

# Advent Review,

## AND SABBATH HERALD.

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

VOL. XV.

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### THE REVIEW AND HERALD.

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and STEPHEN PIERCE, } Corresponding  
Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.  
All communications, orders and remittances for  
the REVIEW AND HERALD should be addressed to URIA  
SMITH, Battle Creek, Mich.

#### A SWEDISH HYMN.

GUARDIAN of pure hearts, and Heargr,  
Lord, of every faithful prayer,  
In thy courts one day is dearer,  
Than a thousand days elsewhere!  
Worn with earth's unrest, how sweet  
In thy temple fair to meet—  
There to sing away each sorrow  
That from life and toil we borrow!

With the righteous oft it fareth,  
Here, as if his deeds were ill;  
Blight fair virtue's flowers impaireth,  
Weeds of vice do flourish still;  
Joy and fortune haste away,  
Friends with friends—how short their stay!  
Rachel still her children mourneth,  
Still her soul from comfort turneth!

But when here devoutly soareth  
High the temple-anthem sweet,  
Grief grows calm, no plaint outpoureth—  
Hearts with holy rapture beat!  
Freed from earthly clogs, the soul  
Presses toward a higher goal,  
Takes from hope the comfort given,  
Speaks even now the tongue of heaven.

O my soul, thy wing ascending  
Yet on Salem's mount shall rest—  
There where cherub-harps are blending  
With the singing of the blest!  
Let thy note of praise and prayer  
To thy God precede thee there,  
While even yet a care-worn mortal,  
Still without thy Father's portal!

Days are dawning, days are flying!  
Hold thou fast the word of God—  
"Lantern to my feet," still crying,  
"Light of all my dreary road!"  
Joy thou in that holy word  
Which of old on earth was heard,  
For man's peace and comfort given,  
Only guide from earth to heaven.

Let us, Christians, here that wander,  
As our fathers in their day,  
Piously together ponder,  
Gladly sing, and meekly pray.  
Be the children's voices raised  
To the God their fathers praised.  
Let thy bounty, failing never,  
Be on us and all for ever.

Bless us, Father, and protect us,  
Be our soul's sure hiding-place,  
Let thy wisdom still direct us,  
Light our darkness with thy grace!  
Let thy countenance on us shine,  
Fill us all with peace divine,  
Praise the Father, Son, and Spirit,  
Praise Him, all that life inherit!

PURE truth, like pure gold, has been found  
unfit for circulation, because men have discovered  
that it is far more convenient to adulterate the  
truth than to refine themselves.

#### THE FAITH OF JESUS.

TO THE EDITOR OF THE REVIEW: In your  
editorial remarks in reply to my inquiries on the  
faith of Jesus &c. in the *Review* of Feb 2nd you  
have misrepresented us (the Seventh-day Baptists)  
as a denomination. And therefore I referred the  
article to one who is more acquainted with the  
views of our denomination who has kindly con-  
sented to reply to said remarks and lay before  
you a fuller view of our people as a denomination.  
Yours in love of truth. JOHN M. MOSHER.  
N. Y. City.

#### REPLY

In conformity with the request of Bro Mosher  
I would offer a few remarks for the consideration  
of the editor of the *Advent Review and Sabbath  
Herald* upon his reply to Bro. M. in the *Review  
and Herald* of Feb. 2nd upon the sentiments of  
the Seventh-day Baptists. The article in ques-  
tion appears to be written in the Spirit of kind-  
ness and I make no complaint on this account.

In pointing out some of the particulars where-  
in the Seventh-day Baptist denomination fail in  
coming up to the standard in matters of belief to  
the faith of Jesus, in his remarks upon the sev-  
eral points noticed, he assumes that as a matter  
of certainty his views of doctrine and construction  
of the Scriptures are right, and of course that  
those who differ from his standard are wrong,  
and in those particulars have not the faith of Je-  
sus. This is logically right. It is this way that  
we reason upon the same points. We believe  
that we understand the Scriptures correctly upon  
those points in which we differ, and consequently  
that we are right and our brethren who differ  
from us are wrong.

As to the doctrine of our Lord's second person-  
al advent, I am not aware that we differ from our  
brother. It is acknowledged in our denomina-  
tional expose, and I know of no church among us  
which has questioned its truth. And we also be-  
lieve in the literal resurrection of the dead and  
final judgment of the quick and the dead, of the  
just and of the unjust when every one shall be  
judged and receive at the hands of our Judge ac-  
cording as our works shall have been. But I be-  
lieve that we as a denomination differ from his  
view of an intermediate state between death and  
the resurrection. He says, "The only hope  
Christ ever held out to his disciples of being  
with him was through the medium of his person-  
al return. Our people generally think otherwise  
because in their opinion the Scriptures justify a  
different opinion. Jesus represented the rich  
man after his death and prior to the resurrection  
as being in torment, and Lazarus being comfort-  
ed, thus each having a foretaste of their final re-  
ward. Whether we consider this narrative of our  
Lord in the light of history or as a parable, the  
sentiment of intermediate suffering and comfort is  
sustained.

The promise of Jesus to the dying penitent is  
to the same purpose. "To-day shalt thou be  
with me in paradise." This is certainly a prom-  
ise of being with Christ not through the medium  
of his personal coming. Jesus also said, Rev.  
xiv, 13, "Blessed are the dead which die in the  
Lord from henceforth." To be blessed is to be  
happy, and from henceforth signifies *from this  
time forward*, that is, from the time of their  
death. This implies that they exist, are con-  
scious and capable of happiness. St. Paul said,

Phil. i, 23; "Having a desire to depart, and to  
be with Christ; which is far better. He was  
comforted with this hope, and it implies exist-  
ence and a capacity for enjoyment this side of the  
personal coming of Christ; for in the following  
verse he contrasts this being with Christ with  
abiding in the flesh. From these and other por-  
tions of the Scriptures the Seventh-day Baptists  
consider this as one item of the *faith of Jesus*,  
and that those who have adopted an opposite  
have so far departed from the faith once deliver-  
ed to the saints.

The Seventh-day Baptists hold to the doctrine  
of the eternal judgment at the second coming of  
Christ, when he will cast the wicked into hell  
with all that forget God, adjudged to everlasting  
punishment, and he will then reward his disciples  
with everlasting life in his heavenly kingdom.

From the above it may be seen that the Sev-  
enth-day Baptists do not sympathize with such as  
hold that death is the coming of Christ, or the  
day of judgment, or that man at his death goes to  
his final reward.

The Seventh-day Baptists believe in the com-  
ing of Christ personally, but I am not aware that  
they have at any time fixed upon the time of his  
coming. They do not agree in remembering  
when the literal sun has been darkened, or the  
moon withheld her light, or that the stars have  
literally fallen from heaven. Neither do they  
concur with their second advent brethren in  
holding that their concurrence with them in  
their eccentric view of these signs is an item of  
the faith of Jesus.

I think that the Seventh-day Baptists have  
never ignored the promise of Christ or its fulfill-  
ment, in bestowing the gifts of the Spirit upon  
the church and I think these gifts are possessed  
and enjoyed by this people as far as may be  
justly claimed by any other branch of the church  
of Christ.

Once more and I will have done. In the arti-  
cle under review the washing of feet is referred  
to. It says, "There is also an ordinance which  
our Lord instituted for his church as brought to  
view in the xiiith of John, 1-17, which is now  
generally neglected."

The Seventh-day Baptists have never recogniz-  
ed this act of our Lord as instituting an ordi-  
nance for the church the practice of which is es-  
sential to church fellowship. It is looked upon  
more as an act of hospitality than as a standing  
ordinance in the church. Churches in the de-  
nomination have at different times and in differ-  
ent localities had appointments for such as felt it  
a duty to engage in washing each other's feet.  
How far the members have performed this rite,  
or how often, the writer is unable to say. The  
subject is left for every one to be fully persuaded  
in his own mind and to act accordingly. \*

#### THE PERILS OF THE LAST DAYS

Do not consist altogether of persecution and  
trouble to the saints, but in the danger of being  
led away from the truth and being turned unto  
fables. The great apostle to the Gentiles in de-  
scribing the perils of the last days, speaks of men  
"having a form of godliness." It is this form  
of godliness that entraps the unwary; and how  
often we hear the remark, "I would like to know  
which are right." "How can we tell who has  
the truth?" &c.

Satan has succeeded in dividing the professed followers of Jesus into a multitude of factions, and then has arrayed these factions against each other till a complete babel of confusion exists. No wonder that some are blinded and confused amid all this uproar, and walk like blind men seeking to be led, till Satan's own professed ministers of light lead them whither they know not.

One of the great perils of these days is the danger of being led away from the true light by the false ones of Satan. He places so many false beacons on the rocky coast that only a close prayerful study of the pilot-book, the Bible, will enable those who are homeward bound to discern the genuine among the false. But the careless mariner who continues to allow his ship to drift with the waves of popular opinion, will awake only to die hungry and thirsty for the word of the Lord, while the siren song of evil angels will be changed to derisive taunts and cruel mockings.

