

# 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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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.

## WORK, BUT DON'T WORRY.

Work, work, but don't worry, oh no, oh no;  
The less that you hurry the faster you'll go;  
All worry, no work, standeth still in the fire;  
All work, and no worry, soon wins his desire.

Work, work! it is hearty! but worry looks pale;  
In its eye there's a wildness, its vigor doth fail,  
Its nerve is not firm, nor its footstep so free;  
Work, work, and not worry, is that which suits me.

Work, work, hearty work! see what it hath wrought,  
For right and for truth, what battles hath fought;  
What blessings hath won, and what benefits given,  
For man, and the workers on earth and in heaven.

But worry, poor worry! say what hath it done,  
But to flutter around and repine when alone?  
It hath stung its own heart, and dug its own grave,  
But ever been powerless to bless or to save.

"Work, work," saith the Scriptures; but "worry" no-  
where,  
Faith, faith it rejoices, and forbids every care;  
With labors of love the heart it would fill,  
And the peace of the Lord on the spirit distil.

Work, work! how it thickens! Yet do what you can,  
In patience and gladness, with the heart of a man;  
The workers shall joy when the work is all o'er;  
Work on, fellow-worker, but worry no more.—*Sol.*

## A SLIGHT SKIRMISH.

BRO. SMITH: As "the law of faith" has failed to exclude boasting, at least, as those who profess to be governed by it, are speaking "great swelling words," I propose to mention an item or two in the conduct of those who show their enmity against God by opposing his law.

Soon after I arrived at Russiaville, Ind., I was invited to preach to an age-to-come church, on Wild Cat creek. I accepted the invitation and went there. When I arrived I found prejudice so strong that I could not get a congregation. A few however came out and listened with interest. I was then informed that Eld. N. Hornaday was to commence meetings there on the 7th of January; and I was not only invited, but challenged to attend. I told them that I had no desire to debate with Eld. Hornaday, but if he was willing we would preach alternately upon the subject of the Law and Sabbath until the question was settled.

After reflecting upon my proposition for several days, they concluded to accept it; and accordingly on First day at eleven A. M., I was informed that they had concluded to accept my proposal, and I was to commence preaching in about five minutes. I told them the notice was rather short, but if they would give me a few minutes to reply to the new arguments in H.'s closing speech, I would do so.

I therefore gave a lecture on the origin and perpetuity of the Sabbath, after which, Eld. H. arose

and proceeded about an hour, misrepresenting my position, and talking on irrelevant points. He did not even refer to many of my proof texts. He first had the law abolished by John the baptist; or at least had the law and the prophets to last only till John the baptist; after which he had it abolished by Christ's teachings, and once more by the teachings of the apostles, after which it died a natural death. Rather hard to kill, one would think,—killed three times, died one natural death, and nine tenths of it still alive!

But it would take too much time and paper to give even a tithe of his contradictions. Suffice it to say that it would have been impossible to gather his views from his discourse. At one time he had Christ enjoining obedience to every precept of that law, which John the baptist had abolished, and he (Christ) would have been guilty of high treason, had he done any thing less; and at another time he had him violating the fourth precept, and "teaching men so." He continued this course as long as he could think of any thing to say, when he turned his remarks into ridicule about the three messages, asserting that I professed to be the third angel, &c. &c.

At night we met again and resumed the discussion. I led off, by replying to all that I thought worthy of a reply in his discourse, and introducing new points. In reply he introduced Rom. vii; 2 Cor. iii; and Heb. vii, in connection with other texts which he supposed would sustain no-law-ism. After he was through, I arose to ask what the order of the discussion would be from that time forward, when to my surprise, I was informed that it had now come to an end. I claimed my closing speech. "No sir" was the reply, "the discussion is now ended." I claimed that they had no right to gag me; that if this discussion was not to be resumed the next night, I must have my closing speech; that all that I wanted was the privilege of replying to his new arguments. But Eld. Purvies (one of H.'s friends), arose and said with all the dignity of papal authority, "Sit down, sir! this discussion shall go no farther!" I still remonstrated; but the fiat had gone forth from the leader of the Wild-cat church, whose decrees, like the laws of the Medes and Persians, are unalterable, and I must obey.

Of course the discussion had to stop there. They had resolved and declared, that the subject should not be discussed any further. They made an excuse that the house could not be had; but this objection was entirely removed by a person's saying that he would secure a house. It was evident that they were determined that I should say no more in favor of the Sabbath in that place. But their conduct opened the eyes of some of the honest ones. Praise the Lord!

Russiaville, Ind.

M. HULL.

## SPIRITUAL GIFTS.

THE gift of prophecy was manifested in the church during the Jewish dispensation. If it disappeared for a few centuries, on account of the corrupt state of the church towards the close of that dispensation, it re-appeared at its close to usher in the Messiah. Zachariah, the father of John the Baptist, "was filled with the Holy Spirit, and prophesied." Simeon, a just and devout man who was "waiting for the consolation of Israel," came by the Spirit into the temple, and prophesied of Jesus as "a light to lighten the Gentiles, and the glory of Israel;" and Anna a prophetess "spoke of him to

all them that looked for redemption in Jerusalem." And there was no greater prophet than John, who was chosen of God to introduce to Israel "the Lamb of God that taketh away the sin of the world."

The Christian age commenced with the out-pouring of the Spirit, and a great variety of spiritual gifts was manifested among the believers; and these were so abundant that Paul could say to the Corinthian church, "The manifestation of the Spirit is given to every man to profit withal." To every man in the church, not to every man in the world, as many have applied it.

Since the great apostasy these gifts have rarely been manifested; and this is probably the reason why professed Christians generally believe that they were limited to the period of the primitive church. But is it not on account of the errors and unbelief of the church that the gifts have ceased? And when the people of God shall attain to primitive faith and practice, as they certainly will by the proclamation of the Commandments of God and the Faith of Jesus, will not "the latter rain" again develop the gifts? Reasoning from analogy we should expect it. Notwithstanding the apostasies of the Jewish age, it opened and closed with special manifestations of the Spirit of God. And it is unreasonable to suppose that the Christian age, the light of which, compared with the former dispensation, is as the light of the sun to the feeble rays of the moon, should commence in glory and close in obscurity. And since a special work of the Spirit was necessary to prepare a people for the first advent of Christ, how much more so for the second; especially, since the last days were to be perilous beyond all precedent, and false prophets were to have power to show great signs and wonders, inasmuch that, if it were possible, they should deceive the very elect! But to the Scriptures of truth.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Mark xvi, 15-18.

Says Campbell's translation, "These miraculous powers shall attend the believers." The gifts were not confined to the apostles, but extended to the believers. Who will have them? Those that believe. How long? There is no limitation; the promise seems to run parallel with the great commission to preach the gospel, and to reach the last believer.

But it is objected that the promised aid was only to the apostles, and to those who believed through their preaching: that they fulfilled the commission, established the gospel, and that the gifts ceased with that generation. Let us see if the great commission ended with that generation. Matt. xxviii, 19, 20. Go ye, therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even to the end of the world.

That the preaching of the gospel under this commission did not end with the primitive church is evident from the promise, "I am with you alway, even to the end of the world." He does not say, I am with you, apostles, everywhere, even to the ends

of the earth; but it is *always*, to the end of the world, or age. It will not do to say that the Jewish age is meant, for that had already ended at the cross. I conclude then that the preaching and the belief of the primitive gospel will be attended with the same spiritual aid. The apostles' commission belonged to the Christian age, and embraced the whole of it. Consequently the gifts were only lost through apostasy, and will be revived with the revival of primitive faith and practice.

In 1 Cor. xii, 28, we are informed that God hath set, placed or fixed, certain spiritual gifts in the church. In the absence of any scriptural proof that he has removed or abolished them, we must think they were intended to remain. Where is the proof then that they were abolished? In the same chapter where the *Jewish Sabbath* is abolished, and the *Christian Sabbath* instituted—a chapter in the Acts of the Mystery of Iniquity, and the Man of Sin. But the objector claims Bible proof that the gifts were to cease, contained in the following text: Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things. For now we see through a glass darkly: but then face to face; now I knew in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Cor. xiii, 8-13.

Well, this text does foretell the cessation of spiritual gifts, also of faith and hope. But *when* were they to cease? We still look forward to the time when

"Hope shall change to glad fruition,  
Faith to sight and prayer to praise."

They are to cease when that which is perfect is come—when we shall no longer see through a glass darkly, but face to face. The perfect day, when the just are made perfect, and see as they are seen, is yet in the future. It is true that the Man of Sin, when arrived at manhood, had put away such "childish things" as prophecies, tongues and knowledge, and also the faith and hope and charity of the primitive Christians. But there is nothing in the text to show that God designed to take away the gifts which he had set in the church, till the consummation of her faith and hope—till the surpassing glory of the immortal state should eclipse the most brilliant displays of spiritual power and knowledge, ever manifested in this mortal state.

