

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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BY
J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTRELL,
and STEPHEN PIERCE, } Corresponding
Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 25 NOS.
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Battle Creek, Mich.

PRaise YE THE LORD!

Praise ye the Lord! when morning brings
Its first bright summons from on high,
And the warm valley richly flings
Its incense to the glowing sky;—
When the glad waters lift their voice,
And the low forest-hymn is heard—
And all created things rejoice
In their great Maker—Praise the Lord!

Praise ye the Lord! when twilight throws
Her soothing charm o'er vale and hill;
When wearied labor seeks repose,
And the loud hum of life is still;—
When night is in the earth and air,
And naught but watching stars abroad;
Then lift the voice of humble prayer,
And for his goodness—Praise the Lord!

Praise ye the Lord! when blessings wait
Like dew upon your morning hours,
When plenty crowds your peaceful gate,
And time's swift feet are hid with flowers;
When love and friendship join to bless,
Then be the Giver's name adored;
For health, and hope, and happiness:
With grateful voices—Praise the Lord!

Praise ye the Lord! when grief has thrown
Its burden on the sinking soul,
When the heart's hoarded joys are flown,
And death the loved in life has stole;
When sickness dims the glowing eye;
If then your heart receives the word,
And the bruised spirit seeks on high
For health and comfort—Praise the Lord!

[S. S. Times.]

FROM THE BIBLE EXAMINER OF 1850.

THE TWO THRONES:

Or, the Throne of God and the Throne of Christ.

(Concluded.)

THE THRONE OF CHRIST—OR, HIS OWN THRONE.

THAT there is such a throne to be hereafter occupied by Jesus, the Christ, we shall now endeavor to show.

1. God in addressing David, [1 Chron. xvii.] makes use of this language: verses 11-14; "And it shall come to pass when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee; but I will settle him in mine house and in my kingdom for ever; and his throne shall be established for evermore." That this language reaches beyond Solomon seems clear.

2. "The Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne." Ps. cxxxii, 11. This

is but an announcement of the Spirit by David, of the truth contained in the previously quoted text.

3. The prophecy of Isaiah, however, settles this point. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. ix, 6, 7. Here it is clearly stated that the "child born"—"The Prince of Peace"—is to have "the government upon his shoulder;" and that "government" is to be the "throne of David, and upon his kingdom to re-establish it, and to support it:" so reads the Septuagint. Here then the point is settled as to what throne is Christ's own. It is that which David occupied, and which was "overturned," as recorded [Eze. xxi, 27,] and which the "Lord God" said should remain subverted "till he come whose right it is, and I will give it him."

4. Accordingly prior to the "child" being "born" Gabriel was sent to Mary with the following announcement [Luke i, 32, 33] concerning "Jesus:" "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Here all is plain: the long expected child is about to be born, and the promise of God to David is now confirmed. This child Jesus is designated as the heir to David's throne; which from henceforth is *Jesus' own throne*.

5. We will now contemplate Ps. ii, in relation to this point. This Psalm opens with the inquiry "Why * * the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed"—his Christ? &c. This relates to the treatment the Anointed would meet at his first advent, and during the period that he would occupy his Father's throne, i. e., during the present age. Up to this hour, this description of the character and conduct of the rulers of the earth has been exemplified in their ungodly rule, and general disregard of the authority of God and his Anointed; even in those governments that have professed respect for that authority. They constantly outrage the great principles of the "Prince of Peace." This Psalm next contemplates (verse 4) Christ in his exaltation to his Father's throne in heaven: "He that sitteth in the heavens shall laugh." The rulers of the earth cast him out and slew him, and resolved that they would "not have this man to rule over them;" but God's choice opposed theirs; and he raised up his Anointed from the dead and gave him a throne in heaven; where he now mocks at all the "rage" of his enemies on earth, however high or exalted the stations they may occupy: they rage in vain; and in vain oppose the will of God concerning his Son's reign on earth; for "Jehovah shall have them in derision: then shall he speak unto them in his wrath," when, according to his promise to his Son, on seating him at his right hand, he shall make his enemies his footstool: for, notwithstanding, all the rage and counsel of wicked men, and wicked rulers, God says (verse 6) "Yet have I set my King"—the King of his choice—"upon my holy hill of Zion;" the seat

of David's empire, and place of David's throne.

Next the Anointed speaks himself, (verse 7,) "I will declare the decree: Jehovah said unto me, Thou art my Son; this day have I begotten thee"—by raising him up from the dead. See Acts xiii, 33. Having thus raised him up from the dead and set him at his own right hand, on his Father's throne, Jehovah addresses him, (verse 8,) "Ask of me, and I will give thee the nations for thine inheritance, and the utmost parts of the earth for thy possession." Verse 9. Jehovah speaks of what his Son shall do to the kings and rulers of the earth who oppose the establishment of his reign on the "holy hill of Zion," and the extension of his authority over the earth, viz., "dash them to pieces," &c. That this is the true meaning of verse 9, is evident from the language which follows: "Be wise now," in the present time—"O ye kings; be instructed, ye judges of the earth: serve Jehovah with fear . . . kiss the Son, lest ye perish from the way, when his anger suddenly blazeth forth." Septuagint. The whole Psalm shows that it is the kings, rulers and judges of the earth who use their power and authority in opposition to God and his Anointed who are to be the subjects of this wrath and be broken "with a rod of iron;" and this is to take place when Christ comes to take his own throne—"the throne of his father David."

6. One text more demands attention under this general head, viz., Dan. vii, 13, 14, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This text clearly establishes the fact of a throne to be given to the Son of man at the close of the present age, or after the judgment on the fourth beast which symbolizes the fourth body of tyrannical rulers, or rulers and kings on the territory of the old Roman empire. When the judgment is in process of accomplishment, on that symbolized power, is the time for the Son of man to have given to him in possession of his own throne, to rule over the nations, in person, associated with him the saints of the Most High. See verses 22 and 27.

CHRIST RELINQUISHES HIS FATHER'S THRONE.

* * * * *

4. We come now to the most important text to be examined under this head. It is 1 Cor. xv, 24, -28. The general subject of this chapter is the resurrection of the dead. The Apostle had affirmed that "every man" is to be made alive "in his own order" [Gr. *tagmati*] band, or cohort. Clearly indicating that men will come up in the resurrection in classes, companies or bands—not all at once. He then says, "Christ the first fruits; afterward they that are Christ's at his coming;" they who are his at the time of his coming, and are then asleep in the dust of the earth; these constitute one band, and now have their resurrection, because they are the associate rulers; to prepare whom for the partners of Christ's throne this present age has been allotted. "Then"—after the resurrection of them that are Christ's at his coming—"THEN cometh the end." "End" of what? This is an important question. Various have been the interpretations given this text and context; but we confess nearly all we have ever seen are entirely unsatisfactory;

and our own mind has been much perplexed with the subject; but if our previous positions, in this discourse, are correct, we think we have now the key which unlocks the Apostle's argument. Christ has, up to this time, occupied his Father's throne, and ordered the affairs of heaven and earth to prepare a body of rulers to sit with him on his own throne. The time allotted to that object now ends—this body of rulers are raised from the dead, or changed if alive at his coming. The time he was to occupy his Father's throne—or sit at his right hand now ends. His work on that throne of putting "down all rule" of his enemies, "and all authority"—that stood in opposition to his authority on earth,—and "all power"—that was exerted against his right to David's throne—or his dominion over all nations: this work is ended. Hence, the purpose for which he was seated on the throne of God is accomplished; and the time which the Father said he should sit at his right hand is at an end. So then the period of his reign on that throne has found its termination, and Christ now delivers up that throne—that "kingdom—to God, even the Father," from whom he had received it after his death and resurrection. "For he must reign"—upon his Father's throne—"till he hath put all enemies under his feet. The last enemy"—that stands in Christ's way of taking possession of his own throne, with his associate rulers—"shall be destroyed;" and that enemy is "death." To this end, that Jesus, the Anointed King might remove every obstacle in the way of the peaceable possession of his own throne, the Father exalted him to his throne in heaven, when he had been rejected by men on earth: that end is now accomplished, and Jesus who, by the pleasure of the Father, had occupied the Father's throne as co-ordinate ruler thereon, now delivers up the kingdom—or throne—that he had been entrusted with, and the Father gives him his own proper throne; viz., the throne of David, which men had refused him. In taking his own throne he delivers up or surrenders his co-ordinate relation and becomes sub-ordinate, or, is, henceforth, and forever, "subject unto him that put all things under him," to the end "that God may be all in all," as Christ had been while he sat upon his Father's throne. This, with present light, we believe to be the true interpretation of this portion of scripture. "The end," we think, is no other than the end of the present age, and the co-ordinate rule of Christ on his Father's throne.

* * * * *

The view we have taken of the kingdom delivered up to the Father, and the time when it is delivered up, is further confirmed from the fact that,

THE KINGDOM AND THRONE OF CHRIST ARE ETERNAL.

