

Advent Review,

AND SABBATH HERALD.

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

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THOUGHTS FOR QUIET MOMENTS.

To be the thing we seem;
To do the thing we deem
Enjoined by duty;
To walk in faith, nor dream
Of questioning God's scheme
Of truth and beauty;

Casting self-love aside,
Discarding human pride,
Our hearts to measure;
In humble hope to hide
Each change in fortune's tide,
At God's good pleasure.

To trust, although deceived;
Tell truth, though not believed;
Falschood disdaining;
Patient of ills received;
To pardon when aggrieved;
Passion restraining.

With love no wrongs can chill,
To save, unwearied still,
The weak from falling;
This is to do God's will
On earth—and to fulfill
Our heavenly calling.

Longman's Horn Poetize.

THE HOLY SABBATH OF THE LORD.

BY B. F. SNOOK.

PERPETUITY OF.

THE perpetuity of the Sabbath is next in order and importance. Is the precept to observe it limited, or perpetual? As there are some objections to the perpetuity of the Sabbath command, we will examine them before presenting the affirmative evidence.

1. It is said, We cannot keep it. The reasons in support of this objection are 1st, Thou shalt kindle no fire on the Sabbath. Ex. xxxv. 2nd, Let no man go out of his house, or place, on the Sabbath. 3rd, Whosoever shall do any work on the Sabbath day shall be put to death.

To the first, second, &c., we reply that they were only local laws, and were in force no time after the manna ceased to fall. This objection is urged as having great weight against the command of God. Even A. Campbell with all his strength makes use of it. The cause must be very frail indeed that stands on such flimsy objections. Can he prove that these two laws were in force after the manna ceased falling? He cannot. Can he prove that the manna fell in Canaan? We think not. The manna fell only in the wilderness, where there was nothing except what was sent to them. Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat. Jno. vi, 31. Again, Your fathers did eat manna in the wilderness, [verse

22], not in Canaan. The manna was therefore confined to the wilderness. So was it with the above laws. They did not need the manna in Canaan; it was not an unproductive wilderness, but yielded abundantly.

We remark again, Could they ordinarily go out of their houses while the above law was in force? Not without its violation. But God commanded them to have a holy convocation on the Sabbath. Six days shall work be done, but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein. Lev. xxiii, 3. A convocation is an assembly, a meeting. Webster. Here then is one law demanding a meeting on the Sabbath, while we have another demanding the same people to remain in their houses. Truly our friends would have a strange Bible if they were left alone to be its disposers. Can elder Campbell reconcile these discrepancies according to his theory? He cannot.

We come now to the third objection, which is this: Whosoever does any work on the Sabbath day shall be stoned to death. We admit that Sabbath-breakers were then stoned to death, but does the Sabbath law say any such thing? It does not. Blasphemy, murder, idolatry and adultery were all punished in like manner. Lev. xx, 10, 24; xiv, 17; Deut. xvii, 15. But does the law forbidding them say anything about the penalty? It does not. But according to the reasoning of elder C., if we now break the Sabbath we should be stoned to death!! And farther, if the penalty is not to be enforced, then the law is not to be obeyed!! We presume the elder believes that the first, third, sixth and seventh commands should be obeyed. But the transgressors of either of these were in like manner stoned to death. Is he now under such a penalty if he breaks either of those laws? If not, if his reasoning is good he is under no obligation to obey such laws. We defy him or any other man to get out of this difficulty. If they can disobey either the first, third, sixth or seventh commandments without being stoned to death, Sabbath-breakers also may escape that penalty. But how is this? Moses in the law gives the penalty; the penalty was only to last as long as the law of Moses lasted, which was till the death of Christ. Therefore when the Mosaic law came to an end, the ministration of death ceased. Since that time we have had a ministration of pardon to all who will accept it, and no stoning for any crime whatever. Still the wages of sin is death. Rom. vi, 23. Those who now sin against any precept of God's law are under condemnation and must die the second death unless they repent and obtain pardon.

We are also willing to admit that many cannot keep the Sabbath, also that they cannot obey God in other respects. The reason is obvious: they do not love him. For this is the love of God that we keep his commandments, and his commandments are not grievous. 1 Jno. v, 3. If men loved God with all their hearts they could obey him delightfully. They could say with David, I will delight myself in thy commandments which I have loved. Ps. cxix, 47. Also, I am a companion of all them that fear thee, and of them that keep thy precepts. Verse 63.

2. It is objected again that the Sabbath was a type, and was abolished. Elder Campbell says: "But was it not a shadow and a type? The Sabbath then was a shadow. Paul makes it and Ca-

naan types of that rest which remaineth for the people of God. The Sabbath was by the Lord of the Sabbath set aside."—Christ. Bap. pp. 44, 45.

1st, The Sabbath, it is claimed, is a type or shadow of the rest which remains for the people of God. The proof of this is based upon Heb. iv, 4, and Col. ii, 16, 17. In Heb. iv, 4, Paul mentions the seventh day but says not a word of its being a type, much less of its being a type of the everlasting rest. So there is no aid given to the elder by this text.

We will now notice his next proof, which Macknight translates as follows: "Wherefore let no man judge you in meat or in drink or in respect of a festival or of a new moon or of sabbaths, which are a shadow of things to come." Two things must be proved before this testimony can weigh against the Sabbath of the Lord: First, it must be proved that the Lord's Sabbath is a type. This cannot be done. It could not typify anything in the plan of salvation; for it was instituted in Paradise before man sinned, and therefore existed before he needed a Saviour. But if it be a type it will be lost when it meets its antitype. But it will exist in the new earth. Isa. lxvi, 22, 23. Therefore it cannot be a type. Second, it must be proved that the Sabbath of the Lord is connected with festivals and meats and drinks. This cannot be done. Therefore this testimony fails to subvert the Lord's holy day.

We will now show the import of this scripture. In Lev. xxiii, we have no less than four ceremonial sabbaths which are associated with feasts, meats, drinks, &c. These are called your sabbaths, and her sabbaths. In Hosea ii, 11, we have a prophecy which speaks of their abolition, and in Col. ii, 14, we have a record of its fulfillment. These with the law of Moses were written in a book, and at the death of Christ were nailed to his cross, and consequently could never be binding on any man this side of the death of Christ. But elder C. testifies that the Sabbath was binding this side of Christ's death. He says, "I would just observe that the Lord Jesus Christ observed the last Sabbath that was obligatory on any of the human race, by lying in the grave from evening to evening." Chris. Bap. p. 45.

Here then is testimony from elder Campbell that the Sabbath was binding this side of the death of Christ. If so, it survived the abolition on the cross; for had Christ abolished it, there never would have been another Sabbath binding on man unless subsequently re-enacted; therefore if Christ abolished the Lord's Sabbath he must have done it by his resurrection, for elder C. says that this Sabbath was binding upon man up to this time, and Christ observed it in the grave.

But we have not only his testimony that the Sabbath existed this side the cross, but that it was kept according to the commandment. This however could not have been, had the command been abolished. And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment. Luke xxiii, 56. The apostle says this writing was blotted out, nailed to his cross, &c. Can writing upon stone be blotted out? Is it natural to speak of nailing stone to wood? We think not. But writing on paper can be blotted out, and the paper can be nailed to wood. This shows that the command of God which he wrote upon tables of stone could not be blotted out, neither could they be nailed to

the cross, and that the law of Moses which was written in a book could be both blotted out and nailed to the cross. Elder Campbell's proof is thus shown to be shadowy like the festivals of which Paul was speaking, and without any weight whatever.

But now we will admit for argument's sake the position of elder C. to be true that the Sabbath is a type of the rest that remains for the people of God. We ask now, Did the elder ever see the shadow of a tree that did not extend to the trunk? If so, then the Sabbath being a shadow may have been abolished before reaching its antitype; and if so, it never reached its destination nor accomplished the end for which it was appointed. But all shadows last till they meet their substance. Every type must exist till it meets its antitype. We defy any man to show otherwise. Therefore, according to Elder Campbell's own position, the Sabbath still exists and will exist, till it meets its antitype, in the rest that remains for the people of God.

We now offer affirmative evidence in proof that the Sabbath command of Ex. xx, 8, is of perpetual obligation.

1. The necessity of its continuance. The Sabbath was instituted to supply man and beast with time for rest. We have shown that the necessity of this, grows out of the nature of man, and his relation to his Creator. His nature is yet the same; his natural wants are yet the same; and his relation to his Creator is yet the same. Therefore the same necessity now demands the continuance of the Sabbath which demanded its institution. The Sabbath therefore, will last as long as man lasts, or until his present nature and relation to his God so changes that the necessity for its continuance is destroyed.

2. Its nature. It is commemorative. We have shown that the Sabbath is a commemorative institution. Its great object is to commemorate creation and God's resting on the seventh day. Ex. xx, 10, 11. It is a monument always referring back to the great work of Jehovah. God first wrought six days. Secondly, rested the seventh day. Thirdly, blessed and sanctified the seventh day. The Sabbath, therefore, rests on facts and before the Sabbath can be abolished its foundation must be removed. A. Campbell says, "But the seventh day is the Sabbath of the Lord thy God. The reason assigned must be changed before the day of its observance could be altered. The Lord rested on the seventh day and hallowed it." *Deb. with Owen*, p. 303.

The first fact on which the Sabbath is built is that God created the heavens and earth in six days. Second, he rested the seventh. Third, he blessed and hallowed the seventh. Are these facts in existence yet? If so, A. Campbell says they must be changed before the day of observance can be altered. Amen. They are not yet changed and therefore the divine institution resting on them still lives.

