frank to acknowledge that in comparison with this aliment nothing else is as palatable, or nourishing to him; nor is this fact strange to one who has once tasted of the delicious qualities of this soul-reviving doctrine. While at the same time the preacher feels specially called upon to proclaim, "Fear God and give glory to him; for the hour of his Judgment is come: and worship him that made heaven and earth, and the sea, and the fountain of waters."

Nothing less can be meat in due season; besides, all other great gospel truths cluster in sweet and refreshing profusions around this particular doctrine of the Lord's coming: the latter tending naturally to enforce the former. As we read the Scriptures, he may not shrink from the discharge of this duty at the peril of his soul's salvation. Nor may those who are subject to his care, turn away from his warnings now, at the peril of a like exposure. A minister does not conclude his services when he has proclaimed on the general doctrines of faith and repentance; his duties are more extensive and solemn; if he thinks they are not, he had better relinquish his office before he prepares others, by his inertness and sluggishness for the same fate which awaits himself. Nor does it suffice to plead an uncertainty or an ignorance as to the particular times in which we are living. These are made plain matters of prophecy, and may be understood; it is his duty to know the times. Our Lord rebuked the scribes and Pharisees for not knowing the times in which they lived; intimating that such an ordinary measure of perception as they all exercised in divining the least change in the natural world, would, if properly directed, assist them in ascertaining the character of the times on which they had fallen. If they did not understand, it was because they would not or because they were more interested in serving themselves than the Lord. Just so we say of their prototypes at the present day; had they the humble, obedient disposition of their Master, were Christ the center of their thoughts, and affections, and souls, the objects around which their hearts yearned with unutterable agony by day and by night, there would be no kind of trouble about ascertaining the truth, and of perceiving at once the dreadful danger in which the whole world lies of experiencing the last and most terrible of Jehovah's vials of wrath.

Let it now be marked, that as this parable relates to the Lord's coming there seems to be an intimation in the clause last quoted, that the wise and faithful servant will be sure to announce that coming in its place; and thus he will administer meat in due season. By so doing he shall be blessed, and by continuing so to do until his Lord comes, he shall receive marked distinctions and honors. Such are Christ's loyal subjects, who never flinch from duty, though despised, and mocked, and pited for their conscientious adherence to their great King's instructions.

How reverse his treatment, however, who, neglecting his Lord's interests, and paying little or no regard to his coming, begins secretly to cherish the conviction that the Lord defers his return. Of this crime such a one may be guilty, when he is entirely silent about that event; when he contends that it has already occurred; or that it is a mere figurative coming taught in the Bible, a coming which is to be fatal to none, but glorious to all, irrespective of characters; when he main-

tains that this event is far in the future; when he secretly rejects the doctrine from his heart, and unblushingly publishes that the coming of Christ shall not altar his engagements, the character and method of his preaching, his conduct; or by any other course which shall be construed by the world into a refusal to prepare himself and others for that crisis. If such infidelity as this has crept into his heart, or escaped from his lips, you may look for another step in his career of hardihood, mischief and wickedness, which will fit him, as well as all who sympathize with him, for more complete ruin. He will begin publicly to reproach and injure those who, in the honesty of their souls, believe the Lord is coming and are trying to be prepared for him; to brand them with heresy, and to thrust them out ostensibly for want of charity and for denunciatory epithets; (ah! the all-flaming eye above knows the hypocrisy of such hearts); to sympathize with and to please those who hate the Lord's coming, and to join with them in their sensual excesses and impious indifference to this tremendous event, with frequent cries of peace, peace! yea, more, to turn this whole subject into ridicule and jests, thereby affording merriment and sport for the wicked, blaspheming multitude. My God! who would dare do it? Such are preparing for themselves the heaviest of Jehovah's thunderbolts. In the midst of their railing, and scoffing, and tyranny, and bacchanalian revelries, sudden and awful destruction shall be poured out upon them; and they shall be swept away in the burning lake with hypocrites and unbelievers; "there shall be weeping and gnashing of teeth." With *unbelievers*, because they have concealed or sported with God's word; with *hypocrites*, because they really are such; they have professed to love Christ's coming, and to desire the inheritance prepared for his followers; but the mention of either has awakened within their bosoms the bitterest opposition or the most consuming hatred.

Alas, how little do the deluded multitude consider, that those on whom they are bestowing their windy adulations for their successful efforts in quieting their consciences, by showing that the Judgment is a great way off, are these very evil servants so vividly portrayed by our Lord in this parable! Why are they so blinded as not to see what their teachers are? and the Devil could not have selected more specious and unsuspecting agents by which to lay his last snare for their souls? Yea, why do they not themselves perceive that "my Lord delayeth his coming" is nowhere found in his commission; and that the argument which they have so long employed against Universalism, may with like force be urged against the doctrines for which they plead? Universalism has for its sympathizers and advocates those who are reckless and hardened; consequently it is not of God. Well then, the anti-advent doctrine is subject to a like judgement for a similar reason. Would that all ministers who preach against Christ's coming, were as rational as one, who, after having preached several discourses against our views, accidentally passed a small group of individuals who had formed a part of his audience, and over heard them damning to hell all the Millerites, and extolling himself and others for their giant vindication of the truth. It went like a barbed arrow to his heart; he dropped his head and began to reason: "What, is Satan divided against himself? then must his kingdom fall!" He at once resolved on never again preaching those discourses, went home, shut himself up in his study, and there continued for days turning over his Bible anew, and breathing out vehement prayer to God for light and knowledge; and soon, while on his knees, in his barn, was converted into the doctrine of the Lord's immediate coming.

Far more tolerable will it be for us if we keep our peace at this time, than by breaking the silence, we bless the wicked on whom God hath pronounced a "wo," "wo," and sadden the hearts of the righteous, to whom we have been commissioned to bear tidings of comfort and health.

Mark xiii, 34-37. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch. Watch ye, therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say you all, Watch."

Here the importance of keeping up a vigilant watch arises from the impossibility of calculating the hour of the Lord's return.

The porter in the parable evidently denotes the minister of Christ. It is his duty to look out and to announce to all within the house the return of his Lord; if he neglects doing this, he disregards his trust, and is unfaithful. But alas! how many who stand as porters at the gate, and as watchmen upon the walls, have already refused to announce their Lord's coming! Some of the poor, anxious inmates are yearning to know whether their lovely Lord be near; but these indifferent porters and watchmen are responding, "We will have none of it here; we know nothing about the Lord's coming;" while others of them, with a little more affected fidelity, are crying out, "We know as much about that matter as those who pretend to know more; we have heretofore done our duty; souls, by hundreds, have been converted through our instrumentality; were that event near, we know the Lord would let us see it. But let the case be as it may, we shall all be safe if we continue to pray for sinners." Now, this is an effectual quietus, it savors so much of real piety. And again, these idle porters, who have made their office a mere sinecure, or a medium for receiving the adulations of those within, are fondled and worshiped, and applauded, by the unsuspecting, objects of their unfaithfulness. They are loved and honored the more for their peace-and-safety lullabies, little supposing that such are rocking their souls to sleep for perdition; they are passing them on direct to the pit of woe, with the brand of death all burning on their brows! Friend, do you say, "That is not my minister?" And so, perhaps, every one will say; but pause, and don't be too confident of it. Your soul is above all price; the jewels of the universe are chaff to it. Make no mortal being its exclusive guardian; suffer it never to be out of your own sight. I pray you beware, lest that very one whom you now esteem as your dearest friend, become the author of your final ruin!

Thus much in the way of parables, we are taught the duty of watchfulness, with exclusive reference to Christ's second, personal appearing. These parables include no small portion of our Lord's teachings; they are quite as impressive as any of the parables which he ever spake.

