

Advent Review, AND SABBATH HERALD.

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

VOL. X.

BATTLE CREEK, MICH., FIFTH-DAY, AUGUST 13, 1857.

No. 15.

THE REVIEW AND HERALD IS PUBLISHED WEEKLY AT BATTLE CREEK, MICH.,

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

[From the Church of England Magazine,

THE CHRISTIAN'S HIDDEN HOPE.

"For ye are dead, and your life is hid with Christ in God."

Worldling:

WHAT ails thee, Christian, thus to shew
The few bright rays from life's brief sun?
The gay delights of fashion's aim,
Ambition's dazzling dreams of fame,
The mirthful joys of festive gle,
Seem to have lost all charms for thee:
Life's sole enjoyment thou has fled—
Thou seem'st to me already dead.

Christian:

I live! I live! though I am dead
To the gay life by worldlings led:
A nobler aim my mind employs,
Brighter my hopes, more sweet my joys:
Inspired with life of heavenly birth,
Soaring above the toys of earth,
I live not for this fleshly clod:
My life is hid with Christ in God.

Worldling:

Afflicted Christian! trouble's train
Seems to combine to yield thee pain:
Such bitter woe, heart-rending care,
Would plunge me into mad despair;
Yet thou art still composed and calm;
What potent nostrum, opiate balm,
What mystic power, what magic spell,
Nerves thee to bear thy woe so well?

Christian:

Though calm and tranquil is my soul
While trouble's billows o'er me roll,
No opiate drug, no magic charm
Preserves my mind from wild alarm:
Celestial grace gives strength within,
And keeps my wounded frame serene;
The chast'ning hand that guides the rill
Thus turns my hidden life for God.

Worldling:

Poor, feeble Christian! death is near—
No hope remains; dost thou not fear?
Dost thou not dread the fatal doom
That bears man to the mould'ring tomb?
Ah! why that smile? The sunken eye
Seems lit afresh with ecstasy.
Can thy new life restore thy breath,
Or shield thee from the shaft of death?

Christian:

Welcome is death! Beyond the tomb
My hidden life will reach its home
In realms celestial: blest abode!
The purchase of my Saviour God!
E'en now the prospect grows more bright,
As earthly things fade on my sight.
Soon shall my flesh unconscious sleep,
Jesus my life will safely keep,
Till he in power and glory come.
And raise my body from the tomb.
My life then, hid no more, shall shine
Resplendent in his rays divine.

God never changes, however circumstances may
vary; he is always LOVE.

THE EXPOSITOR AGAIN.

AFTER an absence of near two years, the *Prophetic Expositor* of Rochester, N. Y., J. Marsh, Editor and Proprietor, makes us a visit, and is found the 1st inst. among other papers on our table. What does this mean? was the inquiry, as we took it up. We soon found that the Editor of the *Expositor*, and A. N. Seymour, were renewing their efforts to deceive people upon the Sabbath question, and in regard to the course pursued by those who teach its observance. Read the following:

"BRO. MARSH: Is your paper open to a full discussion of the Sabbath question? J. H. Waggoner, I am informed, has said, and said it publicly, that your paper was not open to both sides of that question, and some brethren think if that is the case that you are afraid of an investigation.

A. N. SEYMOUR.

Reading, Mich."

"We have repeatedly called upon Sabbatarians to give positive Bible testimony which shall prove that Christians are required to keep the seventh day. However, we do not want mere speculations, affirmations, nor visions—but the plain word of God. On these conditions we invite them to write for the columns of the *Expositor*.—ED."

Those who are acquainted with the course pursued by Eld. Marsh in regard to the Sabbath and Sabbath-keepers, know that he has taken a most unchristian and one-sided course. The *Expositor* never has been open to a discussion of both sides of the Sabbath question. And he who will pretend any such thing under the garb of Christian freedom must be also capable of stating the grossest falsehoods in the most unblushing manner. The Editor of the *Expositor* has seized upon everything within his reach that would oppose the Lord's Sabbath, without regard to the confusion of sentiments among the different writers copied into his columns. Hence some three or four positions on this question have appeared in his paper, perfectly destructive of each other. This seemed no objection, if the Sabbath could be opposed. He has also shut out of his columns the arguments of Sabbath-keepers, drawn from plain scripture testimony—arguments upon the institution and perpetuity of the Sabbath of the fourth commandment which are in harmony with most Protestant writers for centuries past. Here let it be understood that Sabbath-keepers are in harmony with the body of Protestants, with very few exceptions, on the institution of the Sabbath at creation, and its perpetuity throughout all time.

But what has been most unchristian in Eld. Marsh, is the manner in which he has in times past slandered and wickedly abused Sabbath-keepers. And when he has been corrected, he has had nothing to take back. We would like to see the man that ever knew him to confess, even when his wrongs were pointed out in the clearest manner. He seems to delight in insinuations which he knows give a wrong idea. How much better is this than downright falsehood? Not a whit. In his note above he says, "We do not want mere speculations, affirmations, nor visions," as though this was the evidence we offer in defense of the Lord's Sabbath. We ask, where has a writer, in defending the Sabbath of the fourth commandment, ever quoted a modern vision as proof of his position? Nowhere! Has the thing ever been done? Never! Now in view of this fact, how much better is Eld. Marsh's insinuation in the sight of God, and of all sincere

men, than a downright falsehood? Those who have the truth can afford to be fair, while the best evidence of error and a weak position is the resort to insinuations and misrepresentations.

The readers of the *Expositor* know that articles on the Sabbath have been rejected by Eld. Marsh with the flimsy excuse that they were not based upon plain testimony; he always reserving to himself the right of deciding in the case!—free discussion (!!!) Why not let his readers judge whether the testimony was sufficient, and to the point? Why not publish both sides, (as the Review has done,) then let his readers judge? He dare not do it. He has chosen to shut the testimony of Sabbath-keepers out of his paper, then resort to slander and misrepresentation to prejudice his readers—Free investigation!!

BOTH SIDES.

This is the title of a small tract which we published four years since, and have circulated of the same 5000 copies. We give the introduction as follows, which shows how things stood between us and the *Harbinger*, now *Expositor*, four years since, and the positions which we have maintained:

"This Tract contains a friendly letter by E. Miller Jr., and a candid reply by R. F. Cottrell. The former thinks that Christians should not observe the Sabbath; the latter teaches that the Sabbath was 'made for man' to observe in all dispensations.

"The letter and the reply were both published in the Review, Vol. IV, No. 10. One reason why we give them in this form for much wider circulation, is this: The *Advent Harbinger* for Sept. 24th, 1853, copied from the Review the letter without giving the reply with it, or even stating that it had been replied to. A singular course this, we think, for that paper which has made such high professions of free investigation!

"The *Harbinger* states (see its rules of discussion) that 'it is open for the free investigation of all Bible doctrines.' Then why give one side and suppress the other, as in the case of the letter and the reply? If it be said that the Sabbath is not a 'Bible question,' then we ask, why give one side of it? Does not common honesty say, in a case like this, Give both sides or none? The Review gave both the letter and the reply that its readers might compare them, and decide for themselves. The *Harbinger* gives but one side, with the following note, calculated to deceive its readers relative to the Lord's Sabbath, and prejudice them against the Review and its conductors. Let the candid judge whether acts of this kind are not more worthy a Catholic Priest, than a Protestant Editor, who has for years been talking of free investigation.

"We have repeatedly published that if the advocates of the Jewish Sabbath would present one plain declaration from the Bible that Christians are required to keep that day, we would believe. By the equivocating course the conductors of the Review have taken in the matter, by asking us to produce the same kind of evidence on other subjects, they have tacitly acknowledged that the Bible does not furnish one plain declaration that it is the duty of Christians, or any body under the gospel dispensation to keep the Jewish or Seventh-day Sabbath. We have considered their evasive offset to our unanswerable request unworthy of notice. Bro. E. Miller, jr., however, has given the following able article in reply to their quibbles. It may subvert the cause of truth, and we therefore copy it from the Review of Sept. 13th."

"In reply to this note we would say that the Review teaches the weekly Sabbath mentioned in both Testaments, which is certainly binding on Christians, unless it has been abolished. The *Harbinger* affirms that the Sabbath has been abolished.

This it should prove. The REVIEW has justly called for proof in the following request:

A REQUEST.—Those who teach that there is no Sabbath for the gospel dispensation, are requested to give us one plain text from the New Testament that teaches that the Seventh-day Sabbath has been abolished. When any one will do this, we will notice it in the REVIEW.

"This request has been repeated in eight or ten numbers of the REVIEW, the last four months, yet no one has presented the text or texts that declare the Seventh-day Sabbath abolished.