The objection founded upon 2 Tim. iii, 16, which some have gravely presented, deserves no more than a passing remark. If Paul, in saying that the Scriptures were able to make the man of God perfect, thoroughly furnished unto all good works, meant that nothing more should be written by inspiration, why was he, at that moment, adding to those Scriptures? At least, why did he not drop the pen as soon as that sentence was written? And why did John, thirty years afterwards, write the book of Revelation? This book contains another text which is quoted to prove the abolition of spiritual gifts.

For I testify to every man that heareth the words of the prophecy of this book, If any man shall add to these things, God shall add to him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev. xxii, 18, 19.

From this text it is claimed that God, who at sundry times, and in divers manners, spake in time past to the fathers by the prophets, and, in the commencement of the gospel day, by Jesus and his apostles, hath hereby solemnly promised never to communicate anything more to man in that way. Hence all prophesying after this date must be false. This, say they, closes the canon of inspiration. If so, why did John write his gospel after his return from Patmos to Ephesus? In doing so did he add to the words of the prophecy of that book written in the isle of Patmos? It is evident from the text,

that the caution against adding to or taking from, refers not to the Bible as we have the volume compiled, but to the separate book of Revelation, as it came from the hand of the Apostle. Yet no man has a right to add to or subtract from any other book written by inspiration of God. Did John, in writing the book of Revelation, add anything to the book of Daniel's prophecy? Not at all. A prophet has no right to alter the word of God. But the visions of John corroborate those of Daniel, and give much additional light upon the subjects there introduced. I conclude then that the Lord has not bound himself to keep silence, but is still at liberty to speak. Ever be it the language of my heart, Speak, Lord, through whom thou wilt; thy servant heareth.

Thus the attempt to prove from Scripture the abolition of spiritual gifts, proves a total failure. And since the gates of *hades* have not prevailed against the church, but God still has a people on earth, we may look for the development of the gifts in connection with the Third Angel's Message—a message which will bring back the church to apostolic ground, and make them indeed the light—not darkness—of the world.

Again, we are forewarned that there would be false prophets in the last days, and the Bible gives a test by which to try their teachings, in order that we may distinguish between the true and the false. The grand test is the law of God, which is applied both to the prophesyings, and to the moral character of the prophets. If there were to be no true prophesyings in the last days, how much easier to have stated the fact, and thus cut off all chance for deception, than to give a test by which to try them, as though there would be the genuine as well as the false. In Isa. viii, 19, 20, is a prophecy of the familiar spirits of the present time, and the law is given as a test. To the law and to the testimony: if they speak not according to *this word*, it is because there is no light in them. Why say, "if they speak not," if there was to be no true spiritual manifestation or prophesying at the same time? Jesus says, Beware of false prophets, . . . ye shall know them by their fruits. Matt. vii, 15. This is a part of "the sermon on the mount," and all can see that this discourse has a general application to the church throughout the gospel age. False prophets are to be known by their fruits; in other words, by their moral character. The only standard by which to determine whether their fruits are good or bad, is the law of God. Hence we are brought to the law and to the testimony. True prophets will not only speak according to this word, but they must live according to it. One who speaks and lives thus I dare not condemn.

It always has been a characteristic of false prophets that they see visions of peace; and they will be saying peace and safety when sudden destruction comes upon them. The true will boldly reprove sin, and warn of coming wrath.

Prophesyings which contradict the plain and positive declarations of the Word are to be rejected. An example is given in the manner of Christ's second coming. When Jesus ascended to heaven in the sight of his disciples, it was declared most explicitly by the angels, that this same Jesus should so come in like manner as they had seen him go into heaven. Hence Jesus in predicting the false prophets of the last days, says, If they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. All true prophesying on that point must recognize his visible coming from heaven. Why did not Jesus say, Reject all prophesying at that time, for there will be no true prophets then?

Eph. iv, 11-13. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

We learn from a previous verse that when Christ ascended up on high, he gave gifts unto men. Of these gifts are enumerated apostles, prophets, evangelists, pastors and teachers. The object for which

they were given was the perfecting of the saints in unity and knowledge. Some, who profess to be *pastors* and *teachers*, at the present day, hold that these gifts fully accomplished their object some eighteen hundred years ago, and consequently ceased. Why not then throw aside their titles of *pastors* and *teachers*? If the office of prophet is limited by this text to the primitive church, so is that of evangelist and all the rest; for there is no distinction made.

Now let us reason a moment upon this point. All these gifts were given for the perfecting of the saints in unity, knowledge and spirit. Under their influence the primitive church enjoyed for a time that unity. "The multitude of them that believed were of one heart and of one soul." And it seems a natural consequence of this state of unity, that "with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Acts iv, 31-33. How desirable such a state of things now! But apostasy with its dividing and blighting influence marred the beauty of the fair church, and clothed her in sackcloth. Division and disorder have been the result. Never was there so great a diversity of faith in christendom as at the present day. If the gifts were necessary for the unity of the primitive church, how much more so to *restore unity now*! And that it is the purpose of God to restore the unity of the church in the last days, is abundantly evident from the prophecies. We are assured that the watchmen shall see eye to eye, when the Lord shall bring again Zion. Also, that in the time of the end the wise shall understand. When this is fulfilled, there will be unity of faith with all that God accounts wise; for those that do in reality understand aright, must necessarily understand alike. What is to effect this unity, but the gifts that were given for this very purpose?

From considerations like these, it is evident that the perfect state of the church here predicted is still in the future; consequently these gifts have not yet accomplished their end. This letter to the Ephesians was written in A. D. 64, about two years before Paul told Timothy that he was ready to be offered, and the time of his departure was at hand. The seeds of the apostasy were now germinating in the church; for Paul had said ten years before, in his second letter to the Thessalonians, "The mystery of iniquity doth already work." Grievous wolves were now about to enter in, not sparing the flock. The church was not then rising and advancing to that perfection in unity contemplated in the text, but was about to be torn by factions, and distracted by divisions. The Apostle knew this; consequently he must have looked beyond the great apostasy, to the period of the gathering of the remnant of God's people, when he said, "Till we all come into the unity of the faith." Hence the gifts that were set in the church have not yet served out their time.

1 Thess. v, 19-21. "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good."

In this epistle the Apostle introduces the subject of the second coming of the Lord. He then describes the state of the unbelieving world at that time, saying, "Peace and safety," when the day of the Lord is about to burst upon them, and sudden destruction come upon them as a thief in the night. He then exhorts the church, in view of these things, to keep awake, watch and be sober. Among the exhortations that follow are the words we have quoted, "Quench not the Spirit," &c. Some may think that these three verses are completely detached from each other in sense; but they have a natural connection in the order in which they stand. The person who quenches the Spirit will be left to despise prophesyings, which are the legitimate fruit of the Spirit. "I will pour out my Spirit, and your sons and your daughters shall prophesy." Joel ii, 28. The expression, Prove all things, is limited to the subject of discourse—prophesyings—and we are to try the spirits by the tests which he has given us in his word. Spiritual deceptions and false prophesyings abound at the present time; and doubtless this text has a special application here. But mark, the Apostle does not say, Reject all things; but, Prove all things, hold fast that which is good.



Joel ii, 28-32. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

This prophecy of Joel, which speaks of the outpouring of the Holy Spirit in the last days, was not all fulfilled at the beginning of the gospel dispensation. This is evident from the wonders in heaven and in earth, introduced in this text, which were to be precursors of "the great and the terrible day of the Lord." Though we have had the signs, that terrible day is still in the future. The whole gospel dispensation may be called the last days, but to say that the last days are all 1800 years in the past, is absurd. They reach to the day of the Lord, and to the deliverance of the remnant of God's people. "For in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

This remnant, existing amid the signs and wonders that usher in the great and terrible day of the Lord, are, doubtless, the remnant of the seed of the woman spoken of in Rev. xii, 17—the last generation of the church on earth. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

The remnant of the gospel church will have the gifts. War will be waged against them because they keep the commandments of God, and have the testimony of Jesus Christ. Rev. xii, 17. In Rev. xix, 10, the testimony of Jesus is defined to be the spirit of prophecy. Said the angel, "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus." In chap. xxii, 9, he repeats the same in substance, as follows: "I am thy fellow-servant, and of thy brethren the prophets." From the comparison we see the force of the expression, The testimony of Jesus is the spirit of prophecy. But the testimony of Jesus includes all the gifts of that one Spirit. Says Paul, I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. i, 4-7. The testimony of Christ was confirmed in the Corinthian church, and what was the result? They come behind in no gift. Are we not justified then in the conclusion that when the remnant are fully confirmed in the testimony of Jesus, they will come behind in no gift, waiting for the coming of our Lord Jesus Christ?

R. F. C.

FROM THE SABBATH RECORDER.  
**A Call to Ministers to Repent.**

THE Elders that are in the church I exhort, who am also an Elder, nor is there any higher office in the true Church of God.