II. Let us see what is said on this subject by way of *precept*. Luke xxi, 34-36. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Our Saviour here enumerates certain excesses, and vices, which, by being indulged in, will render us unmindful of that day's approach. Undue care about our business, gross sensuality, a strife for the honors and distinctions of this world, will all have a tendency to have the Lord's coming surprise us. Such indulgences naturally indispose the mind to consider that event; they render it unsusceptible of religious influences; they obscure the mental vision, and thereby deceive their victims by false assurance of peace, when sudden destruction cometh.

Now, we cannot account for the present indifference of Christians, and their intolerable dullness as to beholding the proofs of the Lord's speedy coming, on any other ground than this: they have not taken heed to this their Lord's important warning; they are overwhelmed with

the world, in their cares, and business, and pleasures, and extravagant excesses. They are all after mammon; all feasting on the good things of the present life. They have all gone back from God; they have all their gilded projects to carry out before Christ comes: at present they cannot heed the call, "Come, for all things are now ready." One has bought a piece of ground; another a yoke of oxen, another has married a wife, another has a religious society to look after, another a seminary for educating the rising ministry; and another the heathen to convert. They have all marked out *more work* for themselves or for God; and all, with one consent, make excuse. But the Lord of the entertainment *will* have his guests notwithstanding; and they are already pouring in from the streets and lanes of the city, and from the highways and hedges, and are filling up the house; while of those for whom the table was originally spread the insulted Lord has sworn, "None of those men which were bidden shall taste of my supper."

How little do those think, who are now steeling and bolting their hearts against all conviction of Christ's coming, that the parable of the supper was spoken mainly with reference to themselves! Mark, at *supper time* the invitation went forth. How little do they dream, who profess themselves heartily sick of hearing so much about the Lord's coming, that they are making the above excuses, and that they are rejecting invitations which God himself has caused to be offered them! They suppose—for the Devil has told them so—that this stir about Christ's coming is all enthusiasm and fanaticism. Ah! they do not see that the characters who have now accepted of the call render it fearfully ominous that the supper is just about to be eaten without their presence! Their heedlessness and worldliness blind them to all the startling tokens of the coming of the Lord. God is at work all around them, driving up events to the consummation of all things with lightning rapidity; prophecy is fulfilling with alarming exactness; while signs of the approaching glory are flaming out in all the broad archways of heaven. But nothing unusual is occurring: "Where is the promise of his coming?" asks whom? the scoffer? nay, the professed Christian. The most powerful arguments in proof of the Lord's coming are no more to his mind than is a feather to the turbulent bosom of the ocean; with one dash of his pen he can sweep all the researches of men of piety and learning on this subject; or, with "of that day and hour knoweth no man," he can meet giants on the field and vanquish them at a blow. Well, God designs that, so long as their characters continue what they are, *they shall be deceived*, and be involved in midnight on this subject; else as a *snare* that day could not overtake them. Never, perhaps, was the great mass of the world so well prepared for being surprised by this snare; they are just beginning to congratulate themselves on their stored-up treasures, or their vast facilities for wholesale possessions; with haughty self-complaisance they are now folding their arms, and saying to themselves, "Soul, thou hast much goods laid up for many years; take thine ease, eat drink and be merry." They have seized upon all the mysteries of nature, and made them servants to administer to their inflamed passions and lusts; and now, with all that pride and daring for which the human heart is distinguished, they seem as with uplifted arms to challenge the very Almighty on his throne to arrest them in their profligate career, or to interfere with their concerns. But their impiety and rebellion shall not pass unnoticed; they may be driven and baited on to ruin a little while longer, like the ox for the slaughter, and then the great snare shall be drawn, and *they shall not escape!* O, careless sinner, backslidden professor, the storm is certainly coming! the heavens are already growing dark and lowering! the terrible thunders of Jehovah's vengeance are just ready to dash upon your guilty head! the forked lightnings of divine justice and insulted mercy are just ready to leap upon your unsheltered soul! the world stands waiting for the awful trag-

edy! Turn then, sinner, from thy wicked works, and secure a refuge ere it be forever too late. And, slumbering Christian, with tears I would warn you, I would entreat you, to get ready for that great day; it is near, it is near, and hasteth greatly. Nothing but ceaseless prayer and watchfulness will qualify you to escape the snare and to stand before the Son of man; if taken you will certainly be destroyed. Come, then, would you escape the snare, you must no longer be a dweller here; the ties that bind you to earth must at once be severed; you must become sober, temperate, heavenly-minded, watchful, prayerful. You can have no just sense of the crisis which is just before you, without adorning yourselves with these graces, and admonishing your souls to vigilance, humiliation and prayer. For one, I tremble, lest, with all my efforts to the contrary, I be at last left; left with a careless and God-hating world, to perish eternally.

(To be Continued.)

REVERENCE FOR THE WORD OF GOD.

THE man that respects not his own word, respects not himself; and he that respects not himself, no one will respect. He who, in the beginning, *spake*, and it was done; whose *word* is like a fire and like a hammer, that breaketh the rock in pieces; whose word shall judge the world, and never pass away; but stand like its immutable author, when the heavens and the earth are no more, will surely respect and honor his own word. Of the *name* of the Lord, it is said it is a strong tower into which the righteous run and are safe; but of his *word* it is said, "Thou hast magnified thy *word* above all thy name." Ps. cxxxviii, 2. The man who can cavil or trifle with the word of the Great Jehovah, to avoid a duty it commands; or to defend a doctrine of his own denomination, is a presumptuous and thoughtless man. Little does he realize, that he will be confronted by the fearful and insulted Author of that word, when the dead, small and great, shall stand before God, and the books be opened. "To this man will I look, even to him that is of a poor and contrite spirit, and trembleth at my word."—"Hear the word of the Lord, ye that tremble at his word." Isa. lxvi, 2, 5.

A lack of reverence for the word of God, is the *one* great sin of Christendom. A certain tyrant of Rome used to wish the Roman people had but one neck, that he might despatch them at a blow. Your sins, reader, have but one neck; namely, disrespect for God's word. If a man have just reverence for his word, he will commit none of the sins it forbids. Please consult the following scriptures: "The law of the Lord is perfect, converting the soul." "And ye shall know the truth, and the truth shall make you free." "Now ye are clean through the word which I have spoken unto you." "Of his own will begat he us with the word of truth." "For in Christ Jesus, I have begotten you through the gospel." Ps. xix, 7; John viii, 32; xv, 3; James 1, 18; 1 Cor. iv, 15. Reader, if you do not believe what these texts assert; namely, that men are begotten through the truth—are clean through the word—are *converted* by the law of the Lord, you have good reason to doubt, whether you have any reverence for the word of God.

Professed Christians reverence many things which the Bible teaches, not because God *says so*; but because the sectarian party to which they have attached themselves, teach and practice so. Indeed, almost every observing man must have noticed, that it is of no more use to quote to a party man, the plainest declaration of God's word against a tradition of his church, than it would be to cite a heathen fable. A man rejects the doctrine of purgatory, (as he thinks,) because it is not in the Bible; and at the same time, practices infant sprinkling, although that is not in the Bible either! Thus these men deceive themselves: they *think* they respect the book of God, when in fact they only respect the doctrines of their own party; the truth is, they reject these things, not because they are not in God's word, but because

they are not in the creed of their own church. It is most manifest, that the revelation of God is of no more use to such men, than it is to the pagan that never heard of it. The pagan follows his own feelings, and so do they—they both profess to be taught by the same spirit—the one, idolatry, the other sectarianism.