"But the *Harbinger* says that if the advocates of the Sabbath would 'present one plain declaration from the Bible that Christians are required to keep that day, we would believe.' The mocking priests said of Jesus, 'Let him now come down from the cross, and we will believe him.' Jesus did not come down from the cross to remove their doubts; neither has the great God repeated the fourth commandment a second time in the New Testament for fear the cavalier might have a chance to cavil. Why should a second edition of the Sabbath law be given, unless the first were abolished? The request of the *Harbinger* is unjust. When it will prove by plain testimony the first edition of the fourth commandment abolished, then we will either show a second edition from the New Testament, or give up the Sabbath. We teach the Sabbath of the Bible. Let those who assert that it is abolished, produce one plain text to prove their assertion. This is a reasonable request. Will they produce the text?

"We want none of their inferences from 2 Cor. iii; Rom. xiv, Col. ii, 14-17, which have been a hundred times repeated. They should not be allowed in a case like this. God gave the Sabbath law in the plainest language possible; and no man should be convinced that it has been abolished, unless he can find testimony as positive and plain, coming from as high authority.

"Rom. xiv does not mention the Sabbath. 2 Cor. iii, speaks of two ministrations of the law of God. That the ministration of death could be abolished, and give place to the ministration of the Spirit without affecting the law, is evident. Col. ii, 16 reads, 'Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath-days.' That these sabbath-days, or sabbaths, here associated with meat, drink, holy day and the new moon, are the annual sabbaths of the Jews, associated with the same ordinances in Lev. xxiii, is perfectly plain. The text has no reference to the Sabbath of the Lord our God. But admitting that the Seventh-day Sabbath is meant, then what is gained? Verily nothing; for not a word is said about its being abolished. Men may infer that the Sabbath is included in the 'hand writing of ordinances,' mentioned in verse 14, or that it is referred to in verse 16; but such inferences should not be considered of the least weight in such a case as this, in the absence of plain and direct testimony.

"Behold the display of Divine Power at the giving of the ten commandments. The smoke ascended from mount Sinai as the smoke of a great furnace; the lightnings flashed, and the thunders of Jehovah rolled down its base. God had descended upon it in awful grandeur, to speak in the ears of all the people the ten precepts of his holy law. These precepts were of such a character, of such vast importance, that the great Law-giver did not leave them for man to write; but with his finger engraved them in tables of stone. Behold them placed in the beautiful ark, overlaid and inlaid with the purest gold. Mark well the victories won by Israel, when with the ark of God they crossed Jordan, marched around Jericho, and went forth to battle. See the ark put in the Most Holy of the earthly Sanctuary. It was the center of their religious system, it was the glory of Israel. The fourth commandment was in that ark; and for its violation the greatest curses are pronounced by the prophets; and for the observance of the Sabbath, the greatest blessings are promised. And how preposterous the supposition that the Almighty, through his Son Jesus Christ, should abolish his Sabbath, without giving one plain testimony to the fact in the Book of Inspiration. And how awfully presumptuous for men to go on in violation of the fourth commandment,

and risk their eternal salvation upon mere inferences!! May God help the reader to feel the force of the truth we are here stating.

"And we should not expect that such a momentous event as the abrogation of God's law, or even the Sabbath precept, would take place without being foretold by the prophets. God by the prophets has not only revealed the great events connected with his people, or in which his people have a special interest, but has by them pointed out those events which are more minute.

"Now, if the Lord's Sabbath has been abolished, where have the prophets foretold the event? 'Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.' Amos iii, 7. As none of the prophets have foretold the abolition of the Sabbath, and as none of the apostles have recorded such an event, we are certain that no such event ever occurred.

"To trample under foot the fourth commandment because it is not given a second time in the New Testament, and to teach its abolition, with nothing but unwarrantable inferences from a few texts that do not mention the Sabbath of the Lord, is the height of presumption.

Does the fact that the Sabbath commandment is not commanded over again in the New Testament prove that the fourth commandment should not be kept? If so, then the fact that the first, second, and third are not given over a second time proves that we should not keep the first, second and third commandments.

We frequently hear it asserted, "It is very strange that nine of the commandments are given in the New Testament, and the fourth left out, if the Sabbath is binding on Christians." But is it not indeed strange that professed Bible students should thus expose their ignorance of the subject of which they speak? It is a fact that the first four commandments are not repeated in the New Testament. Does this prove that we should not regard the first, second and third? If it does not prove this, then it does not prove that the fourth is not binding upon Christians.

It is said that an equivalent is given to those commandments not repeated in the New Testament. Well, when we come to equivalents, we can show five to one for the Sabbath commandment. We invite especial attention to New Testament testimony in regard to the Sabbath.

1. The testimony of Christ in regard to the duty of Christians relative to the Sabbath, as late as the destruction of Jerusalem. "But pray ye that your flight be not in the winter, neither on the Sabbath-day." Matt. xxiv, 20. Again, "The Sabbath was made for man."

2. The testimony of the apostle Luke relative to the holy women. "And they returned and prepared spices and ointments, and rested the Sabbath-day according to the commandment." Luke xxiii, 56. If the Sabbath law was abolished at the crucifixion, several years before this fact was recorded, of what commandment does the historian speak?

3. The testimony of the same apostle in regard to Paul's manner. "And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." Acts xvii, 2. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Chap. xviii, 4. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." "And the next Sabbath-day came almost the whole city together to hear the word of God." Acts xiii, 42, 44. "And on the Sabbath we went out of the city by a river-side where prayer was wont to be made; and we sat down and spake unto the women which resorted thither." Acts xvi, 13.

J. B. Cook in 1852 tried to make it appear that nine of the ten commandments were given over in the New Testament on a larger scale. We will give his statement, with our reply at that time.

"All moral truth—nay, all the ten commandments are expressed, expanded and enforced in the gospel, save the fourth. The 1st, Mark xii, 29; 2d, Matt. iv, 10; 3d, Matt. v, 33; vi, 10; 5th, Matt. xv, 4; 6th, 7th, 8th and 9th, Matt. xix, 18; 10th, Luke xii, 15. 'Thou shalt not kill.' Beware of

covetousness, is the style of Christ's command. But no mandate of Messiah was ever heard touching the fourth commandment."

That J. B. C.'s position may be seen in its true light, we will quote the texts which he refers to, as the nine commandments, commanded over again by Christ.

1. "And Jesus answered him, The first of all the commandments is, Hear, O Israel, The Lord our God is one Lord." Mark xii, 29.

2. "Then said Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. iv, 10.

3. "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven," &c. Matt. v, 33-37. "Thy kingdom come. Thy will be done in earth as it is in heaven." Matt. vi, 10.

5. "For God commanded, saying, Honor thy father and mother; and, he that curseth father or mother, let him die the death." Matt. xv, 4.

6, 7, 8 and 9. "He saith unto him, which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness," &c. Matt. xix, 18.

10. "And he said unto them, take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke xii, 15.

Now let us see to what extremity C. has been driven to make out his case. Look at the text he refers to [Mark xii, 29] for the first one of the Father's commandments; but so "expressed, expanded and enforced," that it is indeed "Christ's command." We have only to remark, that Mark xii, 29 speaks of the first of the two great commandments, and not the first of the ten. Here is a perfect failure in trying to show the first of the ten.

Look at the text referred to for the second of the ten commandments, [Matt. iv, 10] given by the Father, but improved by Christ. It is neither the second of the two great commandments, nor is it the second of the ten; but what Christ said to Satan! Jehovah spake the second commandment to Israel; but according to J. B. C, Christ speaks it, in its "expanded" form, to Satan!! This second failure seems much worse than the first. Look at it with care.

In the text referred to for the third commandment, [Matt. v, 33] Christ does not quote the language of the third, but what it "hath been said by them (not God) of old time," relative, doubtless, to the third commandment. He then shows the true import of that commandment. We leave the reader to judge of what bearing the words, "Thy kingdom come, Thy will be done in earth as it is in heaven," [Matt. vi, 10,] have on the third commandment.

Look at the fifth "expanded" commandment, Matt. xv, 4. Jesus here says that "God commanded, saying, Honor thy father and mother," &c. Tell us; how much is it expanded? Jesus showed the scribes and Pharisees that they made the commandment of God of none effect by their tradition. He does not give it a second time. He does not intimate a change in it. He does not call it his commandment. He refers them to the commandment of God. Ex. xx, 12. "Let no man deceive you."

For the 6th, 7th, 8th and 9th expanded commandments, J. B. C. refers to Matt. xix, 18. Now look at the truth of this case. The young man came to Christ and asked, "What good thing shall I do that I may have eternal life?" Jesus answered, "If thou wilt enter into life, keep the commandments." The young man saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness," &c. We would inquire, How much are these four commandments expanded?

The truth is, that there is no intimation, or reason to suppose, that Jesus gave these four commandments on a new account. And what folly to teach that he expanded them. He says, "keep the commandments." He does not say, keep the nine that

I am expanding for the gospel. He refers the young man to the original law of God, the ten commandments, and quotes four of them.

As to the text referred to for the tenth commandment, [Luke xii, 15.] Jesus says, "Beware of covetousness," &c. His words do not intimate the least change or expansion of the tenth commandment.