His own proper kingdom is never to be surrendered or delivered up. He takes the subordinate relation to his Father on receiving his own throne; and the kingdom of God is resumed by the Father at the same time that his Christ takes possession of his own kingdom. Hence,

1. At the sounding of the seventh trumpet, [Rev. xi, 15,] "great voices are heard in heaven, saying, The kingdoms of this world are become of our Lord, and of his Anointed—his Christ; and he [the Christ] shall reign for ever and ever." The kingdom, or throne, then possessed by the Anointed—the Christ—is eternal; no delivering it up; but at the same time, the elders are heard saying "We give thee thanks, O Lord God Almighty * * * because thou hast taken [or assumed, as the original also signifies] to thee thy great power and hast reigned." God Almighty assumes again to himself the "all power in heaven and in earth" with which he invested Jesus when he set him at his right hand, and which Christ now delivers up to take his subordinate throne in the companionship of his people. Thus "the kingdom of God comes," or returns to himself in all its strength and glory, at the same time that the kingdom of Christ comes, and his undisturbed rule on his own throne, and over all nations.

2. The seventh chapter of Daniel is equally clear as to the reign of Christ on his own throne, with his associates, being endless. They shall "possess

the kingdom for ever, even for ever and ever." Verse 18. Again, verse 27; "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him." Here the same truth is re-affirmed of the endless reign of the saints—*holy ones*—of whom Christ is the head.

3. Once more, Heb. i, 9 affirms the same truth. "Unto the Son he saith, Thy throne, O God, is FOR EVER AND EVER." This is a quotation from Ps. xlv, 6, 7; "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right scepter. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." These texts must suffice in proof that it is not the proper throne of Christ, or his kingdom, that is to be delivered up; for that throne and kingdom is settled *endlessly* on Christ and his associates.

CHRIST'S THRONE SHARED WITH HIS FOLLOWERS.

What a thought is this! It is indeed overwhelming! What! worms of the dust, who have sinned against God, and who are deserving of death, be raised to the high honor of sitting with Christ upon his throne! Such an exaltation who shall dare aspire to! And who would dare believe it possible if He, who is "THE TRUTH," as well as "the Way and the Life," had not promised it? If we can believe this, we surely need not stagger at any thing God or his Son have spoken! But is it so? Let us see.

1. Our text positively affirms it: or rather Christ, now on his Father's throne, and speaking with that authority with which he is there invested, promises "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." If we had no other testimony, this must be sufficient to settle the question. But we are not left to this alone:

2. Daniel vii, 27 confirms the same truth, as we have already seen. But

3. Paul clearly asserts this 2 Tim. ii, 10-12. "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him."

4. Our Lord said to his disciples, [Luke xii, 32,] "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

5. Again our Lord said to his followers, [Luke xxii, 28-30,] "Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." This language is clear and explicit, at least, so far as his disciples are concerned.

6. Paul gives us his view of all the sons of God, [Rom. viii, 14-17,] "For as many as are led by the Spirit of God, they are the sons of God: and if children, then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together."

7. Finally, Jesus when he sits upon the throne of his glory, [Matt. xxv, 31,] says to his friends, [verse 37,] "Come ye blessed of my Father, inherit the kingdom," &c. Surely, to inherit means something more than merely being subjects—it can signify nothing less than partnership in the throne and government of the kingdom. Let it be remembered that this honor is

"TO HIM THAT OVERCOMETH."

It is not then to the indolent, the thoughtless, the worldly-minded; it is not to those who wait to be dragged along. It is to him who marches to the conflict in the spirit of self-sacrifice such as characterized our Lord in his conflicts, and in which he overcame.

To help us achieve this victory, and be overcomers, the first act of Christ, after his exaltation to his Father's throne, was to send the Holy Spirit on his followers, and to give it ever after to all "them

that obey him." He told his followers, while here on earth, [John xvi, 7,] "I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Not unmindful of his promise, after he was exalted he shed down the Holy Spirit according to his word. See Acts ii, 1-4, 32, 33. "This Jesus hath God raised up, whereof we are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." The gift of the Spirit is not confined to those who are of one class, but it is the blessing promised to all who obey Christ; and it is a gift without which we never can "overcome." It would be easy to enlarge on this point; and to show that this promise is not restricted, but is a blessing to be expected and sought for by all who would sit down on Christ's throne, or who would ever achieve the victory which shall entitle them to that exaltation. Surely the encouragement to go forward in the struggle for victory is abundant; and the help offered ample. The certainty of a seat on Christ's throne, if we overcome, should be enough to arouse every soul, and to urge us on in the christian course without fainting. To do so, however, we must have in exercise that faith which keeps the high honor before our minds, and which never lets us lose sight of the throne of Christ's glory presented for our consideration and our inheritance. Let all earth's allurements—the suggestions of the flesh—and the temptations of the wicked one, disappear in our minds before the immortal prize which Jesus, our Lord, holds up to the eyes of our faith: thus "looking unto Jesus, the author and finisher of our faith; who," while on earth, "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God," we shall be able always to triumph in Christ, through the word of truth and the power of the Holy Spirit; and "in due time we shall reap, if we faint not."

PERPETUITY OF THE MORAL LAW NO. 2.

BRO. SMITH: The *Herald* of April 14th is at hand. Your remarks in reference to concealing me "under the cognomen of friend," and concerning my "personalities," I will try to cover with the veil of charity and let them pass. I suspect however, that you are some like the fish that swallowed the baited fish-hook; he thought the bait did well enough, but was rather pointed. Let us keep the spirit of the Master, Bro Smith, in all that we say.

The proposition we are discussing is, is the law perpetual. From the number of points raised, and the side-issues formed in your last, I perceive the question is growing more and more complicated.

What do you understand, and therefore mean by the term "the law?" 2nd. By the term "the moral law?" 3d. By the law of Moses? My reason for calling on you for Bible definitions of these terms is that you charge me with making "unwarrantable use of your language. Perhaps the trouble is that I do not understand you. For as the clown was by the Indian, I know very well what you say, but I do not know what you mean. You say, "To be sure we believe that God gave to man at first a perfect and immutable law, and that that law is the basis, and condition of the promises of God. But why does W. G. S. accuse us of saying that man could not keep it, and therefore necessarily became a transgressor. We have never said it. Adam could and should have kept the law." Now in the name of reason what does Bro. Smith mean here. God gave Adam an immutable, (unchangeable) law; that law is (present tense), the condition of the promises of God. Yes! we are under the law given to Adam in the paradisiacal garden; the law pertaining to the forbidden tree in the midst of the garden; and that law is the condition of the promises of God now.

I confess myself inexpressibly surprised at this. Are there no "dark chambers" in Bro. Smith's mind here? Is there any "hot haste" in this? Of course then so far as my present article is concerned, I must go upon the supposition that the

term "the law," in our proposition means the law regulating the relation that existed between the fleshly Adam, and the literal fruit of the garden of Eden. This also fixes the meaning of correlative terms. "Obedience" for example. This, Bro. Smith indicates that I deny, because I deny the perpetuity of the law; as though Paul never spoke of the "obedience of faith," the "obedience of the gospel" &c. When this "first law" was in force, that there was a Sabbath command in existence, no man can prove. Then the obedience of the law was eating apples, and not eating of the forbidden tree. So the observance of the Sabbath forms no part of the obedience of "the law" which Bro. Smith says is the condition of the promises of God. Thus he is stranded according to his own showing. I would fain wait here until Bro. Smith has time to take this back and express his views more advisedly.

Bro. Smith reasons as though there never was more than one dispensation, as though God never gave a law that expired of its own limitation; as though all the laws God ever gave were *all perpetual*. He says, "Adam could, and should have kept the law; his violation brought death upon us. But could men keep the law after the fall? Of themselves they could not. Must they then necessarily violate it? Not even then, for help was immediately laid upon one that was mighty, and by God's grace through faith in him, they could receive strength for this service." Service indeed! What service? Why keeping the law. What law? Why the law given to Adam regulating his eating apples in the garden. There never was but two persons under that law—viz. Adam and Eve.

Shall I say that if Bro. Smith has no sensitiveness on this point, I am confident I shall leave him nothing in the end over which to glory?

But two more points here. 1st. The disability of man accruing to him in the fall per consequence.

2nd. The faith and grace of Christ, placed by Bro. Smith 4003 years before Christ was born.

1 How was man disabled to obey God in consequence of violating a command of God? This Bro. Smith has not shown. Nor can he show it. It is an old fogysm that has been sung upon the "harp of a thousand strings" until many have been made to believe it. The Bible knows nothing of such a declaration. Man in regard to ability, can only be disabled or disqualified to obey a law, or command of God, in one or all of these ways, viz. 1. Mentally, 2nd. Physically, or 3d. to be debarred the privilege. Bro. Smith cannot take the ground of the first or second, for Adam was not injured mentally when God came to reckon with him; he very well understood the *next command*, to go forth out of the garden; and the next to "earn his bread by the sweat of his face." He was not physically disabled, for he went out of the garden, and did ever after earn his bread by the sweat of his face. As to the 3d. we are debarred from *privileges of blessings* in consequence of violation; but it is an absurdity to say, that because we have disobeyed God once, he will debar us from ever obeying him afterwards.

It is an admitted fact, that the same cause under like circumstances will always produce the same effect. Then if God placed man under a law or command, requiring obedience, and he violated it, and by consequence was disabled to obey God afterwards; then, as Christ has given us the commands of the gospel, and we disobey them, we are by consequence *ever after* unable to obey them. Oh fatalism!