If men revered the word of God properly, they would not be giving their support to Confessions of faith, Articles of faith, Books of discipline, and other mere human traditions; they would be content with God's discipline, if they had confidence in the sufficiency of the blessed volume; they would give the inquiring sinner the instructions of the Bible, instead of the instructions of their church; they would not, contemptuously say of the commandment of the Lord, "That is *only* a command of God." Jesus says, "I know that his commandment is life everlasting;" they say, "We know his commandment is not a saving ordinance." "His commandment is non-essential." While the Book asserts that his word "liveth and abideth forever," you would not hear them declaring it to be a "dead letter," if they suitably respected the word of the living God. Remember, reader, you are to be judged by that same word, whether it be dead or alive.

Though a man may be in error, if he reveres the word of his Maker, there is hope of his reformation; but if he has no regard for the word, he is beyond the reach of the converting power ordained of God. While I write, I am surrounded by religionists who have so little reverence for the word of God, that if I read a truth from it, that contradicts a doctrine of theirs, they will reluctantly admit that it *says so*, but contend that God does not *mean* what he says! They know it is not as God *says*, because they have "felt it." Having rejected the *light* of God's word, they are in the dark, "feeling after God." He that has implicit faith in the word, has no necessity for feeling his way in the dark, for he walks "by faith," not by *feeling*; and he finds no occasion to appeal to his own feelings for any thing which he believes; for the good word of God is the entire rule of his faith. He is too well instructed to attempt to interpret the pure word of God by his impure and erring feelings; but strives to correct his feelings and bring them into entire subjection to the word of him who upholds all things by the word of his power.

The Quaker's "light within" [more or less modified] has spread its baneful influence over almost all religious parties. God says his word is light; but why should the man who believes he has a superior light within, heed the light from without? He consequently learns to despise the light of God's word. This doctrine has no support in revelation, or analogy in nature. The light that enlightens the dark understanding of fallen man, must always come first, from without. The literal light must always enter through the organ of sight; and he, that so far despises God's arrangement as to turn that organ inside-out to discover the light within, will always go "feeling" his way through this world. He will never see the twinkling star, the full moon, or the morning dawn: much less the splendor of a noon-day sun. "Woe unto them that put darkness for light, and light for darkness." This doctrine of ultra-spiritualism is hanging like an incubus upon the vitals of the public. Multitudes are waiting from sixteen to sixty, to be "made fit" to obey the word of the Lord, by the discovery of the spirit within. Many who never had a doubt of the truth of the gospel, have died in their sins, [having never confessed Christ before men,] wrapped in this destructive delusion. God's word is the light of the moral universe; and where its benign rays have not penetrated, in the pagan world, there ignorance sways her dark sceptre—darkness covers the land, and gross darkness the people—and yet many there are, here under the lustre of this glowing luminary of heaven, who would close their eyes to this light, and *feel* their way back into the region and shadow of death!

Men will contend for some popular error with great warmth; but if you demand Bible proof,

they will take shelter behind their own ignorance of the word, saying, "If I knew as much of the Bible as you, I could put you down;" thus glorying in their own shame! The common sense idea, that if they are ignorant of the Bible, they probably are ignorant of the truth which it teaches, never seems to have entered their bewildered brain. The case would be far different, if they studied their Bibles as they do their temporal interests. If they loved God supremely, they would love his word, and treasure it up in their hearts; and would not be so shamefully ignorant of its teachings. The Bible funds of most men are mere scraps gathered by accident, from the pulpit or the fireside; often garbled, and generally incorrectly quoted. No man can, with any confidence, say what any passage of scripture means, unless he knows enough of the connection to get the leading idea before the mind of the sacred Author: this often requires a thorough acquaintance with an entire letter or book. As the printer tells any story desired, true or false, with the same type, so the different sects "prove" any ism they choose by the same scripture scraps, arranged according to the fancy or education of the compositor. Thus they employ the Bible as the printer does his case. I bear my solemn protest against the injustice. Knowledge of, and reverence for the word of the living God, are the only remedy.

[Anon.]

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, OCTOBER 27, 1859.

SUNDAY A FESTIVAL.

[Bro. SMITH: I herewith send you a letter that I received from Elder Shockey, of Ind., in answer to one that I wrote to a neighbor of his who is keeping the Sabbath, in which I sent him Bro. Andrews' reply to Litch's criticism on the Sabbath. Will you please answer his arguments through the *Review*. I. SANBORN.]

In compliance with this request we give that portion of the letter which relates to the Sabbath question and our answer to the same.—ED.]

As to the Sabbath question we are negative in reality. They ought to affirm in their own language, "The seventh day of the week, is, according to the New Testament, the Sabbath of the Lord Jesus Christ." We deny.

The New Testament teaches that on the first day of the week the disciples should meet together, to continue in the apostles' doctrine, the fellowship, the breaking of bread, and the prayers. We affirm. The Holy Scriptures teach that the law of Moses was abolished at the crucifixion of Christ. I affirm.

Either of these embraces the issue. If they are no more "doubtful" of this being the Sabbath of the Lord Jesus, than of their "existence," there will be no trouble about it. The first proposition is the proper one, as it will settle all controversy.

Your correspondent is wiser than what was written. Where is it recorded that "the keeping the first day of the week is the mark of the beast?" It does not follow because the Lord said, "pray that your flight be not on the Sabbath day," that therefore it was the Sabbath of the Lord when they fled. It was such at the time he prophesied, and the disobedient Jews were great sticklers for it when he said this, and when the destruction came, although God had done the Sabbath away: and it would be more perplexing for them to flee before their enemies on that, than any other day. Their holding it as the Lord's Sabbath would no more prove it so, than their beholding the abomination standing in the holy place proved that the Jewish temple was the holy place in A. D. 70, which we all agree was abrogated at Christ's crucifixion. Now his reasoning would prove that the offering of the blood of bulls and goats in the holy place was in force by Christ's authority at the destruction, as that the Sabbath was, because the Jews held it so. This they do not believe any more than we.

Mr. Andrews has even failed to remove the difficulty of Mr. Litch. We are not bound to prove there is any Sabbath at all; much less the day that is the Sabbath. Note—"In the end of the Sabbaths as it began to dawn

toward the first day of the week." "End of the Sabbaths." What is it? If it were the close of that Sabbath in which Jesus lay in the grave, it was not plural. If it were the Sabbaths, all the Sabbaths that the Jews had kept as commanded for 1600 years, then they ended.

The antitype of the Sabbath is the future rest. Heb. iv, 4, 9. "And God did rest the seventh day from all his works.—For if Jesus (Joshua) had given them rest, he would not afterward have spoken of another day. There remaineth therefore a rest (sabbatismos) for the people of God." If this be the Sabbath for the people of God, then there is none in this earth for them. How true this, "Let us labor, (not rest,) therefore to enter into that rest lest any fall after the same example of unbelief."

The *mian sabbaton* is the first day of the week which is set apart by Jesus, not as a Sabbath or rest, but the Lord's day, on which day God made the light, gave the law of Moses, had the feast of pentecost, raised his Son from the grave, who appeared for six successive first-days to his disciples, sent the Holy Spirit down on the apostles, giving to them the kingdom, ascended up on high, gave the last revelation to man, and no doubt will descend on it to give the kingdom to the saints to possess for ever.

Isa. lviii, 13, 14, is a statement to the people of God of that dispensation; if they kept the Sabbath as was ordained, they should be caused to ride on high places, &c. Just so now if the disciples meet, pray, read, exhort, teach, contribute for the poor, and break bread on the first day according to the present appointment of the Lord, they "shall feed with the heritage of Israel," just as Abraham was justified by works when he offered up Isaac, and we are justified by works, of faith, repentance, baptism, and adding virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity. He could not have been justified had he refused to offer his son; but we are not required to offer up our sons that we may be justified: no more are we to look for justification by keeping the seventh day Sabbath, because the Lord's Israel of the old covenant had to.

I will not copy any of this but the propositions, and don't know whether it will be published in the *Review and Herald* or not. I believe they are mistaken about this matter, and some others; but I rejoice to know they are obeying the Lord in humility and benevolence, and piety. I do not see any immorality if they rest on the seventh day. The rest in the everlasting kingdom is the sabbath we all want.