The vineyard of our God, committed to our care, is overrun with weeds, and wild beasts are in it, so that nothing is safe there. No wise man would pay his laborer for leaving his farm so. Yet we receive wages, and some of us more than our supporters can earn. What is this but a cheat?

We see the church devoted to idolatry before our eyes, but we are afraid to give them warning. Is not this like the dumb dogs spoken of in the Bible, that cannot bark? The idol, fashion, takes more of the Lord's money for its support, than all the necessities and conveniences of life, and we silently approve it, and by our own example encourage it. When our missionaries in heathen lands, receive converts, they require them to give up their idols,

but we bring them in with their idols, so that our churches become the patron of idolatry. Adoniram Judson has told us that there were two idols in a Christian land where there was one in the heathen. What are our fashionable dresses, rich tables, gay furniture, corniced buildings and high steeples, but so many species of idolatry? To say they are not, is to say there is no idolatry in the world. Do we not know that the vast expense for fashion in our churches, is for no other reason but to conform to the world, which is the very thing we are commanded to shun. What deception can be so fatal as to encourage such that they are going to heaven? Do not the world know that if proud, fashionable church members are going to heaven, that they are safe? Common sense, by the light of the Bible, teaches us that a drunkard will go to heaven as soon as a proud person. Suppose a Yankee minister pays three dollars for his dress more than modest convenience requires, is he not brother to an English bishop who pays three hundred, and to the Pope of Rome who pays three thousand? And suppose the minister's wife adorns herself with jewels, ribbons, laces, wreaths, curled hair, etc., will his preaching against Sabbath-breakers or heretics have any effect? In excuse for this mass of idolatry and pride it is often said, *God looks at the heart*; as though the outside did not show what was within; or as though the world must judge of us by our hearts, not by our works. One of the worst evils attending on unholy fellowship, is that the Bible is turned to sustain it, and forced to say that our Lord had fellowship with devils and called one to preach his Gospel, and that he has told us to let the wheat and tares grow together in the church.

Now my brethren in the ministry, I feel a jealousy for the Lord of hosts, whose word is thus perverted and whose house is thus defiled; and I feel to sympathize with bleeding Zion, mourning in sackcloth, and can but say, woe is me if I do not give warning, and I tremble for you if you neglect it.

You say that our church members are regular, keep up their forms, and give much for charitable and religious purposes. Good—but we must remember that the apostate Jews were even before us in all these things, when they had not one cent for Christ, nor inn for his virgin mother in her hour of trial, but she must agonize all alone with the beasts of the stall.

Now, if while reading this Voice of Warning, the love of the world, or fear of man beset you, evil will enter, and serpentine excuses will prevent conviction. But if we stop to consider, we shall soon perceive that a radical reform *must* commence, and we shall delight in the work, and the toil thereof will be rest, and the reproach thereof our greatest glory through love to Christ.

While retrenching worldly fashions, as a last resort, the adversary may say to us, *look at the gaiety of the Jewish ministers and the grandeur of Solomon's temple*. So say the D. D.'s of our country; so say the Lords spiritual of England; and so says the Pope of Rome. But consider again, and we shall find that God who ordered outward ornaments then, has forbidden them now; just as one who required lamps at night, would have them laid aside by day. Repentance is indispensable, and it must begin with us, if we would hope for a reform in the Church and in the world. And this repentance must be deep and thorough, if we would save our own souls, or those who hear us. And if we would make our calling and election sure, we must begin without delay. Delays are dangerous. God will not bear much longer to see his house a house of merchandise. The Judge is even now at the door. Soon repentance may be hidden from our eyes. If we say we are God's elect and he has promised us salvation irrespective of our works, God will say to us as he said to Israel on a like occasion, "*Ye shall know my breach of promise.*"

If we reform ourselves, and effect a reform in others, we shall, at least, save one half of the outsets of the Christian community, and have it all to build up the cause of our God.

The enemy will strive hard, no doubt, to make us believe that all is well; that no general reform is needed. But, again stop and consider. Would we bear with a servant who should spend half of his

time and half of the money that we gave him as a steward, to feed and nourish our enemies? And what is an enemy to God, if the pride of life is not? What would our Christian fathers say if they were here? Would they say we are safe?

The first Baptist Church in England trembled at the thought of the doctrine of unconditional election and reprobation. Our Pilgrim fathers would find no church among us.

The first Methodists would receive none of the present day. Startling as these facts may seem, they are notwithstanding true, and doubting it is dangerous work. What are our churches but the graves of young converts, and the number of our converts, but the number of our spiritual murders?

It may seem very hard for us and our churches to level all our proud expenditures to the simple economy of the Gospel; but it will be much harder for us to bear the consequences of a neglect. But the difficulty after all, is only the difficulty of the drunkard in overcoming his cup. When once it is done he feels a happy self-possession that he did not before.

These, my brethren, are not from a wild fanatic, but the sober reflections of a respectful friend.

S. BAKER.

**Exhortation by Tyndale.**

"Mark the plain and manifest places of the scriptures, and in doubtful places, see thou add no interpretation contrary to them; but (as Paul saith) 'let all be conformable to the faith.'"

Note the difference of the law, and, the gospel. The one asketh and requireth, the other pardoneth and forgiveth. The one threateneth, the other promiseth all good things to them that set their trust in Christ only. The gospel signifieth glad tidings, and is nothing but the promises of good things. All is not gospel that is written in the gospel book; for if the law were taken away, thou couldst not know what the gospel meant. Even as thou couldst not see pardon, favor, and grace, except the law rebuked thee, and declared unto thy sin, misdeed, and trespass. Repent and believe the gospel as saith Christ in the first of Mark, Apply always the law to thy deeds, whether thou find lust in the bottom of thine heart to the law ward; and so shalt thou no doubt repent and feel in thyself a certain sorrow, pain and grief to thine heart; because thou canst not with full lust do the deeds of the law. Apply the gospel . . . and so shalt thou not despair, but shalt feel God as a kind and merciful Father."

**The State Prisons Overflowing.**

WE learn by a letter from Sing Sing, that there are now in the male department of the Prison at that place, 1051 convicts with only 991 cells to accommodate them, and not shop room enough for all to work in. In the Female department there are stated to be 119 convicts, with but 85 cells for them. This makes for all, the unpencorded number of 1170 prisoners. In the month of January, alone, 56 were received, 46 of whom were from the city of New York.

Nor is Sing Sing alone in its inadequacy to hold the convicts whom the law orders to be confined in it. From Auburn it is reported that the Prison is fuller than ever before; and last week it was said that but four vacant cells remained, since which time two or three more at least have gone there. Clinton Prison is also full. It looks as if crime was increasing so rapidly that an enlargement of all these institutions will soon be necessary. Measures looking to the enlargement of one or more of them have already been introduced in the legislature.

It is not a cheering reflection to observe that the amount of crime and the number of criminals is daily and yearly increasing in our midst, in spite of all the educational development and philanthropic and religious enterprise of the age. With all our churches, schools, colleges, asylums and societies, we cannot prevent the tide of crime from swelling annually higher and higher.—*Albany Jour.*

Conviction leads us to the cross, and from thence love leads us to the throne.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, MARCH 24, 1859.

### RIGHTEOUSNESS BY THE LAW.

A FRIEND who takes some exceptions to our views of the Law of God, and its perpetuity, quotes the following sentiment from John Wesley for our consideration: "I will close by quoting Paul once, and giving Wesley's note on the place. 'I do not make void the grace of God; for if righteousness is by the law then Christ is dead in vain. Gal. ii, 21. John Wesley. I do not make void the grace of God—the free love of God in Christ; but they do who seek justification by the law; for if righteousness is by the law—if men might be justified by their obedience to the law, moral or ceremonial, then Christ died in vain—without any necessity for it, since men might have been saved without his death.'"

Most of the readers of the REVIEW will recognize in the above extract a plain statement of one item of our faith. It is a sentiment with every word of which we are still happy, as we ever have been, perfectly to agree. But our friend was serious, no doubt, in quoting it as the belief of a great and good man, diametrically opposed, in his opinion, to what we now teach; and if he was thus serious in applying it, we must be equally serious in correcting the misapprehension. So long as our position is not understood, so long we must calmly and patiently explain.

There is no necessity for the misunderstanding that seems to exist on this point. The dispensation under which we are now placed is neither all law nor all gospel, but a due admixture of the two. Let us go back to the condition in which man was placed at first; let us look at the proposed ground of his justification then; let us trace the steps by which he descended to his present deplorable state, and inquire for the ground and hope of his justification now. Here, beneath the broad blaze of reason and revelation, we need not stumble nor stray.

