

Advent Review, AND SABBATH HERALD.

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

VOL. XV.

BATTLE CREEK, MICH., FIFTH-DAY, JANUARY 26, 1860.

NO. 10.

THE REVIEW AND HERALD.

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.

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

URIAH SMITH, Resident Editor.

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

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.

All communications, orders and remittances for the REVIEW AND HERALD should be addressed to URIAH SMITH, Battle Creek, Mich.

HYMN OF TRUST.

O Love Divine, that stooped to share
Our sharpest pang, our bitterest tear,
On thee we cast each earth-born care,
We smile at pain while thou art near.

Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, Thou art near!

When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us, Thou art near!

On thee we fling our burdened woe,
O Love divine, forever dear,
Content to suffer while we know,
Living and dying, thou art near!

WHO ARE ISRAEL?

BY J. H. WAGGONER.

We have several times referred to the "two senses" in which the term Israel is used, citing to proof texts as it was necessary to sustain the particular points under examination. We deem it necessary, however, to give more direct and full proofs on that subject, from its great importance in this connection, even though a reference to many passages may appear like a repetition. Our only object is to place the truth before the reader in the clearest manner, and most easy to be understood.

The name of Israel is significant; it is an *acquired* name. Jacob received it because he prevailed with God. Afterward it became a family and national name, but the Scriptures show that God kept its significance in view; especially is this plain in the New Testament. Hence it came to be used in *two senses*. Not observing this fact many have erred concerning God's purposes. Before passing to consider more definitely the prophetic promises, we will examine the name under which the promises are claimed.

Every thing peculiar to the Jewish system was typical; and every term by which a type is designated must be used in two senses, one referring to the type, the other to the antitype. It is not difficult to determine in what sense a term is used if we keep in view its relation to first principles, or observe to what covenant it belongs. The following are instances. Israel according to the flesh, Jews outwardly, Palestine under the curse, the sanctuary or pattern of heavenly things, Jerusalem which now is, and circumcision outward in the flesh. These are all peculiar to the first covenant. On the other hand we find Israel (the prevailers) the faithful children of promise, Jews inwardly, an incorruptible, undefiled, and eternal

inheritance, the heavenly sanctuary, Jerusalem which is above, and circumcision of the heart, in the Spirit. These are of the new covenant. These two classes belong to two different systems; one of enmity—the other of peace [Eph. ii, 14, 15]; and each has its own place in its own system, and cannot be transferred to the other by any means. So that he who is outwardly a Jew, an Israelite according to the flesh, can no more take his place in the other class, or gospel system, without becoming Abraham's seed by faith in Christ, than the Greek or the Hottentot.

D. P. Hall, writing to prove that there are great and *special* blessings yet to be conferred on the literal descendants of Jacob, remarks on Eze. xxxvi:

"There are but three positions which can be taken in regard to this promise, and many others of like import; viz: They have been fulfilled in the past history of this nation; or they will be fulfilled to those who are Israelites in the highest sense, *i. e.*, after the law of faith; or they remain to be fulfilled to the natural descendants. The last named position is the only one admissible in the scripture now under investigation."

And again he quotes from Eze. xxxvii, and inserts an explanation in parentheses as follows:

"So shall they be my people, and I will be their God. And David (David 2d, Christ), my servant shall be a king over them, and they shall have one shepherd," &c.

Here we notice that he has admitted that there are two senses in which the term Israel is used, but thinks (or rather *decides*) that it is not allowable to use it in the "highest sense." Yet in quoting a parallel promise in which it is said David shall be king over them, he uses *David* in the "highest sense," by referring it to Christ.

By what authority does he put "David 2d, Christ," in the prophecy of Ezekiel, while he arbitrarily denies us the privilege of putting "Israel 2d, of faith," in the same connection?

There are, by his own showing, two Israel's and two Davids; and David 1st has reigned over the first Israel, and now he contends that David 2d will also reign over the first Israel. But the first Israel and the reign of the first David belonged entirely to the first covenant, while the second Israel and "David 2d" are under the new. It is as impossible and absurd to connect the reign of David 2d with the first Israel, as it would be to connect the reign of David 1st with the second Israel. But such confusion is common with the advocates of the Age to Come. They seem to think that by quoting much Scripture they gain their point, entirely disregarding the connection, and the principles that govern its application.

It is often asserted that Gentiles by birth can have no right whatever to the name of Israel. But this is not in accordance with the Scriptures. Notice what Paul says to the Ephesians—ye were aliens from the commonwealth of Israel. But what do they become when they are no more strangers, or aliens and foreigners? Take our own nation for an illustration. Here are individuals born in different countries; aliens and foreigners by birth. But they come to our shores, and by virtue of the naturalization laws they cease to be strangers or aliens, but are constituted American citizens. *They are Americans by adoption*; and in any transaction of, or with, the government they would not be styled or treated as

English, French or Germans, though they were born in England, France, or Germany. So, says Paul to the believing Gentiles, "Ye are no more strangers and foreigners, but *fellow-citizens*"—of what?—of the commonwealth of Israel. *They are Israelites by adoption*; they are of "the same body;" they are no more two, but one in Christ.

Again, Paul says in Rom. ix, that "they are not all Israel which are of Israel." Now it is evident that if the term Israel was strictly a national name, indicating the origin or birth of him who bore it, as our opponents claim, this declaration of Scripture could not be true, for then they who are of Israel would all be Israel, and no others.