Yours fraternally,

WM. P. SHOCKEY.

REPLY.

In the above we have the embodiment of a view of the Sabbath question which is rapidly on the increase. So far as the first day of the week is concerned, it is certainly more consistent to disconnect it from the fourth commandment, and consider it a merely conventional institution of the church, than it is to endeavor to enforce it from any divine command. But when our friends affirm the abolition of the Sabbath to make room for this institution which, comparatively speaking, has come "newly up," [Deut. xxxii, 17], they make a serious, and we fear they will find at last, a fatal mistake. The secret of our zeal on the Sabbath question (and we think we can speak for every Sabbath-keeper in the land) is this: We know that all acceptable worship must be performed in spirit and in truth. Jno. iv, 24. It must not only be done in spirit, but it must be in accordance with the truth. Hence, if it be a fact that the original Sabbath is still binding on the world; if the command which enforces it is still a living oracle, as vital as any other precept which enters into the constitution of God's government, we unto those persons who, with the statute-book in their hands, are found living in its constant and determined violation! And believing it to be thus binding, as we desire to heed the Lord's injunction, "He that hath my word, let him speak my word faithfully;" and as we love our fellow-men, it is our object and aim, by all means in our power, to hold up the light of truth before the people, and persuade as many as possible to turn and live by obeying the commandments of God, and adopting that course of action which will find acceptance in the great and final day; for action must

go with our belief; works must accompany our faith.

A word as to the statement of the question. It is a misapprehension to suppose that we occupy affirmative ground in any particular in this matter. The institution for which we contend is certainly more ancient than that for which the writer of the above and people generally, at the present day, contend; and in such a case it is an acknowledged principle that "the burden of proof falls upon the more modern, and the presumption lies in favor of the more ancient institution." (*Tappan*, p, 428.) The original Sabbath, the seventh day of each week, may therefore, independently of any other argument, be presumed to be still binding, until it shall be shown to have been either changed or abolished. Of our opponents, one class affirms that it has been changed, and another class affirms that it has been abolished. It will therefore be seen that our position is negative; for in both cases we deny their affirmation.

Eld. S.'s second proposition is that "the New Testament teaches that on the first day of the week the disciples should meet together," &c. Here he says truly that he affirms. And here we most emphatically deny; for the New Testament teaches no such doctrine either by its precepts, or by the practice it records. On this point we need not dwell; for all can here, having the record in their hands, decide the question for themselves; and if any one doubts our negation, let him search and see if he can find anything of the kind.

Third. "The Holy Scriptures teach that the law of Moses was abolished at the crucifixion of Christ." Here the writer says, "I affirm." Here it so happens that we also affirm. Our friend has simply mistaken as a contested point, that upon which there is no issue. We believe that the law of Moses was abolished at the cross: understanding by the law of Moses everything distinctive of Judaism. But the Sabbath was not an institution of this kind. Being made for our first parents in Eden, designed for the whole race, and in force ages before a Jew existed, it cannot be considered a distinctive feature of the religion of that people.

As to the mark of the beast, it no doubt seems a very singular charge, to those unacquainted with the ground on which we make it. But this point is very simple, as a few considerations will show. If that power, represented by the symbol of a beast [Dan. vii, 25], has changed the Sabbath to the first day of the week, as history shows, and as Catholics themselves claim, then the first-day Sabbath becomes an institution of the papacy; and whoever then, with these facts in view, pays homage to that institution, to the neglect of the ordinances of Jehovah, becomes a worshiper of the beast. That is all. It is a plain point, and cannot be evaded.

"Let not your flight be on the Sabbath day." Whether or not this proves the existence of the Sabbath in this dispensation, it is a fact that the Sabbath is many times acknowledged this side the cross, by the sacred writers as an existing institution. One instance is found in Luke xxiii, 56. "And they returned and prepared spices and ointments and rested the Sabbath day according to the commandment." This was the day following the crucifixion where our friend thinks that the Sabbath was abolished. The force of this scripture will be apparent to all without comment from us; as all will at once perceive that it would be impossible to keep an institution according to a commandment after the institution and the commandment which enforces it, were abolished. Yet Luke tells us, this side of the cross, that the disciples did keep the Sabbath, and that too according to the commandment. See also the book of Acts throughout.

Again the writer says, "We are not bound to prove there is any Sabbath at all, much less the day that is the Sabbath." We look upon this as a very singular stand for a person to take. Of course he is not bound to prove that there is a Sabbath; but he is bound to admit the Sabbath as still in existence, unless he can show that it has been abolished. For, as we have seen, there did exist for long ages in the past, a Sabbath institution, with a good presumption in its favor, that it was designed for all places, and for all time. It is the work of no-Sabbath or Sunday men to prove respectively that this institution has been abolished, or that it has been changed.

Again: "End of the Sabbaths." We need only re-

mark here that the word *sabbaton* [Matt. xxviii, 1], does not refer to any class of sabbaths, but to the space marked off by the regularly recurring weekly Sabbath—the week. See Greenfield and Robinson.

Again he says: "The antitype of the Sabbath is the future rest. Heb. iv." From some cause which we are unable to explain, our opponents almost universally overlook the singular anomaly which this position involves. The Sabbath is a type, say they, of the heavenly rest; and yet the Sabbath was "done away" at the cross, and still the rest is yet future! Did any one ever hear of a type's ceasing before it reached its antitype? Whoever regards the Sabbath as a type must admit that it has been binding without interruption to the present time, and will be till that antitype is reached. But we rest its perpetuity on other ground, since, as it was instituted before the fall, there can be nothing typical about it. And as to the exhortation, "Let us labor to enter into that rest," if he thinks that it is *manual* labor—"our own work"—such as we are required to cease from on the Sabbath, that is here meant, he is welcome to his theory and all the consolation he can draw from it.

Again, he speaks of the first day of the week as the day "set apart by Jesus," as the day on which he "ascended up on high," and the day upon which the disciples should meet to pray, read, exhort, &c., "according to the present appointment of the Lord;" to all which we reply, Pure assumption: Jesus never set apart the first day of the week for any purpose; he never even mentioned it in all his teaching; and it is certain that he did not ascend on that day; and he has never given any "appointment" for the observance of that day. If any wish to see an example of wisdom above what is written, they have it here.

We are further told that Christ "appeared for six successive first-days to his disciples." This would involve a period of forty-two days; but inspiration informs us that he was seen of them but forty days in all. Acts i, 3. And as to his appearing on the first day particularly while he stayed, we answer that he appeared to them *every day*; for he could not be seen of them forty days as Acts i, 3, informs us, unless he was seen of them daily; hence there is nothing very significant in his appearing on the first day. We might as well endeavor to distinguish any other day of the week by saying that he appeared to his disciples several successive Mondays, or Tuesdays, or Wednesdays, or any other day.

Finally the writer concedes the advantage which we possess over all others in this respect; for he admits that he does not see any immorality in resting on the seventh day. All must concede as much as this. But if our position be correct, we cannot concede as much to them; for we do behold an alarming immorality in violating one of the commandments of God. It must not be thought strange therefore if, in things which may concern our eternal destiny, we choose to be on the *safe side*.

DECEPTION.

I HAVE noticed with deep regret the course of some professors of the present truth, chiefly young women, who have two methods of dressing, to wit: one very plain way when they attend Sabbath meetings, or meetings of Sabbath-keepers; and another quite different way when they attend Sunday meetings, or meetings of fashionable bodies, and sometimes county fairs. They then put on more gay or gaudy apparel, with artificials in their bonnets, hoops, &c.; and you can see but very little difference between them and the world at large on such occasions. These persons take to themselves all the credit of plain dressing, and avoid all the cross and self-denial; for it is no cross to dress plainly among those who dress so, and among others they do not dress plainly.