But to make it clear that I have not overwrought the point, notice the like circumstances of the parties.

Adam had the ability to obey or keep the law in his position; no more, no less. Since the fall we have the aid of Christ; by faith through grace we are enabled to obey the gospel; we have this ability restored to us; no more, no less. Then upon the hypothesis of Bro. Smith, if we disobey, we never can keep the commands of the Lord any more, unless by the aid of a *greater and higher* divine interposition than *Christ*. Get away from it who can. But 2nd. Bro. Smith thinks that Adam immediately after the fall had the faith and grace of Christ to "aid him," without which he could

not obey God. Did faith in Christ enable him to go back into the garden and observe the forbidden tree? Did it enable him to go out of the garden at the command of God? Did it enable him to earn his bread by the sweat of his brow? Bro. Smith sees more here than he can find in the Bible. This "a mixture" of which he speaks, this merging of the various laws, conditions and provisions of the different dispensations into *one*, placing the faith of Christ in the day of Adam and saddling the law given to Adam upon us, is the veriest delusion.

"Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii, 15. 'Tis true "Abel offered his sacrifices by faith," but it was faith in God who "testified of his gifts." So of all the patriarchs. So of ancient Israel. Adam and the patriarchs had the gospel in embryo. Abraham had the gospel in promise. He and his descendants had the gospel in type. But it remains for Christians to have the gospel in demonstration and in fact. We are not under the same dispensation, provisions and conditions that Adam was—that the patriarchs were—that the Jews were.

We are not under the 'old covenant' at 'Horeb' or law of Moses as such; but we are under the gospel, "the new covenant as such, which embraces as such, the whole duty of man, both religious and moral; here is an issue.

Next, I understand you to contend that the observance of the seventh day is *the means* by which we have "the sign" and "certain knowledge" of our sanctification, and that there is no substitute for it. And I understand you to take the ground (in your question) that we are sanctified in the *same way* and by the *same means* that the Jews were, and therefore should have the same sign.

Now this whole thing is so antisciptural, so out of keeping with the change of "priesthood," "of law," and especially the law of pardon, that unless you offer some feasible proof of it, I shall not consider it worthy of any future reference. My proof in the negative is as clear as need be. You admit that "the Holy Spirit is the agent in the accomplishment of this work, (sanctification.) Did I not prove by Acts ii, 38, how we get the "gift of the Spirit" by repentance and baptism? Did the Jews get the Spirit in this way? not a bit of it. Did I not prove by Rom. viii, 16, "the Spirit bears witness with our's that we are the children of God"? Can we be the children of God and have his Spirit as a certain knowledge of it, and yet have no knowledge of being sanctified, or set apart to the service of God? Downright folly to reason thus.

There is no Sabbath keeping in this matter under the new economy. Observing the "*my Sabbaths*" of the old dispensation was a sign between God and the Jews that he had taken them from Egyptian bondage and had set them apart to his service. But that those "Sabbaths," (ingeniously construed into the singular by Bro. S.) are made either a sign, or means, of our sanctification now, Bro. Smith will never show.

Again you say "If any wish to inquire into the philosophy of this—how man must be justified by Christ, and yet cannot be justified without doing the law—a few considerations will make it plain. The first step towards justification by Christ is repentance of our former transgressions of the law. And when we repent and ask pardon, we do it with an implied promise, and on an implied condition of our obedience (to the law I understand) in future. There is no repentance nor pardon separate from this."

This whole philosophy is false—premises and conclusion. Our repentance is not the first step towards justification by Christ—give the proof. This is inconsistent in the fact that it would make the Gentiles repent of violating a law that they were never under; will you take issue here? But even if both Jews and Gentiles were under the law, the conclusion in effect, makes Christ a mere expedient, not to redeem us "by a new and living way," but to reinstate us from a helpless condemnation by the law, into a condition where! we can obey the law!! And upon the principle of like cause, like effect, when we violate this *merciless* law again—down! as bad as ever!! our whole redemption is to be

worked out again. Why not Bro. Smith come right out and speak like an apostle?—why not say, "We are become dead to the law by the body of Christ?" Rom. vii, 4. Why not say like Paul "The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." But Bro. Smith *has in effect*, given up this whole controversy. He says "We are released from the law as a conditional covenant of life." Very well; that is enough for me. That is just what I believe. Then what signifies observing the Sabbath? or keeping the law any way? since God has not promised "life" to us upon the condition of its observance. You may say it is a rule of moral action. But what signifies the *rule*, if God has placed no condition of life in it? So then I have proved both by Paul and Bro. Smith, that we are *not under the law*. There is no need then of answering your six questions at present. I will notice them in future.

W. G. SPRINGER.

FOR REPLY, see EDITORIAL.

Too Big to Pray.

I TARRIED for a night with an old friend, who had always seemed indifferent on the subject of religion. His wife was pious, and endeavored to impress the minds of her children with proper views of God and eternity. Her little boy of two or three years, when about to retire to rest, knelt down by his mother, and reverently repeated a child's prayer. When he arose from his knees, he turned to his father, with a seeming consciousness that he had preformed a duty, and addressed him, "Father, I have said my prayers: have you said yours? or are you too big to pray?" I thought it was a question that would reach that father's heart, and it might yet be said of him, "Behold he prayeth."

I have since noticed many who were too big to pray. I knew a young man, a student of brilliant talents and fascinating manners; yet he would sneer at piety and pious men. He was considered a model by a certain class around him. In a revival meeting it was supposed that the Spirit of God had reached his heart. He professed to see his danger and resolved to reform. Then he thought of his companions who had witnessed his past life. They would say he was weak-minded and fickle. He would lose their respect. He could not come down from his high position. He could not take up the cross through good and evil report, and his serious impressions passed away, perhaps for ever. *He was too big to pray.*

I knew a man who had passed the middle age of life. His children had grown up around him, while he had been careless and unconcerned about their eternal welfare. A change seemed to have come over him, and he felt that duty called on him to pray in his family. But how could he assume such a task before his household, which would be astonished at such a strange event. He shrank from the effort, and finally relaxed into his former coldness and indifference. *He was too big to pray.*

I knew a physician who held a high rank in his profession. The urbanity of his deportment, joined with an intelligent mind, made him a pleasant companion. But he was skeptical in regard to the doctrines of the Bible. He witnessed the happy death of one who triumphed in the last trying hour, and his infidel opinions were shaken. "Almost he was persuaded to become a Christian." But the pride of his heart was not subdued. He could not humble himself at the foot of the cross. *He was too big to pray.*

How many thousands there are around us, who have been elevated to high places in our land, who would not dare to be seen upon their knees, supplicating the Majesty of heaven. *They are too big to pray.*

Now, in all such cases, there is something wrong. The heart once fairly pierced by the sword of the Spirit, there will soon be prayer. The fear of God will speedily overcome the fear of man. This is proved by all history and all experience. Where the Spirit descends in power, men in multitudes, with the royal Psalmist, will on all sides be crying out, "Come all ye that fear God, and I will tell you what he hath done for my soul."—*Sel.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, MAY 12, 1859.

PERPETUITY OF THE MORAL LAW. No. 2.

WITH a seeming determination to take as limited and circumscribed views of things as possible, W. G. Springer comes to us again this week on the perpetuity of the Moral law. No doubt the subject is growing to him very complicated. It will grow more so still before he makes good his proposition that God's law varies in different ages of the world. He accuses us of raising in our last a number of points and side issues. We were only endeavoring to follow him and to reply to some of the minor or secondary points with which he opened this discussion. But that no more time might be spent in this manner, we proposed, at the close of our remarks, six questions which lie at the very foundation of this subject, for W. G. S. to answer. For it is utterly futile to think of conducting a discussion to profit by picking here and there at what we may consider flaws in another's theory, taking exceptions to an occasional mode of expression, and confining ourselves to secondary and so comparatively unimportant points. We must first agree upon some general principles to which we can appeal as authority; we must both have some common ground on which to anchor; then we can test the legitimacy of our deductions. If we cannot agree on any general principles, there, manifestly is the theater of our discussion till we can. To arrive at this ground was the object of those questions. How then does W. G. S. treat them? Does he proceed to their consideration so as to avoid in future these minor points and side issues against which he complains? Not at all; but he passes over them entirely, adhering strictly to his former policy which we can but regard as mere quibblings around the plainest principles. Whether or not he has taken this course to gain time in the consideration of those knotty questions the future will reveal. We could wish however that he had proceeded at once to the real question at issue which is contained in them. Had he done so, his present effort would have been saved entirely. Let us test it on one of the questions: The fourth question was, Will God judge the world at last by diverse rules of judgment? Had Bro. S. taken up this point, and answered this question in the negative, we should have had the admission that there is a standard of morality to which all our race, the first man as well as the last, are alike amenable, and by which we shall all be judged in the great day. By the side of such an admission, his present remarks about Adam and Eve, the "apples" and the forbidden fruit, are inconceivably puerile. But if he answers that question in the affirmative, and declares that God will judge the world at last by diverse rules of judgment, he "brings his sanity to serious doubt;" for this would be to admit that God who at all times has required his rational creatures to develop a holy character—to be holy for he is holy—has given them different standards by which to become so, thereby showing that what he esteemed essential to the development of a good character in one age he did not in another, thus making himself a changeable being, in contradiction to that unchangeableness which the Scriptures declare to be one of his especial attributes. He may take which horn of this dilemma he chooses: He will find either of them for his present belief very long and sharp.