Now compare the above facts relative to the texts referred to by J. B. C., for the nine commandments, also the frequent references made to the Sabbath of the fourth commandment in the New Testament, with the statement that "all the ten commandments are expressed, expanded and enforced in the gospel, save the fourth," and J. B. C.'s position will be seen to be gross error. An effort to make out a case, but a perfect failure.

But let us look at this matter again. Admitting that the ten commandments were abolished at the cross, they were certainly binding until our Lord was crucified. Then in addition to the ten which continued to the cross, (according to J. B. C.) Christ gave nine expanded commandments, making in all nineteen from two Law-givers. Ten contracted, Jewish commandments from Jehovah, and nine expanded, gospel commandments from Jesus!! A favored period indeed!!

Again, if J. B. C., really believes that the ten commandments as given by Jehovah are Jewish, and have been abolished more than 1800 years; and that Christ has given nine expanded commandments for the gospel, why has he not warned his people in this city against circulating cards among their Sunday School children containing the ten old contracted, Jewish commandments. Why not be consistent with their own views, and have Christ's nine, expanded, gospel commandments printed for their children?

J. W.

[FROM THE SABBATH REORDERER.
SABBATHICAL MONUMENT.

UNDER the above heading, we find in the Illinois Baptist, an article by Rev. L. Parmely, which ought to receive a little attention perhaps. There is nothing new in this production, unless it be, a new attainment, in looseness in reasoning, or, to speak more accurately, looseness instead of reasoning. Here are his first two paragraphs—see if they do not read well; we are in earnest.

"If all record of the American Revolution were blotted from history, there would still remain one witness of that struggle and victory, which no skeptic could gainsay or impeach. For, let any one awake on the morning of the Fourth of July, amid the ringing of bells, the thunder of cannon, the scene of triumphant joy, preading in a sea of excitement over the whole face of the land—this day alone would establish the fact, that our country had once been the field of bloody battle, crowned with glorious conquest. Every Independence Day is a new resurrection of '76—continued vibrations of the sore and mighty struggle—echo-guns of the old war, celebrating and confirming that great event; even as the distant and far-heard roar of Niagara proclaims and establishes the existence of the Falls.

"The Sabbath is the Jubilee of creation. When God had finished his six days' work, he sanctified the seventh, as a perpetual memorial of his name and power. Amid all the changes and downfall of human customs and institutions, and the mad aim of man to blot out the day, the Sabbath still survives—a witnessing pillar, starting from the dawn of time, and moving on to the night of earth, God's monument as Maker of the worlds. Though the light of the holy day has at times been obscured, as under the task-masters of Egypt, or the infidelity of France, yet the Sabbath has never been lost. These hidings of its glory, like a cloud over the sun, have passed away before the breath of the Almighty, and the blessed day has shone out again, turning the shadow of death into the morning. God has not been left without this witness, like an everlasting angel coming from the gates of creation, declaring to every age that the rolling and shining worlds are the work of his Almighty hand."

But now we come to his third—hear him:

"The Sabbath is the noblest and most expressive

monument of redemption. It is here that we see the day in its sweetest light, and most glorious import. In its original character, celebrating Almighty power, by which the worlds were made, it now commemorates that power in far richer and brighter displays—amazing mercy and unspeakable love in the salvation of fallen man—sovereign might clothed in sovereign grace."

Yes, Mr. Parmely, that sounds very pleasantly—"the Sabbath the noblest and most expressive monument of redemption." But, sir, where do you learn that doctrine? Is it taught in the account given of the institution, as set up at creation?—or do you learn that from the fourth commandment?

You say, "It is here that we see the day in its sweetest light, and most glorious import." But, Mr. Parmely, what day are you talking about? You say, "In its original character." Sir, how has the Sabbath obtained any other than its original character? You say, "celebrating Almighty power, by which the worlds were made, it now commemorates that power in far richer and brighter displays—amazing mercy and unspeakable love in the salvation of fallen man—sovereign might clothed in sovereign grace." What day, Mr. P., are you now speaking of? O! I know, you are speaking of the Sabbath, for you thus proceed:

"The Sabbath is the resurrection day of Christ—the crowning glory of redemption."

"The Sabbath is the resurrection day of Christ!" We suppose you know that the day you have been talking about, as celebrating the creation of the worlds, was the last day of the week. And do you not know, Mr. P., that it is generally believed that Christ rose on the first day of the week? Or do you mean to teach that he rose on the seventh day of the week? Please to explain.

Our author moves on:

"Having finished his work on the cross, he rested the seventh day in the grave—baptized the old Sabbath in his death; then on the morning of the first day, he rose and stood up in the gates of triumph—the Mighty Creator glorified into the Mighty Redeemer—the Sabbath of creation re-sanctified and hallowed, as the Sabbath of redemption."

"Having finished his work on the cross, he rested the seventh day in the grave." Then that was Christ's Sabbath, wasn't it, Mr. P.? "Then on the morning of the first day, he rose and stood up in the gates of triumph—the Mighty Creator glorified into the Mighty Redeemer." Then we are to understand that Christ rose on the first day—that he "rose and stood up in the gates of triumph." That must then, have been a day of great activity we suppose—not of rest. And Mr. P. adds: "the Sabbath of creation [the seventh day was the Sabbath of creation] re-sanctified and hallowed, as the Sabbath of redemption." This language naturally imports that the Father and Son sabbatized on one and the same day; but if so, how shall we understand the following:

"The day which sings of creation rising from chaos, and the day which sings of Christ rising from death, both meet and mingle in sweet and glorious union."

How do we come by two days all at once? How can two days "meet and mingle"? * * * declaring the God of nature and the God of grace to be one God, and his Sabbath one? How can two days be "one?"

But we must give our readers an opportunity to hear a full strain of this beautiful jargon, without being interrupted by our questions; and here it begins:

"The morning stars, from the old orchestra of creation, blend their song with the chiming Sabbath-bells of salvation. The Sabbath comes to us, as a shining angel from the holy sepulchre, saying, 'HE IS RISEN! HE IS RISEN!' Often as this day returns it brings before our eye of faith the open tomb, and the living Jesus—it whispers in the ear of every weeping Mary, and doubting Peter, 'Fear not—the Lord is alive! Behold he goeth before you into heaven—there shall ye see him.'"

"The Sabbath confirms the truth of the Bible. It is like a messenger bringing us a letter from a friend—he stands by while we read and bears testimony to the facts which it contains, saying of each

particular, 'yes, that is true; for I saw it with mine own eyes.' Do we read in the holy Word, 'In the beginning God created the heaven and the earth'—the Sabbath responds, 'that is truth; for I celebrated the first Jubilee of creation, when morning stars sang together, and all the sons of God shouted for joy!' Or do we read in the gospel of the resurrection of Christ—the Lord's day confirms the fact, saying, 'I saw the angel descend and roll away the stone from the sepulchre—and I heard the risen Jesus say unto Mary, 'Woman, why weepest thou? whom seekest thou?' How can any one disbelieve the Bible, while the Sabbath rises up before him, like the angel before Balaam, forbidding the madness of his infidelity."

And we ask, how can any one believe the Bible, if it authorizes such shameful contradictions and merciless murderings of logic as this article of Mr. P.'s is made up of?

But we have not yet come to the final cadence of this opera, with its wonderful conception, of treating the first and seventh of the scale as identical. Surely this is an age of wonders. But our readers want to hear and we wish them to:

"Hail, holy Sabbath! monument of my creation, fearfully and wonderfully made!" pillar of my redemption, more wonderfully loved and redeemed! And shall I, a sinner, poor and weak, any longer fear to trust my soul, my all, in the arms of a power so great, as made that diadem of shining worlds—arms stretched out to me by a love so great, as died on the bloody cross to save! Sabbath! brightest day of earth, melting into the brighter dawn of heaven—sweetest rest of time, rising into the sweeter rest of eternity! Sabbath! standard bearer of Deity's triumphal march from the outgoings of time to the end of the world. Sabbath! immortal arch, its foundation God, its keystone the cross, spanning the dark waters of the curse, and leading man over from the lost Eden of earth to the Paradise of heaven."

This is the end—the end! Would that it might be the end of such a parrot-like succession of senseless sounds, dishonorable both to Christianity, and those of her professed ministers who are guilty of it. But no, this thing must go on, and pulpits, from which sense, reason, scripture and truth ought to be heard in harmonious combinations must yield their sanction to these incantations of reasonless rhetoric, which does more to confirm discerning unbelievers, and arm the artful enemies of Christianity than all the inventions of their genius, and the activity of their malice will ever do. For it is certain that the system of Mr. P. makes Christianity chargeable as a scheme of falsities and self-contradictions. The professed ministers of Christ representing their religion thus, its enemies will, of course, say, "Such that religion then, must be—for so its friends teach, and they must be allowed to understand it, and to be interested in making the fairest representation of it that it is capable of." All the success which Infidelity has ever met with in its attacks on Christianity has been obtained by assuming the errors of its professed friends, to be part and parcel of it, and then demolishing said errors by an easy effort, and raising the shout of victory as though the facts and principles, and revelations of the gospel of Christ, had been exploded.