Again, before the seventh day can ever become a profane day, God must take his blessing and sanctity, from it. Has he ever done it? If not it is still attached to it.

Again, the Sabbath was appointed to be kept in commemoration of God's laboring and resting. As such it was observed in near all ages of the world. Elder Campbell says, "The seventh day was observed from Abraham's time; nay, from the creation." *Debate* p. 302.

Will the Disciples hear Bro. C. on this subject? As long therefore as these facts endure, the institution designed to commemorate them must exist and will always point back to the thing commemorated. Men may trample under foot this holy day of God's, they may profane it, and make it a day of business; but they never can bring it so low but that it will arise. Neither can they ever take God's blessing and sanctity from it.

Elder Campbell says, "The Sabbath cannot be changed unless creation be gone through again. *Christ. B.p.* p. 44. So say we of its abolition. The creation must be destroyed before the Sab-

bath can be abolished; for it will commemorate these works as long as they endure.

3. The Sabbath law is moral and enforces the observance of an obligation which is right in the nature of things. This obligation has existed from creation, but the command only from the time of its promulgation. From this, it is manifest that the Sabbath institution is not dependent upon a law for its existence, but merely for its protection. The very phrase itself proves the existence of the institution from time immemorial. Remember, keep in mind, do not forget the Sabbath. To illustrate: There are two classes of obligations recognized in the Bible: moral or natural, and positive and ceremonial. The former is right in nature, and should be complied with whether commanded or not. The latter does not derive its right from the nature of things, but is made right by special command, and therefore is binding only so long as the law is in force by which it is enjoined. The Sabbath command is of the first class, and stands associated with precepts of the same nature with itself which never can be blotted out or abolished until the natural basis upon which they rest, and the relations out of which they grow are destroyed.

4. The Scriptures teach that the Sabbath obligation is perpetual. Wherefore the children of Israel (those who prevail with God) shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. Ex. xxxi, 16.

Rem. 1. This proves that the Sabbath will last as long as the generations of Israel whether it be literal or spiritual.

2. It is therefore perpetual, never ceasing, continuing forever in future time, destined to be eternal, a perpetual covenant, a perpetual statute. *Web.* This scripture is therefore conclusive proof of the perpetuity of the Sabbath.

Isaiah speaks of the Sabbath in language which locates it in the present dispensation. Thus saith the Lord keep judgment and do justice; for my salvation is near to come and my righteousness to be revealed. Blessed is the man that doeth this and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Also the son of the stranger (Gentiles, A. Clarke) that join themselves to the Lord to serve him, and to love the name of the Lord to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain and make them joyful in my house of prayer; for my house shall be called a house of prayer for all people. Isa. lvi, 1, 2, 6, 7.

There are certain points in this prophecy which clearly show the time of its application. First, there is a time predicted when every man should be blessed for keeping the Sabbath. Second, this is when God's house should be a house of prayer for all people. This never was at any time during the Mosaic dispensation, and therefore must belong exclusively to the Christian age. Third, this predicts a time when not the Jew only, but also the Gentile or stranger will take hold of God's covenant.

The next thing of importance, is to learn what God's covenant is, it being what they are to take hold of. By referring to Deut iv, 13, we learn that his covenant is the ten commandments. And he declared unto you his covenant which he commanded you to perform, even ten commandments and he wrote them upon two tables of stone.

Query 1. Were these all? *Ans.* These words the Lord spake unto all your assembly out of the midst of the fire, of the clouds and of thick darkness with a great voice, and he added no more, and he wrote them in two tables of stone. Chap. v, 22.

Query 2. Can these words be added to or diminished from? *Ans.* Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. Chap. iv, 2. The above scriptures

testify, 1. That God's covenant or constitution is the ten commandments. The time of which Isaiah speaks, therefore, is the time when God's covenant or ten commandments is held out to man for his obedience. Those therefore who obey the ten commandments, and those only, take hold of and have Jehovah's covenant. 2. That God's covenant consists of but ten words or commands; for he spake no more. 3. That they never can be altered nor changed. His law is perfect as it is. The law of the Lord is perfect converting or restoring the soul. Ps. xix, 7. And if then perfect, it is perfect now, for perfection never changes. But if we make an addition to it, in that very moment it becomes imperfect and is not God's law, but his who made the addition.

So it is, if we diminish a precept from it, or change it, in the least respect. In so doing, we render it imperfect, and it therefore ceases to be God's law, for his is a perfect law.

Having shown what his covenant is, we will next show how long he has commanded it. However, before showing this, we remark that God's covenant often commands, and is the only covenant commanded in the whole Bible. Therefore any scripture which speaks of a covenant commanded, must of necessity allude to his covenant. We are now ready for the scripture which speaks on this question. But the mercy of the Lord is from everlasting to everlasting, upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, that remember his commandments to do them. Ps. ciii, 17, 18. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations. Deut. vii, 9. He hath remembered his covenant forever, the word which he commanded to a thousand generations. Ps. cv, 8. The works of his hands are verity and judgment. All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. He hath commanded his covenant forever. Ps. cxi, 7-9. The righteousness of thy testimonies is everlasting. Concerning thy testimonies I have known of old that thou hast founded them forever. Ps. cxix, 144, 152.

Remarks on the above. 1. The mercy of the Lord is declared unceasing, continual. 2. The mercy of the Lord is upon them who keep his covenant and do it. This proves that the covenant will exist everlastingly. 3. God is faithful and true to his promises, and keepeth covenant and mercy with them that love him, and keep his covenant. But how long? To a thousand generations. This expression is the most conclusive proof of the perpetuity of this covenant. At shortest, till the end of time. 4. His commandments are sure, every one, all. They stand fast forever and ever. Ah, says the objector who would justify himself in sin, they are all sure but one; we do not believe in that old Jewish Sabbath. 5. The righteousness of thy testimonies is everlasting, thou hast founded them forever. He has commanded his covenant forever. These expressions confirm the statements in the foregoing, that the law of God is of perpetual obligation. The Sabbath is enjoined in God's covenant or law, and is therefore of the same duration.

NEW TESTAMENT EVIDENCE.

1. Of God's covenant or law. The Father says of his Son, This is my Son, hear him. Will Antinomians hear the Son of God on this question? Will they meet us on his words? From his discourse it appears that he anticipated an excuse which many would make, justifying themselves in violating his Father's law, that he destroyed or abolished it. Think it not, says he. I am not come to destroy the law, but to fulfill. I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven.

But whosoever shall do and teach them shall be called great in the kingdom of heaven. Matt. v, 17-19.

Remark. Wesley says "Do not imagine that I am come like your teachers to destroy the law, the moral law." Geo. Campbell says, "Think not that I am come to subvert the law, I am not come to subvert the law, but to ratify. Whosoever therefore shall violate or teach others to violate, were it the least of these commandments, shall be of no esteem in the reign of heaven."

The law is to last as long as heaven and earth; therefore those who obey it and teach others to obey it will be happy in the reign of heaven. But if the law was abolished how could it be obeyed after that time, and how could those who obey it be called of great esteem in the reign of heaven?

But they say he fulfilled it. We grant it, and what do they gain by that? Why, say they, if he fulfilled it he abolished it, and took it out of the way and we have nothing to do with it since! He also fulfilled all righteousness. But did he abolish all righteousness? He did if the above reasoning be sound. But the early Christians fulfilled the law of Christ. Gal vi, 2. They therefore abolished it and now we are left entirely without law. Oh vain man to what extremes will you go to evade doing your duty before your God! Jesus obeyed the law and lived a life of meekness and humility as an example for us. Can those who disobey his Father's law say with him, I have kept thy commandments? John xv, 10. From the above we conclude that Christ taught the continuance of his Father's law.

2. And I say unto you, Whosoever shall put away his wife, except it be for fornication, committeth adultery; and whosoever marrieth her that is put away committeth adultery. Matt. xix, 9. Here we have a comment of our Saviour, on the seventh command of his Father's law. The law here of which he speaks will exist as long as his comment upon it is truth. And his comment is truth only while the law is binding. Therefore if he abolished the law, he also abolished his comment upon it, and unless Antinomians can prove that the same law was subsequently re-enacted, there is now no law violated by a man's putting away his wife, either for fornication or anything else.

3. Master, what good thing shall I do that I may have eternal life? If thou wilt enter into life, keep the commandments. Matt. xix, 16-20. In this address our Saviour recognizes the law as a rule of life, and a condition of eternal life. How different was he from modern time-servers, who say it is not now necessary that we obey any of that law at all as a rule of life; we have enough in the gospel. Had he been influenced by modern theology, he would have said, keep the law till my death. I am going to abolish it then, and after that you need not observe it.

4. The apostle Paul has also well anticipated the vice-encouraging idea that they (the apostles) made the law of none effect by the gospel. In refutation of which he says, Do we then make void the law through faith? God forbid: we establish the law. Rom. iii, 3.