We notice here that in the plan of the gospel there is a change in the relation of both Jews and Gentiles; that is of such as are Jews and Gentiles by birth or descent. Thus, the unbelieving descendant of Abraham and Jacob is not a child of Abraham, nor counted for his seed; nor an Israelite, according to Rom. ix. He is not of that body, nor partaker of their promises. While the faithful, Gentile born, are Abraham's seed [Gal. iii, 7, 29; Rom. iv, 11; ix, 6-8]; and citizens of the commonwealth of Israel, of the same body, partakers of the same promises.

There is a very specific declaration respecting each class in Rom. ii. Circumcision distinguished between the Jews and the Gentiles. "Uncircumcision which is by nature," certainly refers to Gentiles. And if the circumcised (*i. e.*, the Jew), be a breaker of the law his circumcision is made uncircumcision; that is, his claim to the title of a Jew is reversed, and he is counted a Gentile. But if the uncircumcision (*i. e.*, the Gentile) keep the righteousness of the law, his uncircumcision is counted for circumcision; that is, his Gentile origin is set aside, and he is counted for a Jew. This would be called an extravagant pretension by Age-to-Come Judaizers, but Paul does not leave it indefinite or open to cavil, but plainly says, "FOR HE IS NOT A JEW WHICH IS ONE OUTWARDLY," that is, by birth or natural descent: "BUT HE IS A JEW WHICH IS ONE INWARDLY," that is, of faith, whether circumcised or uncircumcised—whether Jew or Gentile by birth. How, in the face of these positive declarations, the Age to Come advocates can think to sustain their positions is a mystery. What do they do with such testimony? Nothing at all. They pass it by and arbitrarily decide that the promises do not belong to "Israel in the highest sense!" We do not wonder that there is confusion amongst the believers in that doctrine. Denying first principles, passing by the most positive declarations, wresting the promises from the gospel and placing them in a system which they are not slow to declare is abolished, they can no more hope to arrive at truth and unity than they could to arrive at perfection in numbers while denying that two and two make four.

We have shown the fallacy of restricting the phrase, "my people," to the natural descendants of Jacob. But we are told that God's name was named on them; and so it was on "Jerusalem which now is" [see Jer. xxv, 29], yet she is rejected and so are her children. Gal. iv. Instead of being the chosen of God—his people—the Saviour said to them, "Ye are of your Father the Devil." They claim to be Jews, but

they are not: they are of the synagogue of Satan. Rev. iii, 9.

It would not seem likely that any special promises or blessings were in reserve for the children of the Devil, as the Saviour termed the unbelieving Jews. But in belief they are in Christ, and we have fully shown that in Christ there are no special blessings. Therefore, the view we call in question is proved untrue.

THE SETTING UP OF GOD'S EVERLASTING KINGDOM.

There is perhaps no subject on which more misapprehension exists than on the establishment of the kingdom of God. On this point we have been often assailed, and charged with holding very absurd views in respect to it. But wherein the absurdity consists it is to be presumed our opponents have no very definite idea, as they have hitherto failed to point it out in their writings on the subject. It is but fair that we consider their view briefly, that the reader may contrast the two, and so judge between them.

According to their view, as we gather it from the most prominent authorities, the Saviour first comes, and then sets up his kingdom in Canaan or Palestine, and when established, the kingdom, by agencies not defined, destroys all the enemies of Christ (see *Age to Come*, p. 90): all his adherents having been immortalized. And then those that are left, belonging to neither of these classes—not friends nor enemies—not justified by the gospel nor condemned by the law (too good to be destroyed and too bad to be saved), are put on a new probation and again populate the earth. To the Jews a national pre-eminence is given (the middle wall is re-built), the apostles rule over them, and all the saints immortalized act as priests, to offer sacrifices (types of Christ's sacrifice in the past) for the sins of the probationers. The gospel (by types) will then save the nations, as it now saves individuals out of the nations: the Devil (the evil principle) is bound; sickness and death are in a measure done away: peace prevails throughout the world among the nations, while the saints, who are priests and advocates for mortals, "rule with a rod of iron," having "the high praises of God in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people" (see *Age to Come*, p. 89), and by the double process of advocacy and punishment—filling the double office of Advocates and executioners, Christ and his saints in the course of 1000 years subdue all their enemies and bring all the nations in subjection to Christ, and thus the kingdom symbolized by the stone, fills the whole earth. Then, having restored the kingdom or world to a state of submission or loyalty, Christ delivers it up to the Father (see J. M. Stephenson). The Devil is then let loose for a little season, and in that "little season" overthrows the 1000 years' work of Christ and all his saints, so that he deceives the nations, a multitude as numerous as the sand of the sea (who had previously been saved by the gospel of the Age to Come!), and they of whom it was said that they should not learn war any more, are by Satan deceived and gathered to battle; and so successful are they in this brief warfare, that they retake the vast dominion which had been subdued to Christ and by him rendered up to the Father as a "loyal province," and drive the saints back to Jerusalem, their starting point, which they besiege, and they are then destroyed by fire from God out of heaven. Those who read the authors above referred to, and others, must acknowledge that we have done their views no injustice in the above sketch. Mr. Marsh has "Jerusalem rebuilt" as the capital of the kingdom for the Age to Come, and the New Jerusalem come down from heaven at the end of that age. But what becomes of the old city when the new one comes down he does not inform us. J. B. Cook took the position that the New Jerusalem will not come down from heaven, but a causeway will be erected between the new and the old, from heaven to earth, and thus a