It is time the friends of God as revealed in Christ, looked at this matter closely. It will not do for them to tell anything that comes into their heads, and suppose that all the world will say amen to it. They should remember that unless the Sabbath can be defended by the most impregnable arguments, it cannot be sustained at all against the tremendous forces of worldly interest and pleasure which continually bear and beat against it.

But why do we talk of the Sabbath as an institution which may be endangered by a fallacious system of defense? It has already been practically abolished by that cause. It is customary, we know, with many, to talk as Mr. P. does, as though men, as a mass, kept the Sabbath. But such is not the case even were we to allow that Sunday is the Sabbath. There is but a small portion of the nominal Christian world who pretend to regard it to be the Sabbath in any proper sense of that word, and a still smaller portion of them keep it suitably to that

idea. It is manifest also that that minority is rapidly decreasing. And why will intelligent men deceive themselves or others with the baseless illusion that the world enjoys, or ever can enjoy the benefits of the Sabbath upon such a basis. They most certainly will be obliged to yield the so-called Sabbath to those who clamor for pleasure or the profits of business on that day, or they must bring stronger evidence of the obligation to keep it. But that they cannot do for Sunday. They have done the best, and all that can be done; and this article of Mr. Parmely's is a fair sample of the whole argument.

The truth is, either the seventh day is the Sabbath or there is none. And it would be better for religion and the morals of society to own that there is no Sabbath, if such is the fact, than to torture the Bible and insult the common sense of men in order to make them think there is one, and by that means provoke them to disbelieve in religion altogether.

And then, where Scripture and reason fail, to bring in civil law and coerce men to suspend business, is only as it were to rub their ears, and point them the way to mischief. It would be better in such circumstances to take off all such restraints and let business be done; for men know that if God has abolished the Sabbath, the State has no right to re-enact it.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. AUG. 13. 1857.

THE CAUSE.

THE cause of present truth has now reached a point of the deepest interest. The harvest field, the wide world, is all white for the harvest. The cold formalities of the fallen churches have long since ceased to stir the people, and many turn from them with disgust at a mock religion. This state of things is favorable, in some respects at least, for the spread of Bible truth, and the advocacy of pure Bible religion. The standard should be raised high. True positions should be fearlessly and boldly taken, that the real distinction may be seen between a living church, holding forth Bible truth, actuated by Bible principles, and the fallen churches bewildered in the fogs of popular orthodoxy. Our work is before us. Let the standard be raised high, cry aloud and spare not. Wake up the people to see the difference between truth and error—Bible and tradition—light and darkness. Let them feel the difference between obedience and transgression—sin and holiness—salvation in the kingdom of God, and destruction from the Lord's presence. Unsheath the sword of the Spirit, which is the word of God, and use it. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. iv, 12.

The cause of the Third Message must prosper. Prophecy has marked its destiny. In all our conflicts, God's hand is seen fighting for us. Amid all our woes, his voice is heard, "My grace is sufficient." God's servants are cheered with success and victory in the truth. The Lord is restoring some, who had hitherto well nigh fainted, to vigor of health, and comfort and freedom of mind. His care for his people is very great. Let the desponding say to their soul, "Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God." Ps. xlii, 11.

The real friends of the cause prize Bible truth far above the treasures of this world. They have done well in freeing the cause from embarrassment. Our Office is free. There is a general Book Fund, now in Books, of \$1426.00. The New Power Press is in operation, and works beautifully, and the prospect is fair that it will soon be running by steam power, and all paid for. Our Tent operations are far better sustained than formerly. Our ministers live in the hearts of the people, who are waking up to supply their wants. We all need more consecration to God

and his cause, and must have it. Those who toiled on with few friends, and little help at the commencement of this good cause, can best prize present advantages. May we all with gratitude to God and his people, prize them as we should, and use them well.

J. W.

Tent Meetings in Battle Creek.

THE Tent was pitched in a very favorable place in the very heart of this village, giving an opportunity for many to hear at their own houses or places of business. Some of our meetings were not so well attended as they generally are in other places, owing in part to the fact that great numbers have decided against the present truth, and of course have no ears to hear; and in part to an unusually strong effort made in certain quarters to keep the people away. But in all these things we feel that we have discharged our duty as faithful watchmen; and "if the sword come and take them away" their blood will be upon their own heads.

On the evening following First-day, Aug. 2, a large number of people heard Bro. Ingraham present the Bible doctrine that "the wages of sin is death." As much prejudice existed here against that truth, we hope that the plain, forcible lecture of Bro. Ingraham will do much good.

A number of Brn. and Srs. from abroad were present at most of these meetings, who were much refreshed by the opportunity of hearing on the present truth, and bearing witness to its fullness and power. The cause is evidently rising in this section of country, and the friends of, and laborers in, the cause, have abundant reason to thank God and take courage.

J. H. W.

Battle Creek, Aug. 10th. 1857.

REVIEW

Of a Series of Lectures on the Sabbath Question, delivered in Battle Creek, March 31st-April 4th. 1857.

(Continued)

F. "We need rest, but the seventh day does not meet man's wants. Man must rest when he needs it."

Man must keep the Sabbath holy whether he needs rest or not. It is not only to meet his physical wants, but it is to be a "delight," because it is "the holy of the Lord, and honorable." Isa. lviii, 23. His physical wants would be met by a rest that was not holy or sanctified, and upon which no special honor was placed.

F. "Proof is wanted that the church secures blessings by observing the seventh day. These are secured by walking in the truth."

Answered in Ps. cxix, 142. "Thy law is the truth." F. "Blessings would be secured as well by observing any other day."

Yes, if God had sanctified and commanded the observance of another day, and thus placed us in the same relation to it. But here is the great difficulty; some "other day" will do as well. All agree to keep a day, but they seem averse to having God choose for them. Many are the pretexts for sliding on to another day. The celebrated Dr. Justin Edwards gives the following: "The primary and essential idea in the numbers 'six' and 'seven,' as used in the command, is that of proportion. . . . Men who call their first working day the second day of the week, and who, on the seventh day from that keep the Christian Sabbath, do as really comply with the spirit and letter of the fourth commandment." &c. As many seem to rely on this position, I here take occasion to notice it.

The fallacy of this is easily seen, (1.) The word "seven" is not used in the commandment, but "seventh," which is ordinal, and does not convey the idea of proportion. His theory, the seventh part of time, would introduce confusion, should the days vary in length, as was the case in the days of Joshua. But when an ordinal number is used the reckoning is not disturbed by one day's being protracted to twice the length of the others. It is "the seventh," without regard to length or proportion. (2.) The scripture says that "God hath made man upright; but they

have sought out many inventions;" [Eccl. vii, 29:] but this invention of "turning things upside down," calling the second the first, and the first the seventh, thus robbing God of his own and rendering as a substitute that which he has never required, while yet professing to obey his requirements, is about as ingenious as it would be to call Baal by the name of Jehovah and worship him according to the first commandment. (3.) It is hard to conceive how the first day can be kept according to the letter of a commandment which says the seventh day.

F. "It is claimed that the Sabbath was made for man, to meet his necessities. Adam did not need rest. He could not be weary. Weariness or fatigue is a proper result of transgression."

The duty to rest, as laid down in the commandment is based on the well-known fact that "God rested;" and to show the fallacy of the above declaration, it is only necessary to say that God's resting was not the result of weariness or sin. He says: "It is claimed that the Sabbath was made for man;" and mark! the Saviour makes the claim; for these are his words, and we are willing to let candid, reasoning people judge whether that which was "made for man," before the fall, was necessary or unnecessary. When people array themselves against the truth they expose their weakness by the inconsistent positions they take. He endeavors to show that,

1. The Sabbath was Jewish, and made for the Jews alone.

2. It did not meet man's necessities; for Adam did not need rest! and weariness is a consequence of sin.

That is to say, if those for whom the Sabbath was made were sinners and did need rest, it would have met their necessities. But the Jews, for whom he says it was made, were sinners and liable to fatigue; hence we might conclude it was founded on their necessities. Would it be unreasonable to suggest that it might likewise have met the wants of other nations similarly situated?

Mr. Filio summed up this part of the argument by asserting that it amounts to a demonstration that the Sabbath was a positive institution. His next effort was to find a positive enactment to suit the institution. He proceeds:

F. "The history of the world for 2513 years says not a word for the Sabbath. Not a word about Sabbath-breaking when the world was filled with crime; hence, there was no such law."

Of all deception, that is most unfair and dangerous which conceals and covers up the truth. Where a direct truth is uttered there is comparative safety; as the mind will most readily detect it; but when a person professes to tell the truth, and covers it up in part, the error is not so readily detected. This may be set down as the stronghold of the enemy of truth. In the above declaration there is an appearance of truth, because the Sabbath is not mentioned in a certain place; but the deception is at once exposed by examining the scripture, and seeing what sins were, and what were not mentioned. The time referred to when the world was filled with crime was in the days of Noah. The Bible record is as follows:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth." Gen. vi, 5, 11-13.