Rem. 2. The phrase, make void, is a translation of the Greek word, *kataryeo* which is defined as follows: "To render inactive, make useless or unproductive, to cause to cease, come to an end, pass away, to render null and void, annul, abrogate, refute." In 2 Cor. iii, the word is rendered abolished in verse 13, and done away in verse 11. Also in 2 Tim. i, 10, it is rendered abolished, "lath abolished death." This should forever put an end to the controversy on this subject; for Paul here says explicitly that he was not guilty of making the law useless through the faith or gospel, but that he established the law. What then? Shall we sin because we are not under the law (condemnation of the law) but under grace? God forbid. Chap. vi, 15. Being justified by grace, rather binds us to obey the law of God than licenses us to transgress it. James' testimony is equally pointed: If ye fulfill the royal law ac-

cording to the scripture, Thou shalt love thy neighbor as thyself, ye do well. Why, James? Ans. For whosoever shall keep the whole law, and offend in one point, he is guilty of all. What law do you speak of, James? Ans. That law which said, Do not commit adultery. Chap. ii, 8-11. Well, we understand you, that is the seventh of the ten commandments: therefore you acknowledge that law to be binding in your time.

We will now notice some absurdities of the opposite position, that the law was abolished at the death of Christ. If this be true, the world was without law from that time up to the giving of a new law, or the re-enactment of the old. About fifty days this side the Saviour's death, two commands were proclaimed: Repent and be baptized. Therefore up to this time the world is destitute of law. The next command was given, according to the record of Luke, about twenty years after this time; "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts xvi, 31. This is the first record of this command in an imperative form, although it was obeyed by every one who became a Christian in every instance. Therefore up to A. D. 53, the world of mankind was under only three commands—Believe, repent, be baptized. We come down four years later to A. D. 57, and can find no other laws yet. Here we find rather a puzzling case for our antinomian friends to deal with: The incestuous young man of Corinth who was living with his father's wife, how would they have convinced him of sin? Which command of the above "tripalogue" would they have assailed him with. We want no dodging here. There is no possible chance for you to evade these glaring and shameful absurdities. You need not say Paul will help you to the seventh command in Rom. xiii, 9; for that was abolished you say; consequently it is still abolished, and must be regarded as such till its re-enactment is proved. Do you say the Apostles re-enacted all but the Sabbath command? If so where is the proof? It cannot be on account of their simply mentioning them, or quoting them. A lawyer may refer to any old statute, but his referring to it does not alter it in any respect. So with the Apostles they could refer to the law and not re-enact it. But if Paul did re-enact the above law, he did not do it in time to reach the above difficulty; for his epistle to the Romans was not written till A. D. 60, which throws it at least one year too late.

We think the foregoing evidence sufficiently confirmatory of our position to satisfy any man that wants the truth. And we believe that any man who holds antinomian sentiments, if honest, must yield and give up under its force. It is much easier to keep God's law than to prove its abrogation by the Son of God. You dishonor him in so doing and make him the Little Horn of Dan. vii, 25. He shall think to change times and laws. He shall speak great words against the most High, and it cast the truth to the ground. Chap. viii, 12. Thy law is the truth. Psa. cxix, 142. Here is the abolition of the law. It is strange that disobedient man will go to the obedient Jesus to get an excuse for his crimes. Do you think Jesus Christ fulfilled the above prophecy? If he abolished the law he certainly did. But how differently Isaiah speaks of his work; and how well he describes the law abolitionists. Hear ye deaf, and look ye blind that ye may see. Who is blind but my servant (pretended) or deaf as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things but thou observest not; opening the ears but he heareth not (because he will not). The Lord is well pleased for his righteousness sake; he will magnify the law and make it honorable. Chap. xlii, 18-21. You therefore, are deaf and blind willfully who make our Saviour fulfill the prophecy of Dan. vii, 25, instead of the one just quoted. He will not destroy the law, but will exalt and extol it and make it honorable. This he did by obeying it. Go thou and do likewise.

(To be Continued)

RESPECT FOR THE CHRISTIAN RELIGION.

We frequently hear it said of great men of the world, when their brilliant actions in the field and their excellent counsels in the cabinet are recounted, that they entertained "great respect for the Christian religion." Even the brethren, some of them, seem to be delighted at such testimony; which, indeed, is no testimony at all, but an ambidexter blow at the religion of Jesus, and subservient to the cause of the Devil in favor of infidelity.

This sort of commendation is of incalculable injury to the youth of our land; for as they are taught almost to worship these men on account of their high reputation in other respects, they will be very likely to adopt this notion about "respect" which shall be for them the opening of the broad "road that leadeth to destruction."

It is a constituent of our nature to look with admiration upon the wealthy, the titled, and the honored. Hence do the Scriptures continually warn the Christian against idolatry of this and every sort, both in the Old and New Testaments.

Not many wise, not many honorable, fall into the ranks of the humble discipleship of the Redeemer. The church of Christ needs not the aid of the wisdom of the world, nor the prestige of honored names among men. The way of salvation is one in which "fools shall not err"—and the crowning glory of the mission of Christ is that "the poor have the gospel preached to them," as is abundantly affirmed in the reply of our Lord to the messenger sent by John.

Respect for the Christian religion! We quote from an outside poet in your case:

"Dost thou know, thou haughty, feeble man,
That the low insect lurking in the grass,
And the imperial eagle that aloft ploughs the ethereal main,
Are both alike in the Eternal eye?"

And will you, on account of your high position and earthly renown, reserve to yourself the right and the consequence to "respect" the God you should love and worship and adore?

Respect for the Christian religion! Have you trembled like Felix, or prayed like the publican? No. Then away with your "respect." There is no soundness in it. Did you really respect the religion of Jesus, you would not act as though you believed it to be untrue. You cannot respect what you think to be falsehood. And you give a practical illustration of your belief so long as you refrain from "bowing before the Lord your Maker and Redeemer."

PREACH BY THE LIFE.

LET your life be an unuttered yet perpetual pleading with man for God. Let men feel, in contact with you, the grandeur of that religion to whose claims they will not listen, and the glory of that Saviour whose name you may not mention. Let the sacredness of God's slighted law be proclaimed by your uniform sacrifice of inclination to duty, by your repression of every unkind word, your scorn of every undue or base advantage, your stern and uncompromising resistance to the temptation of appetite and sense. Preach the preciousness of time by your husbanding of its rapid hours, and your crowding of its days with duties. Though eternity with its fast-approaching realities, be a forbidden topic to the ear, constrain the unwilling mind to think of it by a spectacle of a life well ordered with perpetual reference to the hopes and destinies beyond the grave. Though no warning against an unspiritual, no exhortation to a holy life, might be tolerated, let your own pure, earnest, unworldly character and bearing be to the careless soul a perpetual atmosphere of spirituality, haunting and hanging round it. And be assured, the moral influence of such a life cannot be lost. Like the seed which the wind wafts into hidden glades and forest depths, where no sower's hand could reach to scatter it the subtle germ of Christ's truth will be borne on the secret atmosphere of a holy life, into hearts which no preacher's voice could

penetrate. Were the tongues of men and of angels to fail, there is an eloquence in living godliness which will often prove persuasive.

For it is an inoffensive, unpretending, unobtrusive eloquence; it is the eloquence of the soft sunshine when it expands the close shut leaves and blossoms—a rude hand would but tear and crush them; it is the eloquence of the summer heat, when it basks upon the thick-ribbed ice—blows would but break it; but beneath that softest, gentlest, yet most potent, influence, the hard, impenetrable masses melt away.—*Rev. John Caird.*

The Review and Herald.

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

BATTLE CREEK, MICH. FIFTH-DAY, MAY 3, 1860.

THE NATURE OF THE TESTIMONY.

IN the great questions concerning the nature of man, the state of the dead, and the destiny of the wicked, now extensively agitating the public mind, there are multitudes who profess that they can find no evidence that man is mortal, that the dead sleep, and that the wicked will be destroyed. While one class read this doctrine plainly from the word of God, another class claim that they can read just as plainly that man is immortal, that the dead know more than all the living, and that the wicked will be tormented to all eternity. In these few remarks we wish to call attention to one important point, and that is, the nature of the testimony which is adduced by these respective parties in favor of their positions. Those who believe in the immortality of man, the sleep of the dead, and the destruction of the wicked, can put their fingers on abundance of texts which speak out plainly and unequivocally, and whose meaning cannot be mistaken. "Man lieth down and riseth not: till the heavens be no more they shall not awake nor be raised out of their sleep." Job xiv, 12. Here is a plain and positive declaration. This is not figurative nor inferential language. If it means anything it means what it says. But on the other hand, is there a text which says that when man's body lieth down his soul rises to realms of bliss?

Again: the Psalmist, speaking of man, says, that in the day he returneth to his earth his thoughts perish. Ps. cxlvi, 4. Here again is plain and positive language. It is a truth that his thoughts do perish or they do not. Some say that they do not; but the Psalmist says they do. Now can any text be found which says that man's thoughts do not perish, and that he does think between death and the resurrection? Let it be produced if in existence.

We read again that the dead know not anything. Eccl. ix, 5. Can a text be found which declares plainly that they do know something? The next verse declares that their love, and their hatred, and their envy is now perished. But if they have gone either to heaven or hell, their love or their hatred certainly is not perished. Can there be found a text which asserts half so plainly that it has *not* perished as this text asserts that it has? In the 10th verse we also read that there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest. It is here asserted that the man goes into the grave where there is no knowledge. It would be absurd to suppose that the body merely, and not the whole man is addressed by this language. If then the whole man goes into the grave, and wisdom and knowledge ceases, he certainly has not gone to a place of knowledge and consciousness, either heaven or hell.