Adam was placed in Paradise on probation. Now had he not sinned, but his probation ended and he been saved, what would have been the ground of his justification? Would it not have been obedience? Most certainly. Here then righteousness or justification, would have been by the law, and in this case Christ need not, and would not, have died. But man sinned and fell. If now he is ever justified and redeemed, will it be by the law? No; because he has broken it; and future obedience cannot atone for past transgression. It was man's duty to keep the whole law in all its perfection. When then he transgressed, he found himself staggering under a burden, which of himself he could never remove. Now Christ comes in a ransom to cover by his righteousness the transgressions of all those who will have faith in him. Thus man, through Christ, is imputed righteous, and saved from the fearful consequences of his sin.

So far then all is clear. We understand how we are justified. But it is at this point that many run into a great mistake. They seem to think that when we are justified by faith in Christ, we have nothing more to do with the law; that obedience is no longer necessary. A greater mistake than this could hardly be made, nor one more fatal if persisted in. But we ask, What is to be done when our sins are covered, and we, through the righteousness of Christ, are accepted of God, and placed in the same relation to him that we should have been in had we never sinned? Shall we then sin again—again transgress the law? Shall we take ourselves out of this relation again by disobedience? Shall we eject ourselves from this Paradise of God's grace, by going on in the transgression of his commands? God forbid! says the Apostle. Rom. vi, 1. Know then that we do not seek justification by the law, nor expect it on this ground; for we have all sinned, and our justification must come through Christ. But know also, that this does not release us from future obedience, and that those *only* who *do the law* shall be justified. Rom. ii, 13.

Nor are we dependent on him for justification of our past transgressions only; but having inherited a carnal heart, a fallen nature, we must look to him for grace to enable us to keep the law in the future. We are, in our present state, disqualified even for rendering acceptable obedience except through faith in Christ. There is therefore no making void of the law through faith, nor of the grace of God through obedience to the law. But if we think to be justified by faith in Christ, while continuing in sin, we make him the minister of sin.

That Wesley did not understand Gal. ii, 21, as granting us any release from the moral law is evident from his discourse on our Lord's sermon on the mount, a sentence or two of which we here transcribe: "But the moral law, contained in the ten commandments, and enforced by the prophets, he [Christ] did not take away. The moral stands on an entirely different foundation, from the ceremonial or ritual law. Every part of this [the moral] law must remain in force upon all mankind and in all ages." *Sermons*, pp. 221, 222.

### EXTREMES.

THE history of the Church tells the sad story of extremes having existed in the Church through all her wearisome labors and fierce conflicts with the powers of darkness. And, doubtless, a departure on both sides from the plain declarations of the word of God has been the great cause of these unhappy extremes.

Popery is a dreadful extreme. Its spirit is diffused through all our churches. The creed power binds the conscience, puts a veto upon investigation, and shuts up the mind to some narrow channel of sectarian bigotry, where men's souls grow small. It shuts out the free light of heaven which makes men benevolent and noble in their feelings and acts. Add to the influence of the creed power, wealth, pride and fashion, and you have a Christless church, such as is described by St. Paul.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. iii, 1-5.

Narrow-souled sectarianism, with its doctrine of eternal torments, has disgusted very many benevolent, noble, kind-hearted men, and has driven them to the ranks of sceptics, until in their ranks may be found the greatest proportion of (naturally) best men. But we will not be tedious on this extreme.

There is another extreme far more dangerous to the peace of society, and the salvation of men, than that we have mentioned. It may be termed extreme Come-out-ism.

We solemnly believe the announcement, "Babylon the great is fallen, is fallen," &c., and the call, "Come out of her, my people," have their application to the sectarian churches, and the duty of God's people to leave them. But why leave Babylon? Answer. To be free from her sins, and escape her plagues.

Babylon, signifies confusion. When God calls his people from Babylon, it is that they may leave confusion, with all its deadly influences, and embrace that system of discipline, harmony and love from heaven, found in the Book of God, that they may under its hallowed influence learn the way of holiness and everlasting life.

But who has not been disgusted with the conduct of many Come-outers? Who has not been grieved with many of those who embraced the doctrine of the soon coming of Christ and left the churches? Some of them neglect christian discipline, and trample upon the means which God placed in the church to secure her unity. These talk loudly of Popery—Sect-

arianism—Creeds—Babylon. But it is a fact too plain for any one to deny, that they themselves constitute the verriest Babylon on earth. Their extreme views of free investigation, discussion, and freedom of speech lead them to form their notions of divine truth independent of the experience and judgment of others, and, perhaps, advance them without regard to the occasion, or the feelings of others. Such a course genders strife, debate, confusion, Babylon. Yet these very persons talk of Babylon in the most severe manner, and build themselves up in their confusion by dwelling upon the faults of others. Here is an extreme without the least shade of consistency in it.

Look at that class who have embraced what is called the Age to Come. Under the cry, "*Free investigation of all Bible subjects!*" they have followed their leaders in all conceivable fancies and fooleries relative to unfulfilled prophecy. And no two of these can be found to agree in all these particulars touching the future, which each makes very prominent. These generally reject the Spirit, and in its stead, drink in a spirit of debate and contention as bitter as wormwood and gall.

Look again at that class who are perpetually pulling on their India-rubber chronology, and proclaiming definite time for the Lord to come. About ten different times have been set, and proclaimed, for the Lord to come, since the prophetic periods terminated in 1844. This class generally think it not worth while to attend to gospel order, the Lord is coming so soon; many even think it wrong, patterning after the churches, a sign of backsliding, and call it Babylon. Yes, call order, Babylon! As well call light, darkness, or sweet, bitter. We read of some who do these things. And so these friends of confusion move on, and while they themselves are Babylon to perfection, they regard Bible order and discipline as going back to Babylon.

There are, indeed, some honorable exceptions; but it is a mournful fact that very many of those who came out of the churches in the great movement in 1843 and 1844, who still stand aloof from the third message, are in a worse condition than they were before. Help them if you can! But it will be found to be a task to help men who feel no need of help, and who, at the same time view you as going back to Babylon, Sectarianism, Popery, because you plead for Bible order. Fanatics, who regard themselves as reformers, are the very hardest cases to reform.

Between these two extremes—popery and anarchy—may be found the way of truth and holiness. Here we find order and discipline which rebukes the unruly, and binds his unhallowed desires to trample upon the authority of God, and the rights of men, while at the same time it is in sweet accordance with the spirit of the gospel which reigns in the heart of the humble christian. It is a yoke which fits well every true christian's neck, while its chafes the willful bigot's, and he cries out, Popery! Sectarianism! Babylon! We want no better evidence of an uncircumcised heart and stiff neck, than to hear one crying out against order and Bible discipline in the church of Christ.

One extreme would make popes of ministers; the other would trample the position and influence which God's word gives them, in the very dust. How precious is plain Bible testimony on this point. It points out distinctly the true position lying between the two extremes.

Says Peter, "Feed [not fleece] the flock of God which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v, 2-4.

Says Paul, "For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts xx, 27, 28.



Again, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and forever." Heb. xiii, 7, 8.

And again, "But to do good, and to communicate, forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you." Verses 16, 17.

One extreme binds a church up to a man-made creed, to follow the leadings of a Protestant pope; the other breaks down all order and discipline, and gives license to confusion, and all the notions of interpreting the Bible that Satan is capable of putting into men's brains. But between them is the true Bible position. It may be seen in that agonizing prayer of Jesus for his dear church.

"I pray not, that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they ALL MAY BE ONE; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John xvii, 15-21.

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

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

Hear Paul again: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of ONE MIND. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." Philip. ii, 1-3.

The impetuous Peter agrees perfectly with his beloved Bro. Paul. He says, "Finally, be ye all of ONE MIND, having compassion one of another, love as brethren, be pitiful, be courteous." 1 Pet. iii, 8.

Is it possible, Peter, for the church to come to such a state of unity, perfection and love? if so, by what means?

"Yea, ALL OF YOU BE SUBJECT ONE TO ANOTHER, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 1 Pet. v, 5, 6.

The above thoughts have been called out by a communication from Templeton, Mass., in which the writer says, "In a recent No. of the *Review* the idea is advanced by one that it is a safer course to go with the body, than to follow one's own judgment. 'This is a safe course for us all.' Perhaps I take a wrong view of this; but I have seen nothing in the paper that looked so much like Catholicism."

No doubt Satan has patterned after Christ's church as near as possible in the formation of a corrupt system and church. But it is not wisdom in our good brother because he thinks he sees a defect in one side of the bridge to run off the other. No: better keep on the bridge of Bible truth. God has a people, and a present truth, and it is our privilege and duty to find them. But to say that the individual members of Christ's church are safer to go with the body, than

to follow their own judgment, is in harmony with the foregoing texts. To take the position that each individual is safest following his own judgment instead of that of the body who are seeking to serve God fully, is not only unscriptural, but is to stand on the very pinnacle of fanaticism. A church united without a human creed, built on Bible discipline and Bible union, will be a glorious edifice indeed. Such a church will Christ find at his second coming, built upon the rock of eternal truth. Let the rubbish which extremists have strewed in the way be removed, that this building may go up. The means provided are ample, and it is safest to be in harmony with God's plan. It is very unsafe to meddle with his arrangements. Read Paul's statement of the work of Christ for the perfecting of the church.