Jerusalem will be located at either end of Jacob's ladder!!! How he obtained this interesting intelligence he does not deign to inform us. J. M. Stephenson quotes Dr. Thomas to show that the New Jerusalem, or "Jerusalem which is above" [Gal. iv], is above in the sense of being exalted, which denotes the position she will occupy in the Age to Come. But if the word above signifies her honor and glory, and not her location, then her "coming down" [Rev. xxi], must denote her abasement, or deprivation of that honor and glory! The criticism of Dr. Thomas on the word "above," as quoted by J. M. Stephenson, is not correct. Greenfield says, in his lexicon, "Ano, adv., above; up, upwards, that which is above, higher." Robinson says, "Ano, adv., up, upwards, above, i. e., (1.) of motion, up, upwards. John xi, 41; Heb. xii, 15. (2.) Of place where, up, above. Acts ii, 19."

We come now to a consideration of the scriptural view of the subject.

Dan. ii, 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

On this text we enquire

1. What is the act of setting up the kingdom referred to in the text?

2. When will it break in pieces the kingdoms of earth?

It might appear to be the most natural order of inquiry to first examine when the kingdom will be set up; but we think all will agree with us, that there will be little ground for controversy on the time, after we have scripturally defined the action. Our main disagreement with the advocates of the Age to Come, is not so much on the time (as they seem to think), as the nature of the event. But we must go still further back and inquire, who is "the God of heaven" referred to by the prophet? Is it the Father or the Son? We take the position that it refers to the Father, and shall now present the scriptures which define the action of the Father in respect to the kingdom.

In 1 Chron. xvii there is a promise recorded, given to David concerning his "seed," clearly referring to Christ, wherein God said, "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 forever. I will settle him in mine house and in my kingdom." Verses 11, 12, 14.

The word *establish* is evidently used here in the same sense that the expression *set up* is in Dan. ii. (See Webster.) It may also be used to denote the confirmation of that which is set up, and is so used in Isa. ix, 7: "Of the increase of his [Christ's] 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." Now we have in definite terms the establishment of the kingdom ascribed to both the Father and the Son; and we must look to other Scriptures to ascertain the precise work of each. That their works are different is shown in these promises. The Father says he will settle David's seed in his house and kingdom, and establish his kingdom and throne; and the Son shall order it and establish it with judgment and with justice. The Father sets it up and settles the Son in it: the Son orders and rules what he has received of the Father. This view is confirmed by many scriptures.

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 glory, and a kingdom, that all people, nations, and languages should serve him," &c. Here is the act of the Father, to wit, conferring the kingdom on the Son of man; and the consequence, to wit, all people, nations, and languages serve him, or he

rules in the kingdom bestowed by the Father.

Psa. ii, 8, 9, expresses the same fact: "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." Ps. cx, 1, 2 is parallel with the foregoing: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." Also Luke i, 32, 33: "The Lord God shall give unto him the throne of his father David. And he shall rule over the house of Jacob for ever; and of his kingdom there shall be no end."

It will be noticed in all these passages that the only work ascribed to the Father is that of giving the throne and kingdom to his Son, thereby putting his enemies under his feet. All else—the dashing, breaking, destroying (his enemies), ruling, and ordering it—is the work of the Son. See also Luke xiv, 12, where the Saviour likens himself to "a certain nobleman who went into a far country to receive for himself a kingdom, and to return. And it came to pass, that when he was returned, having received the kingdom, then he commanded," &c. Verse 15. According to Age-to-Come teachers he only received something to make a kingdom of; but the Scriptures teach differently. He has received the kingdom when he returns; the kingdom is given to him when he is brought to the Ancient of days. Dan. vii. But they urge that the materials or parts of which the kingdom is composed are not yet arranged in order, and therefore the kingdom is not yet set up when the Lord returns. But they are in error here the same that we have shown them to be in error on 1 Cor. xv, viz., they make no distinction between the work of the Father and the Son. It is the work of the Son to order and arrange his kingdom, but not, of course, until it becomes his by the gift of the Father. And now we are prepared to raise the direct query with our opponents, Does the God of heaven set up the kingdom, or does he not? If the promise of 1 Chron. xvii, and the prophecy of Dan. ii, be admitted in their full force, viz., that the God of heaven does set up the kingdom, and settle and establish his Son in his kingdom, then we ask further, Is there any thing implied in the Father's setting up the kingdom but the crowning of the Son, or investing him with regal power and authority? Is there in all the Scriptures of truth a single act beyond this ascribed to the Father in setting up the kingdom? And is not this work accomplished in heaven before the second advent of the Saviour? Rev. xi, 14–18; xiv, 14; xix, 16.

We understand that "these kings," referred to in Dan. ii, 44, are the divisions of the Roman Empire, symbolized by the feet and toes of the image, and the horns of the fourth beast of Dan. vii. In their days, at the termination of the priesthood of our Lord (Heb. viii, 1; Ps. cx, 1), the God of heaven bestows the kingdom upon his Son, and he receives the holy city, the capital of the kingdom, the New Jerusalem, "which is the mother of us all," the gift of which is represented by the figure of a marriage. See Matt. xxv, 1; Rev. xxi, 9, 10; comp. Isa. liv, 1, with Gal. iv, 26, 27.