These few texts will be sufficient for the illustration of our purpose. We now ask what the nature of the testimony is on the other side? Is there anything positive like the ones we have just adduced? There is not. Some claim, we know, that the required testimony is found in the promise of Christ to the thief on the cross. According to their construction of that passage perhaps it might be so considered; but their construction of it Christ flatly denies three days afterward. They are therefore obliged to yield this up. They pretend to find it in the testimony concerning the rich man and Lazarus; but that is a parable, and consequently not to be placed on a level with the positive scriptures which we have produced. They say that

the threatening of Christ, "These shall go away into everlasting punishment," is literal and positive language. We answer, Yes, but it is on our side and not theirs; for the death with which the sinner is threatened, as we hold, is certainly a punishment. They tell us the positive testimony on their side is found in the language, "shall be tormented forever and ever." We admit that this language is plain and literal so far as it extends; but it is well known that the term forever is limited in its signification to the duration of the thing to which it is applied.

The matter then stands thus: on one side we have plain and positive testimony, language which cannot be mistaken nor turned from its literal meaning; on the other side we have figures and inferences, none of them necessary, most of them far-fetched and inapplicable. Let the reader who is disposed to give this subject a thorough examination, notice this peculiarity. And let the matter be reversed. Let the believer in the popular theory imagine for a moment the testimony on his side which we have on ours; let him imagine that he could find a few texts reading like this: "The dead know more than all the living,"—"when a man dies his thoughts do not perish,"—"his love and his hatred, &c., do not cease,"—"into the grave nothing but the body goes,"—"the soul that sinneth shall not die, but live to all eternity in misery," &c. We would ask him if candidly and sincerely he would not feel much better with a few such texts on his side, than he does at present.

But as it is, until inferences shall have more weight than plain testimony, until the figurative language shall over-power the literal, until the indirect testimony shall triumph over that which is direct, the plain and scriptural view of this subject which the honest and devoted all over the land are rapidly embracing, must and will maintain its ground.

LETTER FROM BRO. WAGGONER.

BRO. SMITH: On our way to Defiance Co., we held one meeting in Ridgeland, Henry Co. The people came out and filled the house, but with the exception of a very few believers, there appeared to be no interest in the truth.

At Ayersville we held three meetings in the school-house, which was for the first time opened for our use. The attendance was good, and the interest appeared to be good also. We think that much prejudice was removed, for much had existed in the community. Many had judged and condemned the truth without a hearing, and voted against permitting their neighbors to hear, by closing the school house. But as better counsel prevailed some desired to hear, and we hope those interested may continue to investigate. Had circumstances permitted we would have been pleased to continue our labors in that place, as the church greatly desired. But as our time was limited, and we were both suffering from unusually severe colds, further public labor was impossible. We found the little flock at Ayersville firm in the truth, seeming to realize, as all should, that we are in the last days. We held two meetings with the church, by which we were all strengthened and encouraged.

Returning by way of Gilboa we spent Sabbath, April 7th, at Green Spring, where a number assembled from the country surrounding, to whom we spoke of the necessity of immediate preparation for those things spoken of in God's word.

We feel encouraged by our visits thus far. Though our health has been such that our labors have not been what we desired they might be, yet we find in general a good interest which makes us hope for the future of the cause in this State. May the blessing of the Lord rest upon the work, that our hopes may be fully realized.

J. H. W.

A RESPONSE.

BRO. SMITH: I hope no harm will be done to the blessed cause in which we are engaged by the expression of my judgment in regard to making us a name. I hope and pray and trust that the Lord will give wisdom and direction in this matter, and that the will of the Lord may be done. I do not fear for the ark of God nor distrust the fidelity of my brethren. I have full confidence in the infallibility of the work in which we

are engaged. The last message of mercy will not fail of a harmonious fulfillment, and those only will be translated who are found in harmony with this work of the Lord. I hope no fanatical spirit will make this a pretext for nourishing a spirit of division or insubordination. I hope that no one will join my party, for when they have severed themselves from the body and look about for me they will not find me there, for by the grace of God, I shall be found with the body. I do not believe in popery neither do I believe in anarchy; but in Bible order, discipline and government in the church of God.

The church have my judgment concerning the matter, and have heard some of my reasons for that judgment. Now if it is right may it prevail; but if wrong may the right prevail. Lord give wisdom and direction is my prayer.

R. F. O.

THE MISSIONARY SPIRIT.

I HAVE often thought that we are the most unfaithful of all people; expecting the most from the least effort, and the most easily discouraged. I was led again to reflect on this, by reading Bro. White's account of what a denomination had done at Tipton, Iowa, under the most discouraging circumstances. And such instances are by no means rare. On the contrary, some of our brethren show signs of discouragement if they give fifteen or twenty dollars, if they cannot see immediate results from it. "O, ye of little faith!"

The Cincinnati Gazette of March 22, 1860, in its religious intelligence contains the following:

"LIBERAL COLLECTION.—Last Sunday morning Rev. Dr. Adams, of the Madison Square, N. Y., Presbyterian church, made an earnest appeal in behalf of the Am. Board of Com. of Foreign Missions, the result of which was an impromptu collection of a larger sum than was perhaps ever before taken up in an American church, in this manner, for a similar object. Including a sum given during the previous week, the amount collected was eleven thousand dollars."

This is one collection. These appeals are continually being made, and collections taken, all over the land, and what is done with the money? A few facts concerning Foreign Missions were given in the Review a few weeks ago. The following testimony I think will be interesting to its readers. It is an extract from a letter from J. T. Barclay, of the "Board of Am. Christian Missions," and published in the *Monthly Christian Age*, a few years since. He writes from Jerusalem:

"The American Board of Commissioners for Foreign Missions sent two missionaries here as long ago as 1821; and their mission was well sustained (with occasional interruptions) by a strong band of most excellent, devoted and talented men, till about four or five years ago, during all which time three converts were all the fruits of this great outlay. The persevering efforts of the Lutherans have been still more barren of good results. The London Jews' Society have had missionaries here, more or less constantly, for more than a quarter of a century; and in 1834 they established a regular mission on a very extensive scale, which has been lavishly supplied with chaplains, missionaries, colporteurs, helps, governments, &c., &c., under its learned 'Lord Bishops.' A splendid church edifice has been erected, at a total cost, as I am informed by an architect, of £70,000; an extensive and well-conducted Hospital established; well endowed literary and manual-labor institutions founded, and money funded for the purpose of 'aiding inquiring Jews,' 'assisting to establish converts in business,' &c., &c. Besides the money already so extensively invested in real estate by the society, thirty or forty thousand dollars are annually expended in support of the mission, which is not only under the auspices of that powerful and wealthy society (one of whose patrons alone has recently given it \$300,000), but is under the special care and patronage of two of the most enlightened and potent monarchs in Europe (Victoria and Frederick William), both of whom maintain able Consuls in the city, for the special protection of its members. And yet, during the thirty years' labors of its various well-sustained and energetic agents, the number of converts made in this city, even with all the worldly inducements set before them, amounts to only a score or two, more than three-fourths of whom are retained in the service of the society at salaries far more than adequate to their support."

"Not a single convert from Mahometanism has been made by either of these denominations, nor by the combined efforts of the dozen different Christian sects of Jerusalem; but on the contrary, several Christians have actually gone over to the Moslems and Jews!"

In regard to these "worldly inducements," Mr. Barclay cites witnesses as follows:

"Mr. Spencer, an Episcopal minister who spent some time here in 1849, remarks (p. 275, 'Sketches of Travel in Palestine,' &c.), when speaking of the Luthero-Episcopal mission here, that 'the mission to the Jews has not only got to convince them of their guilt and perversity in rejecting the Messiah, but on their professing Christianity, is obliged to undertake their temporal support also, as a necessary consequence.'

"Mr. Williams, chaplain to this same Prussia-Anglican mission, observes (p. 570, vol. 2, of his 'Holy City') when speaking of the proselytes made by the missionaries of the Am. Brd. Com. For. Missions, that 'there were three of these men—I believe not more. The missionaries have taken charge of their families, as they were bound to do.' Dr. Zischendorf, in his 'Travels in the East,' p. 159, goes so far as to say that 'conversions in Jerusalem are framed to an accommodation with the most modern Judaism, and six thousand Piasters (about £50), with other advantages, are offered to the converts as a premium.' Now, while I cannot believe that the gravest item of this charge is literally true, yet I lament to say there is far too much truth in it; for it is undeniably true that worldly inducements of a very tempting character are held forth, the effect of which (not to say design), is both to make proselytes, and retain them in ecclesiastical connection, upon principles not countenanced by the word of God."

In addition to the inducements of worldly advantage held out before the candidate for conversion, Mr. B. says the Christianity taught there is "somewhat accommodated to the taste of the age, by a liberal admixture of philosophy, Judaism and paganism."

Much the same as it is dealt out weekly to American congregations.

The editor of the *Age* in his remarks on the letter of Mr. Barclay says:

"But the picture is not as dark as one delineated by the *Historical Sketch of the Presbyterian Mission in Damascus*, drawn up by the order of the Association of the Mission, and presented at its meeting held in Bludan, on Wednesday, July 15th, 1851. * * *

"The report embraces a period of eight years, and in different parts of it we have such statements as these:

"'Soon after Doeb's affair, Yusef Shatela, a member of the Greek Church, applied to be received as a Protestant. Applications of a like nature have indeed often been made, but generally by ignorant persons, sometimes by immoral persons, and always for some worldly object, which they scarcely ever attempted to conceal.'