It is a notable fact that the most of those who have only a form of godliness also "deny the power thereof." The gifts of the Holy Spirit, those present blessings which the church was to enjoy till made perfect are almost universally denied. If we speak to such professors of the gift of tongues, of prophecy, or healing, we are told that such things used to be, but now we have no longer need of them; that since men have by the aid of the printing press, translated the Bible into so many languages, the gift of tongues has been abolished. This pitiful reasoning is no better than that which denies the gift of healing because physicians are numerous; or of prophecy because we have the Bible.

Another device of Satan is to inspire many with a feeling of sanctification.

One writer in Canada in 1857 says, "We should speak at a low computation, should we express it as our belief that we had seen one thousand souls sanctified, and from fifteen hundred to two thousand souls justified during the past summer and autumn." Guide to Holiness, vol. xxxiii, page 39. This was during the great revival in 1857-58.

When a person becomes thus in his own estimation, sanctified, he is clad in a truth-proof armor, and is able to quench the truth when hurled at him by saying "The Lord would not bless me so if I was in error." Thus we see them go on in error, deceived, ignorant of God's law, of the ministration of our Lord, our great High Priest in heaven, and of their own condition.

They claim to be sanctified but it is not through the truth. They all with one accord unite with the Man of sin in casting down the truth to the ground, and in taking pleasure in unrighteousness; while over all they throw the cloak of sanctification.

Brethren let us have charity for such and pity their blindness, but let us speak out against their errors. It is right to exercise charity towards individuals but not toward their errors. And while you pity such as are caught in the net of self-deception, do not falter or look back as though the way was too narrow or the hill too steep; neither envy those who are trying to go "through" by railroad, but toil on and soon the Captain of our salvation will come and deliver us out of these perils.

E. B. SAUNDERS.

Eagle Harbor N. Y. Feb. 1860.

#### SLAVERY.

As our country is now agitated from center to circumference relative to the subject of slavery, and as there is a fair prospect that this agitation is to increase and be one of the greatest subjects which is to occupy the minds of our countrymen in and out of our legislative halls, does it not become us to inquire, What have we to do with it? We profess to be waiting, watching, and praying for the coming of our Lord; we believe his coming to be near, even at the doors; and if these things are a part of our religious faith, will not our great adversary try to entrap our feet by over-exciting our minds relative to this and other

things which are now so much engaging the attention of those who would regulate the affairs of the "two horned beast."

So far as I have to do with the subject of slavery as an individual member of the body of Christ, I have no right to let it occupy my mind to the exclusion of things of greater import. I have no right to enter into the political field and get into discussion with pro-slavery men. But there are things which I can and ought to do. I should let the "two horned beast" take care of his own business; I should mind my own; I can pray for the oppressed and down trodden; if opportunity offers I can assist them otherwise, but to do anything towards the abolition of slavery, I cannot, for several reasons. One is, that I consider our country hopelessly in the hands of Satan, and that it will continue to be until he who is stronger than the strong man armed shall come and take from him all the armor wherein he trusts, and with him shall divide the spoils. Another reason is, judging from passing events and the present mould of the public mind, I am positive that there will not be time enough to revolutionize public sentiment; consequently the ameliorating of the condition of our slave population is entirely out of our reach. Another reason. The Apocalyptic Babylon is to be destroyed when in the very height of her temporal prosperity and glory. She is then to be dealing in "gold, silver, precious stones," &c., "slaves and souls of men," and consequently human slavery will continue until the advent of our King. Lord hasten the day, for our souls are sick with every day's report of wrong and outrage with which the earth is filled.

WM. S. FOOTE.

#### "WISDOM

HATH builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens; she crieth in the highest places of the city, whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith unto him, Come eat of my bread, and drink of the wine which I have mingled; forsake the foolish and live, and go in the way of understanding." Prov. ix, 1-6.

There is a sublime beauty in the truth; it is like the architecture of heaven; it is consistent, it is strong, it is lovely. Yes, wisdom hath builded her house, the feast is prepared, and the guests are already being collected; rich and wholesome are the viands she hath prepared for those who love her entertainments.

To the honest, zealous, sincere inquirer for truth, she hath multiplied charms; her proffered gifts do nourish the soul, and strengthen its powers to further advance, even as the genial summer sun and showers do nourish the various herbs and grains; and as the drouth does dry up and impoverish the earth, even so does error dry up the resources of the mind, and leave it in darkness, and doubt, and barrenness.

In order to fully appreciate the beauty and excellence of truth, we must first get a view of the hydra-headed monster, error, who, horrible as she has always been, is still becoming more and more horrible and disgusting as she is continually increasing her deformity by the multiplication of the number and hideousness of her heads, each with distended jaws and protruded fangs; she seems to threaten destruction to all that is pure, all that is good and holy.

Never did the truth appear more beautiful and symmetrical in her outline and proportions, than while listening last evening at Lovett's Grove, (I went to take notes, but disapprove of attending such places except for some sufficient reason), to a new development of error, in the lectures of W. Gay, who professes to be a restorationist, but is in fact like no one I ever heard of in his sentiments. (I think Satan has some designs in the matter). His object seemed to be to prove that all would finally be saved, and so mingled in the Advent ideas with error, that one might suppose some Advent believer had apostatized (yet he

stoutly denies it), and had dragged down with him to the bottomless pit of error some of the bright gems of truth, which he so slimed with the snaky fold of error that it was indeed a disgusting, a horrible repast. Like the fabled monster, who served up the most unclean of reptiles at his table and then forced his guests to eat, so Satan now seems bent on the boldest schemes in the work of poisoning the public mind, and now in the vicinity of Lovett's Grove, almost any bait will take which professes opposition to the third angel's message; but thank God, most of the Sabbath-keepers there remain firm in the faith.

Mr. Gay teaches the doctrine of the final salvation of the wicked, and even the final purification of Satan, makes the arch fiend to play a necessary part in the drama for the present (a sort of fatalism), would be willing he says to talk with Satan (yet professes opposition to Spiritualism), teaches the first and second resurrections, saints' reign on the earth during the one thousand years and the wicked saved after the punishment of fire at the second resurrection, recommends good morals and good works to the wicked in order to lessen or mitigate their future pains, he means to do the best he can, but he does not feel altogether sure he shall have a part in the first resurrection, but is sure that with *all* (he lays great stress upon the word *all*), he will be sure of life in the second resurrection; he makes sport of being licensed to preach, says any one has a right to preach, says the Adventists are correct mainly, wants them to take one more step, has been acquainted with the advent movement since 43, has found 534 unconditional promises in the Bible, tried to invalidate the writings of some of our belief, and by scattering isolated passages, attempted to prove the final salvation of all, and inferred positively none can be lost and that it was better so than not to get to heaven at all.

It may seem almost like blasphemy to quote such sentiments, but I write them to show to what heights of folly and depths of error poor man may blindly progress when once he leaves the highway of truth and holiness, and that evening after evening a congregation may be collected to listen to such open and willful perversion of truth. Baptism and the third message are to come up in course for consideration by him as he is trying to start a sect, and who knows but he may (despite his disabilities) gain many followers. "Professing themselves to be wise they became fools." Rom. J. CLARKE.

#### RANDOM THOUGHTS.

"My head is sick, my heart is faint  
With every day's report of wrongs  
And outrages and human woes."

OH! there is so much of the world, world, world, in the thoughts of the professed followers of the meek and lowly Jesus that it is no wonder the masses are led captive by Satan at his will.

When such men as Pomeroy, Porter and Onderdonk commit such crimes as they have; when such men as "Bethume, Cox, Murry, Adams, and Parker assemble at a fashionable rum-selling hotel to feast, crack jokes, toast each other and make great swelling speeches; when the M. E. Church fellowships slavery, so also the American Board, and the American Tract Society refuses to publish anything against it; when in the midst of a revival prayer-meeting there can be nothing said of the poor slave or the near approach of the Saviour, the Christian's hope; when quarreling occurs in an assembly of revival ministers, and the lie is given as has been done by those who are most active in the recent revival in Ireland; when such things are too numerous to be mentioned and are enacted all over the world by the intelligent and the professed Christian, does it look as if the religion of Jesus is sufficient to renovate the world? Does it look as if the millennium is now at the door—just ready to enter as the popular belief of the churches say it is? Where is truth and equity and justice and righteousness, to say nothing of mercy and peace? It seems as

if "the heavens were about to fall because justice is not done." It seems as if a horrid jargon must ascend into the ears of the Lord, such as provoked his judgments by the flood, the confusion of languages, the destruction of Sodom, of Egypt, the Canaanites, the dispersion of the Israelites, the destruction of Babylon, Nineveh, Persia, Greece, Tyre, Jerusalem, the subversion of the Roman empire and the French Reign of Terror.

Is not the great boast of the age "improvement and advancement" a boast of being rich and increased in goods and in need of nothing, when the fact is we are miserable and poor and blind and naked and in need of all things? Are the common people who presume to pass judgment upon passing events capable of so doing, when the most profound historians declare themselves incapable of so doing? Are they not more incompetent to the task than a private soldier in a slight skirmish in the morning to pronounce the decisions of the day? It is true the Christian may go to the word of inspiration where he learns that the stone that was cut out of the mountain without hands eventually fills the whole earth. He knows too that if he does the commandments he shall have right to the tree of life and shall enter the city.