The whole work brought to view in Dan. ii, 44, is plainly referred to in the passages above quoted, so that in the second proposition, concerning the breaking in pieces the kingdoms of the earth, but little remains to be said. The dashing in pieces of the nations, is always ascribed to Christ, and that it will take place at his coming has been proved in chap. ii, to which we refer. The symbol of the destruction of the governments of earth, is the stone smiting the image on the feet, when all parts of the image are broken and destroyed together. We locate this at the second advent. Where do the advocates of the Age to Come locate it? D. P. Hall said in the "Wisconsin Tent," in Sept. 1855, and was endorsed by J. M. Stephenson, that God had mighty blessings in store for the nations of the earth: that soon

the Devil would be bound, his deceptions cease, and the nations would then be saved as *individuals* now are. In 1858, Age-to-Come believers (Reed and Collings) at Crane's Grove, Ills., both in preaching and private conversation, denied that the Saviour would break in pieces what was given to him by the Father; one of them said it would be *folly* in the Saviour to receive a gift from the Father, and then break it in pieces! This is surely charging heaven itself with folly. See Ps. ii, 8, 9. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel." By these it would appear that they consider that the advent of the Saviour will be a joyful event to the nations of the earth. That the tribes of the earth will have no occasion to mourn when they see him coming [see Matt. xxiv, 30]; for it will not come as a snare, nor be as it was in the days of Noah and of Lot [Luke xvii, 26-30; xxi, 35]; that sudden destruction will not come upon them, and they *shall escape*, even the inconveniences of the present system of *limited probation*! 1 Thess. iv, 16-18; v, 1-3.

We see by their teachings that they have no place for the smiting and breaking of the image till the thousand-years reign is past. The parts that composed the image were universal dominions; and the *stone* does not come peaceably to them and infuse its nature into them, and thus transform them into itself, as believers in a temporal millennium and Age to Come teach, but it is also a universal dominion, which *destroys* and *supersedes* them. Neither can they with consistency quote Zech. xiv to show the events of the Age to Come, for "there shall be no more utter destruction" after the events spoken of in verses 4-11, but they admit of no utter destruction till the execution of the general judgment.

Against the view here presented that the kingdom is set up, and Christ commences his reign, in heaven, it is claimed that as Christ is called David's son, it would be inconsistent to transfer the reign, or any part of it, from the place where David reigned, or from earth to heaven. But it is not wisdom to aver what would be consistent for God to do when we have the means of knowing what he has done, and what he has promised to do. Notice the following facts:

1. Christ will reign for ever in the New Jerusalem, which will come down from heaven. David reigned in the old Jerusalem, and seven years in Hebron.

2. The reign over Israel has once been transferred from heaven to earth. It was God's kingdom, and he ruled over it. When the Israelites desired a king, he said: "They have rejected me that I should not reign over them." 1 Sam. viii, 7. David's was a secondary right, held by sufferance. Many talk as though David had the first and sole right, and as if everything was disorderly and illegal that differed from his reign.

3. Christ was born heir to David's throne; but partaking of our nature he died, as had all of David's sons before; and what he received by birth he lost by death, and his being David's son would have availed him nothing had he remained dead. Thus, though born heir, he receives the throne by the gift of God, through the resurrection. "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." Luke i, 32. "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Acts ii, 30, 31.

4. David had many sons, but Christ was superior to David, for he called him Lord. And David will also be raised from the dead, but Christ will supersede him in the throne. Though born son of David he would have had no special right to the throne had he not also been the Son

of God. Ps. lxxxix, 27; 1 Chron. xvi, 13; Ps. xlv, 6, 7; comp. Heb. i.

5. As he is the Son of God, so his throne will be set in the house and city of God. Notice 1 Chron. xvii, 14: "I will settle him in mine house and in my kingdom for ever, and his throne shall be established for evermore." Also verse 12: "He shall build me an house, and I will establish his throne for ever."

These declarations make it clear that the first ruler over the kingdom reigned in heaven. They rejected him and desired a king "like all the nations." 1 Sam. viii, 20. And it has been abundantly proved that he "whose right it is" will commence his reign in the same locality. How long he will continue to reign in heaven can only be known by ascertaining when the New Jerusalem will come down to earth. As that is the capital of his kingdom, the seat of power is of course determined by its location.

The foregoing view of the setting up of the kingdom and the commencement of the reign of Christ, is further proved by the fact that his people, the subjects of the kingdom [see Matt. xxi, 43; xxv, 34; Jas. ii, 5; Luke xix, 27], are taken to heaven when they are redeemed. We invite the careful attention of the reader to the proofs on this point.

John in prophetic vision saw a Lamb on Mount Zion, and with him an hundred and forty-four thousand. We have before shown that Mount Zion is in heaven. Again he said, "I heard a voice of much people in heaven, saying, Alleluia." Rev. xix, 1. This is after the Lord has judged Babylon, and "hath avenged the blood of his servants at her hand." Verse 2. And it is after the resurrection, for they do not sing the song of triumph till after that event. 1 Cor. xv, 54, 55. In chap. xv, 2, he saw the triumphant company stand on a sea of glass, having the harps of God in their hands, and singing the song of Moses and the Lamb. In chap. iv, 1-6, which is a view of the heavenly temple, the sea of glass is before the throne of God. By referring to the work of Solomon we learn that a "molten sea" was made with the earthly temple. The expression, "a molten sea," well accords with John's description: "as it were a sea of glass mingled with fire." As the work of Solomon, as well as that of Moses, was according to the pattern given [1 Chron. xxviii, 11, 12], the antitypical sea belongs in heaven, before the throne of God, with all the other articles typified, in that work. Heb. viii, 1-5. There is where the saints sing their triumph: on the sea of glass, before the throne of God, on Mount Zion, in heaven. Here is a harmony between the type and the prophetic view; and the promise of the Saviour fully sustains it.