"Wherefore he saith, When he ascended up on high, he led captivity captive, [margin, a multitude of captives,] and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. iv, 8, 11-13.

May the Lord open the eyes of the blind, and lead all his humble, truth-seeking children to see the beauty and importance of Bible union. J. W.

#### MEETINGS IN RUSSIAVILLE, IND.

I COMMENCED holding meetings in the above place as noticed in my last. The roads were very muddy, but the attendance was good throughout. Eld. Thompson, of the Disciple church, commenced meetings in the same place on the 17th ult. He had been preaching several weeks at Kokomo, the county seat of Howard Co., where a great excitement had been raised by himself and the Methodist ministers on the subject of baptism. He informed me that he had twice debated with presiding Eld. Cooper on that subject, and though they did not regularly discuss at Kokomo, the excitement in the community was very great. It was expected at Russiaville that he would vigorously assail our views, and from what we had heard of him, and of the position he occupied in his denomination, and of the feelings of that body toward our faith, we expected to be put on the defense.

In his first sermon he plead strong for peace, yet some of his expressions were clearly aimed at us. In his second he was more bold, and quite decided in his opposition. But in his third discourse, on First-day morning, he came out very decided, warning the people against those who spread division, preachers of the law, followers of Moses, &c. In the afternoon I had the privilege of showing, to a large congregation, the injustice of these remarks, the harmony of the law and gospel, and the profitableness of "all scripture." From this time the spirit of controversy was quieted, and Eld. T. carefully avoided all disputed points. Beyond this, our intercourse was friendly and kind. By his invitation I spoke at the water-side on the occasion of his baptizing a believer, and again at his closing meeting, where mutual explanations were made, and the most friendly feelings prevailed. Being naturally averse to controversial meetings, I regarded this as a happy issue, as a discussion was, at first, looked for as a matter of course by many in the community. I had the pleasure of furnishing Eld. Thompson with our publications, which he expressed a desire to read, and thereby become acquainted with our faith. May the Lord enable him to see what a precious, glorious truth he has hitherto neglected, and to some extent opposed.

Being strongly urged to remain in that section of country some time, we concluded to see what openings might be offered, though our own minds were directed northward. We accordingly addressed a letter to the Christian (Disciple) church at Kokomo, requesting the use of their house for lectures. That all may see the bigotry manifested by our opponents, even those who profess to be the most liberal in the

investigation and discussion of Bible subjects, we copy the letter and reply.

"Russiaville, Ind., Feb. 21st, 1859.

"To the Trustees of the Christian church, Kokomo: We wish to obtain the use of your church building for the purpose of giving a course of lectures on various Bible subjects. We would be pleased to occupy it about two weeks, when not used for the stated meetings of the church. Our subjects will be principally on the fulfillment of prophecy, and the principles of morality taught in the word of God.

"If granted we would like to commence on Thursday evening, March 3d.

"Please return answer by the bearer and oblige.

"Yours Respectfully, J. H. WAGGONER.  
M. HULL."

REPLY.

"Kokomo, Ind., Feb. 21st, 1859.

"We must decline granting the use of our house to you.

"We think we should avoid questions to no profit, calculated only to engender strife and divisions, and of no profit or advantage to any one. Anything calculated to pull down and destroy, not build up the cause of Christ, should be discountenanced among us. If men will preach the gospel that Paul preached, and point sinners the way into Christ's kingdom, and teach Christians their duty to God and to one another, they will then be accomplishing some good.

"Respectfully yours, A. H. PLOUGHE."

The inference is clear. The preaching of "the fulfillment of prophecy and of the principles of morality as taught in the word of God," would be fatal to the standing of the Christian church of Kokomo! What they consider right and proper to have preached in their church is a matter of query. Of this we have had good proof that the main body of the Disciple (in this country called Christian) church is as rigidly sectarian as any sect in (nominal) Christendom. They seem to regard themselves as the exclusive followers of Peter and Paul, and I fear many of them never think of going so far back as to the faith of Abraham. But we had the privilege of testifying our faith in "the gospel that Paul preached," to the conviction of some. And here I would remark that I do not know of a single fact or duty of the gospel believed or taught by the sect of Disciples, but what we also believe and teach. The difference is, we believe "all scripture" is profitable, while they take only a small part.

On the 27th of Feb. we had the pleasure of immersing four believers in the likeness of Christ's death. A large concourse of people was present. It was an interesting and solemn time. One was baptized on the 28th, and two in the morning of the 1st of March, and one near the close of the same day—eight in all.

If any of our brethren pass through that country we hope they will call on the friends at Russiaville. It is about eleven miles from Kokomo, [on Penn. and Ind. R. R.,] in the N. E. corner of Clinton Co. Inquire for Dr. Shirley.

On the 2d inst. we bid farewell to the friends there, and started for the North. To accomplish our journey we were obliged to go west six miles, to an old worn out plank road, on which toll is paid because it passes through a country impassable without its feeble aid. The state of the roads has somewhat diverted us from our course. We go where we can, and cannot go where we would. I feared this state of things when I left home. Some places I desire to visit which I shall not be able to.

We are now near Plymouth, Marshall Co. How long we shall remain we know not yet. We would submissively pray, "Thy will be done." J. H. W.

#### MEETINGS AMONG THE FRENCH.

BRO. SMITH: The 28th ult. Bro. Czechowski and myself left Mooers to hold meetings among the French in Constable, Bangor, etc. The same day we visited Bro. Joseph Roberge, who formerly belonged to the Grand Ligne Church, and who of late embraced the truth under Bro. C.'s labors. This brother had for

a long time been convinced of the truth that the churches are fallen. He could not see in the churches that union and love that must characterize the people of God, and therefore decided to separate himself from the church to which he belonged, and join that people where love would reign. The Lord, who has a care for his children, soon opened his eyes, and he gladly embraced the truth. His wife has also fallen in love with the truth.

The 1st inst. we arrived at Bro. Day's, in Chateaugay, where we met our dear Brn. Hilliard and Lawrence, who had prepared the way for us to hold meetings among the French. We gave eight lectures in the French chapel in Constable; and four honest souls promised that they would strive to walk in the way of truth. Among those who gave in their testimonies in our meetings was a very intelligent and informed Frenchman. He arose when we had delivered our last discourse, and, to our great astonishment, gave a rich and instructive testimony in favor of the Sabbath. Thus we see the wisdom of God in moving on the hearts of those who can be an honor to his glorious cause. The Lord is working for the honest, and he will have the praise.

Said a certain French sister, "It is about a year since my husband and myself were compelled to leave the churches, because we saw in them so much darkness and confusion; and we have prayed our good Father to enlighten us, and he has heard our prayers. He has sent you unto us to teach us the truth; and with the help of God we will receive it. We will walk in the light, and suffer for Christ."

But we were not without meeting opposition in Constable. Eld. La Clair, a French pastor in that place, would not meet with us, although we had written him a very kind letter, requesting him to assist us; and he called us false prophets, &c., without stopping to answer the questions we proposed him. Some of Eld. L.'s adherents joined with him in speaking against us, and told that they wanted to be true Protestants, and that if we would not leave the place they would tar and feather us. Here we could not help comparing Eld. L.'s spirit with the spirit that most of Catholics manifest when their religion is attacked; and we concluded that it would be more agreeable for us to discuss with a Catholic priest, than with Eld. L.

Yesterday, the 7th inst., we met with the French Protestants in Bangor, and found that Eld. L. had warned them against us, and advised them to turn us out of doors. But the Lord did prevail. We were blessed in speaking, and our hearers were very attentive, and manifested a disposition to walk in the light. Our prayer is that we may have heavenly wisdom and more than mortal energy, to faithfully accomplish the great work that the Lord has committed to our care. Truly our field of labor is extensive, and our conflicts are severe and numerous; but we are encouraged by the thought that God is for us, and that those who are faithful in this warfare shall receive a rich reward.

D. T. BOURDEAU.  
M. B. CZECHOWSKI.

West Bangor, N. Y., March 9th, 1859.

#### THE FOURTH COMMANDMENT.

THE seventh day, God's day of rest,  
Of all the week I love it best;  
He made it sacred and divine,  
On it his glorious truth doth shine.

That perfect charge, the fourth command,  
With all the rest shall firmly stand;  
For it is holy, just and good,  
It doth unite the brotherhood.

It makes us humble, mild and meek,  
And fits us for the coming week;  
Through all of which we watch and pray,  
Then holy keep the Sabbath-day.

Though all the world God's law assails,  
One jot or tittle shall not fail;  
Till sin shall cease, with groans and pains,  
And Christ on earth in glory reigns.

J. NARAMORE.

Rochester, N. Y.