"To this, add:

"'Sometimes Jews, and sometimes Christians, came seeking to join us; but they went away as soon as they learned that they could not gain the particular worldly object which they had in view.'

"This Presbyterian report of the Damascus mission, thus discourses of the first success, after more than seven years' labor among the native Damascenes.

"At the afternoon service on the 9th of January 1851 held in the house of Meshakah, for the occasion, Mr. Robson baptized Ibrahim, son of Mikhali Meshakah, born on the 29th of November preceding. This was the first administration of sacrament to a native."

"There were but few other conversions of Greeks, etc. An infant of six weeks is the first fruits of Damascus, where there had been regular Hebrew and Arabic service for many years."

Well would it be for these teachers of perverted Christianity if they would first learn that the Father is only worshiped in spirit and in truth, and will not smile upon the perversions of his truth, to raise up worshipers in Jerusalem, or in the mountains of Samaria. Jno. iv.

As a sequel to this missionary intelligence I add the statement of the N. Y. *Tribune* of 1858, that a certain "benevolent society" had received \$18,000 in contributions, and paid out \$16,000 in salaries to its officers! Benevolence! Surely the millennium is not yet.

Looking to the home field we see in every direction congregations in small villages erecting houses of worship at a cost of from \$3,000 to \$20,000, and in cities, of five times that amount, and sustaining preachers at large salaries. And all this to sustain fables!

A simple statement of another nature may look bad in this connection, but "truth is truth." Those who ought to be preaching and writing every hour, are spending precious time endeavoring to raise funds to buy a plain canvass covering in which to give the most solemn and important warning that the world has ever heard; its solemnity and importance greatly increased by its being the last. Lord, revive thy work!

J. H. W.

LIVE AND LET LIVE.

This is quite a popular motto; and although it does not contain all that amount of selfishness that might otherwise be expressed, yet it is selfish and only selfish. It is akin to that charity that always begins and ends at home. For while it may say, Be ye warmed and be ye fed, it does nothing for the relief either of the needy or distressed. At best its virtues and properties are but negative and passive; for when analyzed it is found to contain not one particle of that active benevolence or philanthropy recommended in the word of God and everywhere exhibited in the system of Christianity, which is a system of active, positive remedy and relief. Some seem quite contented with themselves if they are found refraining from doing wrong. This is a great error. It is man's duty not only to cease to do evil, but it is his imperative duty to learn to do well also.

It is not enough that we are willing that our neighbor should live if he can; but it is our duty as we would that he should do unto us, to do unto him. It is not enough that we are willing to, or even do, rejoice in seeing the cause of God move onward; but it is our duty also to move with it, suffering when it suffers, and rejoicing when it is advanced. The church of Christ is a mutual compact, a body composed of many members; and only by positive investment and action can any member secure the right and privilege of said body. Because all rights (whether natural, political or religious) are but the result of positive relations sustained, and can only equal the duties imposed by the same relations. Such a thing as duty without privilege is downright tyranny; and such a thing as privilege without duty is not liberty, but open indulgence.

The rights, immunities and privileges of this commonwealth are, and can only be, secured by and to its willing and obedient citizens. And so it is with Odd-fellowism. None can claim its benefits but those who are positively connected therewith and aid in sustaining the system. The law here set forth is that of mutual insurance; viz., no member or person shall claim the right of being confessed or insured but such as confess and live for the interest of the entire body.

This is the doctrine everywhere taught in the Scriptures, the rock upon which Christ's church is built, and the law by which she is governed in all her relations. Hence it is that the declaration of the Saviour [Matt. x, 32, 33], Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven, is a moral and legal truth; and none but those who are willing to lay down their lives for their Master's sake, can ever be accounted worthy to reign with him who laid down his life for them.

Again, the health and strength of the body (the mystical body of Christ) is the health and strength of its members. And as "health is the harmonious action of every organ and faculty of the system," when any member fails to discharge the duties that devolve upon it from the relation that it sustains to the body, it is then that the body becomes diseased, and the disease (whether it be in the form of debility, derangement or inflammation), though at the first it may only be local, yet the law of the system says that it shall be healed or else become general. Otherwise the body would not be one, and when one member suffers all suffer with it. But "the body is one," and each member has a place in which it should act for the good of the body.

"The body is one," and local injuries oftentimes excite general inflammation to that extent that the healing strength of the system is wasted in a vain attempt to restore the afflicted part, and putrefaction and death ensue. It is true, men are separate identities, and we need not follow or be drawn down to perdition by our relations; nevertheless, we are bound together in our relations by the law of general good, and no one can save himself without laboring earnestly for the salvation of his fellows. This is what the scripture teaches when it says, "We ought to lay down our lives for the brethren." How essential then that each and every member of the body of Christ should fill the place designed by the Head, and instead of having a motto that says, "Live and let live," have one that reads, Live and help to live.

E. GOODRICH.

Edinboro, Pa.

JOB. XLII, 7.

"The Lord said to Eliphaz the Temanite, my wrath is kindled against thee and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath."

Some affect to suppose that in the days of the early scripture writers, Job particularly, such darkness prevailed as hindered them from understanding such a subject as the state of the dead. To such people we submit the above endorsement of Jehovah, that Job had spoken the thing that was right.

Now there is no subject more clearly brought to view in the book of Job than the state of the dead. On this point Job speaks out fully and clearly, and with such a voucher as Jehovah for his veracity, he sets this much disputed question at rest. Not a shred, not a jot or tittle of evidence can be found in the book of Job which can be so constructed as to favor the popular view of death as the gate of endless life.

Let every doubter on this point, from least to greatest, who would know the mind of God on this matter, examine the doctrines of Job on this much vexed question, and he will find they harmonize with other parts of the Bible. See Job. vii, 21; xiv, 7-21; x, 18, 22; xvii, 13, 16; xix, 23-29. "A gloomy view indeed," says the doubter. Yes brother, but the xvth chapter of 1 Cor. dissipates the gloom of the grave.

JOS. CLARKE.

"THE SWORD OF THE SPIRIT"

Is said to be the word of God. How necessary, then, that the Christian warrior knows how to wield this sword.

The bungler who is too indolent and careless, or too worldly to get a knowledge of the truth, had better be careful how he attempts to wield this sword. I have known men to become much disabled, badly wounded and cut up in attempting to wield this instrument. Some get hold of the blade, and in attempting to use this sword thus they mangle their own hands, and while trying to strike with the hilt, they perhaps run themselves through fatally.

The old-fashioned way of committing scripture to memory is out of fashion, and in this superficial age of fast readers, scripture is often misquoted and misapplied.

I have read somewhere that when Moses taught the law to the people he had the people arranged so that he dictated to the twelve heads of the tribes, who did the same to seventy-two others, who did likewise to others until every word and syllable reverberated among that vast army of two or three millions; the effect was, that generation was faithful (see Judges ii, 7); they had the law written on their memories, and probably that generation were many of them sanctified through the truth.

Let us commit to memory lesson by lesson the evidences of our position, and thus become rich in regard to the material for proof. God will sanctify it to our purification and sanctification. So may we wield the glittering sword.

JOS. CLARKE.

CONFERENCES IN WIS.

BRO. SMITH: I have just returned home from Mack-ford conference. Our conference in Cadiz was well attended. Brethren from different places came up to this place to worship God. The friends were somewhat

disappointed in not meeting Bro. and sister White. Bro. White's main excuse for not coming perhaps was not rightly considered by all. But when he learns that we all expected he would come on the cars to Monroe, it may be a sufficient reason why we did not make calculations to meet him at some other point. But notwithstanding we were disappointed, yet our meeting moved off in harmony, and we felt it was not altogether in vain that the appointment was made.

On first-day morning we met to take into consideration the demands of the cause West. It was thought best that the old Wis. and Ills. tent should go into Minnesota, and a new one be purchased for Ills. and Wis. The friends present gave pledges to the amount of \$32. Since that time \$58 more have been pledged, making \$90. Southern Wis. and Northern Ills. have promised for a new tent.

Our Mackford conference was very interesting. Brethren were present from almost all parts of Northern Wisconsin. They expected to see Bro. and sister White, but they came trusting in the Lord. Preaching brethren present were Bro. Phelps, Steward, Allen and Sanborn.

I think the brethren in Northern Wis. have failed in not laying sufficient stress on the third angel's message. But we were rejoiced to see the message rising. Our last meeting was very spirited. Over ninety testimonies were given. Our meeting continued until after midnight. The cause in Wisconsin is onward. We begin to feel encouraged. We see a chance to become united in the great work connected with the third angel's message. The future-age doctrine is rising from Wisconsin to depart. Praise the Lord!

Over \$60 were pledged at this conference for a new tent. Money pledged for the tent is to be paid by or before the 20th of May. Brethren, push forward this work, and be in time to enter the field when warm weather comes on.

WM. S. INGRAHAM.

Monroe, Wis.

P. S. It was the mind of the conferences in Cadiz and Mackford to have Bro. White aid us in purchasing a tent; but as we are referred to Bro. Orton, of Rochester, N. Y., I hope the brethren appointed to act in this matter will address Bro. Orton immediately.

W. S. I.

Note of Explanation.

We were providentially detained at Knoxville until Wednesday morning; rode that day forty-five miles to the cars at Ottumwa; took the first train that left, Thursday at 2 P. M., decided that we could not reach the appointment by the round-about Railroad route with its changes, and then private conveyance to Cadiz. If our friends had stated in their letters that they would have met us on Friday at Warren, Freeport, or Monroe, we think we should have rode day and night, if possible to reach the Conference. But all was uncertainty with us, and we were very weary from our journeying and labor in Iowa, and felt perfectly free in continuing the direct route to Battle Creek.