Said Jesus to the Jews, "Ye shall seek me and shall not find me; and where I am, thither ye cannot come." John vii, 34-36. The Jews did not understand him, and said among themselves, "What manner of saying is this?" They knew it contemplated a departure from their midst, and thought perhaps he intended to leave them and go and teach the Gentiles. Many at this day are as blind over this passage as the Jews were; but if they had noted what the Saviour said as recorded in verse 33, they need not have queried whether he was going to the Gentiles, or to some remote corner of the earth; for he said plainly, "I go to him who sent me." "Where I am," was spoken prospectively, and signified the place to which he was going, not the place where he then was, for the Jews were there also. The Jews would not be able to come where he was when he went away; as Campbell renders it: "Nor be able to get thither where I shall be." As if he had said, thither, or to that place, where he is who sent me, ye cannot come.

Again, in chap. viii, 21, he said, "I go my way and ye shall seek me and shall die in your sins: whither I go ye cannot come." But the blindness of the Jews was proverbial; and again they inquired, "Will he kill himself? because he saith, whither I go ye cannot come." When he told

them that they could not go whither he went, namely, to him that sent him, they seemed to think he would go to the Gentiles; a supposition forbidden by the fact of their inability to go. So in the latter text; when he told them they should die, but could not go where he went, they wondered if he would kill himself! an idea as wild and extravagant as they could have entertained. If he had gone to the Gentiles, they could have gone also: if he had killed himself and they had died, the difference implied in the text would have been overcome. So far as these expressions to the Jews are concerned, all is plain.

In chap. xiii, 33-36, he used the same words to the disciples, except that he did not tell them they should die in their sins. But he said, "Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, Whither I go ye cannot come; so now I say to you." The suppositions of the Jews are contradicted by facts in their cases also. He did not go to the Gentiles, for thither the disciples went. He did not refer to death, for they died; nor yet to a special or particular manner of death, for they also died for the truth. But whither he was going he explained in chap. xiv, 12, 28, and xvii, 16: "I go unto the Father." That this is fulfilled, that he has ascended to the Father in heaven, it is unnecessary to offer proof, but there is a promise based upon these facts which we will now consider.

This promise is recorded in John xiv, 1-6. He said, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." Where he went we have already seen—he went to the Father; to the Father's house, to prepare a place for the saints. But their hearts were troubled; for he had said to them as he had said to the Jews, that they could not come to the place to which he went. Now he continued: "And if I go and prepare a place for you, I will come again and receive you unto myself, THAT WHERE I AM THERE YE MAY BE ALSO." We have seen that the expression, *Where I am*, denoted that place to which he was going; hence, the promise is that when he returned he would take them to the Father's house, where he was going. It may be supposed that this promise conflicts with his words in chap. xiii, 33: but the harmony is shown in verse 36, where he said, "WHITHER I GO thou canst not follow me now, BUT THOU SHALT FOLLOW ME AFTERWARDS." This is a very plain statement, and justifies Campbell's rendering of chap. xiv, 3: "I will return and take you with me."

On this exposition of these texts we invite the criticisms of our opponents, confident that it will stand the severest test. We cannot imagine how any one can pretend to find any other view taught in these Scriptures, and therefore must wonder at the pertinacity of some who affirm that Christ will not reign in heaven, and that the saints will not go there. But not till they show that Christ ascended in mid-air, or in the clouds, and then returned to Palestine, there to remain for ever, can we believe that the saints will only be taken into the clouds, and then return to earth, without going to the mansions prepared in the Father's house, whither Jesus has gone.

Prov. viii, 21 has been quoted to prove that the saints will not go to heaven. It reads, "That I may cause those that love me to inherit substance." This is quoted on the supposition that heaven is *unsubstantial*, and would be in point if God himself, his temple, and his throne, were non-entities, and Christ had gone *nowhere*. But Paul said to those that suffered loss for Christ's sake: "Knowing yourselves that YE HAVE IN HEAVEN A MORE ENDURING SUBSTANCE." Heb. x, 34. So we can assure those who look to Canaan or Jerusalem, because they desire substance, that we have a substance, even in heaven, undefiled and *more enduring*. That is perishable—it will be shaken by the voice of God, and be removed. This is eternal, it cannot be shaken; it is incorruptible, undefiled, and will not fade away.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, JANUARY 26, 1860.

ABIDE WITH US.