What this "wickedness" consisted of we are not told; neither are we told what their evil thoughts tended to. Perhaps to blasphemy, perhaps to Sabbath-breaking, perhaps to adultery; and most likely to all together. Violence may be traced to a violation of the sixth commandment, but there is no probability that the world was filled with murder, and no other crime. But notice how he draws his conclusion. He says, There was no mention of Sabbath-breaking charged on antediluvians; hence there

was no such law. He might have gone further and said, No mention of blasphemy was made at that time, (nor in any other place in Genesis,) hence there was no law forbidding it. No mention of theft, idolatry, dishonoring parents, &c.; hence, there were no such laws as the second, third, fifth, sixth, or eighth commandments. This argument was designed to show that the fourth commandment is not a rule of morality, but we see that it would prove the same in regard to the other commandments. And we shall see as we proceed, that every position taken against the Sabbath applies with equal force against the whole decalogue.

F. "Ex. xvi, 5-23. Here the law of the Sabbath is first revealed, or enjoined on man. Here we find positive law, and that only. Ex. xx, 8-11. Remember the Sabbath-day to keep it holy, that is, according to the former enactment."

Let these remarks be noticed in connection. According to this we find a positive enactment in chap. xvi, and a reference to it as to "a former enactment" in chap. xx. But in what he claims to be the enactment there is no reason given why the seventh day was chosen; no facts on which the institution is based; it does not bear the form of an enactment, and all the circumstances show that the Sabbath was referred to as an existing institution. In chap. xx, there is an enactment, but it has no reference to anything in chap. xvi; no mention of the manna, nor of any of the circumstances connected with its being given. But facts and reasons are there given for the observance of the Sabbath, *every one dating back to creation*. If any reference is made in chap. xx, to a former enactment, it must be to an enactment at creation, for it refers to that only.

F. "Ex. xxxi, 13-18. The Sabbath was peculiarly Jewish; it was a sign between God and the children of Israel."

What Sabbath was Jewish? The seventh-day Sabbath, says Mr. F. What is it called in the Scriptures? The Sabbath of the Lord God. What other name does it have in the Bible? None. Why was it constituted a sign? The reason is given in Ex. xxxi, 17. "It is a sign between me and the children of Israel forever, FOR in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." This makes it peculiarly Jewish! Reader, compare this scripture with its parallels in Eze. xx, 12, 19, 20, and with Ex. xx, 8-11, and Gen. ii, 1-3, and candor must compel you to admit that he who calls it Jewish does violence to scripture and to reason.

F. "Gen. ii, 2, 3. There is nothing in this passage that partakes of the nature of law—nothing to explain relative action, neither moral nor positive. No command to do, or not to do. A simple history of what God done, [did?] He rested; if any reference to law it must be by anticipation; and such construction is forced."

Who copy all this, not because there is any appearance of argument in it, but to show with what dexterity a man can change his position when the light is like to shine in his face. To maintain the position which he has attempted to prove, *something more* is required of him than to assert that no law is found in Gen. ii, 2, 3. Are not the facts presented there upon which the law is based? Is there anything Jewish there? Why did he not try to show that no reference is made to the institution in Gen. ii? Would it not be singular if, after all this effort, it should yet be made to appear that the Jewish Sabbath was instituted in Paradise? "Nothing to explain relative action" there. But "relative action" is presented in Ex. xx, 8-11. Why should man work just six days? Because God made all things in six days. Why should man rest the seventh day? Because God rested the seventh day, nearly 2500 years before the distinction of Jews and Gentiles was known. How plain these scripture facts are. Why will man blindly cling to tradition when the truth is so clear? Jewish Sabbath, indeed! O that men would believe God's word, and cease to "reason with unprofitable talk." Job xv, 3.

He next endeavored to show that it would have been improper to give a Sabbath law to Adam. Listen to the reason:

F. "It is an impeachment of divine wisdom to suppose that God would give two tests of obedience to effect the same purpose; it is charging God with folly—it is impious."

A test of obedience is a precept, or a law; and it may be expressed either in a positive or negative form, i. e., as a command or prohibition. The fifth commandment is positive, the sixth negative or prohibitory. Behold the position of Mr. F. God prohibited the eating of the fruit of a certain tree, therefore he could not consistently command to keep the Sabbath! If it is impious in us to assert our belief that God gave two precepts to Adam, of what gross impiety was Moses guilty, for he said that God gave to Israel ten at once! It needs not the wisdom of Solomon to see that "all is vanity" in such arguments as these.

F. "The law of the seventh-day Sabbath was a prominent part of the law of Moses, and partook of the same ceremonial nature. Its classification with other ceremonies proves it."

In proof of this he read Ex. xxiii, 12-20; Lev. xxiii; Eze. xlv, 1-7; Hos. ii, 11; Matt. xii, 1-9. But on this point he was at fault in every respect, for (1.) he declared in another place that the fact that the fourth commandment was graven with moral precepts on stone did not prove its morality. Thus he contradicted his argument by denying the evidence of classification. And (2.) the scriptures quoted do not prove what they were quoted to prove, but the opposite.

In Ex. xxiii there are certain ceremonies mentioned which were peculiar to that dispensation, such as keeping the feasts of unleavened bread, of harvest, &c. in verses 14-19; and the Sabbath is mentioned in verse 12; hence he says it is ceremonial, Jewish, and positive, because written in the same chapter with ceremonies. That is to say, that because some things written in this chapter are ceremonial, all are. Read the following: "Thou shalt not raise a false report." Verse 1. "Keep thee far from a false matter, and the innocent and righteous slay thou not." Verse 7. "Six days shalt thou do thy work, and on the seventh day thou shalt rest." Verse 12. "Make no mention of the name of other gods." Verse 13. "Thou shalt not bow down to their gods, nor serve them." Verse 24. "Let the candid judge" of that matter.

Next is Lev. xxiii. In this chapter several yearly sabbaths, and one weekly Sabbath, are mentioned. The weekly Sabbath is the seventh day. The yearly sabbaths are the fourteenth day of the first month, the twenty-first of the same, the first, tenth, and fifteenth days of the seventh month, &c. These yearly sabbaths are also called feasts and to be observed as specified, "every thing upon his day; besides the Sabbaths of the Lord." Verses 27, 28. Here the distinction is as plain as language could possibly make it. The seventh day or weekly Sabbath was the Lord's.

Eze. xlv, 1. This scripture makes a distinction between the Sabbath and "the six working days." Whatever view is taken of this part of the prophecy, it is very hard to see wherein it favors the assertion, of Mr. F. That offerings were made on the Sabbath, is well known, but this fact does not sustain his cause or favor it in the least. This will be clearly seen when we come to examine his position on "after enactments."

Hos. ii, 11. In this prophecy the Lord said he would "cause to cease the kingdom of the house of Israel." Chap. i, 4. Then in the text he says, "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." In Lev. xxiii, 27-32, direction is given to Israel how to celebrate the sabbath of the tenth day of the seventh month, and there the Lord says, "your sabbath." In Hos. ii, 11, he predicts the cessation of all their sabbaths; but this will avail the opponents of the Lord's Sabbath nothing at all, unless they can show at least one passage of scripture where the seventh-day Sabbath is called by another name than "the Sabbath of the Lord God." This text [Hos. ii] is a stronghold for the lovers of God's holy Sabbath, as it clearly recognizes the distinction

that we claim. As Matt. xii is presented in a more pointed manner in another place, we waive an examination of it for the present. The next point is *second* to the one just examined, and intended to prove the same thing, as follows:

F. "Again, its penalty was the same as for transgressing other positive laws."

This has been so often asserted, and so often shown to avail nothing in their behalf, that it truly seems as if any lecturer presumed on the ignorance of his audience in reiterating it. It is well known that the Sabbath-breaker was stoned, or put to death. Look at the following scriptures on the subject.

Ex. xxi, 12. "He that smiteth a man, so that he die, shall be surely put to death."

Verse 15. "And he that smiteth his father, or his mother, shall be surely put to death."

Lev. xxiv, 10-23. Here is the first case of stoning to death recorded; but, alas, for Mr. Filio's position, it was for blasphemy! In this scripture the Lord says that *blasphemy and murder* shall be punished with death. See 1 Kings xxi, 10-13.

Num. xv, 32-36. This was the next instance of stoning, and it was for Sabbath-breaking. The punishment was the same as for murder and blasphemy.

Chap. xx, 31. "Whoso killeth any person, the murderer shall be put to death. . . . Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death."

Deut. xiii, 6-11. Those who tempt to idolatry, saying, "Let us go and serve other gods," were not to be pitied nor spared in Israel, but the Lord said, "Thou shalt stone him with stones, that he die."

Chap. xvii, 2-5. Here again idolaters were to be punished in the same manner. The Lord said they should "stone them with stones, till they die."

Chap. xxii, 18-21. This refers to the fifth commandment. If one was found who would not obey or hearken to his parents, the Lord said, "All the men of his city shall stone him with stones, that he die."