But is it not to be done in a different manner from that which Porter and Pomeroy and Onderdonk and the Irish delegation and their coadjutors, to say nothing of those who sincerely inquire "Lord what shall we do that we may work the works of God," have been accustomed to expect?

It seems to me too from the present prospects that the return of the Jews and the conversion of the world are quite as unlikely to occur as the immediate resurrection of the dead and the return of the Saviour. This we do know if we have ever tried to live Christian lives, that all that will live godly in Christ Jesus shall suffer persecution; that broad is the road that leadeth to destruction and many there be which go in thereat, because straight is the gate and narrow is the way that leadeth to life and few there be who find it; that the kingdom of heaven is like treasure in a field, the which when it was found was hid, and for joy the finder went and sold all he had and bought the field; and like a goodly pearl which the merchant man bought with all his possessions.

The prevailing sentiment of the churches seems to be that the narrow way has grown and will continue to grow broad till all the world will walk in it. As Dr. Bushnald said in a recent farewell sermon, "That the great problem now for Christianity to solve is not how it shall meet persecution, but how it will amidst refinement and popularity and opulence maintain the simplicity and spirituality of the gospel."

I ask if Mr. Bushnald thought of the sum of all villainies when he breathed that remark, or if he recollected how the poor are banished from worshiping with the wealthy in palace churches? Did it ever occur to him that the proposed monument to John Wesley resembled the garnishing of the sepulchers of the prophets to which the Saviour referred when he said "Fill ye up the measure of your iniquities? Thus much I had written and was going to speak of the children of Abraham who are heirs of faith, whose lives are devoted to what some would call a chimera; of those who have devoted their lives to tell of a risen Saviour, and whose money has not been spared, who have foregone friends and friendships that they might better accomplish the work; of the faintness that would come over them when their hope is deferred and they are told that there is no such thing as miracles; that the Bible is only a history containing stories contrary to reason and sound sense, and effete so far as it is to be a guide and compass over life's dark sea; that the pretended miracles can either be accounted for on scientific principles or are perfect hoaxes; that the history of the race is all a fable; that the histories of China and Egypt as ascertained by learned research extend far back

of the Mosaic period of the creation; and this assertion said to be corroborated by geological discoveries. And then memory flies back to a statement in the American Baptist that "there is a well in Italy dug through a layer of clay and then of chalk when a surface mold was reached containing grass and trees and implements of husbandry, below which was clay and sand, before water was found," or some such account; or to another found I believe in the back part of Sanders' Fifth Reader (old series), of the ruins in Central America, of the slow progress of accumulating soil in arid regions at a great height, and of the depth of soil on those towers and of the age of mouldering trees on them. And then these running, rambling thoughts are followed up by being told that Abbot in a lecture delivered recently said that one George R. Giddings an accomplished Egyptian scholar after spending twenty years of research among Egyptian hieroglyphics, asserts the existence of Egypt as a refined and popular kingdom thousands of years before the Abrahamic period; and that geologists affirm the impossibility of a flood ever having occurred in the region of the Euphrates. And then to hear it said that the revelations were communicated by spirits through men that were ahead of their time or age; that Jesus Christ was only a man much ahead of the age in which he lived; and that there are seers in our days as well as of old; and that A. J. Davis is one of their chief ones; and that spirits have been consulted as to the manner of obtaining light from water, and that it is by their aid that the method has at length been discovered; that there is no God but the God of nature, that nature is God and that it is as appropriate to pray to a lily as to the Mosaic God; that a man prays when he comes home weary and chafed from his daily toil and scolds his wife, and that a woman prays when she cries, besides many other such assumptions.—How at all this the head reels and the heart sickens. At such a time how pertinent these lines of Young:

Religion, providence, an after state,  
Here is firm footing, here is solid rock.  
All else is sea, becalms and then devours.  
His hand the good man fastens on the skies,  
And bids earth roll nor heeds its idle whirl.

The Christian can fly to the law and to the testimony and say if they speak not according to these words it is because there is no light in them.

How precious is the sixth Psalm. How precious are the ten commandments. How precious is the blood of Jesus. How precious is the transforming influence of his example. The Christian knows it is not a chimera. He knows in whom he has believed, and that he is able to keep that he has committed to his care; and he says, How sweet are thy words! They are sweeter than honey to my taste, infinitely sweeter. How precious is the sum of them. They calm the troubled soul and give the wounded conscience peace.

A. C. HUDSON.

Ganges Mich.

#### Friends and Foes.

Do we not need them both? Our enemies see our faults with eagle eyes and great severity; while our friends, through mistaken motives may conceal them, lest by disclosing them they wound our feelings. Let us praise God then for enemies, even those who persecute us, treat us despitefully and use harsh epithets. They may do us great good, unintentionally drive us to the mercy seat for the graces of patience, of love and meek humility—for the "wisdom that cometh from above, which is first pure, then peaceable."

#### Walking with God.

Do not wish to be anywhere but where you are; nor anything but what you are. It is a want of communion with God that makes our thoughts run a gadding. Daily beseech the Lord to make your way plain; then leave it to him to direct your steps.—Beveridge.

#### The Ills of Life.

THERE are three modes of bearing the ills of life; by indifference, which is the most common; by philosophy, which is the most ostentatious; and by religion, which is the most effectual; for it is religion alone that can teach us to bear them with resignation.—*Pearls of thought.*

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids; but love and trust are sweet juices.

#### Extracts From Wakefield's Translation Of The New Testament.

MATTHEW v, 17, 18. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to perform them."

vi, 13. "Bring us not into temptation but deliver us from the evil One."

xi, 14. "The prophets and the law were your teachers until John."

xiii, 39. "The harvest is the conclusion of this age." So verses 41, 49.

Verse 56. "His sisters also, are not they all of our opinion?"

xix, 25. "What rich man then can be saved?" So Luke xviii 26,

xxii, 9. Go ye therefore into the cross roads and as many as ye find invite to the feast."

xxvii, 50, "When Jesus had cried out again with a loud voice, he expired," not gave up the ghost as in King James' translation, which conveys a wrong idea. So Mark xv, 57; Luke xxiii, 47; John xix, 30.

xxviii, 1 "Now after the end of the week, as the first day of the next week began to dawn."

#### From Bro. Stanley.

BRO. SMITH: I wish to say to the brethren and sisters through the *Review* that the Lord is adding to his church such as shall be saved. We now have great reason to rejoice that the Lord gave us patience and decision of character to hold on to the third angel's message so many lonely years. We have proved the Lord and found him faithful to perform all his promises. While we were shut out from the world like hundreds of the brethren and sisters, we were enabled by the help of the Lord to possess our souls in patience and now the Lord has helped us openly and given us nearly thirty to worship on the Lord's Sabbath.

Praise his holy name! The work is not yet finished here. Many are enquiring for the return of Bro Sanborn, and some others are ready to come into the truth when the church is set in order.

Hundred Mile Grove, Wis. Feb. 8, 1860.

Bro. A. A. Marks writes from Jackson, Mich. "Bro. Smith: I can say I rejoice in the prospect of good there is before us. I look back to the time when there were but two (Brn. Bates and White), who were bringing this Message before the people; now there are those that are going east and west, north and south to sound the alarm and yet we pray the Lord of the harvest to send forth more laborers into the wide field. The power-press is also sending out the silent messengers to warn the world of a coming Saviour, and thus the work moves on, and thus it will until the time shall come for the loud voice of the third angel.

"I do not 'hang all my faith and hope too on Bro. Smith and *Review*,' but I do thank God that he has raised up men to send out the weekly messenger to comfort the hearts of the scattered sheep and lambs of Jesus in the dark and cloudy day. May the Lord bless all the instrumentalities that are in use for the advancement of this last work of God."

## THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."  
BATTLE CREEK, MICH. FIFTH-DAY, MARCH 1, 1860.

## FAITH OF JESUS.

IN another column will be found a reply to our remarks on this subject in the REVIEW of Feb. 2d. We are glad the writer appreciates the feelings of kindness with which those lines were penned, and which it is our purpose ever to maintain as well in the unpleasant arena of controversy, as under more favorable circumstances. We cheerfully accord to our Seventh-day Baptist friends space to correct whatever they regard as misrepresentation; and whatever portion of our remarks places them in a wrong light, we cheerfully withdraw, while on those points wherein we rightly judged that a difference does exist, and wherein they endeavor to maintain the correctness of their position, it will devolve upon us here to say a word in defense of our own. We are glad to see an avowal on their part of a belief in the personal coming of the Saviour in the clouds of heaven, the resurrection of the dead and a general judgment; but we should hear this avowal with greater pleasure did we not know that our friends who make it are still cherishing in their bosoms a belief which saps the vitality of these doctrines, destroys their practicability, and renders them but little better than effete and withered items of their creed: we refer of course to the doctrine of the consciousness of the dead.

We could wish that the writer had been a little more explicit on some points: thus, he does not tell us in regard the coming of the Lord, whether they believe it to be near at hand, or whether with the great majority of professors of religion, they are expecting a thousand years wherein peace and safety shall smile upon the converted world prior to that event. The coming of the Lord under the first aspect, and the same coming under the second, could hardly be called the same doctrine, though there should be no difference of opinion in regard to the nature and manner of the event.