Can there be any other object and end but deception in such a course as this? And is it not evident that *somebody* is deceived by it? As *God cannot be deceived*, there are only three parties that can be, viz: the church the world, and the wearer. All these may be deceived; one certainly is. Which of the three is most deceived? Will those addicted to the custom consider the question?

J. H. W.

Grace makes a man honest to himself, his neighbor and his God.

"LOVEST THOU ME?"

THREE is this question asked by the Saviour, and thrice is it answered in the affirmative by Peter to whom it is directed. And each time that it is answered, the Saviour enjoins upon Peter that he should feed his lambs or sheep. The Saviour did not ask the question for the purpose of ascertaining whether Peter loved him or not; this he already knew.

He knew that he loved him; and knowing this, he asked him the question. The object for which he asked the question was to solemnly impress the mind of Peter with a proper understanding and a realizing sense of the great work in which he was engaged, namely, that of preaching to and saving souls. The Saviour wished to make the love that Peter had for him available in sustaining him while preaching to the flock of God, and this he did by calling his attention to the fact that he loved him, by virtue of which love he enjoined on him to feed both lambs and sheep. To illustrate, if we were to turn our attention to two loving brothers, whose hearts are knit together as were the hearts of Jonathan and David, and behold them as disease fastens upon one, and he is laid upon the bed of death, and see him as his friends gather around his bed-side, and weeping children wait for his last, dying blessing, and see him as the cold sweat of death gathers upon his brow, and his eyes glisten with the glow of departing life, and hear him as he turns to his loving brother, saying, brother, lovest thou me? and hear this question thrice repeated and as often answered by the loving brother saying, yea I love thee, and each time hear the dying brother say, then take care of my little ones, undoubtedly we should realize how ardently the father loved his children, and how solemn the charge to take care of his orphans. This is a kind of allegory, yet but a faint resemblance of the great Messiah, his love to his children, and his final charge to Peter to feed his sheep. The Saviour had been with his disciples three years and a half, speaking as never man spake, preaching the glad tidings of the kingdom of God and opening to them the word and way of life. He had chosen them out of the world and sent them forth to preach the gospel to every creature.

He had prayed most devoutly to the Father that he would sanctify them through his truth, and he had promised them the Comforter, who should bring all things to their remembrance and show them things to come. He had even been crucified, but now had arisen from the dead, and having been with them for a time (preaching the kingdom) he was about to take his final leave and go to the Father. And O how his heart yearned over his little ones who should believe on him through preaching, and be exposed to the wiles of Satan and the roughness of the way! O how solemn and interesting both the occasion and theme upon which the Saviour was speaking. And it seems as though he took advantage of every facility of impressing upon the mind of Peter the truth concerning his solemn and heaven-ordained mission. And although the lesson is given to Peter, yet it cannot be supposed for a moment that it belongs to him alone. No, nor even to the apostles who were with him, nor yet, even to those who labor in word and in doctrine. True, it belongs primarily to these, yet it belongs to the entire church, whose business is to help carry forward and sustain the preaching of the word.

The same lesson is taught by the Saviour when he says, "Inasmuch as ye have done it unto the least of these my disciples, ye have done it unto me." Could we but realize this, what an incentive to forbearance, to virtue, yea to every good word and work would it be? Could we but feel that every kind look given, every encouraging word spoken, even to the least saint, and that every sacrifice of feeling or of means that we make for the cause of Jesus is recorded in heaven as done directly to our Master, how careful would we be lest we should should offend or neglect the wants of the little ones that believe on Jesus. And how much in earnest would we be in sustaining and advancing the cause of our dear divine Master. "Lovest thou me?" May this question be asked by and be responded to in each heart. And may the solemn injunction, "Feed my sheep," be realized by all, both ministers and members, especially those looking for the immediate return of their Master.

E. GOODRICH.

Edenboro, Pa.

CONSECRATION. No. 6.—JUSTIFICATION.

HAVING yielded all in sacrifice to God, we find a precious promise in our behalf: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 Jno. i, 9. What kind of a confession is here meant, which, performed on our part, will secure this blessed promise? Can it be a superficial one, which does not spring from that sorrow and aversion for sin that would induce a forsaking as well as a confession of it? No, no, Jesus came to "save his people from their sins," not in them. Hence, we are to forsake as well as confess our sins.

Does the passage admit an incomplete confession in any sense? Then the forgiveness and cleansing promised will be equally incomplete. But the promise covers all unrighteousness, consequently the conditions must cover just as much, and require an entire confession and forsaking of all sin.

Remember (as others have remarked) the sacrifices anciently brought to the altar must be without blemish. Will God accept an imperfect sacrifice from us? Are we better than our fathers "of whom the world was not worthy?" or has the Lord become a respecter of persons?

In the text above noticed we find two distinct propositions joined by the connective, and. God has made here, through the apostle, two promises; 1st, forgiveness; 2d, cleansing. To whom were these promises made? Did John write to believers, or to the world? From verse 6th, we would conclude that he wrote to those who were saying they had fellowship with God; also in the next chapter he speaks of the world in the third person, and says: "I write unto you little children because your sins are forgiven you. I write unto you fathers, because you have known him that is from the beginning. I write unto you, young men, because you have overcome the wicked one." We see that the apostle was addressing a class of Christians; and consequently was not explaining to sinners the way to become such. We must look elsewhere to find instruction on this point. Listen to Peter in his first discourse after having been endued with power from on high to preach the gospel. This discourse affected his listeners; they believed it, of course, or it would not have moved them. They exercised faith, thus complying with the first condition of salvation. See Mark xvi, 15, 16. Hear now sinners from every nation under heaven crying to Peter and to the rest of the apostles, "men and brethren what shall we do." They see condemnation written against them; how shall they escape? "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, (what for?) for the remission of sins, and ye shall receive the gift of the Holy Ghost." Was this the doctrine Peter was to receive power to preach? Let us see how far he followed the expressed directions of his master. Read Luke xxiv, 47. And that repentance and remission of sins (the very thing Peter preached, telling them how to secure the latter) should be preached in his name, among all nations, beginning at Jerusalem. Did Peter deliver the above named sermon at Jerusalem? He did. Verse 49. "And behold I send the promise of my Father upon you, (Jno. xv, 26), but tarry ye in the city of Jerusalem, until ye be endued with power from on high." The apostles had tarried as directed, the Comforter, or Holy Spirit, which was the promise of the Father, had rested on them; and do you not think they received with this gift power to preach just right? Did not Peter know perfectly now what men should do to be saved? and had he given them an ordinance as one condition of salvation which the Saviour never intended as such, could he still have retained the divine favor? But we find him years afterward especially called upon to go and teach the Gentiles the way of salvation; hence his preaching must be approved of God. I speak of this particularly because some object to one condition as essential which Peter prefixed to remission, i. e., baptism. Such refer to passages which speak of justification by faith. They seem to forget that a part of any thing is taken to represent the whole. Thus man when used as a representative of the human race, includes men, women, and children. If we be justified by faith alone, then where is the place for repentance. They admit this must precede forgiveness, but notice,—the passages they cite do not speak of it. If they ad-

mit one step not found in these texts, why not consistently, as far as these texts are concerned, admit two that are outside of them. They tell us about being saved by works when we speak of baptism as prerequisite to forgiveness.* Now a physical and a mental act are the same so far as they affect human merit. An act of my mind is as much my own as an act of my body, and I could as consistently receive reward or punishment for it. Now what is faith or repentance but acts of the mind? Faith belongs to me; it is an operation of my own mind. Now, dear brother, can you see the consistency in telling us that we rest our salvation on works while you claim as much for faith and repentance (human actions) as we do for faith, repentance, and baptism (human actions). You say the blood of Jesus saves us; we rest our salvation on nothing more nor less; but we all know that the whole human family are not to enjoy the purchase of that blood. Something on our part secures to us its application. You say that something is faith (faith certainly belongs to us; Jesus does not exercise it for us). You believe it to be faith and repentance. We believe we must exercise faith and repentance, and farther, must pass through the emblem of that death which Jesus has suffered, before his blood, i. e., his death for our transgressions can be imputed to us. Dear reader, shall we not give a place to every portion of the Bible? Let us beware how we throw away any passages for the sake of our own opinions of others. What if the sacred writers have placed faith in a majority of cases as a representative of all the conditions of salvation? If they have in any other one instance given the other conditions, shall we reject the passage that names them? The Scriptures are a perfect representative of the divine will, and wherever it seems discordant let us ask that the wisdom from above may tune it in harmony for us.