Our friend wishes to know what we mean by the term "law," the "moral law," and the "law of Moses." Look at this a moment. He at first requested us to investigate with him the law question, because, having read our pamphlets, he could not agree with their teaching. If, now, he has read as he claims, he knows as well as we what we mean by the term "moral law;" but if he has not examined so far as this, he is altogether hasty in calling for a discussion, and had better suspend till he finds out what we do believe. Yet he pretends to be held of

necessity to the supposition that we mean by the term law the prohibition that rested upon Adam in regard to the forbidden fruit; and that "the obedience of the law was eating apples and not eating of the forbidden fruit." A disputant who will make so ungenerous an application as this, gives every evidence of being hard pushed. We can define again if he wishes it. We mean then by the terms "law" and "moral law," that law which regulates our relation to God and our fellow-men, summarily contained in the ten commandments as uttered by God from Sinai. By the "law of Moses" we mean the regulations peculiar to the typical dispensation of which he was the mediator. The prohibition laid upon Adam in regard to a certain tree of the garden was not the moral law, but only a test of his obedience to that law. No better test could have been given under the circumstances. Thus, to infringe upon that prohibition, he had, first, to bring down the authority of God's declaration second to that of some other being; thus directly violating the first precept of the decalogue; second, he had to covet, and third, he had to steal, taking that fruit which did not belong to him. His plucking the forbidden fruit was, therefore, a direct violation of three out of the ten commandments. We do not believe he was ignorant of the rest, but that God had instructed him in all things necessary to the development of a perfect character. According to S.'s view, however, Adam might have blasphemed God and killed Eve, and yet been all right, provided he kept himself from that particular tree. Such a view, those may adopt who can.

We shall not now notice all the points Bro. S. has introduced in his present effort, lest in his next he should accuse us of having raised them. Some of them however claim attention. He charges us with reasoning as though there never was but one dispensation; let us remind him on the other hand that he talks as though every man had a dispensation of his own. According to his language no person was ever under the law that Adam and Eve were; they had it all to themselves. Cain and Abel no doubt had a dispensation of their own; and some how or other, it had become wrong in their dispensation to kill, though we find no recorded command against it at that time. Will W. G. S. take the position that therefore none existed, or that murder was not wrong? Then how can he reason thus in regard to the Sabbath? We find no one of the ten commandments written out previous to the exodus; nor is there any need that they should be there written, when we consider that that record was not the rule for the first generation of men to walk by, but only a succinct history of those ages written twenty-five hundred years this side the creation. We do however find direct proof that there was a command for the Sabbath in existence, as we can show to any reasonable mind, Bro. S.'s denial to the contrary notwithstanding.

The record of Gen. ii, 2, 3, is of what God did on, and afterwards to, the seventh day. He rested on it, and afterwards blessed and sanctified it, because that on it he had rested. To sanctify is to set apart to a religious use. Now we ask how the Sabbath day could be set apart to a religious use, if no directions were given to man how to use it? Mark ii, 27. It could not be. Let W. G. S. think of this. An illustration of this use of the term sanctify, may be seen in Ex. xix, 12, 23. Moses said, verse 23, "The people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount and sanctify it." Turn back to verse 12 where this charge was given and we read, "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves that ye go not up into the mount, or touch the border of it," &c. To sanctify or set apart mount Sinai, then, was to tell the people how to regard it, and command them not to come near it. So with the Sabbath. Its sanctification consisted in God's telling Adam how to regard and use it; and this information must of course constitute a command for its observance. To say that Gen. ii, 2, 3, is spoken by prolepsis, as Paley has it, is without foundation in truth or reason.

A limited space compels us to defer a few remarks till next week.

A CORRECTION.

IN the *United Presbyterian* dated Feb. 23, present year, we find the following, it being a portion of an article under the heading, "Our Western Correspondence." The writer after denouncing Spiritualism as it no doubt justly deserves, remarking upon the "elopements, seductions and divorces" which everywhere attest the character of that doctrine, proceeds as follows:

"A new phase of doctrines has, however, been lately hatched for the North-west. It is found that these gross sentiments have had their run, and having enlisted almost all the Infidels and Universalists they cannot rationally expect many professors of Christianity to join them. Moreover, the universalism which they teach is suicidal to any organization; for if we are all going to heaven at any rate, why trouble ourselves with expensive churches and missionary operations. Decent women also shunned the mediums in consequence of their infidelity and lowdownness. So Satan thinks it is time for him to amend his ways if he means to extend his teaching among the American people. Having tried us with the Ethiopian Minstrels, he is now hard at work washing them so as to give us a new entertainment by new characters, The Angels of Light.

"Battle Creek, Michigan, is the place honored by the first advent of these worthies. There they give revelations, print pamphlets, and ordain and send forth elders two and two, to proclaim the new gospel, to preach, to pray, to proclaim the coming of the millenium, the destruction of the ungodly by the fires of the last day—their entire annihilation soul and body—and to command all men and women to be immersed and receive the Spirit. They charge no fees, take no collections, sell their pamphlets at a moderate price, preach in plain, popular style, court no controversies, use abundance of Scripture language, and affect all the style of men who bear a divine commission. Though but a few months since they began their operations they have already sowed their seeds of error in many places, and have in almost every place visited, beguiled some unstable souls; principally from Baptist and Methodist churches, but not excluding Congregationalists and Presbyterians also. They will doubtless visit localities inhabited by the people of the Reformed Churches. They have in fact been prophesying alongside the Reformed Presbyterian Church in Mount Vernon, Iowa.

"We have no desire nor need to enter into any discussion of the truth of their claims to inspiration. They are all quite anxious to make this notion prominent, namely, that they have intercourse with spirits. One wretch near Dundee, Ill., affirms that he is *en rapport* with the spirits of Isaiah, Bonaparte, and Jesus Christ. It is said they perform wonderful tricks and undergo strange convulsions while receiving the spirits. It is not of any consequence whether or not. If they tell truth when they say they are under the influence of the spirits, they are lying spirits. The spirits of God's people departed are with Christ in heaven, and are not sent wandering over the earth at the bidding of necromancers. If they lie when they make such pretences, they are under the influence of lying spirits still—of the Devil, the father of lies. We know that God has before now given men who believed not the truth over to the influences of lying spirits—and we know most certainly that the great apostasy is to be introduced by giving heed to seducing spirits, and doctrines—teachings—of demons. Whether these be the unclean spirits which go out of the mouth of the dragon and the beast and the false prophet to deceive the nations and gather them to the great decisive battle, time will tell. It is quite certain that they are of the same character and have the same purpose in view.

"By one infallible work they are known, and may be condemned by any Sabbath School child—they profess to teach religious truth not contained in the Bible, and to derive authority for their prophesying other than the warrant of God's word. There-

fore they are false prophets. It is written, Rev. xxii, 18, "For I testify unto every man that heareth the words of the prophecy of this book, *If any man shall add to these things, God shall add unto him the plagues that are written in this book.*" Let no christian man or woman, boy or girl, assist them, or countenance them in any way. It is a sinful curiosity which would lead any man to hear them. Cease my son to hear the instruction which causeth thee to err. Remember what Eve got by listening to a medium. If any man come unto you and bring not gospel doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds."

From the locality mentioned above, and a few other items, we conclude the remarks are designed as a description of ourselves. If so, we must protest against such a mixing up of things as is here presented. If the writer based his opinion on heresy, he was grossly misinformed. If he judged of us from personal observation, we must believe that that observation was lacking in extent and discrimination or he could not have failed to notice the distinction which exists between us and Spiritualists. A greater libel could hardly be put upon us than to be confounded with the Spiritualists of the present day. We believe that work emanated directly from, and is carried on by the direct agency of, the Devil; and if we, as another division of his army are marching under the same banner, certain it is that his kingdom is divided against itself: then the *Presbyterian* and all its correspondents can afford to watch with complacency and satisfaction the progress of the contest; for the Saviour assures us that a kingdom under such circumstances cannot stand.

Some of the inaccuracies of the above we will point out: 1. Battle Creek, Michigan, is *not* the place honored by the first advent of us, "worthies;" publications in defense of our faith having been issued within the last eleven years in the States of Maine, Connecticut and New York. 2. We do *not* here ordain elders and send them forth two and two. In fact, calls for labor are so numerous that our elders cannot half supply them by going out singly. 3. We are *not* engaged in proclaiming a new gospel, but the same which was promulgated by Christ and his apostles: "This gospel of the kingdom." We believe that whoever preaches another gospel than this (contradictory to this) he should be accursed. Gal. i, 8, 9. 4. We do not claim to be inspired men. 5. So far from being anxious to make it prominent that we have intercourse with spirits, we are anxious to impress upon all just the opposite of this; namely, that we do not hold intercourse with spirits, and that every intelligence that makes its appearance upon earth professing to be the spirit of a dead man comes to us with a lie in its mouth, and thus proves itself to be of the synagogue of Satan. The condition in which the dead are, is stated in Eccl. ix, 5, 6, 10. 6. As to the wretch near Dundee, Ills., he truly is a wretch if he is in the condition above set forth. The world may be assured he is not of us; nor have we any such diabolical term as "*en rapport*" (diabolical in the sense in which it is used) in our vocabulary. 7. And lastly, "the infallible work by which they are known," is not a characteristic of us; for we do not profess to teach religious truth not contained in the Bible, but believe on the contrary that whatever is not contained in the Bible nor may be proved thereby, is not binding upon the consciences of men.