Josh. vii, 10-25. The people stoned Achan, as the Lord commanded, because he had coveted, stolen, and dissembled.

Here we have quoted nine scriptures showing some of the crimes to which this penalty was attached, and we find it was for murder, smiting of parents, blasphemy, Sabbath-breaking, idolatry, disobedience to parents, covetousness and theft. We know not what motive could induce a public lecturer on such an important subject, to make such reckless statements. May the Lord open the eyes of those who have been blinded and misled.

F. "There is a disparity between this and moral laws. There is a moral fitness in the sixth commandment. That was as unchangeable and eternal as the throne of Jehovah; and so of all parts of the Decalogue except the Sabbath. We find no trace of it till Israel left Egypt. We then have its origin, penalty, history, and cessation."

To the first of the above declarations we say, that disparity has not been, and cannot be shown. Second. The strongest and most plausible arguments put forth in all these lectures will be shown to apply with especial force against the sixth commandment! Third. No process of reasoning can be instituted which will show that nine precepts of the decalogue are unchangeable, and make the fourth commandment an exception. Every just law must be based upon facts or reasons. If there are any truths of an eternal and unchangeable nature, those upon which the fourth commandment is based certainly are so. God made the world. True, even to this day. God rested the seventh day. True, still. He sanctified it. All eternal truths. "How readest thou," Mr. Filio? Do you find the opposite of this in God's word? Fourth. If he means that we find no Sabbath commandment recorded till Israel left Egypt, we reply, that it is not alone in this respect; the others were not written before that time. So his argument fails by proving more than he would allow, if it proves any thing at all. But if he means that we find no trace of the institution till Israel left Egypt, his argument then fails in two respects. (1.) It would still be on a lev-

el with other commandments of the Decalogue, if his assertion was true; for the third, fifth, ninth, and tenth, are not mentioned till after Israel left Egypt. But the assertion would not be true, as it stands contradicted by the scriptures, which trace the institution to creation. Gen. ii, 1-3; Ex. xx, 11; xxxi, 17. Thus the truth, like the "flaming sword, which turned every way to keep the way of the tree of life," meets him in every direction. And fifth, it is not true that we find its origin after Israel left Egypt. Its penalty has been shown to be the same as that of all moral precepts. Its history is found in all the history of God's people, where we have any inspired record, from the writings of Moses to those of Luke the evangelist. Its cessation we shall look for in Mr. Fillio's argument. J. H. W.

(To be Continued.)

BWARE!

BWARE of what? Beware of deceivers—wolves in sheep's clothing—men who at one time appear very conscientious, and profess to be honestly desiring truth, and put on a very pious look to deceive, and who at another time, when overcome and frustrated by the force of truth, will in a passionate manner denounce and rage like mad-men. Beware of hypocrites—back-biters—liars—who resort to slander and vile misrepresentations of the advocates of truth to bring into disrepute the truths they advocate.

A man will use the best arguments he has. Those who resort to reproaches, slanders and abuse, in public and private, of honest persons who go right along teaching Bible truth, and minding their own business, show that these are their strongest arguments.

The strongest arguments against Wm. Miller were the foolish falsehoods, repeated by the clergy and the press, in regard to his "getting rich," "building a brick wall around his farm," "ascension robes," &c., &c. God will bring them into judgment for all these things.

A. N. Seymour, of Reading, Mich., after all his misrepresentations, slanderous reports and vile insinuations against myself and Mrs. W., now comes out in the *Expositor* with a note addressed to us, with much pretended honesty and piety, desiring a discussion of the Sabbath question through the *Review and Herald*!! We inquire, Why does he wish to discuss with one such as he has represented us to be? If his statements and representations of us be correct, then we are totally unfit to discuss any Bible subject. From his course in this respect he shows that he does not believe the statements he fondly reports, or, that he is a man that poorly understands his business, and is not competent to discuss, and decide in regard to any important Bible question.

Be it known to all men, that we gladly engage in the discussion of the Sabbath question in a proper manner, with sane men, without distinction of rank or color. We have endeavored to seize upon all candid and well written articles against the observance of the Lord's Sabbath, and review them, and publish to the world both sides of the question. This we have done, as nine volumes of the *Review* testify. This we design to do in the future, where articles are to the point, and not tediously lengthy.

The reason why the Editor of the *Review* did not publish Mr. Seymour's recent article is because he regarded the man utterly unworthy of occupying space in the paper. When Mr. Miller and Mr. Seymour visited the church in this place last Winter, Mr. Miller was allowed to speak, and set forth his no-Sabbath sentiments in the house of prayer, while Mr. Seymour was not allowed by this church who knew him, to take any part whatever in the services, on account of his wicked course. The friends of the two men acknowledge that Mr. Miller is a man of much greater ability than Mr. S., so it will be seen that the church were not afraid to hear either of them, but they had no confidence in Mr. Seymour, and honestly told him so.

We here give the following testimony from Bro. Waggoner, published last April.

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. vii, 15. As answering to the above description the church should beware of A. N. Seymour, who professes to be a minister of righteousness, but is in reality a minister of unrighteousness, or sin, which is the transgression

of the law. At a meeting held by himself and E. Miller, Jr., in Oct. last, in Lenawee Co., he declared that thenceforth his work was to overthrow the Sabbath. In Jan. last, referring to our lecturing in different places, he said, 'Let them work: I can pull down faster than they can build up,' and again stated his determination to direct his whole energies to put down the Sabbath. He is also circulating the most slanderous reports against the brethren. Within a few days after his making the last mentioned statement, he came to the Sabbath evening meeting of the Hillsdale church, and by plausible speeches and fair professions caused some of them to believe that he was an honest inquirer after the truth. Of course they were not aware of his expressed determination to destroy their faith, and scatter the flock. Had he appeared among them openly, in his true character—that of a ravening wolf—there would be but little danger of his influence. We hope the brethren in all places will remember his threat against the truth, when he comes to them in sheep's clothing, and 'beware.' J. H. W."

Mr. Seymour could not, under the circumstances stated above, expect that we would discuss with him; yet a refusal to do so, would furnish him with matter to make a noise about in the *Expositor*. J. W.

GOD, THE COMFORTER OF THOSE WHO ARE CAST DOWN.

In view of dear and loved ones gone,
We oft feel desolate and lone.
We seek man's sympathy in vain;
A passing look we hardly gain.

But few can feel another's woe;
And fewer still will with us go
To share the depth of heart-felt grief;
And sacrifice to give relief

To bear affliction's chastening rod,
Our confidence must be in God.
With this above the cloud we soar,
And soon we'll shout our suffering o'er

Disease and dark misfortune's frown,
Then will not sink our spirits down.
We'll shout, O death where is thy sting?
O grave thou canst no victory bring!

By Jesus, our Deliverer, freed,
No light of sun or moon we need
His glory is the city's light,
And with him there we've all a right.

Each bitter pang which here we bear,
Will be a gem of glory there.
The eternal weight of glory, wrought
By suffering is not dearly bought.

Be cold indifference grief or pain,
Mine to endure—the loss is gain,
Through sorrow's depths I here would wade
To be through sufferings perfect made.

R. SMITH.

West Wilton, N. H.

Let Your Light Shine.

We are permitted to make the following extract from a private letter of a young sister in New Ipswich, N. H., written to an Advent friend. The zeal for the salvation of souls, and the spirit of consecration which it breathes are worthy of imitation.

"I feel solemn in view of the state of those that are unprepared. Sometimes I feel such a pity for them that I cannot rest. I long to speak and plead with them to repent. If the blood of souls should be found on my garments, how dreadful would be my condition. It seems to me that I must bring at least one soul to Jesus. I cannot warn them as I would, but if I do all that I can, it will be all that God requires. I cannot express to you my feelings. My heart burns within me. O for more of the power and Spirit of God. I must have it. Without it, all that I can do or say will effect nothing; but we can do all things through Christ which strengtheneth us.

"O if it be possible to save any, what untiring efforts will I try to make. It came to my mind a short time since, 'Thou shalt see of the fruit of thy labors.' I cannot tell you how comforting it was to me. If I may see the salvation of one soul through my means, it will be a sufficient reward for all the hate and scorn I may suffer here.

"My whole soul cries out for God. I cannot be satisfied until I enjoy full salvation. I must plead with God until I am wholly his, in every sense of the word. Heaven, heaven! What can be too dear to sacrifice for heaven? Glory! glory be to Jesus that he has not left me to perish. By his grace assisting me I will overcome."

LETTERS.

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

From Bro. Barr.