The Seventh-day Baptists we are told, have not fixed upon any time for the Lord to come. In that respect there is no difference between us and them: we have no time fixed upon for the Lord to come. And we wish it distinctly understood, that we have no connection with those who have been of late years continually setting times for that event. We have set no time since 1844; and the nature of the mistake we then made is now clearly understood. Of this there is no occasion for an explanation here. But the Seventh-day Baptists do not concur with us in our eccentric views of the signs in the sun, moon and stars. "They do not agree in remembering when the literal sun has been darkened," &c. Happily this event is not left to the memory of any one. The testimony of history abundantly assures us that on the 19th of May, 1780, the sun was supernaturally darkened, and the moon the following night: an event which aroused an expectation in many minds that the day of Judgment was at hand. But the question may be asked, Have there not been many such phenomena, and how then can any importance be attached to this? We answer, There may have been; but it matters not if there have; the Saviour locates this beyond the possibility of mistake. See Mark xiii, 24. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. Those days refer to the time of the papal persecution, commencing in 538 and ending in 1798. Now mark the accuracy of the Saviour's prediction; in those days, after the tribulation. The persecuting power of the papacy was restrained by the reformation before the end of the days. And between that time and 1798, the sun was darkened, as the Saviour foretold. Will any one deny that this was one of the signs which he said should take place as the forerunner of his advent? "And the stars shall fall from heaven." The memory of thousands will agree upon the 13th of November 1833, as the time when this phenomenon occurred. Not that the literal stars fell, or that the prophecy contemplated any such event; for it would be impossible for the stars, being larger bodies than our earth, to fall to the earth; but there was a shower of meteors which had every appears

ance of falling stars, over no inconsiderable portion of the earth's surface; and eye-witnesses were compelled to go back for a description of the event to the language in which it was foretold almost eighteen hundred years before. See Rev. vi, 13.

But the greatest portion of our friend's effort seems to be against our declaration that the only hope Christ ever held out to his disciples of being with him was through the medium of his personal return. To disprove this, the case of the rich man and Lazarus, the thief on the cross, Rev. xiv, 13, and Phil. i, 23, are brought forward. In regard to the rich man and Lazarus, that is evidently a parable; and being such it cannot be relied on to prove a doctrine. On the use of metaphorical language in proof of any doctrine, Dr. Clarke thus speaks: "Let it be remembered that by the consent of all except the basely interested, no metaphor is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation, we need the most pointed and express evidence on which to establish the faith of our souls." We may therefore dismiss this parable from the controversy, since not being literal, whatever doctrine it may be designed to illustrate, must be sustained by other and positive scriptures. It was doubtless designed as a rebuke upon the Jews for their hardness of heart and unbelief: the grand conclusion arrived at being, "If they will not hear Moses and the prophets, they would not be persuaded though one rose from the dead."

The thief on the cross is referred to with the remark, "This is certainly a promise of being with Christ not through the medium of his personal coming." We think not. The promise was that he should be with him that very day, or else it brings to view no definite and appointed time when this should take place. But the Saviour could not mean that the thief should be with him that very day, for three days afterwards he said that he had not yet ascended to his Father, or in other words, had not yet been to Paradise. See John xx, 17; 2 Cor. xii, 2, 4; Rev. ii, 7; xxii, 1, 2. Since therefore the promise has reference to the future, it does not by any means follow that the only hope of the thief of being with Christ was not through the medium of his personal return; especially when the hope of a future life is elsewhere so often and so expressly made to hang upon that event.

As to Rev. xiv, 13, we cannot admit that the expression, "from henceforth," has reference to the time of the person's death; for where would be the propriety of making the declaration at that particular time, when all who had died in the Lord at any previous time, were equally blest? There would be none. And again, the phrase, from henceforth, does not modify the word, blessed, but the word die. It is not, blessed are they from henceforth, but blessed are they who die from henceforth: and to make from henceforth signify the time of their death, and to say that blessed are they who from the time of their death die in the Lord, is making sad nonsense of the sacred text. Let it be noticed that in this case a particular time is reached in a chain of prophecy, and from henceforth, that is from the time these special events take place, a blessing is pronounced upon those who die in the Lord. But again, the term blessed does not necessarily imply conscious happiness; for it is applied to inanimate objects. Gen. ii, 3; Matt. xiii, 16; Titus ii, 13.

Phil. i, 23, is referred to show that at death a person departs to be with Christ. There seems to be a contradiction here in our friend's own theory; for a few lines further on he says, "From the above it may be seen that the Seventh-day Baptists do not sympathize with such as hold . . . that man at death goes to his final reward." But if he goes to be with Christ, who is at the right hand of the majesty on high, where the Psalmist says there is fullness of joy, and pleasures forevermore, what more could be asked? what greater reward could be bestowed? But Paul does not necessarily locate the being with Christ at the time of death. He had a desire to depart, and, as the next event upon which his mind would naturally rest, to be with Christ. When we go to be with Christ he many times tells us in other places. It is when we experience the redemption of our bodies [Rom. viii, 23]; it is when this corruptible puts on incorruption, and this mortal puts on immortality, at the last trump [1 Cor. xv, 51-54]; it is

when we are clothed upon with our house from heaven, the immortal spiritual body, or when mortality is swallowed up of life. 2 Cor. v, 1-4. Between the departing and being with Christ, in Phil. i, 23, we must necessarily suppose a space of time to make it harmonize with Paul's other writings.

But most of all we are not told in the article under review how the doctrine of the consciousness of the dead can be made compatible with the doctrine of a future judgment and the resurrection of the body. The point we made on this in our previous article, we are sorry to see passed by in silence. It does not help the matter at all to say that they do not enter upon their final reward at death; for if they have a foretaste of their final reward as is claimed in remarks on the rich man and Lazarus, decision must have been passed on their characters just as much as though they were receiving their real happiness or punishment. And then we ask again, What need is there of a judgment to come? and what necessity is there of a resurrection of the body? and on what ground can these doctrines be defended? And again we say, as in our former remarks, let this point be carefully considered: there is an incongruity here, which we are sure it will cause our brethren of the opposite belief, infinite trouble to harmonize with their present views.

But Paul will not admit for a moment into his religious belief the idea that there is consciousness in death or any future life, without the resurrection. On this event he makes everything depend; and he does it in the following strong and emphatic language: "If the dead rise not, then they that are fallen asleep in Christ are perished." Thus the only avenue to a future life which Paul points out to us, is through the resurrection: there is no conscious existence between death and that event. If the dead are not raised, then they that are fallen asleep in Christ are perished.

A few texts to show that the coming of the Lord is the great hope held out to the people of God, and we close. John xiv, 1, was referred to in our first article: we call attention to it again. I go away to prepare a place for you, says Christ, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also. Would any disciple gather from this language, that he would be with his Lord before his return to receive them to himself? No one. The declaration is express, that the very object of his coming is that that they may be with him.

Again, in Luke xiv, 12-14, Christ instructed the Pharisee, with whom he reclined at meat, when he made a feast, to call the poor, the maimed, the lame, the blind, for they could not recompense him; but, he told him, he should be recompensed, not at death, but at the resurrection of the just. In 1 Thess. iv, 16, 17, we are told that the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. So, not by consciousness in death, but by the coming of the Lord, and by our being caught up to meet him in the air. Again, in 2 Thess. i, 6, 7, we are told that the Lord shall recompense rest to his people, not in death, not before his return, but "when the Lord Jesus shall be revealed from heaven with his mighty angels." Again, the aged apostle Paul writes to his son Timothy concerning receiving his crown of righteousness; and surely if any one would be entitled to receive his crown when he laid down his armor on the field of battle it would be the illustrious apostle to the Gentiles. But hear what he says, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course, I have kept the faith." Yes, he was about to lay down his life for Jesus; and does he say that he shall then receive his crown of life? No; but he adds, "Henceforth there is laid up for me a crown of righteousness." We understand then that notwithstanding he should lie down in death, he was not prepared yet to receive the crown: it must still be "laid up" for him. How long laid up? Let him inform us: "Which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing." Thus all is made to hang up-

on the appearing of Jesus, and the bestowal of the reward is deferred till that time shall come.

Peter bears testimony to the same effect. When he would encourage the shepherds to take proper charge of the church of God, he points them forward to their reward in these words: "And when the chief Shepherd shall appear [not before] ye shall receive a crown of glory that fadeth not away." 1 Pet. iv, 4. Paul again tells us that this is the time when we are to be with the Lord. Col. iii, 4. When he who is our Life shall appear, then shall ye also appear with him in glory.

We forbear quoting further, having brought forward sufficient, as we think, to show conclusively that the hope of the church in being gathered together unto their Lord, hinges wholly upon his return and the resurrection of the dead.

### IDLATRY.

There is a great difference between tyranny and anarchy. Some who have escaped from the trammels of unjust restraint, are unwilling to suffer any restraint whatever. It has been a cause of regret to many that those who call the churches Babylon should so readily run into confusion. This is sometimes manifested in our meetings. Leaving churches where there is apparently nothing but formality, and attending meetings mostly in private houses, all ideas of order seem to be discarded, and the children are allowed to run about the house and make any amount of noise with impunity. And this passes for religious liberty!