The particular portion of our faith through which our enemies, either through ignorance or intentional misrepresentation, endeavor to fix upon us the stigma of Spiritualism, is a belief in the perpetuity of the gifts of the Spirit as brought to view in the New Testament. That our Lord when he ascended gave gifts unto men, [Eph. iv]; that he sent them the Comforter [John xv, 26]; that the Holy Spirit was designed to continue with the church [Matt xxviii, 26]; that it would thus have continued, being manifested in its various operations [1 Cor. xii], had the church maintained that standard of purity and holiness which Christ and his apostles erected; that all

who now claim to be pastors and teachers for the work of the ministry, derive the authority of their mission, if they have any, from this very source [Eph. iv, 11, 12; 1 Cor. xii, 28]; and that we cannot divide this catalogue of gifts thus placed in the church, but that one has as good a claim to existence and acknowledgement as another, we have no doubt: notwithstanding, we are not Spiritualists. There is as much difference between us, as between the operation of the Spirit of God on the heart, and a fallen angel's coming and whispering into the ear malicious and blasphemous infidelity.

The writer says "that the spirits of God's people departed are with Christ in heaven." Perhaps he would not deny the prevailing and popular theology that they may sometimes be hovering over their mourning friends. Let us then suggest to him that here is the grand foundation of Spiritualism. The very track is laid for them upon which they are running their car of Juggernaut. And we must hold this doctrine now entertained by the mass of Protestant churches, as accountable for Spiritualism, until it can be shown that such is not its legitimate offspring. But when we lay the axe at the root of the tree, or apply the Bible truth that the dead sleep—that the grave is their unconscious resting-place until the resurrection, Spiritualism appears at once in its true character.

We presume the *Presbyterian* would not knowingly place a person or any class of persons in a wrong light before its readers. It will no doubt therefore be ready to correct the impression which the above extract must convey, that we are whitewashed Spiritualists.

REPORT FROM BRO. WHITE.

BRO. SMITH: We are now at Bro. Gerould's, in Caledonia, where we are enjoying rest and peace of mind. We had an excellent meeting here yesterday afternoon, and have an appointment to-day, at 4 P. M. Then we go to Monterey. We have now been from Battle Creek six days; have driven our team about one hundred and twenty miles, much of the way over desperate roads and hold five meetings. And, be assured, rest is sweet to-day. Bro. and Sr. Gerould seem to know how to make pilgrims at home.

At Wright we met on the Sabbath a congregation of more than one hundred and fifty persons in their partly finished place of worship, hastily erected late last Autumn. This they design to finish soon, and perhaps add twenty feet to its length, as it will not comfortably seat the congregation when they have preaching. We spoke to the people on Sabbath, and to a crowded house on First-day with some freedom, and in the evening on the gifts and unity of the church. Monday at 9 A. M. near one hundred Sabbath keepers assembled to attend to the ordinances of the Lord's supper and washing of feet, for the first time. Nearly every person took part, and felt the sweet blessing of Heaven. It was a blessed sight to see this large body of young Christian Sabbath-keepers heartily engage in the ordinances of the Lord's house.

The propriety of a regular monthly meeting, at which time to have a Messenger present if possible, was suggested; also Systematic Benevolence to help sustain Messengers, and the cause generally, and was approved by a unanimous vote of the congregation.

This church is able under ordinary circumstances, and willing to help forward the cause of Bible Truth. But it is extremely difficult for those who have not made previous arrangements, to raise cash now. The church in Wright are generally young, enterprising men and women, who having never professed religion until they heard present truth, have had no false theories of religion to unlearn and abandon. They have therefore stood free to learn the truth and to obey. The subject of the unity and gifts of the church is taking a strong hold with them, and we think it will be hard work for any one to cause division among them.

We are happily disappointed in finding that most

of the Caledonia church stand firm. They have had grievous trials from several causes. One — a young man came among them and tried to preach, but failed. He is one of those little men, almost always out of his place, an everlasting talker, meddling with other people's business. His course has tried, perplexed, and disgusted many. Some have fallen through self-righteousness. In this state of things, O. R. L. Crozier regards it a good opening for him to come in, and, if possible, tear the church in pieces. The victories he has gained are exceedingly small as yet, and it is hoped that the sheep, as they may see the devouring wolf, will run together. It is certain that the subject of Bible union must be felt and acted upon by all our brethren, or they will be scattered to the four winds. We rejoice, however, that wherever it is presented, its necessity is felt, and the brethren are ready to come up to the high Bible standard.

J. W.

REPORT FROM BRO. BATES.

DEAR BRO. SMITH: When I wrote you last, we had just commenced a series of meetings in Blackman, which continued from April 12th to 24th. This was the first time our position had ever been announced in that neighborhood. I was told that for the last three years with few exceptions they had had no religious meetings there. After a few discourses some became interested. Some said, "He proves his doctrine;" others, "It is true, but I cannot keep the Sabbath on account of my business," &c., &c., so that quite a number were convicted, and I hope will yet decide to "keep the commandments of God and the faith of Jesus." I have since heard that they are still excited about the subject. I hope some one of our brethren will go there and help forward them into the keeping of the Sabbath. We had several invitations to come again. Bro. Van Horn became very much strengthened and fully settled henceforth to work for God. His father made us welcome at his house. In company with Bro. Van Horn we rode to Onondaga, where he with eleven others, decided to keep the Sabbath at the close of our meeting in March last. By request we appointed to preach in the same school-house again the 27th of April. When we came to the house, and were about to commence the services of the evening, a man arose and stated that I should not be allowed to preach in the house, because the doctrine which I preached was unscriptural and pernicious, and had caused distraction and was dividing families. As the meeting had been appointed by the consent and wish of one of the trustees of the house, who with his family had decided to keep the Sabbath of the Lord a few weeks previous, and he had not yet entered, I replied that the speaker was a stranger to me, and therefore as I did not know what authority he had in this matter, I should wait and learn. Said he, I am one of the owners of this house &c., and I will put it to vote; which was done by calling on all opposed to my preaching in the house to manifest it by uplifted hands. He then declared it a vote. A few moments after this, Bro. Wolcott, the director, came in, and objected to their proceeding as illegal, and that it was right to proceed with the meeting; instead of which two or three commenced in an outrageous manner upon the director, declaring their vote, and their right to abide by it. The speaker of the house left his seat and approached Bro. W. in a menacing attitude, declaring with a loud voice what he would do with him if he saw him at work again on the Sabbath day (Sunday.)

As soon as I could be heard I stated that it was not my wish, neither did I believe it was the will of the Lord that I should preach to them, and I should not attempt it. We were then invited, and appointed our meeting at Bro. W.'s house near by, with an invitation to all who wished to hear, and peaceably withdrew and enjoyed our meeting without interruption, leaving the voters to themselves rejoicing over their wonderful victory.

I was told that Eld. Tapley, Wesleyan Methodist, (their stated preacher) was with the voters, and raised

his hand and voice to prevent my preaching in that house. During the winter he held a series of meetings in said house for a revival, and reported a number of converts, two of which and some of his supporters and hearers, decided after hearing me, to keep the Sabbath of the Lord. He did not come while I was there, but soon after I left for another place he appointed to preach to sustain Sunday-keeping; but failing to do this to the satisfaction of many who heard him, and also to show a "thus saith the Lord" for the change or abolition of the Sabbath of the Lord, he next resorts to the unchristian course described above.

The grave charge, that the unscriptural doctrine which I preached was distracting and dividing families occurred as follows: viz.: 1st, a husband and wife became deeply interested in the Bible doctrine which we presented. The wife became fully satisfied and cheerfully commenced keeping the Sabbath; the husband did not. 2d. Another family, the father and daughter became so much interested that he first advocated, but afterwards denounced it. The daughter (one of Eld. P.'s converts) believed with all her heart, and commenced to keep the Lord's Sabbath. Her mother did not come to our meetings. She at first forbade her daughter keeping the Sabbath, and afterwards granted her the privilege to keep it. This father and mother were particular friends and leading members in Eld. P.'s congregation.

JOSEPH BATES.

Tompkins, Mich., May 4th, 1859.

"And they Rested on the Sabbath day According to the Commandment."

PARTICULAR attention should here be paid to the phraseology of this sentence, "according to the commandment." What commandment? Was it one that Christ had reënacted? or was it the same that had been uttered amidst the thunderings of Sinai? It was some commandment that was known and understood at that age.