"BUT they constrained him, saying, Abide with us; for it is towards evening, and the day is far spent." Luke xxiv, 29. This was the language of the two disciples to the stranger who had joined them by the way, as they sadly journeyed from Jerusalem to Emmaus. It was the first day of the week in which they took this more than a Sabbath day's journey. Why they went to Emmaus we know not; at least it does not appear to have been for any purposes especially connected with religious worship. He who had been condemned crucified, and buried, but on whom their expectations were placed, as the Redeemer of Israel, had taken with him, all their hopes also to condemnation and death. Wrapt in contemplation of these things they journeyed to Emmaus, when the stranger joined them. Arriving at their destination, he made as though he would have gone further; but they constrained him. It does not appear that it was for his sake alone that they wished him to tarry. It is usually a desire on the part of the host that leads him to constrain a person to abide with him. Thus Lot constrained the angels who came to Sodom [Gen. xix, 1-8]; and thus Lydia when she had been baptized, with a heart all aglow with love to God and his servants, besought the disciples, saying, "If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained them." Acts xvi, 15.

Thus the disciples constrained their unrecognized Saviour. We hear them afterwards saying, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures?" And do we not here behold the motive which prompted their request? They had become interested in the stranger. Their hearts burned within them as he opened to them the Scriptures; and as they constrained him to tarry, was it not to hear further his cheering expositions of the word of God? and have further explanation of the events that so puzzled them, and receive further comfort to their sorrowing hearts? They would not suffer him to go on; and perhaps their request, though urged with such reasons as would be best calculated to prevail with him, found after all, its secret spring in the comfort craved by their desponding hearts.

But another day is far spent; and again the disciples of the Lord are lifting up to him the earnest petition, Abide with us. This day is the day in which alone we can accomplish our work for eternity; the night that cometh is the night wherein no man can work. The day is the day of gospel light, the day of salvation, the day of probation; and this is drawing to its close. The shadows of the evening are already upon us. The night cometh over whose dark border the prospects of the wicked disappear in impenetrable gloom. The night cometh, and there is one name only in which we can trust in that time. The dispensation changes; there is only one name through whose merits we can gain a safe transition into the glorious kingdom of heaven; only one name whereby we may be saved; only one through whom we can become heirs of the promises, and spring into new and perfect life on the glad morning of the resurrection. And this is the one we wish to abide with us. And is it strange that we should wish this? Without him we can do nothing now; without him we shall perish then. And we have not even to constrain him as did the disciples anciently; for he comes to us and seeks admittance; he is willing to take up his abode with us, and only waits for an open door that he may come in. And we need him with us, in public, in private, in waking and in sleeping hours, in acts of worship and in our secular employment, in the house of God, and at our daily toil, everywhere and at all times we need his presence and his grace. And we shall need him with us when the night comes down upon us, when the great storm shall sweep away all refuges of lies, when pestilence shall walk abroad in darkness, and destruction waste at noonday, when a thousand shall fail at

our side, and ten thousand at our right hand, and when his kingdom shall be established and all things gathered out which work iniquity, and offend. Then let us hasten to give him a spacious and permanent abiding place; for the day is far spent, time is short; and there are no moments to be wasted.

Reader, has the Lord of glory taken up his abode with you? If not, hasten to bring him in. It is his Spirit which shall quicken our mortal bodies at the last day; and if you have not this, you are none of his. Are you willing to venture alone upon the great issue? or do you want a friend whose arm is omnipotent and whose friendship never fails? Beseech him then to take up his abode with you. He can comfort, he can strengthen, he can give you an earnest of the inheritance soon to be revealed, he can give you a foretaste of the glory prepared for his people, and grant you an abundant entrance into its unspeakable reality.

Who then would not seek the continual presence of the heavenly guest, and offer up the fervent prayer, "Abide with us?" Yet how many, instead of constraining him to come in, will constrain him to depart. They see nothing desirable in him, they will not have him to reign over them, they desire none of his company. Deaf, blind and dead in the things of faith, they little dream of the time when one smile from him will outvalue the treasures of all worlds.

"Abide with us." This, we trust, is the sincere prayer of every reader of these lines; and the fulfillment of this we also trust will be their experience, so that they will be able to exclaim,

"And in communion sweet and free,
I sup with him and he with me."

For if he abide with us, if we can lean upon his arm, and have his counsel, we are prepared for every duty and every crisis.

"FREE INVESTIGATION."

MANY seem to think that we are opposed to free investigation because we are unwilling to publish all they may choose to write, or to enter into public discussions whenever and with whomsoever they shall see fit to say. We pity their ignorance. The freedom they would like to see us have would be to be bound to their skirts, and obliged to spend our time and strength to gratify their ambition and self-esteem. We have a choice in what we publish—otherwise we should be unfit to publish anything—and we shall hold to the right to exercise this choice.

It sometimes happens that a person gets strongly imbued with the idea that he has a special duty to correct our errors. We have seen several such. As a consequence the office is soon flooded with manuscripts on exploded theories, and so-called arguments that have so often been answered that we sometimes fear our readers will grow weary with the repetition, and unless these are laid out in full before our readers, the cry is raised that we are afraid of investigation! And for fear this cry will not effect the purpose, they frequently add that the circulation of our paper would be greatly increased if we would only change our course in this respect, and sometimes vile, insulting language is used to express their feelings toward us.

We wish these remarks might be read by a few of these self-willed spirits, and that they would take to themselves the assurance that we are not moved by their cries nor threats. We have been in the service too long to regard the clamors of those who are so lost to principle themselves as to think to sway us by appealing to our selfishness or our fears. Some thousands of readers, who have known our course for years in the past, can testify that we have never shrunk from an open, fair investigation of principles. And when it has been deemed proper to enter into the field of controversy, we have as far as possible chosen an honorable, candid opponent, and only deemed it proper when we felt that the cause of truth demanded it.