But what we wish to call particular attention to at this time is the habit of some of not only letting their children run around and play, but they seem to enjoy the pastime about as well as the children. Professing to assemble for worship, their minds seem to be all absorbed in the sports of the juveniles. I have seen some who do not often enjoy the privilege of preaching, with their minds all taken up with playing across the house. Is this becoming? Is it Christian?

To all such we would say: Of all false worship, perhaps child worship is as agreeable as any; but as it is not likely that you will be able to get a great many to worship *your* children with you, (there being so many who enjoy privileges equal to your own), it would perhaps be advisable to relinquish all efforts for social worship of that nature, and confine it to your own fire-side.

J. H. W.

### REVEREND BLASPHEMERS.

The Apostle Paul in 2 Tim. iii, 1-5, has given us a bird's eye view of the state of the popular churches in the "last days." His own words are: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such TURN AWAY." See also Amos vi, 3-7.

Mark a few of the specifications in this startling portrait of apostate Christianity. Paul says they will be "blasphemers," "false accusers," "fierce," &c. The word rendered false accusers here is *diaboloi*, and is the same expression which is found in Rev. xx, 2: "And he laid hold on that old Serpent, which is the Devil (Gr., *diabolos*), and Satan, and bound him a thousand years." "Diabolos" is translated Devil in the New Testament thirty-five times. This may seem like pretty strong language to apply to a religious people, but it must not be taken in too rigid a sense—it does not mean that such are really Devils, but only like the Devil or *devilish*. It is of the same import as a declaration in the Apocalypse: "Babylon the great is fallen, is fallen, and is become the habitation of Devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird."

That professors now-a-days have got to be *fierce* is sufficiently proved from the desperate and frenzied manner in which they often attack the truth. It is no uncommon thing for some to boil with rage when we insist on the claims of the fourth commandment.

\* Wakefield translates, "For Christians," &c. That is, professors.

This only goes to prove such have arrived at the state which Paul long since predicted. That they are becoming blasphemers, and that too in the most terrible sense of the word, we think is very easily proved. We will here give a few blasphemous expressions which have fallen from the lips of popular ministers, for it is clerical blasphemy of which we speak.

About two years since while Bro. Loughborough was lecturing in the village of Allegan, this State, his discourses became the topic of much conversation in the place and thereabout. Said a man who was somewhat interested, to a minister, "We are having some lectures over in the village on the prophecies, have you heard them?" "Poh!" said the minister, "those old prophecies are all fulfilled long ago. You and I have nothing more to do with them." "Well," said our friend, "he is also lecturing on the law of God, and says that the seventh day is the Sabbath, and that we ought to keep it." "Does he," retorted the minister, "well he lies like h—ll." "But," said our interested friend, "he brings Bible which seems to prove it, and I do n't know but he is correct." "Well," said the minister, "he lies like h—ll if he says so," and this was about all the satisfaction he could get from him. This man was a Methodist preacher.

With this agrees what Eld. B., another minister in Vermont said in an inflammatory speech against the law of God, the ten commandments. He called it "a rickety, miserable old thunder and lightning law, which was always a curse to man," and which said he "is dead and buried and don't deserve a grave stone." I once knew an infidel who while riding along the road at the height of a thunder storm dared "the Almighty to strike his horses dead!" and so shocked was his wicked companion that he afterwards declared "the hair stood up on his head;" but which was the worst the infidel or this minister?

Akin to these are a few remarks of another minister, a part of which I heard with my own ears. Said he in a prayer at the close of an effort against the truth, "O Lord God of eternity, have mercy on those who have gone away from their father's house to follow *old women's whims!*" and a hearty "amen" from one of his brethren showed with what gusto this irreverent thing was appreciated. The same individual while "resisting the truth" at the house of a brother declared, that as for our faith there was "neither head nor tail to it," and in speaking of the chart said that we had "heads and horns, skunks and woodchucks so mixed up that we ourselves did n't know anything about what we did believe." If this is not blasphemy, and a perfect fulfillment of Paul's words, in the name of enlightened reason what would be? The brother to whom this furious invective was made calmly reproved him for "reviling" the "things of the Spirit of God," although he was his kinsman according to the flesh.

When I embraced the truth eight years ago I wrote to a Presbyterian minister in Ohio, a former friend of mine, asking his advice about what I had heard. And what was the answer? Why, he said he was tempted "to give a laugh a yard and a half long," and that he thought "one more letter like that would give the mail carrier the cholera." And in speaking of the advent and Sabbath question he said, "Bah!—dish-water! who did ever hear of such a silly thing—so it has come to this that a man must believe that the world is going to come to an end, and that the seventh day is the Sabbath or he'll be damned and sent to hell in less than no time." But he did alter his tone enough before he got through to tell me that the "world was round," and the "seventh part of time" was all the Sabbath required, and that if I didn't "have sense enough to to keep clear of such heresy" I had better stay away from the meetings. But the sequel shows that I lacked the "sense," and I am now not sorry for it, for I think more than ever that "that which is highly approved among men, is abomination in the sight of God."

I will not multiply more testimony concerning those who blaspheme against God and fight his people. We are not better than our Master. If they called him Beelzebub, much more those of his household. The Scriptures declare that we "shall be taken up in the lips of the talkers," become "the song of the drunkards," "a derision to our neighbors," and be "ac-

counted as the filth and offscouring of all things." In this we may truly rejoice when all manner of evil is spoken against us lying for Christ's sake. This with the grace of God we can bear, but when men—professed ministers of Jesus Christ—utter such bold blasphemies against the truth, and so against the God of truth, who that has got any love for God and zeal for his truth will hold silence? If men in their hot-headed zeal dare utter such maledictions against high heaven they must expect to hear of it. Truly, as the sacred writer says, "A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof?"

Brethren, let us "be wise as serpents, and harmless as doves." Paul says, "Do all things with good will, without murmurings and disputing; that ye may be blameless and uncorrupt, spotless children of God, amidst a crooked and twisted race: among whom shine ye forth as luminaries in the world."†

G. W. AMADON.

† Wakefield's Translation.

### THE FRENCH MISSION.

Bro. SMITH: I am happy to inform you that our French mission is in a prospering condition; especially among the French Baptists in this vicinity.

About three years ago, soon after I embraced the third angel's message, Eld. Letourneau commenced to preach to the French in this place, and he opposed us greatly, inasmuch that but a few individuals manifested any anxiety to search the truth. Fourteen honest souls however, at that time, decided to turn away their feet from the Sabbath, and embraced the third angel's message. And notwithstanding the indifference the French people manifested in regard to the truth, we watched every opportunity to converse with them, hoping that a way might be opened for us to give them a series of lectures.

About two weeks ago Bro. Czechowski and myself visited a few French families in this place, and on the 21st ult. we held a meeting in Bakersfield. The next day, being the first-day, we met with the French Baptists at Montgomery, in their new meeting-house, twelve miles east of Enosburgh, where we gave nine lectures, and went from house to house presenting the word of truth during six days.

At the commencement of our meetings a man from B. informed Eld. L. of our doings, and there was no small stir among the French Baptists in Enosburgh about it. The elder promised to attend our meeting on the evening of the second day, and the French people assembled together to that extent that they could not all be seated in the meeting-house. But to their disappointment the elder was not present. At the close of the meeting two individuals influenced the congregation against us, and they decided in one accord to not let us occupy their house any longer; but we presented them a few words in a meek and quiet spirit, and before twenty minutes had elapsed they repented and a full vote was taken in favor of our lectures being continued. The next day a man went to Enosburgh to invite Eld. L. to attend our next meeting which was held in the evening of the same day. He promised to do so; but disappointed them a second time. We preached to a large and attentive congregation, and sold all our French tracts, which was an evidence in our minds that the truth which they had heard had already found a place in their hearts. Our hearts were cheered and we were encouraged to work with new zeal in this glorious cause. The day following, a man who made no pretension to religion went after the elder with his team, who could not refuse to accompany him under such circumstances. The elder heard us preach with freedom on the preparation for Christ's coming; and after we closed our lecture we invited the congregation to speak for themselves, but they looked towards their pastor, expecting to hear him speak, but he uttered not a word. At the close of the meeting he expressed a great deal of astonishment because we had given them the privilege to speak when, according to his estimation the privilege was theirs and not ours. We answered him to the satisfaction of the congregation, in a few words.

The elder had prepared his ammunition, and he thought that the time had come for him to commence a fire upon us, not knowing how well prepared we were for the battle; and all perceived at once that we presented plenty of scripture in favor of the truth, while on the other hand the elder could not produce any scripture to sustain his groundless theory.

In compliance with their request we proposed to hold a public discussion with the elder on the subject of the Sabbath, but he gave no answer.

On the day following, according to our previous appointment, we preached to the American friends in a large school-house, two miles and a half south of the village. Several French Baptists were present who invited us to go and preach to them once a fortnight, and oftener if we possibly could. I accepted the invitation, hoping that our labors among them will not be in vain, and that they will prove a savor of life unto life to the honest.