If Christ had abolished the law by his death, is it not strange that his most intimate friends knew nothing of it? Is it not exceedingly strange that those with whom he was conversant should observe the Sabbath, if he taught its abolition? And further, Is it not strange that another person recording the fact should say, "they rested the Sabbath day according to the commandment," when that commandment had been abolished and was no longer in force? In every instance we hear the apostles speaking of the law as a living letter, and this fact alone is sufficient to convince us that they believed, at least as late as the time of Christ's crucifixion, that the law of God was in full force.

Suppose Mr. A. were to tell me that he had "rested the Sabbath day according to the commandment," how would I understand him? Evidently that he believed that there was a commandment to rest one day out of every given number, and that that commandment was in full force yet. What would you think of a court in one of the New England States, having persons arrested on charge of witchcraft in accordance with the "old blue laws" of those countries? You would evidently think that they were assuming too much. "But," says the court, "upon conviction they shall be hung according to law." Now that court would not act more inconsistent than did the person who rested "according to the commandment," when there was no commandment existing. Why did they rest on the Sabbath? "Because they were commanded to. It was in obedience to, in accordance with, or according to the commandment. Who commanded them to rest on the Sabbath day? Was it God, his Son, or the apostles? We are gravely told that the ten commandments written by the finger of God, are, some how or other (our opponents do not agree as to the manner) done away!! that the whole code was abolished, and that another decalogue was given embracing all that was necessary. Whatever this code may be, or may have been (for out of several quotations from the decalogue we find no two embracing the same part of that body of moral principles) it enjoined the observance of the Sabbath day, if we have got the quotation at the head of this article right.

But we are told that they rested the Sabbath day because the Jews did. Why does it not say so then? Why does it say "they rested according to the commandment" when it was for fear of, or out of respect to, the Jews? We find if we follow the same writer to Acts xvi, 3, that Paul had Timothy circumcised, (not because of the ancient Jewish law, but) "because of the Jews which were in those quarters;" and if the resting on the Sabbath was for the same reason, consistency demanded that the writer should have said so. But the way the quotation comes to us we have a virtual admission that there was at this time a commandment in full force embracing the Sabbath!

We might again ask, Why was it called the Sabbath or Rest day, if that was abolished? If such was the case there was no Sabbath, and to talk about resting upon the Sabbath when there was none would be worse than nonsense.

D. W. HULL.

Russiaville, Ind., April 19th, 1859.

Rest.

"THERE remaineth therefore a rest to the people of God." What cheering language this is to the poor saint, who almost worn out with service is still bending his steps towards the Paradise of God. Trials come thick and fast, and often the billows of adversity almost overwhelm him, but these supporting words, "there remaineth a rest," seem as a sort of stimulant and at once he accelerates his pace. Well, blessed be the God of Paul, that these words ever found their way into the New Testament! What would the saints do if this text was not in the Bible? We should feel like David who longed for wings like a dove that he might wander afar off in the wilderness and there be at rest. But dear brethren and sisters, this blessed passage is in the Bible, and we may all read it just as often and when we please. Then let us bear in mind while we are urging our way through these low grounds of sin, that there is a "rest" just ahead, that our season of toil and fatigue for the Master's sake is almost passed, and soon we shall enjoy an eternal reprieve. Then let the winds blow, let the storms beat, let the tempests rage, for amidst it all we can look through the cheerless gloom, by faith descry the city of God, and whisper satisfaction to our soul in the quieting words, "there remaineth therefore a rest to the people of God."

What an ocean of comfort this little short verse must contain for the poor. They see the men of this world in great prosperity and spreading themselves abroad like a green bay-tree, while they have to toil and dig, and often with trickling tears and sweating face they barely get their daily bread. But never mind, dear brother, just go into the Sanctuary of God as David did, and when you understand their end, you will think that the lines are fallen to you in a "pleasant place," and that you have "a goodly heritage." Cheer up lone brother and sister! "there remaineth a rest for the people of God." "Abraham looked for a city which hath foundations whose builder and maker is God," and so do we, and with the poet we can say,

"There's my home, there's my home."

There will be no rent to pay in the New Jerusalem, no taking land "on shares" in the New Earth, and never more shall the people of God have waters of a full cup wrung out to them by the "haters of the Lord." No, thanks be to God for the unspeakable promises, "the saints of the Most High shall take the kingdom," "Jerusalem which is above is free," and the "Canaanite shall no more dwell in the house of the Lord of hosts." Amen, cries my willing soul, for "there remaineth a rest to the people of God."

Brethren, sisters, one and all, old and young, listen while I tell you we are almost to Mount Zion. The parting skies will soon reveal the matchless form of our adorable Lord. Don't you feel well over this? Don't your heart ache for the freedom of the sons of God? Don't your spirit begin to grow restive while you anticipate the unutterable glory a little in the future? Mine does, and my impatient heart cries out, "Come Lord Jesus, come quickly." Brethren, let us bring the consummation nigh, and contemplate the glory soon to be re-

vealed. We shall not be false prophets for doing this, and it will have the most salutary effect on our souls.

G. W. AMADON.

Battle Creek, May 6th, 1859.

Punctuality.

OUR great and most successful men in the business world unanimously affirm that punctuality is more than capital, better security than undersigners, the best and most ready friend in times of financial crisis, the first and last stepstone in human means to certain success and prosperity. Indeed the punctual man gets all his favors and accommodations many hundred per cent cheaper than his neighbor Slack-pay. We readily discover therefore that if poor men would act from enlightened selfish motives only, (saying nothing about true religious principle) they would be scrupulously punctual, for they would readily see that they could not really afford to be otherwise. It costs too much to be slack. The most wealthy might possibly afford to indulge in the fashionable luxury occasionally, but poor men never. True economy would say that it would be less improvident to work at the arvil and coalpit in gaudy silk costume than to follow debts with a slack hand. Slack hands almost invariably beget empty pockets. They are in ordinary circumstances inseparable comrades. If we would succeed in our callings we must be punctual. If we would be good citizens or good friends to any cause, we must be punctual. The continuance of our publications, the thousands of poor straying souls who are starving for the present truth, our plighted honor as brethren, and the pure principles of true christianity, earnestly entreat and most solemnly admonish us to unwavering punctuality. O brethren and friends of Bible truth, consider your high calling, your solemn responsibilities. The cause is that of down-trodden truth; truth that is renovating, sanctifying and elevating. God would have it sounded abroad from the press, and by his messengers; but upon the shoulders of the brotherhood rests the first responsibility. Let that responsibility be unfelt, undischarged, and the whole machinery by its own inertia and the superabundance of friction thus imparted must have its power and velocity wonderfully diminished, if not destroyed altogether.

You, my dear brethren, must act conjointly as an efficient mighty propelling engine on the great railway, while the press and messengers can only serve as freight cars to carry the glorious message, the glad tidings of the kingdom.

Brethren, scattered abroad, let me cherish the fond hope that you will be punctual. That will enable the messengers to be punctual, and our mutual punctuality will enable our dear Editor to be punctual. Messengers cannot pay their indebtedness for books till they get the pay for them. Come, dear brethren, let us get all over into the work. Let us make one manly, energetic struggle to live out the apostolic injunction. ~~Let~~ ^{Let} Owe no man anything. If we would most effectually glorify the Lord with the means with which he has blessed us, it must be by applying it as he has directed.

May the Lord help us all to become living epistles. Yours in hope of eternal life when He who is our life shall appear.

T. J. BUTLER.

April 29th, 1859.

"Weep with those that Weep."

TRULY my heart responds, I can weep with them, for the fountains of the deep of my heart too, have been stirred. While sorrow and affliction have rolled heavily over me for a few months that are past and gone, and while for a time I felt almost paralyzed with the blows that have fallen upon me, yet truly I can say, the Lord doeth all things well. I have been called to part with the two remaining sisters I had left me on earth, and our hearts were knit together like the hearts of David and Jonathan. Truly it was like severing limb from limb, and I sensibly feel the wound; but there is hope in their end that they will come again from the land of the enemy. Yes, blessed be the name of the Lord, the Life-giver is coming, and death will not hold its victims much longer.

O what shouts of victory will reud the air when the house of death is thrown open, and the saints of all ages come up glorified, to die no more forever! The grave has lost its terrors, death has lost its sting. Our Saviour has sweetened the last resting-place of the saints, and given us a pledge of their blessed resurrection a little way in the future. Look up, lone brother and sister; your children shall soon come to their own border; and although your heart may be torn by sorrow and suffering they feel not your woe. They sweetly rest. They feel not the sorrows of earth. This is a source of joy to me when I am passing through deep anguish of spirit, I think the loved ones know it not. They are hid away from the awful time of trouble that is before us. Perhaps the Lord saw that they had suffered enough; and although myself and an aged father are all that remain of a family of eight members, yet I do not wish one of them back to suffer here with me in this dark world. Although I could not say it for a while after my last sister died, (dear sister Phillips,) yet truly I would not even wish for her sweet company, mixed up as it must be with her sufferings and tears. But I look forward a little in the future when, if faithful, I shall hail her with joy, safe in our Father's home. O, dear friends, bend under the afflicting stroke; kiss the hand that afflicts, and though we may not know why things are so now, yet we shall know hereafter, and Jesus will comfort your sorrowing hearts.