If we can assist the brethren in obtaining a Tent, we shall be happy to do so.

JAMES WHITE.

REPORT FROM BRO. BATES.

DEAR BRO. SMITH: I have been endeavoring to present the truth in Caladonia and Gaines, Mich. I spent three Sabbaths with the church in C. commencing the last Sabbath in March. They seemed much cheered with our visit and labor with them, and are endeavoring to press their way forward with renewed vigor, to keep company with the remnant who are now persecuted, and about to be made war upon by the dragon and his host, for keeping the commandments of God and testimony of Jesus Christ. They have become satisfied there is no outside track for this persecuted "little flock." They are laboring with some good hope of success for their children in the Sabbath-school. Several presented themselves for baptism the last Sabbath we were with them, but before we could attend to that ordinance we were sent for to attend sister Collins' funeral. Our appointment is to meet with them again the coming Sabbath. From thence we design to visit the church in Bowne. We commenced in C. with a two days meeting. Some that had turned away with itching ears to listen to the no-law Age-to-

come theory, after hearing our presentation of the two laws were considerably stirred up. Some of them declared they had been deceived, and that their first position was correct, for they saw plainly there was no law abolished but the law of commandments contained in ordinances. Others there were however, that were not so willing to acknowledge. One of them came forward at the close of the meeting desiring to know if I would meet O. R. L. Crozier on this subject. I asked him if Mr. Crozier had employed him for this purpose. No said he, but he will meet you. &c. I replied, when Mr. Crozier comes here I will talk with him, and remarked, Mr. C. blows hot, and blows cold. He has taught publicly that a person could not be saved that did not keep the seventh day for the Sabbath. But he now teaches that there is no Sabbath, for it was abolished at the cross. Here the matter ended.

We were invited to preach in two different school-houses in Gaines, the next town. In the first we gave seven lectures. In the last we had held six meetings before we were called to Watson. Many were ready to admit that the seventh day was the Sabbath, but inclined rather to remain in the peace and safety position. Some however like to hear and examine, but they say, we have no money to buy books. We say that we would rather give them the books if they will read, than that they should lose their interest in this glorious work.

JOSEPH BATES.

Monterey, April 23, 1860.

REPLY TO BRO. WAGGONER.

BRO. SMITH: Bro. Waggoner's note, published in *Review* of April 23, 1859, I had overlooked till lately. He asks if I would kill my fellow-man in obedience to the government of the United States?

I hold that the right of self-defense is just as good in the individual, as in the government; but neither has any right to revenge even on the deadliest enemy. The obligation to obey God rather than man must involve the individual right to discriminate between revenge and self-defense. It would be revenge in the government to kill or abuse its prisoners, or to invade the nation by whom it had been invaded. Nor would I obey the government to march beyond the boundary line of my country, but

"In a war of defense
I would find means immense,
And fight till all are exhausted,"

Reserving always the right of private judgment, as to the justice of the cause, which being settled in my own mind, I award to the government the right to prescribe the mode of resistance, only so, that the end must never sanctify unholy means.

If all the subjects of the government were true Christians, regarding the divine law (which requires us to lay down our lives rather than violate it), as paramount to all human authority, there could be no aggressive nor revengeful war. Nobody would enlist to march beyond the boundary line.

But if the powers that be are ordained of God, in any higher sense than the power of the pirate—if human and divine law can consist together at all, the human law must have a penalty, as well as the divine; for law without penalty is no law, nor can penalty always be inflicted without destruction of life; for the culprit might resist the penalty unto death, so that it might be my duty to fire upon the mob.

His other question, "Would I as United States Commissioner deliver up the fugitive slave?" somewhat surprised me as rather derogating from my anti-slavery reputation, which I have had the vanity to think was established above suspicion. I would "not deliver up the servant that has escaped from his master," but whenever a fair opportunity offers, I would hazard much in aiding the slave to escape; for I regard not only the fugitive slave law, but also all slave laws, whether State or national, as not only against the divine law, but also unconstitutional.

Yours for truth and righteousness.

ANSON BYINGTON.

If we try to do right, those who mistake us will find the truth in due time; or if they do not, it will be of little consequence, so long as our own consciences acquit us.

LETTERS.

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

From Sister Wright.

BRO. SMITH: I have long esteemed it duty as well as a pleasure, to speak to those of like precious faith, of the longsuffering and lovingkindness of my heavenly Father.

While walking in the broad road a stranger to my Redeemer, death entered our household and tore from thence a dear and beloved father. This was indeed a wound for which earth had no cordial, and which heaven alone had power to heal. While thus bereft, I was led to look to Him who has promised to be a father to the fatherless, and O how precious was that promise! and how truly has it been verified to me.

Again, while walking with those who cry peace and safety, and disregarding God's holy Sabbath, all my earthly hopes were cut off by disease. For three long years I sought earthly aid, both far and near, but to no avail. Yet I was not left comfortless; for the Lord in great mercy sent Bro. and Sr. Lawrence, of Bangor, N. Y., to hold up to me the promises of God, and the truths of his holy word, and I was led to see light in the light of the Lord, and to embrace the precious truths connected with the third angel's message. Although I felt that I must soon lie down in the grave, yet I was led to rejoice in the hope set before me, knowing that Jesus would soon come and awake my sleeping dust. But the good Shepherd led me in a way that I knew not. When I became obedient to his holy will, and felt to lie passive in his hands, then he appeared as my physician. He heard prayer in my behalf, and rescued me from the gates of death, that I might declare his truth, and talk of his lovingkindness. I feel to-day that I can truly say that his word is a lamp to my feet and a light to my path, and because his lovingkindness is better than life, my lips shall praise him. I thank God that I was ever afflicted and brought low, that I might become willing to receive the truth, and to have my name cast out as evil for Christ's sake. Although I have to bear the scoffs of those that reject this gospel of the kingdom, yet I feel to rejoice in the truth. I know that the God in whom I have trusted is all-sufficient, and he will grant me grace as my day is. Although former friends and associates forsake me, the Lord is the same yesterday, to-day and forever, a friend that sticketh closer than a brother. I have learned that there is a strong tower whereunto I can resort in every time of trouble. A little more than one year has passed since I commenced trying to remember the Sabbath to keep it holy, and to walk before the Lord blameless. I live in a community of none of like faith, and very many are they that oppose the truth, putting light for darkness and darkness for light. Yet I do not feel like deserting my post, and my confidence in the truth is not in the least shaken. O no, the way grows brighter and more glorious, and I feel willing to testify that after the manner that some call heresy, so worship I the God of my fathers, believing all that is written in the law and the prophets.

While recalling past mercies of the Lord, and the way that he has led me of late, I am led to cry from the depths of my soul, The Lord be magnified! My desire and prayer is that I may prove faithful, and so seek meekness and holiness that I may be counted worthy to escape the trouble that is coming upon the earth, and at last be numbered with the redeemed upon mount Zion.

E. S. WRIGHT.

Moira, N. Y.

From Sister Simps.

BRO. SMITH: I feel anxious to testify my gratitude to my Heavenly Father, that I am counted worthy to be numbered among those who are keeping the commandments of God, and the faith of Jesus. And also, that whereas I have been alone in the belief of the present truth, there are now not far from twenty believers, my husband not excepted. The Lord has been at work for us here. We have been favored for the first time in this place, in listening to a series of lectures on the perpetuity of the law, by Bro. T. M. Steward, who presented the truths of the Bible in so clear and plain a manner, that many listeners were constrained to acknowledge the truth. He was called

away too soon. We hope, God in his providence will prosper him, and enable him to return. The heaven of truth is already working, and my prayer is that it may work until the whole lump may be leavened. We trust that some are beginning to see the necessity of entire consecration, and are striving for holiness of heart, viewing the straitness of the way as never before. O how good the Lord is, to correct our errors and faults, that we may confess and forsake them, and be fitted for his everlasting kingdom.

Yes, dear brethren and sisters, I praise the Lord, that as I hope for eternal life beyond this vale of tears, I expect it only by complying with the requirements of the gospel, through grace, through keeping the ten commandments, of which the Sabbath is one. A great blessing was pronounced upon the seventh day. Although this cause subjects us to many trials, and to endure the frowns and scorn of many loved ones, yet who that wishes to enjoy the blessings with which the pathway of the just is strewn, and an eternal home in glory where Jesus reigns, who, I say that believes this, would not rather suffer pain and shame for Christ's sake, than to enjoy the pleasures of sin for a season? This glorious truth I believe is drawing the separating line between the righteous and the wicked, between him that serveth God, and him that serveth him not. I believe that God has set his hand again the second time to recover the remnant of his people, and that very soon his great work will be finished. Then "he that is righteous let him be righteous still, and he that is filthy let him be filthy still." O I feel in view of this scene a deep sense of my utter unworthiness. I need much to fit me to stand before the Son of God in peace. We must be holy. I can only pray, Lord put forth thy helping hand and save from delusion, thy people from all sin, and so shall we follow on to know Thee more perfectly, whom to know aright is life and peace. L. W. SIMMS.

Melrose, Wis.

Extracts from Letters.