God honors his own appointments, because they are all intended to show forth his praise.

#### Address at the Water-side.

BRO. SMITH: Last August brother Poole came into this neighborhood, and preached from Ps. cxix, 6, at which time he baptized an old lady 84 years old, who had embraced the Sabbath, and is looking for and loving the appearing of Jesus. At the water-side, sister Tripp, the old lady of 84, referred to, made the following address, which I send you for publication if you think best.

H. C. CRUMB.

De Ruyter, N. Y.

"Beloved friends and fellow travelers to the bar of God: I stand before you a pilgrim on this earth. I have seen more than four score years. I feel that the mercy and goodness of God have followed me all my days. I rejoice in my soul for the blessed Comforter that Christ has sent into the world, even the Spirit of truth, which will lead into all truth, God's word is truth. I rejoice to-day that I have been led by this Spirit of truth to think on my ways, and turn my feet unto God's testimonies, and that I made haste and delayed not to keep his commandments. And I can say with the Psalmist, that all God's commandments are faithful, that all of them are truth, and that God has founded them forever. Great peace have they that love his law, and nothing shall offend them. I feel that this peace is mine, for his law do I love. 'The law of the Lord is perfect converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey comb. Moreover, by them is thy servant warned, and in keeping of them there is great reward.' 'Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.' Thus have I been led to put away the traditions of men for the truth of God; and I feel a joy in my soul for thus doing. I have looked forward to this time with joyful anticipation, when I could show to the world my anxiety and determination to follow my Lord and Master instead of the traditions of men. I would be buried with Christ by baptism. Like as Christ was raised up from the dead by the glory of the Father, even so would I be raised up from this liquid grave to walk in newness of life; and the life that I now would live, is by faith on the Son of God, and by every word that proceedeth out of the mouth of God. I want that true and living faith which father Abraham had. I would, like him, look for a city which hath foundations, whose builder and maker is God.

"I have great confidence in God, in his word, and in Jesus Christ; and I would take up with the admonition of Paul, and not cast away my confidence, which hath great recompense of reward. But we have need of patience, that after we have done the will of God we might receive the promise; and this promise is near at hand. The time has nearly come for the saints to possess the kingdom. Jesus has gone to prepare a place for us, and he told us that if he went away, he would come again. I believe that he went away, for he told us that he was going, the apostles said that he went, and I do not see him in the world; hence, I believe that he has gone, and just so true will he come again. Signs speak him near. 'For yet a (very) little while, and he that shall come will come and will not tarry.'

"And now let me say to you in the language of Paul, let every one of you that has named the name of Christ, be careful to depart from iniquity, which is sin, the transgression of God's law. And to you who have not named the name of Christ, be admonished by one who loves you, to flee to Christ who stands waiting, yea, anxious to receive you. He has died that you might live, and he has given the most lovely invitations for you to come and live. I would not be understood to say that there is no sorrow here, that the Christian sheds no tears here; far otherwise than this. When I look around upon

the human family, I can say with the Psalmist that I am grieved because they keep not thy word. Rivers of waters run down mine eyes, because they keep not thy law. It is time for thee Lord, to work, for they have made void thy law.

"My prayer is that God would still deal bountifully with me, that I might keep his word, and that he would open your eyes to behold wondrous things out of his law, even his holy Sabbath, that we may be prepared to meet at God's right hand."

#### Letters.

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

From Eld. E. Goodrich.

BRO. SMITH: The *Review and Herald* is before me, and I am right glad that I have it to read. It indeed encourages and strengthens me in my rather lone condition, as there are but a few here who sympathize with the sentiments which it advocates. I have been a reader of the *Review* nearly two years; and cannot help saying that my heart is with the people of God, and that I love those who love present truth.

I am doing what I can to declare the whole counsel of God; the law, the prophets, and the gospel. With what success, the day of God must declare. I have long wished to meet with the people of God, of like precious faith; but let God's time be my time, and God's ways my ways. Brethren and sisters, pray for me that my faith fail not.

Your brother in tribulation, yet waiting for redemption when Jesus comes. ELIZER GOODRICH.

Edinboro, Pa., Feb., 1859.

From Bro. Russell.

BRO. SMITH: It is with gratitude to my heavenly Father that I take my pen in hand to say a few words to the dear saints scattered abroad. I feel very thankful for the refreshing season we have enjoyed here for a few weeks past. We were favored lately with a visit from Bro. Phelps, who labored with us for about one week, and strengthened the church very much. It was really meat in due season to the household of faith. After attending to the ordinance of the Lord's house in breaking bread, he went on his way rejoicing. May the Lord bless him abundantly.

The brethren in this place are getting on higher ground; they have renewed their covenant with God, and feel determined to be among the redeemed saints. There seems to be a great desire in almost every place to hear the present truth; but there is no one to give them the glad tidings of the gospel of the kingdom. The harvest is plenteous, but the laborers are few, very few, compared with the greatness of the field.

I have recently read an article from the pen of Bro. White, in Vol. ix, No. 7, of the *Review*, headed, "Get Them to Reading;" which plan, if fully carried into effect, would be the means of bringing many souls to a saving knowledge of the truth. But in many places those that are the most willing to hear have not the means to pay for books; consequently they must do without them. Those that are called into the field to lecture are not able to purchase books to give away, as they do not receive enough for their support; neither are those who have the immediate charge of the Office able, I presume, to supply one tenth of those that are honestly searching for truth. How many are there that are professing to keep the Commandments of God and the Faith of Jesus, and believe that the Saviour is soon coming, that are hoarding up riches for the last days! To advance the cause of present truth? No. For charitable purposes? No. It is, that they may live in opulence, be called wealthy, honorable men; the first men of the place, in point of eminence, in which they live, while many thousands of their fellow-men are perishing for want of the truth. A little of their abundance might relieve their suffering condition, and save many poor sinners from everlasting destruction, and the givers receive a blessing, and make themselves friends with the unrighteous mammon, that when they fail, will receive them into everlasting habitations.



O, dear brethren, let us be willing, if need be, to give up all for Christ. If we are not willing to give up all, we are not worthy to be called his disciples. "Sell that ye have and give alms." Let us strive to keep all the commandments.

Yours striving for eternal life.

WM. RUSSELL.

Mauston, Wis., March, 1859.

From Bro. Haskell.

BRO. SMITH: Myself and family are still looking for the coming of our blessed Saviour, and striving for the crown at the end of the race. Our lot is lonely. Four years ago we commenced keeping the commandments, alone. There was not one of our brethren or sisters within fifty miles of us. We gave to those around us what light we could, with our books and papers, until the Lord saw fit to send the tent, and many were permitted to see the true light. Some of my neighbors joined with us. Brn. Holt, Rhodes and Butler visited us, and we had some good times; but I have removed into another lonely place—Washington township, Lucas Co., Ohio. I believe the Lord has sent me here to make a home for some of our way-worn preachers, who have the word to leave in this place. There are none of like faith within twenty-five miles. I live six miles north-west of Toledo. Inquire for Joel Marsh. The people have never heard the present truth, and I think here is a great field for labor. It is my earnest prayer that the Lord will direct some of our brethren this way. My house shall be their home. The Lord has not given me the gift of speaking like some, but I believe it is my duty to provide a home for those whom he will send here to give the word. It is my duty to raise the cry for help.

In hope of a crown of glory, and a country free from the cares of life.

SAMUEL HASKELL.

Toledo, Ohio, March 5th, 1859.

From Bro. Gleason.

BRO. SMITH: It has been about six or seven months since I commenced to keep the commandments of God. I left my business in Toledo, Ohio, and moved to Hillsdale that I might enjoy the society of commandment-keepers. I have been at work in Adrian this Winter in the midst of Spiritualists and scoffers of the last days. It buoys my spirits up to meet with the Lord's dear people now and then, and it increases my hope that Jesus soon is coming, when I see the powerful workings of Satan.

Last First-day a man from Boston, a trance-speaker, spoke in the Odd Fellows' hall, in Adrian, and is to speak there to-day. He advertises to heal the sick, &c., &c., and many wonders they are performing in that place.

O brethren, should not these things cause us to make a desperate struggle to overcome Satan and his charms, and get ready to meet our King, soon to come. O, it can't be long! Time's wasting sands are almost run, and Satan's kingdom will soon come to an end. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further, for their folly shall be manifest unto all men as theirs also was."

The Spiritualists say, Lo, here is Christ, he has come through the mysterious rappings, &c.; but says Paul, Ye, brethren, are not in darkness that that day should overtake you as a thief. In Acts i, 10, 11, we are told the manner in which we are to look for him. I desire to make no greater effort than to get ready for what is soon to come on this people. Let us plead constantly with the Lord that our faith and strength fail not. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. iii, 21.

I desire an interest in the prayers of the saint—that I may be counted worthy to have a shelter under the covering that the Lord is preparing for his people in the day of his fierce wrath; and that I may stand on the sea of glass with the 144000 that shall be redeemed from among men. "They shall

hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Yours striving for an immortal crown.