Yours in hope of seeing the saints soon gathered to their long sought rest.

LUCINDA B. KENDALL.

Roxbury, Vt., April 22^d, 1859.

Sympathy.

Yes! the joys of Christian fellowship and sympathy are sweet!

"When streaming eyes together flow,
For human guilt and human woe,
When ardent prayers together rise
Like mingling flames in sacrifice."

How beautifully this divine principle is brought out by our blessed Lord in the parable of the good Samaritan. In view of the noble lesson here taught, my soul cries out, Lord, give me a practical sympathy like this. All in a greater or less degree possess this principle in their breast. Hard indeed must be that heart that cannot be melted at some time in view of the misery that surrounds us. But when the love of God takes possession of the soul, then it is that this glorious principle shines out clear. The apostle James tells us, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widow in their affliction, and to keep himself unspotted from the world."

When the Spirit of the Lord takes full possession of the soul, we are ready at all times to rejoice with those that do rejoice, and weep with those that weep, to bear each other's burdens, enquire into each other's wants, and consider one another. On this point the poet says in that beautiful hymn in our collection,

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows,
The sympathizing tear."

Jesus, the man of sorrows, wept with Mary and Martha at the death of their brother Lazarus. He could sympathize with the bereaved sisters. He is now ascended up on high to be our Advocate, and could the veil be taken away and we see the anxiety depicted on his countenance for his struggling, waiting people, it would melt every heart. Christ is our Head. All who are truly the children of God, are the body. If the body suffers, the head must suffer. We can see thus how it is that he can be touched with the feelings of our infirmities. This is clearly set forth in 1 Cor. xii, 26, 27. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular."

I have reason to bless the Lord to-day for the light of his divine truth which is being shed on my pathway, and my prayer is that I may prove worthy of a place among his remnant people. Give me to feel that my ways please him who upholds

all things by his almighty power, and the kind greetings and confidence of those of "like precious faith," and I ask no more. I trust my sympathies, my life, my all are engaged in this glorious warfare.

Beloved brethren and sisters in the Lord, let us copy more and more after the meek and lowly Saviour, strive to walk in the humble path marked out in the blessed word, earnestly strive to enter in at the strait gate. May our motto ever be, "one Lord, one faith, one baptism." Lord grant that our hearts may continue to beat in sympathy for his glorious truth till he shall come. It will be enough when we hear his voice saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And what are the conditions of this abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ? "For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me." Here the body of Christ is beautifully brought to view, and the intimate relation God's people sustain to their living Head—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Lord help us to carry out those heavenly principles from a pure heart, for the assurance is that we shall soon be brought to that land where we shall hunger no more, neither thirst any more. Amen.

GEO. WRIGHT.

Lapeer, Mich.

Letters.

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

From Bro. Myers.

BRO. SMITH: The friends of present truth on Plum River are still striving to overcome. There seems to be a desire, yes a striving after holiness of heart and purity of life. Those articles in the *Review* lately exhorting to holiness have drawn from us a hearty response. Those who expect to escape the things that are coming upon the world and stand before the Son of man, should have clean hands and pure hearts. Also the smiting that is now going on by the enemies of God's law through their public organs, reminds us of the need of patience and a humble reliance on him whose voice once shook the earth, but will soon shake and remove those things that can be shaken.

Yours striving for life.
Plum River, Ill., April 1859.

S. MYERS.

From Sister Van Gorder.

DEAR BRETHREN AND SISTERS: It has been about one year and a half since my companion and I commenced trying to keep all of God's commandments. We had never heard any advent preacher. Bro. Holt delivered a course of lectures in our place a few months before, but we did not attend, and as seekers for truth we had no desire to attend. But in all our darkness we were not forgotten. Bro. and Sr. Clarke visited us often and finally convinced us that we were violating the Lord's Sabbath. We now feel to praise the Lord for leading us into the present truth.

Dear brethren and sisters, do we fully realize that we are living under the sound of the Third Angel's message? If we do, let us all engage in the work. Though trials and temptations surround us we must not get discouraged, but remember to cast all our cares upon the Lord, for we know he careth for us. We must not murmur and distrust God if we see others prosper while we are afflicted; for God will have a tried people. And let us ever keep in mind that it is through much tribulation we enter the kingdom of heaven. It rejoices me to hear from the dear brethren and sisters that are striving to overcome.

Your sister,
Portage, Ohio, April 25th, 1859.

C. VAN GORDER.

Bro. Jno. Lee writes from Sandusky, Wis.: "I feel thankful that the Lord has given me the privilege of hearing the Third Angel's message, and that I am trying to get ready for the coming and kingdom of our Lord and Saviour Jesus Christ.

I am bound by his assisting grace to keep all the commandments, and to have the faith of Jesus. Although we have a great deal of opposition in regard to the Sabbath, it only makes me stand more firmly to my faith. We have a happy band of brethren and sisters here who are striving to keep the commandments. There are but two families in the neighborhood but what are with us. They cannot see that the Sabbath is binding any more than any other day of the week. But they may get their eyes opened yet. There are about forty Sabbath-keepers in this neighborhood that meet every Sabbath to worship the Lord. We have besides this two evening meetings each week. We have felt the loss of Bro. Phelps very much since he left us, and we long for the time to come when we can hear his cheering words once more. The sound of his voice will be very welcome in our school-house, or at any of our homes."

A. Shoemaker writes from Carey, Wyandot Co., Ohio: "I should be very much rejoiced if it were possible for some of the messengers to give a course of lectures in this place this summer. I think there might be some converted to the truth. We are a church-going people. There are now in this village two churches, and two more to be built this Summer, and the most of the members have never spent a moment's thought upon the Sabbath question. I have lent books on the subject to quite a number. They generally reply that it makes no difference which day of the seven is kept, so that one day is kept holy. It would be very satisfactory if arrangements could be made so that there could be a course of lectures delivered here this summer.

Carey is situated on the Mad River and Lake Erie railroad, that leads from Sandusky city to Cincinnati, and at the Junction of the Findley Branch, which is the most direct route to Gilboa."

We call the attention of those who may labor in Ohio this Summer to this request.—Ed.

OBITUARY.

DIED, in Stowe, Vt., April 8th, of rheumatic erysipelas after three weeks of extreme suffering, Earl C., youngest son of Bro. Lewis and Sarah Harlow, aged 12 years. During his sickness he became anxious for his future welfare—earnestly sought pardon, and gave good evidence that God for Christ's sake had spoke peace to his troubled mind. He confessed his youthful errors, sought pardon of all his friends and earnestly exhorted his affectionate brothers and sisters and neighbors to embrace the hope of the gospel, and so live as to meet him in the coming kingdom. He bore his sufferings as a christian, and fell asleep in peace.

His funeral was attended on First day, April 10th. Bro. A. Stone of Eden, spoke to a crowded congregation from Jer. xxxi, 15-17; 1 Cor. xv, 20; 1 Thess. iv, 15-17, from which he clearly showed by the aid of other scriptures man's nature as a unit; his death by sin; his only hope of life through Christ at the resurrection of the just; the change of the remnant at his second coming; the utter destruction of the wicked in the second death; the earth made new and the curse removed; Christ the King and Restorer of all that the first Adam lost; and man who seeks this gift will come from the land of the enemy and enter upon the eternal inheritance with all that are meek, and inherit the earth where sickness, pain, and death, are excluded for ever.

He closed by a solemn appeal to the conscience of the audience, after which, the long train moved in procession to the spot, marked by the marble slab, where, under a clear sky and smiling sun, the citizens gathered around to see the peaceful sleeper in his modest coffin, lowered to his dusty pillow to rest until the trump of Gabriel shall bid him rise to die no more. There we witnessed the falling tear, the sympathy of kind friends and neighbors; heard the half suppressed groan and the earnest and pathetic benediction of the speaker; and we retired, each feeling it better to go to the house of mourning than the house of feasting.

April, 26th, 1859.

H. BINGHAM.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., MAY 12, 1859.

Battle Creek Conference.

A general invitation is extended to all, east, west, north and south. About 500 brethren and sisters came in from abroad last Conference; the Battle Creek church would be glad to see 1000 this year.

We thought it duty however, to state our circumstances as a church, so that none who might come should be disappointed in their entertainment. The Tent will doubtless be pitched, which will shelter about 1000. Let none stay away because they have no present means to help the cause. Let all come who can take care of themselves, with what assistance the B. C. church can render them.

In behalf of the church, JAMES WHITE.

To BRETHREN IN IOWA. We have written to Bro. J. T. Orton of Rochester, N. Y., to purchase a fifty foot circle, and ropes for tent, and ship them to B. F. Curtis, Iowa City, without delay. J. W.

From Iowa.

BRO SMITH: I have just returned from Mt. Vernon, and I am more satisfied than ever that this cause is the Lord's cause, and that the Message is onward. Men's hearts seem to be open now to receive the truth. The interest is now better in Mt. Vernon than it was at any time while we had the tent there. The house was crowded at every appointment, and a feeling of deep solemnity seemed to pervade every heart. I was happy to form an acquaintance with Bro. Dorcas at that meeting. He is exerting a good influence in his neighborhood. May the Lord enable him to work for the salvation of his friends and neighbors. It seems that we have almost come to the time for the great work. The Macedonian cry comes in from every quarter. Ten men could not in the whole summer, fill the calls which I have already received.