BRO. SMITH: I wish to say to the saints scattered abroad that while the reports from the West of the advancement of the cause of truth have served to comfort and cheer us in our past trials, we now have reason to thank God and take courage for what he has done for us of late in Mass. When the Lord called those dear brethren from Vt. to the West, many were sorely afflicted like myself, and felt as though we were left desolate and forsaken. At first I seemed to lose sight of what the Lord had done and what he will do, because I had been leaning on my brethren more than I did on the Lord. New England lay before me a dark picture. The large number of Sabbath haters and truth fighters now began to look like a formidable foe. I thought of the faithful, whole-hearted few, scattered among its mountains and valleys who have toiled on long and hard, and by the help of the Lord and his faithful servants have led many in the narrow way up to the present time; but what could they do now? For a few days, at times, I felt almost like making Elijah's request, 1 Kings xix, 4. Then the second thought would come, Leave the blessed truth that is sweeter than life itself, to the mercy of bitter enemies as long as the God of heaven has charge of it? Die and leave the glorious cause, the only cause worth living for, without giving your all and your life for it first? Leave the dear saints, over which the angels of God that excel in strength watch with anxious care, to suffer without having a share in their sufferings? No never! As the Lord liveth and as thy soul liveth I will not leave thee. Now light comes from the heavenly Sanctuary, and the saints begin to know what to do. Stop here because the Lord hath need of more faithful servants West, and because but little can be done in the East at present? No! Now trust in God, and no longer lean on the brethren. Let us double our diligence, get near to Jesus, and then when the tide turns we shall be strong to work for God, and help swell the loud voice of the Third Angel's Message, and stand with the victors on Mount Zion. Remember that death stares us in the face every moment we remain lukewarm, and the only way to escape it is to be zealous and repent. Be careful then dear brethren, how you live, how you talk and how you act. Read carefully 1st Cor. x, especially the first thirteen verses, and remember that those who fall here, fall never to rise. O do not commence a single day without asking God for heavenly wisdom. How much the blessed cause and precious souls have suffered for lack of heavenly wisdom, which God so liberally offers.

But I must hasten and write in relation to the cause in this vicinity. At our tent meeting at Lancaster last May, when brother and sister White were with us, the truth took effect in Clinton. Since that time several have embraced it heartily, and rejoice in it. Others are still investigating, and find so much light that their chance is small for getting away from it honestly. Our Sabbath meetings at Lancaster for several weeks past have increased in interest and numbers; and our hearts have been made to rejoice by hearing the warm-hearted testimonies of those that the Lord from week to week has been adding to his people. Last First-day the saints in this vicinity went to Stowe, where a good congregation gathered to listen to the truth. The Spirit of the Lord attended the word spoken, and it took effect, while the melting mercy of God caused the penitential tear to flow. Three young persons asked in tears for our prayers, and while they wept, their parents wept, the saints wept, and our fervent prayer still ascends to heaven for them to be sealed the servants of God. Eight came forward and confessed the truth, and some of them were greatly blessed of God when they took the pledge to keep all of the commandments. Others were satisfied that we have the truth, and asked for our prayers for themselves and their families. One Bro. who had taken a deep interest in the former messages, after our meeting closed, said "I am

with you, but if I had attempted to testify in your meeting I could have said nothing but should have broken all to pieces." The door is now open for the truth to be preached at Bolton, as some there have embraced the truth; and by their request we shall hold a meeting there next First-day.

And now let me say in conclusion, dear brethren, and especially those East, if you want to see the tide turn and the cause prosper in the East, just give the more earnest heed to the counsel of the faithful and true Witness; get down at the feet of Jesus where you can love God with all your heart, and one another with pure hearts fervently, and then move out, all having a mind to work, and God's blessing will attend your efforts. The cause now demands a united effort on the part of the church to get deep into the work of God, where we shall be led understandingly into all of his blessed will. O do improve faithfully this last chance to secure the eternal prize.

Yours in hope of eternal life. E. L. BARR.
Lancaster, Mass., Aug. 5th 1857.

P. S. Will those good brethren in Vt. and N. H. while they remember that it is perilous business to run when God has not sent, remember that it is equally as perilous to keep back when God and the church say, Go. If in consequence of your praying to be excused, or any other reason you find yourselves unprepared to go, make all possible haste to move out in the fear of God, led by his Spirit; for if ever your help was needed it is now. E. L. B.

From Sister Lawton.

BRO. SMITH: It is some time since I have spoken through the *Review*. Perhaps if my love and zeal had been as formerly, I should have done so before this. For nearly a year there has been a change in my experience. I can date the change, yet I cannot tell the cause. It may have been yielding to temptation, and trials not patiently borne, hence not sanctified. During the past Winter I have been borne down, and buffeted by temptations and trials unblest. Since the conference in this place I have been overcoming, and rising in enjoyment, and more especially since I attended the Tent-meeting in Parishville. While there I did not realize so much benefit, as I was much fatigued. After returning home while in prayer, I felt the Spirit apply to my heart sister White's cutting reproof to the church. I saw clearly, the work as Bro. White had called it, a surface work. I felt that we were not half in the message, that we did not from the heart fully believe the coming of our dear Saviour was so near; if we did our works would correspond with our faith. I saw there was not that deadness to the world there should be; our hearts and hands are too full of care. Too much time I fear is spent in labor for things of this life, while the cause of God lies neglected. By a close examination we may find that more of our time should be employed in the vineyard of the Lord. God's Messengers are leaving us for more hopeful fields. Our only resource is to labor ourselves and pray earnestly, the Lord of the harvest to send forth laborers into his harvest. I take home all I have said; but suffer the spirit of exhortation which I feel resting upon me. I believe God is raising up or preparing for himself a peculiar people that shall stand with him on Mount Zion, and that the 144,000 are now being sealed, and that this work will soon be finished, and then they will stand without blemish, all ready to meet the dear Saviour when he makes his appearance on the white cloud. This work of preparation must take place before he leaves the mercy seat. Do the saints realize the time in which we live? Our cases are soon to be decided. I feel the crisis to be near; we must quickly decide to be wholly for God, and get the gold, white raiment and eye-salve, or be spued out of his mouth. Satan knows this full well. It is a trying time. Satan is at war with the remnant, and it seems to me that he never put forth more powerful efforts to lull the church to sleep than at present. He knows there must be a rising and getting ready soon, or it will be too late; hence he strives hard to hinder God's people.

This is what I wish to feel in my own heart, and impress upon the hearts of others. Shall we not bestir ourselves and put forth efforts correspondent with the efforts Satan is putting forth? Dear brethren and sisters, let us arise once for all in the name of our Master. If we have not made a full surrender let us now do so. If there has been any reserve heretofore, any idol hugged to our heart, be it ever so small, let it go. It will take all to buy the field. God will not accept a lame sacrifice.

All must go for God and his cause, if we would be ready to enter in through the gates into the city. Think what is in reserve for the dear saints, and how short the time is before we shall receive our reward if we overcome. Heaven is worth suffering for. Who would not give all for heaven? Then let all go; our property, love of self, and all our idols, that we may gain eternal life.

Your sister striving to overcome.
CORNELIA LAWTON.
Winfield, N. Y., July 26th, 1857.

From Bro. Wilkins.

BRO. SMITH: I have felt of late that it was my duty to write a few lines for the encouragement of the scattered flock. I left Illinois early in the Spring. In the course of my travels I frequently find those who will listen with attention, and some anxious to hear on the subject of the soon coming of the Saviour. I am now stopping with a daughter of mine, who keeps the Sabbath. There are some others in this section that I have labored with, who have come out from Babylon and embraced the Sabbath, and are now striving to overcome by the blood of the Lamb and the word of their testimony.

The people are not wholly ignorant in regard to many of our views. Mr Collins and Lyon have lectured, or rather debated here. I think it has left a bad impression, as they have denied the gifts, the Sabbath, &c. They have also scattered their publications in this place. I feel sorry that the seeds of discord and error should be sown in a place where people have a mind to listen to the truths of the everlasting gospel. I think there might be good done here, if some of our preachers would come this way. I will give you the names of some of the Sabbath-keepers, and their places of residence. Morgan Rew, Wilson's Grove, Fayette Co. Bro. Lipincot, West Union, Fayette Co. Bro. Lipincot and wife are seventh day Baptists, but are honest seekers after truth. Sister Goodno and quite a number more are almost persuaded to embrace the Sabbath and other truths connected with it. E. P. WILKINS.

West Union, Fayette Co., Iowa.

From Bro. Thorp.

BRO. SMITH: I take this opportunity to write a few lines to you in haste. I am on my way West. This morning I am at Dunkirk, and expect to leave to-day for Buffalo. While on my way here I stopped at Olean a few days where the Lord opened the way for me to hold a meeting, and I trust it has had a good effect. I talked to them on the signs of the times, and they seemed to be interested in the subject. After meeting, one man subscribed for the paper; another came and wanted a copy of the *Review* and of course I let him have it.

I would say to the saints scattered abroad that I am still striving to overcome through the blood of the Lamb and the word of my testimony. I love to meet with God's dear saints now, and I want to dwell with them in his kingdom. T. E. THORP.
Dunkirk, N. Y., July 29th, 1857.

Bro P. E. Ferrin writes from Crane's Grove, Ills., Aug. 2nd 1857: "Bro. Smith, I received the papers you sent and was very glad to see the welcome *Review* once more. I hope I shall not have to do without it for so long a time again as long as I live. It cheers our sad moments to hear from the beloved abroad. We feel to rejoice with those that do rejoice though we should weep alone.