A. GLEASON.

Hillsdale, Mich., March, 1859.

From Sister Strong.

BRO. SMITH: Of late I have been striving with renewed diligence to make my calling and election sure, and to obtain the gold tried in the fire, the white raiment and eye-salve; and the Lord has been pleased to bestow upon me of his abundant goodness and mercy that grace which I most needed, the love of God shed abroad in the heart, the uniting influence of his Holy Spirit, which makes his people one.

O how good the Lord is! He is rich unto all them that call upon him in truth. Do we realize how much the Lord is doing for us, and what great blessings he has in store for them that love him? Truly the way is being prepared for the message to go in power, and for the church to receive the refreshing which shall prepare them to stand through the time of trouble such as never was. And while our faith is being increased, the erring reformed, and the weak made strong, let us hold on to the sure promises of God which shall never fail; and so an abundant entrance will be administered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ.

FRANCES STRONG.

West Milton, N. Y., March, 1859.

From Sister Lawton.

BRO. SMITH: My husband and myself commenced to keep the Sabbath of the Lord last Spring. I was then a member of the M. E. church, and had been for some years. I set out to serve the Lord in my youth, and endeavored to live a consistent christian life, though I can see where I have failed many times; yet I did at times enjoy much peace and comfort, and was not aware that I was breaking one of God's great commandments. But when I was convinced of the fact I resolved to obey God regardless of consequences, and know the Lord has blessed me in so doing.

Although I have been accused by some of having known the right way and forsaken it, I know that I never enjoyed so great blessings before as I have since I kept the Sabbath. I find it separates me very much from the world, and that is just what I need. I feel now that I have given all for Christ, and that he is my all. I am not seeking for the honors, applause, or the friendship of the world, but am seeking to know, and striving to do, the will of my heavenly Father. My husband never made a profession of religion till after he commenced to keep the Sabbath, and it rejoices my heart that we can walk the narrow way together. Truly the Lord is good, and he doeth good continually. I believe he is now a sincere christian, and an earnest seeker after truth. We believe that time is short, and want to be prepared to meet our dear Saviour. I know that I have many imperfections yet; I have not so much of the Spirit of Christ as I desire; but I am trying to cultivate a right spirit, and when I am reviled, revile not again. I believe by the help of God that I shall overcome. I find the only way for me is to watch and pray, to live by the moment.

I believe, dear brethren and sisters, that we have God and truth on our side, and what need have we to fear? I feel that it is good to trust in the Lord; and though all the world and our nearest and dearest earthly friends forsake us, we have one Friend that will never forsake us, unless we first forsake him. O let us be faithful to this one great Friend, knowing that he is to be our Judge at the last day. Let us press on toward the mark for the prize that lieth at the end of the race. Let us follow in the humble footsteps of our dear Redeemer, regardless of the world's cold frown. I believe we shall receive a rich reward if we faint not.

Yours in hope of eternal life.

EMILY LAWTON.

March, 1859.

## OBITUARY.

SISTER Caroline, wife of Joseph E. Wood, of Spring Grove, died Feb. 17th, 1859, aged 26 years. The subject of this notice embraced religion at about the age of 12 years, and joined the Baptist church and continued with them till about one year since, when she heard the Third Angel's Message, and gladly embraced the present truth. She was a faithful christian, living out her faith at home and abroad. Just before she fell asleep, she said to her companion, "Tell my relatives that I died not as those who have no hope." She died as she lived, joyful and happy. She leaves her husband and four children to mourn their loss. But they expect soon to meet her with the saints of all ages where parting will be no more. Sermon by the writer from Rev. xiv, 13. WM. S. INGRAHAM.

Monroe, March 11th, 1859.

FELL asleep in Jesus, Dec. 20th, 1858, sister Sarah Lamb, of Granville, Vt., at the residence of her sister, in Roxbury, in the 52d year of her age, and in full faith of soon having a part in the first resurrection. She received the truth and the love of it, with an ardent desire to walk in all the commandments and ordinances of the Lord blameless. But her religious privileges were few and far between, and her trials were continued and severe; yet nothing was able to separate her from the love of God, who in his kind providence made her last days the best.

While in the last stages of the consumption, her anxiety to visit her friends at Roxbury was such that she made the journey on her bed, but returned in her coffin. Her last few weeks of suffering at Bro. Kendall's were blessed with the sympathies, the prayers and society of the saints, which were highly appreciated by her. At the time of her decease her much-loved, and now much-lamented sister Philips was able to ride half a mile or more to take her last farewell look of one so dear by the ties of nature and true christian friendship. While weeping over the loved, lifeless form, she repeated the hymn, "Asleep in Jesus, blessed sleep," not realizing, probably, how soon that blessed boon was to be her portion also. Heaven's benediction rests upon them while many sad hearts sorrow, but not as those that have no hope. May God sanctify these afflictions to the future good of the numerous mourning friends, and cause all to make a speedy and perfect preparation to hail their return from the enemy's land with everlasting joy.

E. L. BARR.

Roxbury, Vt., March, 1859.

FELL asleep in Jesus, in Roxbury, Vt., Feb. 22d, 1859, sister Amanda Phillips, wife of Bro. Daniel Phillips, aged 47 years. Sister Phillips' disease was lingering and distressing; but her sufferings were borne with great patience and christian resignation. Her death was caused by cancer, which preyed upon her lungs and other parts of the system.

We visited sister P. once after returning East. She expressed perfect submission to the will of her divine Master, whom she sincerely loved. She manifested a willingness to live and suffer with the children of God, or to rest till the first resurrection.

Bro. and sister Phillips were among those who looked for the glorious appearing of Jesus in 1844. They were also among the first in Vt. who embraced the Third Angel's Message. They have stood connected with the church of God amidst its trials and conflicts. But now she rests in hope, sweet hope of eternal life when Jesus comes.

Her funeral was attended the 25th ult., in the meeting-house in Roxbury. A very impressive and comforting discourse was preached by Bro. C. W. Sperry, founded on Rom. viii, 24. The rest of our sister in the grave will be short.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. iv, 14. This blessed reflection most graciously sustains our dear Bro. P. in this afflictive dispensation.

A. S. HUTCHINS.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH., MARCH 24, 1859.

## Bootless Reform.

THERE are some who think it their duty to discard the names of the months as they stand at present in the calendar, and also to return to the Bible method of reckoning time. Such seem not to understand the difficulty of the task they have undertaken. For instance, we have received letters during the present month (March) dated "Third Month, 1859." But do not the writers perceive that this is not the third month of the year according to Bible reckoning? Do they not understand that the Bible does not commence the year in the midst of winter, but somewhere near the vernal equinox?

Again: Let those who think it their duty to return to the Bible reckoning of the months and years, tell us just when the year commences according to that mode of computation, and how we are to find any particular day of any particular month. We would also remind them that the Bible months consisted of only thirty days each, and that the Jews were obliged to intercalate every three years, a thirteenth month to make the lunar and solar years correspond. This also must be adopted.

The present, or Gregorian, calendar is far more accurate and convenient. We do not believe there is any virtue in returning to the former. But if we are to return to it, let us be consistent and take it in all its particulars, and not imagine that we are going according to Bible reckoning, by simply using Scripture language to designate the months of the Roman year.

## Visit to Lapeer, Mich.

DEAR BRO. SMITH: After giving four discourses to the people in Convis, I journeyed on towards Lapeer. Although the roads were very bad because of rain and thaws, yet I succeeded in filling all my appointments on the way, and getting through to fill my first appointment in Lapeer.

Monday, Feb. 21st, I drove 22 miles to Windsor. Here a few brethren, and some of their neighbors, assembled at the house of Bro. Carman, and we endeavored to speak to them. The brethren here seemed to be of good courage to press forward.

Tuesday, drove 36 miles to Locke. Got through to Bro. Avery's at half-past 6 o'clock. Found quite a room full already assembled to hear. Two young men (nephews of Bro. Wm. Miller) who were somewhat interested to hear on present truth, walked 16 miles to attend this meeting. They were very anxious that I or some other messenger should present the truth in their neighborhood, near Owasso, Shiawassee Co. Although we were much wearied with journeying, we endeavored to address those assembled. We had considerable liberty in talking to them on the duties of the "last time." While striving to speak I felt that the promise that he that watereth others shall be watered himself, was truly verified to me. Although I was strongly urged to go to Owasso, appointments ahead would not permit me to go then, and the weather and going being unsettled on my return, I have not yet seen the way clear to go.