We will only add, that if any are very desirous of extending the circulation of a paper, and helping the publishers to public favor by the weight and influence of their productions, we would advise them to send them to some paper published for such purposes.

J. H. W.

NEW TIME.

BRO. SMITH: Not long since I heard four discourses in Wolcott, Vt., from a New Timeist, who believes the Lord will come this year, 1860. His position is that the first angel's message was proclaimed in 1844, the second in 1854, and that the present movement is the third. So you see no account is made of about a dozen set times for the Lord's coming, besides these, since 1844. Perhaps so few were interested in these times, and so feeble were their efforts that they are not regarded as worthy of notice.

But we ask, What may we expect from this move? Certainly a great, a powerful and stirring work, if it is what it is claimed to be. But is it? Can it be? The preacher believed he had more evidence for the advent of the Lord in 1854 than in 1844, and still more for it in 1860 than in 1854. He claims that the earth is the sanctuary. But three days in succession I asked him for one text of scripture teaching this view. Two weeks later I asked the same question, but was not referred to that one text either time.

At the close of the last meeting which I attended, (he had labored here about four weeks at this time,) I asked him the following questions, and received the answers given. Do you make a test of your preaching? No. Then you attach no importance to it? Certainly I do. Can I be saved if I do not believe in your time? Yes.

I had previously been told that those who rejected the '54 movement were rejected of God, were a "dead letter." Now in view of these things we ask, Can it be that this move on time again, is the last message? Can this be the last call to the supper? Is it the fulfillment of the divine command, "Go out into the highways, and hedges, and compel them to come in that my house may be filled?" Luke xiv, 23. And still it is not a testing message? Will God reject men for not receiving the first and second messages, and the third be rejected with impunity?

"And the third angel followed them, saying with a loud voice," &c. From this and other declarations respecting the last message, we conclude its truths are saving, sanctifying and testing, and that before its close it will break in upon the careless, ungodly world, and a slumbering and dreaming church, with notes awfully stirring and solemn. By it the slumbers of the sleeper will be broken for the last time.

Those who receive it and yield to its teachings will be prepared to stand when the Son of man cometh, while those who reject it will be spued out of his mouth. O, how important a wise decision! May we all make it ere it is too late!

In conclusion we ask, Can we suppose that after effort after effort has been made to fix a definite time for the Lord's return, that the right point is now found; and that its proclamation is the last message, and still that not testing? Praise the Lord for a clear, consistent and harmonious explanation of the past, and for "present truth," the ending of the 2300 days in 1844, the present work of cleansing the heavenly sanctuary, and our duty to keep all the commandments of God, and the faith of Jesus. Praise the Lord for a truth which is beautiful, powerful, and all glorious. Amen.

A. S. HUTCHINS.

LETTER FROM BRO. BATES.

BRO. SMITH: I have been with the churches in Allegan and Otsego the two Sabbaths in this month. The trials they have experienced with some of their number who were unwilling to be squared by the divine testimony, has borne heavily upon them. But, thanks to the Lord, they are moving onward again with their faces Zionward, striving to enter into the strait gate.

There is a man by the name of Cranmer, whose home is near Galesburgh, Mich., who has been endeavoring to stir up the people in this region by preaching the second advent of the Saviour, and that the seventh day is the Sabbath. And when asked who is engaged with him in this work of reform, he replies that "we (himself and followers) believe and teach the same as the Battle Creek church, except the visions of Mrs. White, and a part of the midnight cry, and some of the work in the Sanctuary." All of which is in agreement with the "Messenger" party who came up here a few years ago and suddenly scattered, divided, and were cut off

and died in a hopeless and desperate condition without the least remedy in their case. What more can this party expect from the hand of an unchangeable God, who are striving to get up a second edition of such miserable work, that will not only ruin them, but prevent those who listen to them from ever coming to the knowledge of the truth as given by the third angel of Rev. xiv, 9-12.

I was invited to give a series of lectures at the stone school-house, five miles north of Otsego, where I commenced the 8th inst., when I was told that Mr. Cranmer had also preached there. I closed with the third lecture, because the people would not come out to hear. I was told by some that did come, that they had heard this subject (the Sabbath, Sunday, &c.) over and over again, and it was the same thing. In reply to my inquiries, I was told that Mr. Cranmer was the only man who had preached the Sabbath there.

JOSEPH BATES.

Otsego, Mich.

MEETINGS IN WISCONSIN.

BRO. SMITH: I left home the seventh of November, and went into Bro. Stanley's neighborhood, at Hundred Mile Grove, sixteen miles north of Madison, where I had previously given twelve lectures, and where I gave about twenty more in the three weeks that I stayed there.