Mrs. M. Ashbaugh writes from Dundee, Ills.: "Four years ago, just after the death of my last daughter, a lovely girl of eighteen, I began to read the *Review*, and it has been my greatest comforter ever since. I have been keeping the Sabbath for three years all alone. I find some inconvenience, but have great reason to be thankful that I meet no persecution. I have met with a woman and her two daughters who heard Bro. Miller preach, and were interested in the cause, but had forgotten all about it. They never heard of the Sabbath movement until reading my papers. They have commenced keeping the Sabbath. Besides them, I never saw but one Adventist. I am happy to hear of the progress of truth in Iowa, but pained at heart that we here in Illinois are seemingly left out of sight. I had fondly hoped that some of the brethren going west would give us a call. I hope some who travel on the Chicago and Galena road will think of it and see if they have not got a message for us here on Fox River. If they will drop a line to me a few days beforehand at Dundee, they shall be met there, or at Gilbert's or Huntley's station, and brought to our place, and used as well as we are able to do, and carried back to the road when they wish. My heart's desire and prayer is for the prosperity of Zion, and that I may live to see the coming of our Lord and Saviour Jesus Christ."

F. F. Camp writes from Chelsea, Vt.: "Over eight years have passed away since I made up my mind to leave the traditions of men and fully heed the teachings of God's holy and blessed word, and strive with all the heart to be a Bible Christian and go through with his people to mount Zion. And now while reviewing the past and striving to ascertain what advancement I have made I can say to day that I thank God with all my heart that I have been led out here step by step into the glorious light that shines so brilliantly upon the pathway of the remnant. The truth looks more beautiful than ever, and I love it better and expect to be sanctified through perfect obedience to not only the commands of God, but also the teachings of our dear Saviour. I trust the time is near when we shall hear more about the last part of the third angel's message. How often when I have been

hardly beset by the enemy, overwhelmed with darkness and almost driven to despair has some precious promise been sweetly applied to my heart, and I could say with one anciently, Surely the Lord God is a sun and shield; he will give grace and glory, and no good thing will he withhold from them that walk uprightly. Look up ye weary and oppressed who are sighing for deliverance. Your redemption is near. Press on! Victory is sure." Home is almost in sight. Cheering thought, eternal life is before us, and is it not worth giving all for? Let us so run that we may obtain, not a corruptible, but an incorruptible crown, which Paul says the Lord the righteous Judge will give to him in that day, and not to him only, but to all them that love his appearing."

Bro. A. Coventry writes from Overisel, Mich.; "Perhaps it may not be out of place to say here that I am striving so to live that at the appearing of Christ in the clouds of heaven I may be one that shall hail that glorious event with joy. I have been here all alone for four months some sixteen miles from any of the brethren, and trying to keep the commandments of God and the faith of Jesus, and I feel to thank God this day that he has been with me and brought me through thus far with a stronger determination than ever to live for him. Meanwhile I have not been idle, but have endeavored to impart to others what I realize myself to be truth. Opposition and contempt have been around me on the one hand and on the other, many I believe are convinced of some of the precious truths, but alas that they lack the love of God in their hearts which would enable them to embrace and act up to the truths that they believe, but time may yet have to unfold that the seed that has been sown has fallen into good ground. God grant that it may be so, and that speedily it may bring forth fruit.

At first I was a little ashamed to have the finger of derision pointed at me, but now I can say with the Apostle that I glory in my shame, and am glad to be counted a fool so that I win Christ. My daily prayer to God is that his love dwell in my heart, and that the truth in its beauty shine as a glorious light over my pathway so that I be ready, as is said 1 Peter iii, 15. I am resolved by the grace of God to hold out faithful till the end, for there can I see glory, honor, immortality, eternal life."

Bro. I. S. Chaffee writes from Ordino, Wis.: "I am glad that I ever found by experience that there was a way to live by faith, and not by feeling; and also that we can enjoy a free and a full and a present salvation, and that is a salvation that saves us from our sins, and not in them; and it saves us now, and while we live and enjoy this salvation, we can feel that it is more than our meat and our drink to do our Master's will. We shall not then want to backbite our neighbor, nor tattle about our brother or sister. For I know that when the heart is filled with the love of God, there is no room for envy, hatred, malice, nor evil-speaking. Love worketh no ill to his neighbor, but charity suffereth long and is kind. I am determined to prove faithful in the service of the Lord. May God show his people what they must be to be saved."

Sister B. M. Smith writes from Palmyra, Jeff. Co., Wis.: "We feel encouraged of late, because the Lord has sent Bro. Sanborn to proclaim the third angel's message in truth. Praise the Lord! He has laid Bible truth before the people in this place, in its true light, the Spirit of the Lord helping; and I praise the Lord for the great work that has been done here. The infidel, the Universalist, and many others have been made to confess the truth and obey; and now where there were but six before this glorious truth was proclaimed, the result is, there are about thirty who are trying to keep the Sabbath of the Lord and the testimony of Jesus. Truly we can say, It is the Lord's doings, and it is marvelous in our eyes. I would exhort the brethren and sisters to be strong and struggle on a little longer. Soon the morning cometh; and unto those that look for him will the Saviour appear the second time without sin unto salvation. May we all be looking for him, and have on the wedding garment, and go in to the marriage supper of the Lamb."

Bro. J. W. Blake writes from Little Prairie, Wis.:

"I have great reason to praise God for the manifold mercies which he is bestowing upon me. I was led to see God's ways without a preacher. The Bible was my schoolmaster to bring me to Christ. About five months ago I made up my mind to obey God, and meet with the brethren and sisters on God's holy day, to worship him. There were then seven, but now we have about twenty-five who are trying to obey God and gain an entrance into the holy city at last. There is a great work to be done, and we should be up and doing, and gird on the whole armor, and go forth into battle, determined to conquer though we die; for great is our reward. What are the scoffs and scorn we meet, compared to eternal life? The Saviour has said that in the last days scoffers would arise and say, Where is the promise of his coming? But let us pray for those who persecute and revile us."

Bro. L. Adams writes from Sharpville, Ind.: We are deprived of the privilege of contending for the faith in the church professing to be Christians or disciples. My desire is that some of the friends or messengers would come here. Several here are tired of living as we are at present, and we know that it is dangerous to remain under condemnation, which is the transgression of God's law. We desire to be ready for translation when the Son of God shall appear. We are fully convinced from what we have read and heard, that the Adventists are contending for the faith once delivered to the saints."

OBITUARY.

Died in Watson, Mich, 15th inst., Marcella S., wife of Bro. Chester Collins, aged thirty-four years. Her disease was the lung fever, causing her death in about three weeks. Sister C. embraced the Sabbath with her husband about four years ago. For a few months past she had been unusually engaged in the praying circle, and manifested a calm resignation to the will of the Lord in the hour of death, and quietly and peacefully died in the Lord.

Just before her death she said to her husband, "We have had to endure a good deal of opposition, but none too much." She said also that she was satisfied that nothing but the prayer of faith would help her. Some of the brethren from Monterey had prayed with her previous to this conversation, and the Lord blessed, strengthened and encouraged her; but opposition from the unbelieving discouraged and darkened her mind, and before the brethren visited her again, she sank in death. I was in Caledonia at the time, but reached W. in season to attend her funeral in a crowded school-house, where I spoke from the declaration of the apostle Paul to the Corinthians [chap. xv, 26], "The last enemy that shall be destroyed is death."

JOSEPH BATES.

Monterey, Mich.

DIED in Burlington, Mich., at her residence, April 13th, 1860, Sr. Susan, wife of Bro. Joseph Engle, aged 72 years and six months.

Sr. Engle professed religion, and joined the Methodist church about forty years ago. But about two and a half years since, hearing the proclamation of the advent near, she embraced the faith with all her heart, and rejoiced in it until the hour of her death. She was also a firm believer in, and observer of, the Sabbath, believing it to be the commandment of Jesus.

In her every day walk, Sr. Engle had the reputation of being an exemplary and faithful Christian, and died in hope of eternal life when Jesus comes. Sr. E. leaves a husband and several children and a large circle of friends and acquaintances to mourn her death.

Sr. E. was a native of Connecticut, but emigrated to this State about twenty years ago, and has endured some of the privations and hardships of a new country. But she is now at rest, waiting the sound of the last trumpet, when all the sleepers in Jesus will arise and shout, "O death where is thy sting! O grave, where is thy victory!"

By request the writer delivered a discourse on the solemn occasion, to a large congregation, from Prov. xiv, 32: "The wicked is driven away in his wickedness, but the righteous hath hope in his death." I endeavored to show the "hope" to be the resurrection to eternal life.

May the Lord bless the truth preached to the good of this entire vicinity. Amen.

JOHN A. SOBER.

Burlington, Mich.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, MAY 3, 1860.

To Correspondents.

L. B., of Vt.: In regard to your query whether it is proper to lend tools to be used on the Sabbath, it looks to us that when the neighbors of a Sabbath-keeper, knowing his feelings and practice in regard to the Sabbath, come to him to borrow tools of him to be used on the Sabbath, they show a disrespect for his views and feelings which releases him from all obligation to accommodate them. As we would not act thus towards a Sunday-keeper, that is, would not seek to borrow of a strenuous observer of the first day, tools to be used on that day which he regards as the Sabbath, so we think they ought to have an equal respect for us, and if they do not, we see not how they can blame us for not accommodating them. In regard to the commencement of the day, we think that the Bible is explicit that it begins and ends at the setting of the sun.