On the 29th Bro. C. preached to the French in the French mission-house at West Enosburgh, and I went ten miles south to preach in a new place where the present truth was not presented before.

Four individuals have recently embraced the Sabbath in this vicinity, two of whom are French.

A. C. BOURDEAU.

West Enosburgh, Vt., Feb. 3, 1860.

#### Letter From Bro. Czechowski.

DEAR BRO. SMITH: I am sorry that I have nothing interesting to write of our French mission in northern N. Y. I have visited as I was able, in Chazy, Ellenburgh, Constable, Malone, Bangor, and lastly, in W. Enosburgh and Montgomery, Vt. I consider the last two places the most promising field for the French mission in this region. The French Baptist church in Montgomery, consisting of about 60 members, passed a vote that Bro. A. C. Bourdeau and myself should lecture in their new chapel a week. The pastor, who was absent at the time, was very angry when he returned and found the meetings in progress; but this did not change the feelings of the people, who were anxious to hear. We sold about three dozen French tracts. I attended meetings two evenings in North Fairfield with Bro. Buck, who lectured to attentive audiences, and Bro. Herrick, who has recently embraced the truth, brought me nearly to St. Albans, on my way home. While waiting for the cars in St. Albans, I went into a large store, and entered into conversation with the merchant. I asked him if there were any French Protestants there, and informed him that I was a missionary. He asked me what denomination I belonged to. I replied, the denomination of Jesus Christ. He inquired what church I belonged to. I replied, the church of God. What is your creed? I replied, the Bible. Where is your clerk's office? In heaven; our record is the Lamb's book of life. What is the foundation of your religion. Repent and be baptized for the remission of sins; keep the commandments of God and the faith of Jesus. I believe immersion is the only baptism. To the inquiry, "If a man repents upon his death bed, and cannot go to the river, how shall he be baptized?" I referred him to 1 Peter iii, 21. He appeared satisfied. We then talked about the commandments, especially the fourth, after which he remarked to two gentlemen who had listened to the conversation, "We cannot help it, Saturday is the Sabbath, and we must keep it." In this the gentlemen concurred, expressing their belief that the opinions were scriptural, and all said they never heard so pure religion preached before; and the merchant said he was ready to be joined with us, and hoped he should be enabled to be consistent. He told me there was one man in the place who kept the seventh day. I called upon him a few minutes, and asked him how it happened that he began to keep the seventh day? He told me that ten years ago he attended an ordination; and on questioning the candidate with regard to the Sabbath, why he kept it, he replied, because God set apart the seventh day and sanctified it, according to the fourth commandment. They told him that we had nothing more to do with the fourth commandment; that was abolished at the crucifixion. This so wrought upon the gentleman's mind that he examined the Scriptures on the point, and has ever since kept the Sabbath. I asked him if he knew anything about the first, second,

and third angels' messages. He said he did not understand me. He knew nothing about the messages. He belonged to no church. Providence permitting I will visit him again soon. There will be a general meeting in Chazy, commencing the evening of the 24th of this month, (February), and continuing over first-day. All French brethren are requested to attend.

M. B. CZECHOWSKI.

Perry's Mills, N. Y., Feb. 7, 1860.

The appointment for conference as above, should have been given last week; but being appended to the communication was overlooked.—ED.

#### STAND FAST IN THE FAITH.

STAND fast in the faith is the mandate of God,  
Once uttered in heaven, once written in blood;  
From the cross of our Lord, from his throne in the sky,  
It was breathed over earth, it was uttered on high.

Stand fast in the faith! 'tis the warning sublime,  
Poured deeply and sternly through ages of time;  
Through the long lapse of eras and centuries old,  
Like the voice of a trumpet its burthen has roll'd.

Stand fast in the faith! bold apostles have died,  
With the words on their lips, careless who might deride;  
Confessors and martyrs 'mid torture and flame,  
Have drank in its accents and welcomed the shame.

Stand fast in the faith! for the church of the Lord  
Hath inscribed on her banners the glorious word;  
O'er all her bright cohorts its glory's displayed,  
And blazoned on harness, and buckler, and blade.

Stand fast in the faith! let the mandate roll on  
Through her girded battalions, till the warfare is done;  
Till the trumpet of conquest sounds over the field,  
And the palm moveth proudly o'er helmet and shield.

Stand fast in the faith! there are sounds on the breeze,  
Like the voice of the storm when it howls through the trees;  
Or its hoarse notes of warning, low moaning afar,  
Ere the elements meet in the wild crash of war.

Stand fast in the faith! for the foe is abroad,  
With hearts full of hate 'gainst the armies of God;  
The hordes of old Edom, the spearmen of Gath,  
And the troops of Philistia, with weapons of wrath.

Stand fast in the faith! there are traitors that creep  
Through the slumbering camp when the night-watch  
sleep;  
Who smite the unwary, who wait to betray  
The altars of God to idols of clay.

Stand fast in the faith! there are those at thy side,  
Who can vanquish the foe in his ramparts of pride;  
Be loyal—be valiant! thy heart to inspire,  
Lo! the chariots of God, and the horses of fire.

Stand fast in the faith! though the conflict be hot,  
The field hath no strife where thy Captain is not;  
His eye is upon thee—thou hear'st what he saith,  
"Ho! quit you like men, stand fast in the faith!"

Stand fast in the faith! though the faithless may flee,  
We will peril our all, O Redeemer, for thee;  
We will stand in the conflict, assured that thine arm,  
Shall shield every soldier from peril and harm.

[N. E. Puritan.]

#### MEETINGS IN THE WEST.

As the brethren may have a desire to know what we are doing in Iowa, I will give a brief history of my western meetings.

I arrived at Decatur City Jan. 5th, in time for my appointment. I found things in as good a situation as could be expected, although some of the brethren had almost become weary in well doing. I was disappointed in not meeting Bro. Brinkerhoof, but was rejoiced to meet Brn. Morrison and Cooper from Missouri. Bro. M. preached one discourse on the law to good acceptance. I tried to preach several times on practical Christianity, and gave a series of lectures on the three messages, which resulted in stirring up the brethren to a redoubling of their energies in the cause of the Lord, and gave us an addition in numbers. To the Lord be all the praise!

A discourse was preached upon our duties in view of the speedy approach of the day of the Lord, and a day was set apart as a day of fasting and prayer, upon which Bro. A. B. Hanner was ordained to take care of the flock. Many who belonged to no church became

very much interested in the truth, and are now investigating. Some books were taken, but not so many as would have been, could the people have raised the money. There is no money to be had there. Even those who have raised crops cannot sell them for money. There were \$87,50 subscribed for the western Iowa tent. I left Decatur City on the 12th inst., regretting that I could not tarry with the church another week.

When I arrived at Afton I regretted to learn that the church had not grown in spirituality as fast as other churches had. This is partly owing to sickness, which prevented their having meetings as often as they otherwise would. But the strait testimony was received by nearly all, and the brethren covenanted together anew to give up all for God. Praise the Lord! May he help them to pay their vows to the Most High. When we went to Afton last summer we found that pride had got the upper hand of some of the sisters. The straight testimony seemed to have its effect, and we thought pride was dug up by the roots; but in some instances, the branches, only, were lopped off, while the roots were left, and by the time of my return, they had begun to grow and bring forth fruit in the shape of superfluities, such as jewelry, little bunches of artificials on the back of their heads for bonnets, hoops, fins, thin, worthless shoes, &c. I found it necessary to deal plainly with such, as they were not only setting a bad example before the world, but showed that their hearts were not in the work as they should be, but were full of pride. The testimony was received and good was done. "Judson's letter" was circulated and read.

I gave one lecture on spiritual gifts, which had its effect. The brethren all received it, and I think will profit by it. The brethren subscribed \$18 for the western Iowa tent. Upon the whole, I think that the meetings at Afton were timely, and resulted in the advancement of the Lord's cause. Some decided at this meeting to turn their feet from the transgression of God's holy law.

Bro. Brinkerhoof accompanied me from Afton to my other appointment. This was very acceptable, as I was worn down by excessive labor.

At Bro. Decker's we found the church in a better condition than at Afton. The word of God had free course there, and the result was that the brethren were greatly encouraged, and the Lord gave us four others to go with us to the kingdom. We left the church there, we think, in a good condition. The brethren subscribed \$82,90 for the western Iowa tent.

At Ocoola Bro. Brinkerhoof spoke once, and I twice. On account of a great Methodist revival which was going on there, our congregations were not as large as they otherwise would have been. But the interest was good. The people were anxious that we should stay longer, but under the circumstances we could not consistently do so. Our tent-meeting there has had a better influence than we anticipated at its close. The foundation is laid for a great work. May the Lord speed the right.

At Bro. Jones' our meetings were attended with good results. We lectured day and night for nearly two weeks, during which time the brethren were greatly strengthened, and the Lord added to us such as should be saved. Twelve were baptized at that meeting.