M. E. S.

*A point is involved in the above position which we presume all our readers will not be prepared to adopt. Whatever may be interpreted as savoring of Campbellism cannot be too carefully guarded against.—Ed.

THE ORIGINAL ADVENT FAITH.

[The following items we gather from publications issued previous to 1843. The reader will see from a perusal of them who the original Adventists are. One date, 1843, we change to 1844, as all believers in the doctrine were unanimous in that date previous to the year's close. We love the true, original Advent doctrine. Its fundamental principles cannot be invalidated. May its spirit abide with us.—Ed.]

The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

The only restoration of Israel yet future, is the restoration of the saints to the new earth, when "the Lord my God shall come, and all his saints with him."

The signs which were to precede the coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

There are none of the prophetic periods, as we understand them, extending beyond the year 1844.

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

We hold that the prophetic days of Daniel and John are years; as did Wesley, Scott, Clark, Fletcher, the learned Joseph Mede, Faber, Pridcaux, Dr. Hales, Bishop Newton, and Sir Isaac Newton, with all the standard protestant commentators. Our opponents claim that they are simply *days*, or half-days!

We claim that the prophecies of Daniel and John are historical prophecies, extending to the end of time, as all Christians have held, according to the undoubted testimony of historians, till our day. And if the end is not brought to view by these prophecies, they are to us inexplicable.

We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this.

THE LONE PILGRIM.

While passing through the desert drear,
I laid me down and slept,
And as I slept a form appeared,
And as I gazed he wept.

Then cried I, Why weepest thou?
Why art thou thus cast down?
Is not thy treasure laid on high?
Hast thou not there a crown?

Do conflicts sore, thy way oppress,
And many foes deride,
While passing through the wilderness,
Thy feet to turn aside?

Look up, lone pilgrim, and believe,
Bid all thy fears be gone,
Prepare a blessing to receive,
Awake, arise! 'tis morn."

S. A. RICHMOND.

NO BALANCE-WHEEL.

THE wise man says that "through idleness of the hands, the house droppeth through;" and the common sense of mankind does unite in deprecating the slothful idler, whose time is wasted and lost, while he burdens himself and society with a load, an encumbrance; while an industrious man is prized and valued above the worth of fine gold.

Industry may well be lauded as one of the most excellent of virtues, more especially when well directed by the mind of wisdom, in the accomplishment of benevolent designs, and in performance of the common and humbler every-day employments of life; and when purity of motive, and sweetness of temper, accompany this, life becomes an offering of sweet savor to God.

Our national maxims are all of a tendency to excite the public mind to exertion; and the writings of Franklin on this particular head, are become as "household words," and most American readers are familiar with his proverbs, illustrating the tendency of idleness, and the rewards of economy and industry.

Indeed, such have been the prospects held out before the young men of our country, and such the success of those who pursue a steady course of patient, well-directed industry, that the public mind has been stimulated to unparalleled efforts, and now we behold its fruits: a century or less has sufficed to improve a continent; an enlightened nation of twenty-five millions, now draw their sustenance from the soil, so suddenly changed from a dreary wilderness, to a smiling landscape, varied with cities, towns and villages, canals and roads; fiery chariots roll with winged speed, through tunneled mountains, and over foaming cataracts, forests are levelled and changed into fruitful fields, while mechanical skill erects the noble edifice, and the comfortable cottage, and executes the nice and curious labor-saving machinery, while the well adjusted system of education gives impetus to mental improvement, and fosters the arts and sciences. Meanwhile, commerce and manufactures have not failed to keep pace with the growth of our young and thriving commonwealth.

But the question arises in the reflective mind, as we see the almost maniacal efforts, and the nervous strife for wealth, as we behold the ceaseless efforts put forth by our countrymen in pursuit of gold, as we take note of the sickly countenances, the broken constitutions, and the premature old age of many of our people, when we count the tons of drugs and medicines consumed in the land, and other evidences of the decay of the physical man, we are led to inquire, What is wrong? Is there no balance-wheel in our political machinery?

We look around, and after careful observation we must conclude that the wise men of the world have omitted this important part of the machine, the balance-wheel. They have urged forward improvement: work, work, night and day, ceaseless toil, the poor laborer has toiled and sweat for his employer, with only this Yankee maxim ringing in his ears, "Go ahead!" No balance-wheel! No wonder the machinery is worn and heated! No wonder the motion is irregular! No wonder it needs repair! No wonder the engineers tremble as they behold its terribly swift rotations! They see its destruction is sure, unless its motion can be regulated.

Alas! woful mistake! Worldly wisdom failed to see the effect of unhealthy action, and the necessity of a

proper balancing power, in their early instructions, and Young America is now fast approaching the vortex of the Maelstrom, which threatens to engulf her, for want of a balance-wheel, and that balance-wheel is, "Rest."

Rest! O, how sweet to the tired laborer, as he wearily seeks his couch beneath the protection of night, (which was fortunately arranged by the good Creator,) for his unmerciful employer often grudges even this.

Rest! The machine must be cooled; constant friction heats and softens, and the engineer who knows this gives his engine time to cool. So the Creator in the beginning set apart a special day for this purpose of rest. The Sabbath was made for man. God foresaw that a strict command was necessary to check the full tide of worldliness in man's heart, and that regular rest-days were indispensable to his health of body and mind.

Satan is a hard master; he overworks his subjects, and drowns them in perplexities and cares, when he finds he cannot drive them to some other extreme. And while he administers more opiates to the idler, he goads on the ambitious and the industrious to unhealthy, immoderate exertion, until they richly merit the appellation, "greedy of filthy lucre."

God has appointed the seventh day, [Gen. ii, 2, 3.] unconditionally, as a perpetual memorial of his work, thus showing that no less than this seventh day would suffice (works of mercy excepted) for the wants of man; but that he is willing and desirous that a greater proportion of time should be applied to rest, may be inferred from the appointment of festivals among the Israelites, which amount in all, (Sabbaths included,) to more than one third of the time.

(Not that I would put these festivals on a par with the weekly Sabbath, by any means; for these festivals have all expired by limitation at the death of Christ, while the weekly Sabbath points back to the work of creation, and cannot expire until it ceases to be a fact that God made the world in six days and rested on the seventh.)

There are times, as with the farmer in harvest, when every effort must be made to secure the crop, and there are times, too, in the prosecution of most kinds of business, when rest may be obtained from exciting, wearing labor.

To prove the necessity of rest, to the best development of mind, ask the lawyer if he will attempt to make a plea immediately after a walk of thirty or forty miles. Ask him if his memory, or imagination, or reason, or judgment, or taste, would act under such circumstances. Ask the messengers if they can present the third angel's message in its force and beauty, when they are worn with fatigue, in caring for the pecuniary matters of the tent. Notice the decision of the apostles in appointing deacons for the administration of secular matters, that all the power of their minds might be brought to bear upon the work of their ministry.