We do not feel discouraged, but we do feel lonely,

and the time seems long when we think of those who are enjoying the blessed privileges that we are deprived of; but we hope and trust in God that he will raise up some to keep the commandments with us, and then we can have meetings on the Sabbath. Then may the truth triumph over error, and God's name be glorified in the salvation of many souls."

OBITUARY.

FELL asleep in Jesus July 25th, A. P. H. Kelsey of Le Roy, Mich., aged 39 years. He died of erysipelas, after an illness of about four weeks. He died trusting in the Lord. Brother Kelsey and companion embraced the Sabbath under the labors of brother Bates about five years ago. He has left a wife and four children to mourn his loss, but we hope for only a short time.

The funeral was attended by a large audience at the Congregational Meeting House in that vicinity. J. B. FRISBIE.

LINES COMPOSED ON THE ABOVE.

SLEPT on dear brother, sweetly rest,
No more earth's cares invade thy breast;
Hushed is each sigh, each tear is shed,
Thou now art numbered with the dead.

Thy children and companion now
Beneath their loss in sorrow bow.
Yet while they mourn they still retain,
The hope of meeting thee again.

Not long will be thy silent sleep;
Not long dear friends thy absence weep;
Ere long a voice will rend the skies,
And bid thy sleeping dust arise.

Then shall loved ones, thee meet again,
In brighter climes for e'er to reign;
United then thy song shall be,
"O grave where is thy victory."

D. J. FAIRBANKS.

Fell asleep on the evening of Aug. 4th, Sr. Mary Hungerford, of Bedford, Mich., aged 42 years. Sr. H. had kept the Sabbath of the Lord in the faith of the Third Angel's Message for several years, and enjoyed the confidence of her church, as one devoted to the fear of God. She has left a companion and family, who deeply feel their great loss; yet they sorrow not as others that have no hope, feeling assured that she will have part in the first resurrection. May the Lord grant to them a well-grounded hope to meet her there.

The funeral was attended on Fifth-day, Aug. 6th, at the meeting-house in the neighborhood of her residence. J. H. W.

"Let the church of God take high ground in reference to all sin, and having plainly defined her positions, let her maintain her ground, and condemn all that God condemns. She should speak plainly and unequivocally. She should go just as far as the Bible will justify, and no farther. Rules based upon the Scriptures should be adopted and enforced, that would exclude every class of sinners from her pale." Again:—

"Let all the ministers of the Gospel take a firm stand for God and his Church. Let us preach the whole law, and the whole Gospel. Let us teach what the will of the Lord is, in reference to every sin. If we have given even a pretext for 'the stones to cry out,' let us repent, and henceforth do our whole duty to God and man.—*Tract for the times*, pp. 38-9.

"Is it not because, while the world has apparently come nearer to the church, the church has really drawn nearer to the world? It seems as if a mutual approximation had taken place, and a mutual sacrifice had been made; but in truth the sacrifice has been chiefly on one side, and that on the wrong side. Things which are, perhaps, not unlawful in themselves, have become a snare to the great mass of professors of religion. The world has smiled upon them, and they have too often been fascinated by its smile."

Sodom, Gomorrah, and the United States.

ALAS! what are we hastening to. Sodom and Gomorrah were destroyed for their wickedness. Let us tremble when we think on the wickedness of our own land, and pray that God, in his infinite mercy, may pity us. —*Christian Sun*, Va.

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH DAY, AUG. 13, 1857

The Old and New Covenants.

A CORRESPONDENT asks for information concerning the covenants mentioned in Hebrews viii and ix, remarking that if the old covenant is the ten commandments he sees not how they can now be binding. "I thought," he continues, "that the covenant that God made with the fathers was the law at Sinai."

The first definition of a covenant is the mutual agreement of two parties, to do or forbear some act or thing. Second, the writing containing the terms of agreement or contract. Now what covenant did God make with Israel or what agreement did they enter into, when he took them by the hand to lead them out of the Land of Egypt? It is found in Ex. xix, where God declares, "Now therefore if ye will obey my voice indeed and keep my covenant, then shall ye be a peculiar treasure unto me above all people" &c. "And the people answered together and said, All that the Lord hath spoken we will do." Here the agreement was made. The people agreed to do all that the Lord had said; and he had said, "If ye will obey my voice indeed, and keep my covenant." He then proceeds to declare the condition of the covenant, the ten commandments. These the people had agreed to keep, and God had agreed if they would, they should be a peculiar treasure unto him &c. We see then how that the claim that many have instituted on Deut. v, 2, 3, that the ten commandments were given to the Israelites alone, falls to the ground. For reference is here made to the particular agreement entered into by the children of Israel.

But "if the first covenant had been faultless," &c. In what respect was it faulty? They transgressed it, they continued not in it; and it offered no pardon for sin. "For finding fault with them," he saith, Behold the days come saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Under this covenant, the law is put into the mind, and written in the heart. This covenant offers pardon for sin. "For I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more." The first covenant had a worldly Sanctuary, and ordinances. These have given place under the new, to the antitypical work in heaven. This covenant carries us forward to the redeemed state; for we read, "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest." When will this be? When their sins and iniquities are remembered no more. And when will the sins and iniquities of the righteous cease from remembrance? When the Sanctuary is cleansed, and the sins of the overcomers are borne away forever. Thanks be to God for the new covenant with its better promises.

A CHURCH ACTING TO THE EXTENT OF HER POWER. The following is a resolution, of the St. Lawrence (N. Y.) Baptist Association, passed in its session of Nov. 12 and 13, 1856. It has taken upon itself, as will be seen, to declare what opinions are heretical, and then to act against the holders of such opinions, as far as they yet have power to proceed, namely, to exclude them from their communion. Go one step further, and let the church have power, not only to denounce heretics, but to correct them, as was granted to the Papacy, and how long before we should have in this country a Protestant hierarchy following in her very steps—an image to the beast. But to the resolution. There is no mistaking its spirit.

"Resolved—That in our estimation, the Baptists, as a denomination, do not believe in the annihilation of the wicked, but that all men are immortal, and will live forever in happiness or misery, according to their improvement or misimprovement, of this state of probation; and therefore that those who believe and propagate the above named error, and its usual concomitants—the nonexistence of Satan, the bestowment of immortality in regeneration, the unconsciousness of all the dead from death to the resurrection, &c., should be excluded from the fellowship of our church as heretics."

THE DOOM OF OUR WORLD. What this change is to be we dare not even conjecture; but we see in the heavens themselves some traces of destructive elements, and some indications of their power. The fragments of broken planets—the descent of meteoric stones upon our globe—the wheeling comets welding their loose materials at the solar furnace—the volcanic eruptions of our own satellite—the appearance of new stars, and the disappearance of

others—are all foreshadows of that impending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burnt up, and under heavens which are to pass away; thus treading, as it were, on the cemeteries, and dwelling in the mausoleums of former worlds—let us learn the lesson of humility and wisdom, if we have not already been taught it in the school of revelation.—*North British Review.*

"A Caustic Nobleman."

CORRECTION. A paragraph has been circulated in the religious and secular press, both in Great Britain and this country, respecting an impudent letter, purporting to be written by the Earl of Orford to the Bible Society. Lord Orford has publicly denied having written the letter. Some person, who probably designed to ridicule the practice of inviting distinguished persons to preside at public meetings, without reference to their moral character, unwarrantably used Lord Orford's name, and thus committed an immoral act himself. The practice, too prevalent, of publishing fictitious letters, for political and other purposes, deserves to be severely censured. Editors as well as their readers, are often imposed upon by such displays of wit or enmity.—*Am. Missionary.*

Visit to Green Spring, Ohio.

By request of many friends at Green Spring, we have just visited them and find the cause still onward there. We held one evening meeting, and the next morning the brethren arranged seats in the Grove, where the people listened to a lengthy discourse, showing from both Old and New Testaments that the burden of the last message, to call out a remnant, is the Commandments of God and Faith of Jesus.

At the close of the meeting three more were baptized, making in all twenty-seven baptized since our first Tent-meeting there. All seem to be holding on to the truth. The Lord met with us in the Grove, and at the water side, and made us glad, praise his name! This visit was very interesting to us and we trust profitable to the church there.

Finley, Ohio, Aug., 6th, 1857

P. S. This is the third week of our Tent-meeting in this place, and still the interest is rising. About thirty dollars worth of books have been taken, and several have subscribed for the *Review*, and several families have decided to keep the Sabbath. Many more are investigating. On the whole, we are much encouraged.

M. E. C.

APPOINTMENT.

PROVIDENCE permitting, meetings will commence in the Michigan Tent in the village of Burr Oak, St. Joseph Co., on Friday evening, Aug. 14, 1857, and continue probably two weeks, or as long as may be thought proper.

J. H. WAGGONER.
JOSEPH BATES.

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