Two Campbellite ministers (Elds. Roberts and Polly) concluded that they would show that somehow or other we in this dispensation are released from the obligation to obey God's law, but in the attempt showed their own weakness, and what miserable evasions and subtleties men will resort to, to make out their case. Their effort failed to convince one that Christ came "to destroy the law and the prophets." How weak the strongest man is when he undertakes to fight against God. At this place \$16,50 were pledged to the western tent.

Here Bro. Brinkerhoof and I parted, he to return to Afton, and I to Knoxville. The water being high and the ice running in the streams, we could not reach our other appointments.

At Knoxville I found the church all right. Up to this writing the brethren here have subscribed \$94. We have great reason to be thankful. The cause is onward in this State. In all there have already been \$248,90 subscribed for the western Iowa tent.

Brethren in Iowa, let us be faithful and keep humble so that the Lord can work through us. God has com-

mitted the most sacred truths to our trust. Let us live them out. As long as we are faithful to our trust the Lord will work with us.

M. HULL.

*Knoxville, Iowa.*

#### CHURCH TRIALS.

DEAR BRETHREN: Of late I have been thinking much of the importance of the church doing something to overcome those difficulties commonly denominated church trials; and which, unfortunately, almost all the churches more or less have to contend with. How often do we hear it stated, that when the messengers visit a place for the purpose of preaching the present truth to those who have ears to hear, expecting to have freedom in delivering the truths of this last message, the Holy Spirit is not given, the church is not strengthened, and sinners are not converted from the error of their ways, and brought to see the light of these blazing truths; and then perhaps when the meeting or conference is about to close, it is found that some petty church trial has been the cause why the Lord could not work for them, and the third angel's message be proclaimed with convincing power; and further, the ministers are held to listen to, and decide upon, these trials (which perhaps could have been settled weeks and months, and even years before); and their precious time is almost worse than wasted, when they might be proclaiming these precious truths to those who have ears to hear. Now what can be done? Must we always see this state of things which we all deplore? Cannot something be done to remedy this evil? for I can consider it nothing else. I believe there can. But how shall it be done? Let us consult the word of God. Surely there must be something there touching this important inquiry. Let us read carefully Matt. xviii, 15-17, praying for the aid of the Spirit to guide us into all truth.

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

Here seems to be three important steps to be taken in every case, unless the difficulty is settled without proceeding thus far. The first seems to be an individual work to be performed by the individual considering himself aggrieved or trespassed against, and by him alone. No work for the church here, nor for the minister or deacons, but simply an individual affair. Query. Can there ever a case come up which is not an individual affair in the beginning? The propriety of this is seen at once when we consider that the church ought not to be burdened with individual concerns of which they know nothing, and over which they had no control; no matter if the brother feels it is hard to take this step, and that help at this time would come acceptable, our Lord has made it his personal duty to perform and he should cheerfully perform it in the spirit of meekness and love, and I apprehend he will not find it hard to perform, if he has kept the matter to himself, and has not first blazed it abroad to others. But the second step (which can be considered no less important), when the first has failed, seems to be necessary, in order that the brother trespassed against should have a fair hearing in presence of the church, when the matter shall finally come before it for decision; but here seems to be no work for the church yet as a body, but for one or two brethren whom the aggrieved brother may select, and who should perform that duty carefully, and with the strictest impartiality, for this is an important work, because this language fell from the lips of the Saviour to his disciples; whose disciples we are if we are truly brethren.

But the third step can be no less important than the others, when they have failed, and it may be the most important of all; for the Lord says, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven. Verse 18. This seems to be a work of the church as a body after hearing the brother's complaint, and it seems to me they must be abundantly able, and

qualified to discharge that duty, having the faithful and true testimony of two or three brethren on all the facts in the case, and if they are living up to the clear light of the present truth, having the gifts of the Spirit [see 1 Cor. xii, which read very carefully], it seems to me they cannot fail to be guided aright; yet, I apprehend if the first and second steps were taken carefully and in the right spirit, the church would rarely be called upon to decide such cases.

But a question may arise: Can nothing be done for one who is now considered as a heathen man and a publican? for him whom we have once considered as dear brother or sister? The Scriptures say if he repent, forgive him. Luke xvii, 3, 4. Not only until seven times, but until seventy times seven. Matt. xviii, 21, 22, Not without repentance, however; this would be defeating the purpose of God. His plan is not to save men in their sins, but to save them from their sins, that they may be purified, and sanctified, and prepared for the coming of the Son of man. Now let us sum up these three steps which we have examined, as follows:

1. If thy brother trespass against thee, go and tell him his fault between thee and him alone.

2. If he will not hear thee, take with thee one or two more.

3. If he neglect to hear them, tell it unto the church.

It is now properly before the church, not before; and they should meet the responsibility as brethren. But we hear objections to this mode of proceeding, and it may be fair that they should be noticed:

1. It is said by some that a brother, when he considers himself aggrieved, should have the privilege of consulting with another brother in whom he has confidence, to decide in his own mind whether he has not proper ground for an grievance. Now I cannot consider this a valid objection, 1st, because if he cannot decide whether he is aggrieved or not it would seem he should drop the matter at once, and forever, and take those matters in which he knows himself to be aggrieved. 2d. Because his brother being perfectly disinterested, and hearing but one side, cannot properly decide whether he is trespassed against or not; and if it afterward should come before the church, he might by hearing both sides, see cause to reverse his decision. Now in this I do not want to be understood that it is not proper to ask advice, under certain circumstances, of our brethren. This may be admissible, but not when it will in any wise have the effect to injure our brethren.

2. It is said by others that many of the facts may come to the knowledge of the church, or a portion of its members, before it comes before them by taking the necessary steps in the case, and therefore it should be thrown before the body at once for their decision. Neither can I consider this a valid objection, 1st, because it gives the brother aggrieved a chance to shift the responsibility of meeting the brother who has trespassed against him, personally and alone, to endeavor to settle the difficulty; which thing the Saviour requires of him, and which cannot be performed by any one else. 2d. Because if this matter has come to the church's knowledge, it must have come to them either by the brother aggrieved, or by the brother trespassing against him, and if either have told their story to get the sympathy of the church, it seems that the church should have nothing to do with it, but should compel them to bring it before the church in the gospel way; and the two brethren, it seems also, have committed a wrong, in permitting the matter in any way to fall from their lips. 3d. Because the Saviour has laid down the rule as plain as language can make it, and it is ours as brethren to obey.

3. It is said again by others, that, as we have members among us who know their duty in regard to these things, and yet they will not do it, therefore the church ought to take the matter in hand, or in other words, let the matter come before the church. To meet this objection it will be necessary to notice the office of a deacon; for it seems the Lord would not suffer his disciples to be in the dark in any emergency or case which might come up. Therefore when the disciples were together, after they had received the Holy Ghost on the day of Pentecost; and which the Saviour had before promised should guide them into all truth [John xvi, 13], it was found necessary that deacons should

be chosen to attend to those things which the ministers or apostles could not attend to on account of their being called to attend to the ministration of the word; and the manner of their being chosen is also given; namely, by the laying on of hands, and the gift of the Holy Ghost, which I consider qualifies him for the duties of the office that he is to perform.

And now a few words with regard to what a deacon is called to perform in this matter, will perhaps set this thing in its true light. It will be seen by reading Acts vi, 1-6, that the deacons were chosen to take care of the church in the ministers' absence, or when it was not practicable for the ministers to do so, on account of abundant labors in word and doctrine. See also instructions to deacons in 1 Tim. iii, 8-15. Therefore it seems natural to suppose that it is the duty of the deacon or deacons to see that the brother considering himself aggrieved, should take the proper steps to bring his grievance before the church; but and if that brother will not discharge the duty (which seems so clearly to belong to him), at the suggestion of the deacon, which should be done with mildness, and in all sincerity for his welfare; it seems that there is no other course left for the deacon, only to consider himself aggrieved with that brother, and so to take these proper and necessary steps to bring his case before the church for their final decision.

Dear brethren, I have written out these views believing them to be the truth as near as I can understand them, and believing these things to be important for the church to understand in these latter days. If, however, I have not got the truth on these points, my mind is open to receive instruction from any brother who will give it. If it be the truth, however, and were fully carried out, I cannot help but believe that the church would come up on higher ground, and be better prepared to engage in the loud cry of the third angel.

E. S. LANE.

*East Genoa, N. Y.*

Bro. R. J. Foster writes from Wright, Mich.: "The signs of the times plainly show that Jesus is near even at the door. I rejoice that he is coming, and desire to be prepared to meet him in peace. When trials and troubles oppress us it is a consolation to know that Jesus is soon coming to make up his jewels, and that we may be one of that number if we are faithful. I feel determined to press my way on in that straight and narrow way that leads to life. If we can gain the crown at the end of the race it will be enough. Though the whole world may revile and persecute, if we can gain eternal life, and be permitted to enter the city of the living God, and partake of the tree of life, and drink of the waters of the river of life, it will be enough. Then let us press on. Our meetings here in Wright are very good. The Lord is still at work here."

#### OBITUARY.

JOHN, son of I. and N. Neal died at his father's residence in Clark Co. Iowa, Jan. 29th, after an illness of three months. I was called upon to administer a word of comfort to the surviving friends, which I did to the best of my ability, taking 1 Cor. xv, 22, as a foundation upon which to base my remarks. I was listened to by a large and attentive congregation, who "wept with those that wept," and mourned with those that mourned. May such afflictions be sanctified to the good of surviving friends, and may we all prepare to meet in that good land, where death never can roll his chilling billows over us.