The brain, the center of mental power, may be compared to a flower, of which the spinal marrow is the stem merely, and when the brain labors, the whole man labors; therefore when the mind is fatigued, the whole body must rest; for such is the sympathy between the brain and the lower parts of the frame, that one cannot labor while the other rests; nor one rest while the other labors; thus, fatigue of brain tires the body, and when the body is wearied, the brain also is dull and sluggish.

Rest is necessary not only to the professional man, but to the laborer. All need full, liberal appropriation of time for rest. He who would appreciate and fully comprehend the arguments as set forth in defense of present truth, of the third angel's message, needs the most vigorous exercise of the powers of his mind: a dull, stupid, apathetic state of mind, consequent upon wearing, constant fatigue, unfits the mind to act, to reason, to investigate, or to judge.

Rest is necessary to the brother or sister who would overcome; for Satan is ever ready to infuse his venom, when the physical or bodily powers are overworked, and overtaken. Then is the time for fretfulness, and anger, for discouragement, and low spirits, and all the evils following in the wake of their besetments.

J. CLARKE.

The more you drink into the love and spirit of Christ, the more happy, and honorable, and useful you will be.

IMMORTAL AND IMMORTALITY.

SELECTIONS from Paul's letters to Timothy on immortality.

I besought thee to abide still at Ephesus that thou mightest charge some that they teach no other doctrine neither give heed to fables. Howbeit for this cause I obtained mercy . . . for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, &c.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. But refuse profane and old wives' fables, and exercise thyself rather unto godliness. . . . Having promise of the life that now is, and of that which is to come.

Fight the good fight of faith, lay hold on eternal life. Keep this commandment without spot, unrebekable until the appearing of our Lord Jesus Christ: Which in his times he shall show; who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality.

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith.

Paul an apostle of Jesus Christ, by the will of God according to the promise of life which is in Christ Jesus. . . . Which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: whereunto I am appointed a preacher and an apostle and a teacher of the Gentiles. It is a faithful saying: For if we be dead with him, we shall also live with him. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure.

And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. This know also, that in the last days perilous times shall come. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and be turned unto fables. 1 Timothy i, 3, 4, 16, 17, 19, 20; iv, 1, 7, 8; vi, 12, 14—16, 19—21; 2 Timothy i, 1, 9—11; ii, 11, 16—19, 24—26; iii, 1, 8, 16, 17; iv, 1—4.

No doctrine was ever preached in the world that is so well calculated to deceive, captivate, and bewilder, as the pagan view of immortality. It appears that no honest seeker after truth that has been the least enlightened on the subject of the true source of immortality can well avoid seeing that Paul in his letters to Timothy was aiming a death blow at the immortality of the soul as held and taught by the Grecian philosophers. He first warns against fables, and speaks of belief in Christ to life everlasting. Then he speaks of the immortal God and tells us that he only hath immortality. Then he commands them to lay hold on eternal life, and then immediately warns them against that which is falsely called science, which no doubt was the science in the schools of Greece and Rome, the doc-

trine of Socrates and Plato, the immortality of the soul.

In his second letter he continues the same subject, by referring to the promise of life in Christ the same as Tit. i, 2; Col. iii, 3, 4. Here was life and immortality brought to light through the gospel [Rom. ii, 7]; and this was to be sought for. Paul goes on to say that he is a teacher of the Gentiles, the very ones who were believing that heathen fable. Then he warns them again to shun profane and vain babblings, and refers them to a doctrine that is calculated to destroy the truth like a canker, held by Hymeneus and Philetus who had erred in saying the resurrection was past already, and overthrown the faith of some. What doctrine is as well calculated to overthrow faith in a future resurrection of the dead, which Paul taught [1 Cor. xv] as that of the immortality of the soul? the doctrine of going to heaven and hell at death? What need of a resurrection? There can be none. Many say now that this is all the resurrection that there is. Spiritualists take the advantage of this and build themselves up on this heathen fable, the false declaration of the Devil to Eve.

This doctrine is a snare of the Devil especially in these last days, when some will depart from the faith and give heed to seducing spirits, and doctrines of devils; when the ancient doctrines of magicians will be revived and corrupt the minds of men to resist the truth. But the Scriptures will expose it and make its folly known to them who give heed to the word. J. B. FRISBIE.

Letters.

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

From Bro. Crandall.

DEAR BRETHREN AND SISTERS: Pardon me for neglecting to answer some of your cheering epistles before. It does me good to hear from you through the *Review*. It has been about two years since I have been trying to keep all of God's commandments, though some of the time I have been in a cold or lukewarm condition. But God's mercy has been great towards me, a sinner, and by his grace I mean to try to stand on Mt. Zion with the 144000. Praise the Lord for giving me my parents and one sister to go with me, and I have others that I am laboring for. My parents were members of the Baptist church, but they saw the light of God's holy Sabbath, and preferred to keep it rather than obey the doctrines of men. I feel as though we, as the remnant of the seed of the woman, ought to be up and doing while Jesus is in the sanctuary. Let us lay aside all conformity to the world, and have the ornament of a meek and quiet spirit which is in the sight of God of great price.

To the brethren and sisters of Wisconsin I would say that I am willing to take hold of the great work of laboring for the salvation of souls. And what is to be done in this direction? Do we not want a tent here next season? We certainly believe there are some honest souls here who want the truth, and how shall they hear without a preacher? It seems as though we ought to consider this matter, and decide accordingly. There is a large amount of labor to be done here in Wisconsin.

There are a few of us in Rubicon who are trying to keep all the commandments. We meet on the Sabbath for prayer-meeting, and to exhort one another and so much the more as we see the day approaching. Remember us in your prayers that we may overcome.

In hope of eternal life at the appearing and kingdom of Jesus Christ. D. W. C. CRANDALL.

Rubicon, Wis., Oct. 13th.

From Bro. Myers.

BRO. SMITH: We notice lately but few letters published in the *Review*. And we must say that when we take up the *Review* and look for communications from the brethren and sisters and find so few, it creates a feeling of disappointment. It is a pleasure, it is encouraging, to see a goodly number of letters every week, all speaking a strong love for the present truth, and a firm determination to persevere until the victory is won. This has brought me to think possibly I had neglected my duty in this respect, and perhaps it was possible that some lone pilgrim might be cheered on by something that I might say, although I feel my incapacity to write for the edification of any one. Let

me say then to those with whom I have the pleasure of a personal acquaintance, my purpose is still to persevere, to overcome, to obtain the prize which is at the end of the race.

To those with whom I have never had the pleasure of a personal acquaintance I would say, my heart beats in unison with all those who love the law of God, and are striving to keep his commandments that they may have a right to the tree of life, and enter through the gates into the city. It is becoming more and more evident that the victory is not to be an easy one, for the enemy seems determined to dispute every inch of our way; and if we get the victory, it will cost a constant struggle, for we fight not against flesh and blood, but against spiritual wickedness in high places. But let us be encouraged, for now is our salvation nearer than ever before.

SOLOMON MYERS.

Plum River, Ills., Oct. 16th.

From Sister Wright.

BRO. SMITH: I am joined with a little company in northern New York in trying to keep the commandments of God and the faith of Jesus. There are none of like precious faith within nine or ten miles of our place; but the Lord in his great mercy has sent his messengers to proclaim his truth, which has proved a savor of life unto life and has led us from the errors of the world into God's marvelous light. My heart glows with gratitude to God in consideration of what he has done for me and mine since we decided to keep his commandments. Through the prayers of the dear saints two of my children have been snatched from the borders of the grave and restored to a comfortable degree of health. For these blessings I would exclaim with the psalmist, O, bless the Lord with me and let us exalt his name together! The Lord of hosts is with us, and the God of Jacob is our refuge.