Wednesday, the 23d, I drove to Tyrone, 30 miles. Although the evening was dark and rainy, quite a good congregation assembled in the school-house near Bro. Isaac Cornell's. I spoke with some freedom on the christian's hope. Here I came in contact with one who claimed that christians here enter into their rest when they fully believe in the Lord. We informed him that we understood from that text that they entered into it only by faith, or as Wakefield translates, "For we believers are to go into that rest." As he urged the doctrine it looked to us as though the man was in danger of foundering his bark on the shoals of old fashioned Spiritualism; which spiritual view is that after any have faithfully labored till they overcome, they will enter into their rest and stand even here perfected with no foes to fear. When we informed this friend that we thought his view would lead him to the same conclusion, he answered, No: he believed when the saints entered into the rest they would see more to do than they saw before, and have more labor to accomplish than before they entered into their rest. This looks indeed like a laborious rest!

Friday, the 25th, drove from Tyrone to Lapeer, about 43 miles. I found the church glad to hear the word of life. I tarried with them about ten days, during which time I spoke some twelve times. The church, who still number thirty-five, seemed to be encouraged by the word spoken.

Others attended and manifested considerable interest to hear, and we hope some of them will yet join those who are striving to press on in the way. Our last meeting, on Monday evening, March 7th, to attend to the ordinances of the Lord's house, was refreshing to the few assembled.

Tuesday evening, the 8th, I addressed quite a large audience in Enterprise hall, Canandaigua, on the subject of the christian's hope. Good attention was manifested while we addressed them upwards of an hour. We found nine in this place and vicinity keeping the commandments and wishing for baptism; but as our appointments hurried us on our way even that evening, we had no opportunity to administer the ordinance.

Wednesday, the 9th, met with the church in Shelby. We had two meetings. I was glad to meet with some here whom I had not seen for nearly five years. Was glad to find them still firm on the truth. We left them after our evening meeting, and journeyed towards home, by way of Locke, Windsor and Convis. At Convis we found some three had come out on the truth since our last meeting. I arrived at home March 15th, in good health, and after a short rest from this journey, hope to still engage in the work of the Lord.

J. N. LOUGHBOROUGH.

Battle Creek, March 20th, 1859.

**"Her Priests have Violated my Law, and Hid their Eyes from my Sabbaths."**  
Eze. xxii, 26.

BRO. SMITH: On my return from Dartmouth I called at Lynn and gave a lecture in which, unfortunately, I referred to some efforts made by religious teachers of the present day to put down the Sabbath and law of God, and contrasted those efforts with certain scriptures. Thus, one professed minister says, "The seventh day Sabbath is of the Devil." But Gen. ii. 3 says, "God blessed the seventh day and sanctified it, because in it he had rested from all his works which he had created and made."

Another minister calls the Lord's Sabbath "one of the daughters of Babylon." Isa. lviii, 13 calls the Sabbath "a delight, holy of the Lord, honorable."

Another says, "It is the seal of damnation." But God says, "It is a sign between me and the children of Israel for ever." Ex. xxxi, 17.

Two others: one says that those that keep the seventh day Sabbath "ought to be stoned from morning till night;" and the other said that if it was not for the cloth he wore, he would be one to stone them. But God says, [Isa. lvi, 6, 7,] "Also the sons of the stranger 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."

Another, in a recent effort says, that "Advent Sabbath-keepers have switched off upon the Devil's track." But Jesus says, "Blessed are they that do his commandments, that they may have a right to the tree of life, and enter in through the gates into the city." Rev. xxi, 14.

But once more: "The law of the ten commandments is an old, rickety, thunder-and-lightning law, a curse to man and is dead and buried, and does not deserve a grave stone." But Nehemiah says, [ix, 13,] "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, true laws, good statutes and commandments." Paul says the law is holy, Rom. vii, 12, and delights in the law of God after the inward man. Verse 22.

Here I remarked that it was impossible for me to believe that God gave his Holy Spirit to religious teachers who treat his word with contempt. I called no names; yet the next morning one of the leaders informed me that if I held any more meetings there, quite a number would not attend, as they believed I had allusion to Bro. B——. In some of my remarks the last evening, and hence I had no confidence in what they believed to be the work of God. To this charge I plead guilty; and on taking the second thought, concluded I could do that class no good that have more confidence in fallen man than in the word of a holy God.

We believe there are honorable exceptions to this general rule, and hope such will bear in mind that God makes no difference. Men may shout and sing over a golden calf, and fancy they have good religion; or they can trample under foot God's holy Sabbath, and do the same. Yet the wages of sin is death; and he that turns away his ear from hearing the law, even his prayer shall be abomination. Prov. xxviii, 9.

Sabbath, Feb. 17th, I met with the church at Clinton where we enjoyed much of the tender, heavenly Spirit of our compassionate Redeemer; and while we looked at the happy change that had taken place here since last fall, we could say with one anciently, "There is no other God that can save after this sort." I spent the 19th and 20th, at Fitchburg. Held meetings on First-day in the temperance hall; but the weather was rainy, and but few out to hear; yet it is very evident that the interest to hear the present truth is increasing in the East. May every member of the church feel the importance of a speedy preparation for the final close.

E. L. BARR.

## The Present Truth.

"His truth shall be thy shield and buckler." "Sanctify them through thy truth."

At the present time the religious world is full of conflicting opinions, and when a person is persuaded to leave the fallen Babylon with her mixture of opinions and dogmas, it very often happens that he brings along with him a full load of what he considers valuable luggage.

This indispensable satchel of Babylonish lore is carefully preserved and cared for, until he gets the eye-salve, which by its wonderful efficacy reveals to him the true character of the petted bundle; then he parts from it with joy.

But there are those who, having a good deal of self-confidence, and who perhaps have not fully investigated the present truth, and not fully comprehending the vast range which error has had for 6000 years, not considering the comprehensiveness of the words, Babylon is fallen, Come out of her, &c., not fully realizing the depth of ecclesiastical depravity to which the visible church has sunk, such an individual, I say, not realizing these things, is in danger of neglecting the urgent duty of investigation, and is in great danger of settling down upon a partial reform, which is often worse than no reform at all.

Thus, A. embraces the Third Angel's Message, but he has got some favorite ideas which he will graft upon it, and he comes in to teach those of greater experience and more knowledge.

B. thinks that the views are generally correct, but that too much stress is laid upon the use of tobacco.

C. holds that the saints will be overcome, so far as to be imprisoned and killed, in the coming struggle.

D. does not see how the remission of sin differs from the blotting out of sin.

E. thinks that the brethren are a little too severe upon our rich members, and so on to the end of the chapter.

Now I would recommend that we all, without an exception, study to know the whole truth, and leave Babylon behind.

J. CLARKE.

## APPOINTMENTS.

PROVIDENCE permitting, I will meet with the church in La Porte, Ind., Sabbath, April 2d, after which I design spending some time in the vicinity of North Liberty.

J. N. LOUGHBOROUGH.

## Business Department.

## Business Notes.

John Barrows, Pa.: Your INSTRUCTOR is paid to the April number.

## 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.

M. Johnson, H. L. Richmond, Wm. Gulick, M. M. Richmond, Chas. E. Turner, H. Haskins, M. Wilcox, T. Walters, J. P. Fletcher, D. W. Emerson, M. Edson, J. G. Cheal, A. H. Robinson, A. S. Hutchins, E. L. Barr, J. Barrows, C. R. Barrows, E. Lobdell, Geo. T. Collins, E. Lindsay, L. L. Loomis, J. S. Day, M. W. Rathbun, J. P. Rathbun, C. A. Chase, M. E. Cornell, C. C. Boomhour, L. J. Belnap, G. Melberg, W. B. Castle, S. Rider, C. E. Harris, S. N. Haskell, L. Gerould, H. W. Kellogg, A. Pierce, A. Tuttle, D. Seeley, F. Ramsey, F. V. Bognes, S. M. Randall, Wm. McKelvey, I. Jones & J. S. Clark.

## Receipts.

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

## FOR REVIEW AND HERALD.

Thos. Walters 1.00, xiv. 17. M. Wilcox 1.00, xiv. 14. P. F. Perciot 1.00, xiv. 1. J. Edson 2.00, xi. 1. H. Page 1.00, xiv. 1. J. Davis 1.00, xii. 1. R. Cheals 0.32, xiii. 21. J. G. Cheals 0.31, xiv. 1. A. Rupert 0.50, xii. 14. I. D. Perry 0.50, xiv. 14. D. W. Emerson, 0.50, xiii. 16. Wm. McKelvey 0.75, xiv. 14. J. Martin 1.00, xiv. 1. E. L. Barr (for J. A. Spofford) 0.50, xiv. 18. C. H. Barrows 1.00, xiii. 14. C. Woodard 1.00, xv. 1. M. Neal 1.00, xiv. 1. G. Melberg 2.00, xiii. 18. J. K. Belnap 2.00, xv. 1. W. D. Sharpe 1.00, xiv. 15. A. Tuttle 1.00, xiv. 1. M. W. Rathbun 1.00, xiv. 1. L. Gerould (for D. Allen) 0.50, xiv. 18. L. Gerould 1.50, xv. 1.