M. HULL.

It is with a heavy heart that I announce to my friends the death of Melissa, my dear companion. Her death was sudden and unexpected. She died Jan. 25th, aged 28 years. Although we are called to mourn, yet we have the comforting thought that she was prepared for the solemn event. She was a believer in and a lover of all the present truth, and was trying to live it out from day to day. There was no sermon preached on the occasion, as there could be no messenger obtained. 1 Cor. xv, was read, and hymn 143 of our hymn-book sung, and a prayer made; then we followed the remains to the cold grave and laid her beside little Almond, a sweet babe who died Jan. 3d, 1859, aged one year and ten days.

Your brother in affliction.

LEANDER KELLOGG.

*Matherton, Mich., Feb. 12th, 1860.*

# THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 1860.

Note from Bro. Bates.

DEAR BRO. SMITH: I have been holding a series of meetings here the last week. One family have decided to go to Mt. Zion with the remnant. Others are investigating; among them are some Dutch and Germans. They want to see the Sabbath question written in their own language. Please send me by mail three Holland and three German tracts on the Sabbath.

I came into this region the last week in January. I have been with the church in Wright the four last Sabbaths, and out in the dark places in the vicinity on the working days, endeavoring to arouse the people with the solemn warning of the last message of mercy. In some places they have no ears to hear, while in others they have. Said the Saviour:

"He that heareth you, heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. And the seventy returned again with joy, saying, Lord even the devils are subject to us through thy name." Luke x, 16, 17. Even thus it will be with those who faithfully sound the warning message of the third angel.

When a ship is about to stand on the other tack to weather the dangerous lee shore, the loud cry of the commander is sounded fore and aft, *Stations there!* Even so the Commander-in-chief of all the remnant of Israel is calling loudly throughout the wide harvest field, *Stations there! STATIONS THERE!!*

JOSEPH BATES.

Lisbon, Mich.

## Debating Schools.

BRO. SMITH: It seems debating schools have become quite common in our land. As the following resolution was to be the subject for debate a short time since, I thought I would go in and hear what was to be said on the subject.

*Resolved,* That human law should be obeyed, though it may or does contravene the Divine law. The leading disputant in the affirmative took the ground that where human law does contravene divine law, the law makers only were sinners or accountable to God, and the subjects of the government were innocent, though God's law by them should be broken. The scripture that was brought to prove this point was Rom. xiii, 1, 2: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." The leading disputant in the negative said that God's law was the great constitution to which all law-making powers were to be subject; and that we are not to be subject to the powers that be, only when they are subject to the Divine power or law in their edicts. And to profess to be the powers that God had ordained while making laws that did contravene his, was stealing the livery of heaven to do the Devil's work. The scriptures brought to prove this point were Ex. i, 16, 17; Dan. iii; and vi, 9, 10. The argument was clear that God should be honored and obeyed, but the darkness of the human mind is great. The chairman decided the question in the affirmative, making man first and God second. I doubt whether our brethren benefit themselves or others much by attending debating schools. The servants of God have not time to spend to sit and hear men use arguments to turn the truth of God into a lie.

JOHN BYINGTON.

Ceresco, Mich., Feb. 14, 1860.

## Note from Bro. Steward.

THERE seems to be an increasing interest here to hear on the truth of Jesus' coming, and the end of the world. I have just returned from Cascade where I lectured in the fall. I found four or five families keeping the Sabbath. I had four meetings, and I trust some yet will come out and take hold of the truth, that they too may be prepared for the kingdom. I think it too bad that I must be left alone here in this great harvest field. Within two months past I have received some fifteen calls outside of my course, but yet I will toil on in hope that help will soon come. Cannot brother Cornell come this way when he goes home?

Are we going to have a visit from any of the eastern brethren? May the Lord bless his truth to the salvation of some souls.

T. M. STEWARD.

Mauston, Wis., Feb., 1860.

## Note to Brethren in Missouri.

DEAR BROTHERN: We were sorry that we were compelled to disappoint you, but on account of high waters we could not possibly get there in time for our appointment. We do not think that we could have reached your place within a week of our appointment if we had started.

M. HULL.  
W. H. BRINKERHOOF.

## APPOINTMENTS.

### Meetings in Iowa.

PROVIDENCE permitting Bro. and sister White will meet with the brethren in Iowa as follows:

Richmond or Dayton, where Bro. Osborn may appoint, March 3d and 4th.  
Knoxville, 10th and 11th.

We shall be happy to meet with our preaching brethren in Iowa at these meetings.

JAMES WHITE.

PROVIDENCE permitting I will hold meetings where Bro. Lindsay of Olcott N. Y., may arrange, Feb. 25th and 26th. At Mannsville March 3d and 4th, and 10th and 11th. At Roxbury, Vt. March 18th and 19th. There are several intermediate places at which I intend to call in this route, but can make no appointments. My object in going east is the preparation of a Sabbath History, and I am obliged to make other arrangements subservient to this.

J. N. ANDREWS.

## Business Department.

### Business Notes.

T. M. Steward: We have received of you to apply on your book account since Feb. 1st, \$3.64.

E. M. L. Corey: One dollar is sufficient.

M. B. Pierce: Your remittance for J. S.'s paper pays up to xv, 14, just to the time when it was stopped. Shall we send again?

C. Colby: We understand by your letter that you pay for the paper to be sent to the two names you mention, in which case we send for half price. We therefore apply one dollar to pay for a volume of the REVIEW for each of them, and put one on your subscription. If this is not right we will rectify.

E. Jones: We mark your paper free. It will be sufficient to cut off those who have no interest in it.

### 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.

L. Abbey, Jno. Francisco, Jos. Fletcher, G. W. Davis, M. Hull, L. C. Hutchins, Jno. Alexander, N. A. Perry, J. Dorcas, W. Phelps, E. Taylor, A. C. Hudson, H. C. McDearman, J. H. Waggoner, T. J. Butler, D. Hildreth, Geo. Smith, B. Stiles, H. S. Giddings, C. Farnsworth, W. Morse, D. B. Day, M. A. Cray, J. F. Ballenger, C. Colby, J. I. Cramer, E. D. Belden, Jos. Bates, M. B. Pierce, E. Goodwin, J. N. Loughborough, A. Worster, J. Andrews, A. A. Marks, J. Griswold, E. M. L. Corey, Wm. S. Foote, C. A. Osgood, E. S. Griggs, B. Haynes, F. S. Stowell, J. Bostwick, Wm. Pratt, H. C. Wilcox, B. F. Robbins, D. W. Hull, A. M. Baker, A. H. Lewis, D. W. C. Crandall, J. Wilkerson, H. M. Kenyon, C. Woodman, B. McCormie, A. T. Barnes, J. N. Loughborough, Jas. White, J. H. Waggoner, Z. Brooks, I. Sanborn, R. F. Cottrell, S. B. Shrauger, J. A. Loughhead, E. Jones, T. L. Napier, F. T. Wales, J. Deming, A. L. Wilkinson.

### 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.

### FOR REVIEW AND HERALD.

J. Sewell 0,50,xvi,14. Thos. Nelson 1,00,xiv,14. Miss E. Taylor 2,00,xvii,15. Jno. Alexander 2,00,xvii,8. J. Dorcas 2,00,xvii,6. Geo. Stults 1,00,xv,13. T. H. Davenport 0,50,xvi,15. G. A. W. Grant 0,50,xvi,15. I. Jones 2,00,xiv,14. J. I. Morrison 0,50,xvi,15. W. Leach 0,50,xvi,15. L. Abbey 2,00,xvii,1. M. A. Cray 1,00,xv,1. H. S. Giddings 1,00,xvii,1. N. H. Cunningham 0,25,xiii,1. I. A. Olmstead 2,00,xvi,19. S. H. King 1,00,xvi,19. S. H. King (for Maria Case) 0,50,xvi,15. A. Worster 1,00,xv,18. Jas. Cramer 1,00,xvii,1. M. B. Pierce (for J. Sawtell) 0,50,xv,14. C. Colby 1,00,xvi,1. C. Colby (50c each for I. Andrews and A. Messer) 1,00 each to xvi,1. E. D. Belden (for Dr. A. Fox) 0,50,xvi,15. Jno. Griswold 2,00,xix,1. J. Andrews 2,00,xvi,1. J. Andrews (for M. M. Knox) 2,00,xvi,1. A. Pettibone 0,50,xvi,16. P. Amidon 0,50,xvi,14. J. N. Loughhead 1,00,xvi,1. W. H. Loughhead 0,50,xvii,1. E. Everett 0,50,xv,14. A. T. Barnes 2,00,xv,14. J. Wilkerson 3,18,xv,14. J. Deming 1,00,xvi,15. F. T. Wales 1,00,xvi,1.

FOR REVIEW TO POOR. C. K. Farnsworth \$0,28. Jas. Cramer \$0,39. M. B. Pierce \$0,50.

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### Tracts in other Languages.

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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. 480 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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