"God is our refuge in distress,
A present help when dangers press;
In him undaunted we'll confide,
Though earth were from her center tossed,
And mountains in the ocean lost,
Torn piecemeal by the roaring tide."

Yes, we will confide in God, "though Greeks reproach and Jews blaspheme." I am determined that nothing shall separate me from the love of God which I have in Christ Jesus our Lord.

I would say to the dear saints scattered abroad, Be strong in the Lord, yea be strong; for our light afflictions here are not worthy to be compared with the glory that shall be revealed in us when Christ shall appear.

Yours striving for the kingdom. SALLY WRIGHT.

Moirs, N. Y.

OBITUARY.

FELL asleep in Allegan, Mich., on the 8th of Oct., sister Elizabeth Cray, in the 54th year of her age. She embraced the first angel's message in the State of N. Y., and eight or ten years since, the third message in the same State, where she resided until some five years since, when she removed to this place. Her trials and afflictions have been many, but she has borne them with Christian fortitude. She has been a constant reader of the *Review* from its commencement, and has manifested a deep interest in the cause of present truth.

For several days before her death she was bereft of her reason; but for some time previous to that she seemed to be making thorough work, and striving to get right in the sight of God and to set her house in order. She leaves a large circle of friends to mourn her loss, and one son, who is endeavoring to live out all the present truth. He misses her much, but looks forward a little from this to the time when the Life-giver shall come to give her immortality with all of God's saints.

H. S. LAY.

Allegan, Mich., Oct. 13th, 1859.

DIED in Monroe, Green Co., Wis., Sept. 15th, 1859, Enoch Norman Carter, son of Bro. and Sr. Carter, aged 3 years, 9 months, and 22 days. Bro. Ingraham preached a discourse from 1 Thess. iv, 18. Bro. and Sr. Carter sorrow not without comfort, for they believe that soon their son will come again from the land of the enemy.

JOHN LINDSEY.

Milton, Dodge Co., Minnesota

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, OCTOBER 27, 1859

WE would call attention to the articles in this week's issue entitled "A Warning to Watchfulness," and "Reverence for the word of God." The former written by F. G. Brown in 1843, is well calculated to revive the spirit of the Advent movement, of which we could wish to see more in our ranks.

IN the call for Lapeer Conference in last REVIEW, the brethren in East Thetford may understand that they are meant by the church in East Hartford.

"THE Kingdom of God." Bro. Waggoner writes that ill health has obliged him to desist the past season from writing on this work, but the labors of the tent season being now over, and his health improving, he thinks if it does not fail again, he may promise a speedy completion of the work. If so those who have sent or may send in their orders, may expect to have them filled soon.

WE hereby acknowledge the receipt of the following pamphlets, from the publisher, H. L. Hastings, of Providence, R. I. "Will all men be saved," "Life Insurance," "Leaflets for letters, Nos. 7 & 8," entitled "Lost, Lost," and "Home," with the following gems of poetry: "Shall we Meet," "The Harvest is Past," and "Beyond."

To Correspondent.

H. C. Crumb. We do not know of any other date that can be assigned for the commencement of the 1290 years but 508 where the Abomination of Desolation was "set up." Thirty years later, A. D. 538, the saints, times and laws, were given into his hands, which marks the commencement of the 1260 years. The two periods end together in 1798. The 1335 years evidently commence at the same time with the 1290. No prophetic period can extend beyond 1844, if the first angel's message be correct; for he solemnly swears that time (and he must have exclusive reference to prophetic time) shall be no longer.

CORRECTION.—BRO. SMITH; In REVIEW No. 21, in our statement of missionary funds raised at Topsham, and of the proportion other conferences should raise, it should read hundreds instead of "thousands." J. W.

Bro. M. Hull writes from Knoxville, Iowa: "The work is still onward here. There have been 22 immersed, and about thirty others are with us heart and hand, while as many more are investigating, but have not yet taken sides."

NOTE.—BRO. Copeland and Sr. D. E.: Your letters I did not receive in season to comply with your requests. My arrangements are all made to meet Bro. White after the Hanover meeting. J. N. LOUGHBOROUGH.

Conferences in Iowa.

FOR the first of these meetings the brethren pitched the tent at Pilotsburgh thus dividing the distance between the churches at Dayton and Richmond. Several were prevented from attending by sickness, nevertheless a goodly number came together and seemed to have a mind to work. The social meetings were cheering. Many resolved to be more earnest and persevering in their efforts to overcome.

Bro. M. Hull could not attend as it became necessary that he should remain at Knoxville to defend the cause there. But Brn. Graham and D. W. Hull attended both meetings and took part in the services.

The principal theme upon which we dwelt was the unity and the gifts of the church. The Lord gave freedom, and the confidence of those present, in the necessity of the gifts being restored to the remnant, appeared to be greatly increased.

More than twelve distinct Bible rules were given for detecting true and false visions, every one of which we applied to the visions already given to the remnant and proved them to be of God; for every feature of

them is recognized by the Bible as the marks of the genuine. Is the Bible a true detector? We cannot doubt it. Neither can we reject what the Bible proves to be a true manifestation of the Holy Spirit. We can as easily prove the seventh-day Sabbath abolished, as that the gifts have been, by divine authority. And the prophets as plainly teach the restitution of the gifts as they do of the true Sabbath.

If these positions are correct (and they can be maintained) how careful should every Sabbath-keeper be lest he be found acting inconsistent with his own profession. Let every one bear in mind the admonition of the apostle to "quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." May the Holy Spirit continue to show the remnant "things to come." Amen. M. E. CORNELL.

Lisbon, Iowa, Oct. 18th.

From Bro. Ingraham.

DEAR BRO. SMITH: I have just arrived at Bro. Moses W. Porter's, Minnesota, in time for our conference, which commenced the 14th. Before leaving Monroe we had one of the most interesting meetings we ever had in that place. Seven put on Christ by baptism, after which things that were wanting were set in order. The church made a selection of two to fill the office of deacon, and Bro. Lindsey for an elder. These were ordained by the laying on of hands. The Lord is still prospering us in Monroe and vicinity. Only one year and a half since, we numbered only five within twenty-five miles of Monroe; now we number about seventy-five within about fifteen miles. Our numbers are increasing, and is it not important for us to inquire, Are our graces increasing? I am satisfied we need more of the Holy Spirit than we are in possession of. Brethren, let us remember that heaven is a holy place, and none but holy ones can enter through the pure celestial gates. The righteous nation that keep the truth will find a home there. Can we say as David did, My soul pants for the living God? Let us not sleep as do others, but stand in our watch-tower for the trying time is coming. WM. S. INGRAHAM.

APPOINTMENTS.

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

Lapeer, Mich.	Nov.	5, 6.
North Plains, "	"	8-10.
Wright, "	"	12, 13.
Monterey, "	"	19, 20.

JAMES WHITE.

Business Department.

Business Notes

M. E. Cornell. Your former letter containing names and business from Afton, has never been received at this Office.

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.

A. Luce, J. W., 2. D. W. Crandall, M. S. Kellogg, L. A. Bramhall, D. O. Hitchcock, I. Sanborn, E. A. Stone, M. E. Cornell, I. Colcord, D. Seely S. Page, S. Myers, A. J. Richmond, C. G. Cramer E. Hutchins, Geo. Smith, H. Miller, M. C. Butler, J. F. Eastman, M. Hull, E. S. Faxon, E. Macomber, J. H. W., Wm. Preston, L. A. Busk, S. Whitney, C. M. Hemmingway, J. Hall, J. Bates.

Receipts.

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

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FOR MISSIONARY PURPOSES. J. Pambly \$1,50.

FOR MICH. TENT. Sr. Graves \$2,00.

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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.

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The Signs of the Times Price 10 cents.

The Seven Trumpets Price 10 cents.

The Sinners' Fate pp 32, price 5c.

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

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

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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.

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