Brethren pray for the cause in the West.

Iowa City.

M. HULL.

BRO. CORNELL writes from Owasso, Mich., April 29th: "There is an ear to hear in this place. Notwithstanding muddy roads and dark nights, I have had a full house and good attention. Some are acknowledging the truth as far as they have heard; and there is a prospect of good being done. I remain here another week. I cannot fill one half the calls I have received."

APPOINTMENTS.

GENERAL CONFERENCE.

PROVIDENCE permitting, there will be a General Conference at Battle Creek, Mich., to commence June 3d, at 2 o'clock P. M., and hold over Sabbath, First-day and Second-day. A general invitation is extended to all, east, west, north and south, to attend this gathering of the people of God.

It is proper however here to suggest, that as this will probably be a very large gathering, most of those who attend this meeting should come prepared to nearly take care of themselves. It will be impossible to supply all with beds, or all their horses with stable room. Our sleeping-rooms will be given up to females to be made as comfortable as possible, in camp-meeting style. The brethren will have the next best chance in our barns, in the Tent, or on unoccupied floors in our houses. Blankets and Buffalo-robos will be in good demand. Those who will need them, must bring them.

It will be seen that in such a crowd, with such accommodations, will be no place for very feeble persons, for children, or for those who wish to come to gratify an idle curiosity. We want to see at this feast of tabernacles all the friends of the cause, who ardently desire its prosperity, and are ready to act upon the best plans for its advancement.

Let it also be understood that the brethren of the Battle Creek church are mostly day laborers and preachers, and that it is by close economy and industry that they obtain their daily bread. Each should provide grain for his own team, and those who possibly can, should bring a chest or trunk of provisions for themselves and others.

In behalf of the church, JAMES WHITE.

Conference at Hillsdale.

PROVIDENCE permitting there will be a Conference in Hillsdale, Mich., May 21st and 22nd. Bro. and sister White design to be present.

PROVIDENCE permitting I will hold meetings as follows: Jamaica, Vt. May 14th and 15th. Washington, N. H., " 21st and 22nd. The brethren in each place will arrange the place of meeting to suit their own convenience.

F. WHEELER.

P. S. As agent for the *Review and Instructor*, I shall be happy to wait on the friends, and hope that any who may be indebted for their papers will be prepared to meet their indebtedness, and all will be prepared to pay in advance for the next volume which is about to commence. F. W.

PROVIDENCE permitting we will commence meetings in Aron, Rock Co. Wis., at 10 o'clock, Sabbath, May 21st, and continue over First-day where the brethren may appoint.

ISAAC SANBORN.
WM. S. INGRAHAM.

Business Department.

Business Notes.

G. N. C: The Sabbath Recorder is edited by a committee of the board. Letters directed to Editors of the *Sabbath Recorder*, 100 Nassau-Street, New York, will reach them.

N. G. Sanders: We have not received the letter to which you refer.

E. L. Barr: We have no such book as you order; no bindery to prepare one, and no method of putting names on the cover. How shall we appropriate the 91 cts?

A. Smith: We sent the tract you ordered the 22nd ult. As you have not received it we send again.

Wm. M. Graves sends \$1.00 for his *Review* but does not give his P. O. address. Will he please give us this necessary information.

Somebody wishes his paper changed from Macomb to Ray, Mich. Who is it?

L. B. Abbey: The letter was received, the books sent, and the remainder, 90c, receipted for the poor in No. 17.

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. P. Chaplin, Geo. Wright, J. Sewell, Wm. M. Graves, G. N. C., D. W. Hull, M. E. Cornell, P. G. Pitts, W. H. Fortune, E. L. Barr, C. W. Sperry, N. G. Sanders, A. P. Patten, S. Myers, I. N. Van Gorder, A. W. Hartson, H. Bingham, P. F. Ferciot, S. Taylor, D. Ferry, N. P. Stearns, C. A. Osgood, W. Holden, A. Taber, T. J. Butler, E. Spaulding, A. Smith, A. M. Preston, G. H. Meacox, F. Gould, O. J. Sawyer, J. Saxby, J. Bates, H. Parker, E. Stone, C. Woodman, E. Stone, J. McGhee, F. Gould, L. Harrington, M. A. Eaton, Wm. Russell, A. Belden, R. D. Howland, L. Parmenter, I. Sanborn, R. K. Townsend, S. Howland, H. E. Goodell, A. Fenton, S. Bliven, L. Schellhous, C. Woodman, J. W. Stewart, S. C. Welcome, H. Rector, J. Jones, J. Alexander, Mrs. L. M. Gates, L. B. Abbey, I. Abbey, N. Guider, M. L. Scott, Wm. R. Sherrard, Geo. Morgan, S. A. Strong, J. Clarke, M. F. Carpenter, A. Graham, H. C. Crumb, N. Chase, J. Taber, J. S. Mills, H. S. Gurney, E. Bartlett, C. A. Chase, M. Scott, J. D. Triplet, A. M. Antisdale, F. C. Castle, A. N. Curtis.

Receipts.

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

FOR REVIEW AND HERALD.

C. Sweet 0.75, xv.6. C. Sweet (for S. S. Williams) 0.50, xv.1. D. Carver 0.25, xiv.5. J. Wilson 2.00, xiv.1. M. P. Chaplin 2.50, xiv.1. A. Preston 1.00, xiv.1. L. C. Patten 1.00, xiv.5. Mrs. L. Lewis 0.75, xiv.1. M. S. North 1.00, xv.1. I. Van Gorder 2.00, xiv.19. A. B. Pearsall 1.00, xv.1. C. Pitts 1.00, xv.16. A. W. Hartson 1.00, xv.1. Mrs. C. Stevens 1.00, xvi.1. Dr. E. Spaulding 1.00, xiii.21. E. Stone 1.00, xiv.20. M. A. Eaton 1.64, xv.1. A. Taber 0.65, xv.5. R. K. Townsend 1.00, xiv.1. H. E. Goodell 2.00, xiv.14. J. Saxby 2.00, xvi.1. E. Stone 1.00, xv.1. F. Gould 1.00, xiv.14. L. Harrington 1.00, xvi.1. D. Cole 1.50, xv.1. A. Belden 1.00, xvi.1. S. Howland 1.00, xv.1. L. M. Howland (for M. A. Sylvester) 1.00, xviii.11. M. Adderton 2.00, xiv.14. C. S. Glover (for Mrs. G. Sheldon) 1.70, xv.1. S. B. Warren 2.50, xiv.20. S. C. Welcome 0.60, xiii.12. J. Jones 1.00, xv.1. J. S. Mills 2.00, xiv.1. Mrs. L. M. Gates 1.00, xv.1. L. Schellhous 2.00, xvi.1. L. Schellhous (for R. Schellhous) 1.50, xvi.1. H. Rector 0.16, xiv.6. J. Taber 1.00, xiv.23. C. P. Russell 1.00, xii.23. S. Bliven 2.50, xvii.1. C. Woodman (0.50 each for A. Pratt, E. M. Bodwell and J. Young each to xiv.19; for C. G. Carver 0.50, xv.1, for B. Williams 2.00, xvii.1) 4.00. N. Chase 2.00, xiv.1. S. S. Williams 0.50, xv.1. A. Graham 1.00, xv.1. Mrs. M. F. Carpenter 1.00, xiii.1. A. Fenton 1.00, xiv.14. J. W. Stewart 2.50, xvi.1. J. W. Stewart (for E. Willden) 0.50, xiv.1. Mrs. N. Guider 1.00, xiv.1. Mrs. M. L. Scott 1.00, xiv.1. Wm. R. Sherrard 2.25, xvi.1. S. A. Strong 1.00, xv.1. H. C. Crumb 2.00, xiv.1. J. Francis 3.00, xvi.1. S. Rogers 2.00, xv.5. H. W. Gordon 2.00, xv.20. W. Hastings 1.00, xiv.14. I. Tabbs 1.00, xiv.14. S. A. McPherson 2.00, xvi.3. S. A. McPherson (for P. McPherson) 1.00, xvi.1. H. C. McDearman 0.75, xiv.1. C. Dunning 1.00, xvi.1. A. Richardson 0.50, xiv.1. J. Cramer 1.00, xvi.1. C. G. Cramer 1.00, xv.21. J. Bascom 0.25, xi.14. A. T. Andrews 2.00, xiv.1. A. J. Corey 0.14, xiv.1. S. Howard 0.50, xiv.1. O. B. Jones 2.50, xvi.1. C. Jones 2.00, xv.1. L. M. Jones 2.00, xvi.22. Mrs. E. L. Jones 3.63, xv.1. E. Park 1.00, xv.1. M. Leach 2.00, xv.1.

For Review to the Poor. A. M. Preston and Sr. Bolls each 25c. A. Belden \$2.22. L. M. Howland \$3.75. L. Schellhous \$2.25. A. friend \$2.00. C. Woodman 0.25c.

For Wm. S. INGRAHAM. I. Abbey \$5.00.

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Books from other Publishers.

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Works published by H. L. Hastings, for sale at this Office.

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