E. L., of Mich.: The ten commandments are called in Ex. xxxiv, 28, the words of the covenant, that part of the covenant which the people were bound to perform. The covenant in full is brought to view in Ex. xix, as an agreement between God and the people: they agreeing to obey his voice, or keep the ten commandments, and he agreeing on these conditions to make them a peculiar treasure unto him above all people. When the people therefore broke the ten commandments, they broke the covenant, as they failed to fulfill their part of the stipulation; and as that covenant made no provision for the forgiveness of sin, or for the replacing of the transgressor, they forever forfeited all their claims under that covenant. Hence the necessity of a new covenant which would embrace in its provisions, the forgiveness of sin. But as the law was the basis of the old covenant, so also is it of the new.

If any of the brethren know of the whereabouts of Bro. Ira J. Andrews, will they please state to him that the Mich. Tent Committee would be happy to have him call at Battle Creek as soon as convenient.

To the Brethren in New York.

FEELING that the brethren in Franklin and St. Lawrence Cos. may be interested to learn of my safe arrival and warm reception among the brethren in Battle Creek, I take this method of informing them that through the goodness of our heavenly Father I have been prospered in my journey hither. I still desire to be remembered in your prayers, as I feel I have been hitherto.

Yours in hope of meeting again.

S. B. WHITNEY.

The P. O. Address of M. B. Czechowski, is Green Point, Long Island, N. Y.

APPOINTMENTS.

Appointments for Wisconsin.

Providence permitting, I will meet with the brethren in Dover and Lynxville, Wis., as follows:

The first Sabbath and first-day in May, I will preach in Dover, Iowa Co., Wis., as Bro. Stoughton may appoint, Lynxville, the second Sabbath and first-day in May, as Bro. Bostwick may appoint.

WM. S. INGRAHAM.

Conferences.

PROVIDENCE favoring, there will be a Conference of Sabbath keepers, at Lishon, Linn Co., Iowa, commencing on the evening of the Sabbath, May 5th, and holding over two days.

Also, at Fairview, Jones Co., Iowa, over Sabbath and First day, of May 12th and 13th.

These meetings will be for the mutual encouragement of the saints, and for business connected with the Tent enterprise in this part of Iowa. It is expected that Bro. Wm. H. Brinkerhoof will be with, and assist us at these meetings.

M. E. CORNELL.

Tent Meeting.

PROVIDENCE permitting, the Southern Iowa Tent will be pitched in Fairfield, Jefferson Co., Iowa, May 10th. Brethren who desire to attend the meeting, will come the second week, and also be prepared to take care of themselves.

M. HULL.
B. F. SNOOK.

Appointment in N. Y.

THE next monthly meeting of the scattered brethren in Niagara, Orleans, and Monroe Co.'s, N. Y., is to be held at Olcott, on the second Sabbath in May. We hope there will be a general attendance.

R. F. C.

Business Department.

Business Notes.

T. McDowell. Yes.

E. S. Griggs. The book was duly sent. Trust you have received it ere this.

R. Goodspeed. You will see that your last remittance, receipted in No. 17, gives you credit for NEXT volume, instead of the present which was paid by your first remittance. If you received a bill it was a mistake.

M. S. Kellogg. The papers for D. M. B., and E. H. K., have not been stopped. We send the April No. again.

R. C. Wellman. You are paid to the close of present volume.

J. Bates. It was an oversight. It will be receipted in the June number.

H. C. Hall. Where has your paper formerly been sent? We send to your new address, but cannot credit the money till we know where it has been sent before.

B. I. Burgess. What is your P. O. and State?

Letters

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

A A Marks, T McDowell, E Macomber, E S Walker, D E Gibson, I Straw, S A Bailey, J A Sober, W J Mills, W H Graham, M E Steward, E Inman, S A Brundage, E Tinkham, T Harlow, M W Porter L Bartholomew, L Steere, P Clarke, E Goodrich, E S Griggs, M S Kellogg, L Adams, J Bostwick, H J Bonifield, Wm S Ingraham, Wm S Higley jr, H J Kittle, E E Jones, R Goodspeed, N Payne, L A Pratt, N Lowell, L C Young, R Ralph, A Worster, Jos. Bates, I Coleord sen., E Potter, L Crosby, E Alexander, R A Sperry, S C Schooley, T F Hubbard, D Curtis, A C Miller, S Zollenger, L Bean, S Philo, A M Roushey, H Miller, I B Woodin, D T Bourdeau, J H Waggoner, S S Lamson, B P Burgess, C Russell, R C Farrar, H C Hall.

Receipts.

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

FOR REVIEW AND HERALD.

W H Graham 1,00,xvii,1. J M Porter 1,00,xviii,1. W J Mills 1,00,xvii,1. M Burritt 2,50,xviii,14. E D Scott 1,00,xvii,10. S G Cottrell 2,00,xvii,1. O Benson 2,00,xiv,1. P H Cady 2,00,xv,19. L Hiller 1,00,xviii,1. L Steere 2,00,xvii,1. N Dixon 1,50,xvii,7. H H Bramhall 1,00,xvii,1. S Dunklee 1,00,xix,1. T Harlow 2,00,xviii,1. L Adams 1,00,xv,18. S Kirkpatrick 0,50,xvi,15. L C Young 2,00,xvi,1. D Goodenough 2,00,xvi,1. R Ralph 2,00,xvii,1. E Potter 1,00,xv,1. H Gardner 1,50,xviii,1. N H Schooley 1,50,xv,14. I Coleord 1,00,xvii,1. A Worster 0,65,xvi,14. D Curtis 2,00,xviii,1. D C Phillips (for R. Beckwith) 1,00,xvii,1. L Harlow 1,00,xvii,1. J B Slayton 1,00,xvii,1. E Churchhill 1,00,xvii,1. S R Nichols 1,00,xviii,1. W Sheldon 1,00,xvii,1. Mrs A Way 2,00,xvi,11. S Philo 2,00,xviii,7. S Zollenger 1,00,xvi,16. C Weed 1,00,xvii,1. H S Gurney 1,00,xvii,1. H S Gurney (for S Gurney) 0,50,xvii,1. E P Giles 1,00,xvi,1. D W M Bartholomew (for L Spencer) 1,26,xviii,1. M A Cornell 1,00,xvi,1. H Brunley 2,00,xv,8. S A Snyder 1,00,xvii,1. R J Lawrence (for H Barber) 0,50,xvi,1. M J Chapman 1,00,xvi,14. Mrs J T June 1,12,xiv,20.

For Missionary Purposes. Ch. in Bigelow's Mills, Ind. (s. b.) \$1. S H King \$4.

For Mich. Tent. E H Higley \$10. Church in Shelby (s. b.) \$20.

Books and Accounts.

BOOKS SENT SINCE APR. 5, 1860. T J Butler Ohio 35c. Wm Hunt Ohio 65c. J Stacy Ohio 7c. E W Waters N Y 18c. H L Richmond Mich 55c. E S Faxson Mich 15c. D W Johnston Ohio \$1. B M & E P Osgood N Y \$1,26. H F Baker Ohio \$1,11. S Everett Iowa 76c. E Lobdell Me \$1. M Kittle Ohio 64c. A M Preston Ills 18c. A Fenton N Y 15c. H W Lawrence N Y \$1,15. J S Brown Wis 5c. N N Lunt Me 79c. G P Wilson Me 30c. P Shell Mich 25c. S Myers Ills 15c. L Maxson N Y 50c. J Harvey Ind \$1,75. J L Howe Mich 6c. C F Hall Wis 10c. I Crowley Wis 15c. Wm Camp Vt 50c. B F Brockway Vt \$5. E Bliss Ills \$3. N Holloway R I 5c. Wm Gulick Mich 15c. S Treat Me 90c. F D Kishler Ohio 12c. B Whitmyer \$1,56. B McCormie Wis 55c. M S Kellogg Mich 20c. L Adams Ind \$1. M Hull Iowa \$3. H Miller Ohio 27c.

Sold on acc't. H C Whitney Iowa \$8,33. M E Cornell Iowa \$153,42. M Hull Iowa \$5. I Sanborn Wis \$125,45.

Rec'd. on acc't. E Macomber \$1. G W Edwards 10c. I C Vaughan 50c. J H Waggoner \$8,18. E L Barr \$10,15. N Fuller \$10,15. M E Cornell \$10. I Sanborn \$20,58. Jos Bates \$2,64.

Books Published at this Office.

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

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

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

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

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

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

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

A Book for Everybody. The Kingdom of God. Price 15c. The Prophecy of Daniel--the Four Kingdoms--the Sanctuary and 2300 days. Price 10 cents.

The History of the Sabbath, and first day of the week, showing the manner in which the Sabbath has been supplanted by the heathen festival of the sun. pp. 100, price 10c.

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

The Saints' Inheritance. Price 10 cents.

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

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

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The Seven Trumpets. Price 10 cents.

The Sinners' Fate. pp. 32, price 5c.

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

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

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

Brief exposition of Matt xxiv. Price 5 cents.

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

Brown's Experience. Price 5 cents

The Truth Found--A short argument for the Sabbath.

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

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The Chart.---A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches Price 25 cts. On roll, 75 cts. ost-paid, 75 cts

Tracts in other Languages.

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

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

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

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

Books from other Publishers.

Debt and Grace as related to the Doctrine of a Future Life, by C. F. Hudson. Published by J. P. Jewett & Co., Boston. 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.

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

Future Punishment. By H. H. Dobney. Price 75c.

Pauline Theology. An argument on Future Punishment in Paul's fourteen epistles. Price 15 cents.

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