At the close of the meetings we went five miles to find a suitable place to attend to the ordinance of baptism, and five followed their Lord in that ordinance, thereby saying to those around them that they would walk in a new life. O Lord, help them! is my prayer. When I left, twenty-six were keeping the Sabbath, as near as I could learn, and quite a number of others were convinced of the truth. O that the Lord may help them to choose life that they may live. Many of them are heartily engaged in the work of the Lord. I also received eleven subscribers for the *Review* and *Herald*, and sold about twelve dollars' worth of books. I went to North Leeds, seven miles, and preached three times to quite a congregation. The Lord gave much freedom, and the assurance that my labor was not in vain. There I met Bro. H. Patch, and two Bro. Bensons of Mackford, who urged me to go to their place to preach. I finally consented to go, and accordingly commenced meetings there the 28th of Dec. Here I found some twenty-two or three brethren and sisters struggling for eternal life, by keeping the commandments of God and the faith of Jesus. They have had no preaching since Brn. Waggoner and Andrews were there. Some of those brethren have lived there for five years, and have had but one privilege of eating the Lord's supper. I preached five times in the school-house to attentive congregations, and on Monday the brethren and sisters all met at the house of Bro. Patch, for the purpose of taking into account the necessity of organization, according to the rules laid down in the word of God. I spoke awhile on that subject, and then proceeded to organize a church, after which we attended to the Lord's supper; and truly the Lord fulfilled his promises to us. John xiii, 13-17. It was a time that will be remembered by us all. The next morning two were baptized.

I will say here that the church at Mackford have adopted the plan of systematic benevolence, and find that it works well.

From here we went to Rubicon, and found a few on their way to Mt. Zion. Here I stayed over Sabbath and first-day. Sabbath morning two sisters walked seven miles to the meeting, while the thermometer stood 27° below zero. This shows their love for the truth. The Lord blessed them for the sacrifice they made. Here I organized a church, after which we attended to the Lord's supper. This church also has adopted the plan of systematic benevolence.

In conclusion I would say for the encouragement of all, that the cause is onward in Wisconsin. The truth has great force and power connected with it. I reached home the 4th of Jan. The 6th I drove sixteen miles east to the Ban School-house, where I had given a few lectures before I went to Hundred Mile Grove. Here I found that four had commenced keeping the commandments of God. The next day being the Sabbath, I met with the church at Avon,

four miles west of the Ban school-house. After meeting five were baptized. I have preached to-night at the school-house, and expect to be here a few days. May the Lord lead others in this place into the truth, is my prayer.

ISAAC SANBORN.

Jefferson, Wis., Jan. 6th, 1860.

HOBBIES.

A WOODEN horse upon rockers is called a hobbie-horse, and they are intended for an indoor amusement for children. There the hobbie stands lifeless and inane, unless some youth bestrides the image, when a motion is produced, forward and backward, forward and backward, day after day, the same unvarying motion.

So when we hear a man always harping upon some particular point, we say he is "riding a hobbie." In religion, people very often take up some particular point in morals, to the neglect of other points, and dwell upon this until it becomes quite disgusting. Thus, H., when you talk with him; always falls to lamenting the faults of the brethren; this one is so and so, such a one is thus and so, and another is thus and thus; no one right but himself. H. rides a hobby, and that hobby is the faults of his brethren.

M. nominally keeps the Sabbath, talks much about it, but it has no hold of his heart and life; he is just as careless as ever. The Sabbath is only kept in name by him. You would not suspect he was a Christian, until you hear him descant upon the Sabbath. Alas, M. only makes the Sabbath a "hobby."

O. is a Bible reader, never read much in other books, has the Bible by heart, is full of curious ideas on the Scriptures, asks many questions of you on the Scriptures, but when you have answered him, he has some quirk of his own, so smart and ingenious that he fairly nonplusses you out of your own common sense ideas; and if you attempt to substantiate your own position, you soon find that you are in the shade; O. fattens upon the mortifications he thus produces upon those he so seriously questions, and then surprises with his own Biblical knowledge. O. is not much different from the world around; in fact, the Bible is to him only a sort of "hobby."

Z. talks vain-gloriously of himself, his experiences, his illuminations, what he has done, what he has said, what he has thought, where he has been; in fact, Z. talks more of himself than any one else; pray is the subject of thought and conversation; in self, he prays mostly for himself, exhorts about himself, and would sing about himself, only there are no hymns of that description; to be plain, Z. makes himself, dear self, a "hobby."

K. descants much upon baptism; it is baptism first, and last, and in the middle, and all over. It is the grand desideratum, the marrow, the pith, the sum, of sincere piety with him; only agree with him on this point, and all is right. Baptism is K.'s "hobby."

Another makes a hobby of election, another of something else. Men of the world have their hobbies, some this, and some that; but the religion of Christ has no hobbies. Its principles are ever consistent and true. They rise in grand and symmetric beauty, like the architecture of heaven, expansive, regular, noble. The more they are studied in the light of present truth, the more they seem to expand, stretching away in loveliness and beauty, like the domes and turrets of the celestial city, glistening in the dazzling light of heaven. This system of weighty truths, so simple, yet so deep, so grand and sublime, they show nothing narrow or contracted, and he who truly drinks into the spirit of this glorious message, cannot long ride upon a hobby.

J. CLARKE.

CHRISTIAN PERFECTION.

DEAR brethren and sisters, if we are what we profess to be, we must be holy. This blessing, I believe, is for us in this life. I think I have known something about it. But it will perhaps be urged that the New Testament declares that if we say we have no sin, we deceive ourselves. 1 John i, 8.

I answer, the tenth verse fixes the sense of the eighth: "If we say we have no sin," in the former; being explained by, "if we say we have not sinned,"

in the latter verse. 2. The point under consideration is not whether we have, or have not, sinned heretofore, and neither of these verses assert that we do sin now. 3. The ninth verse explains both the eighth and tenth: that if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

It may be thought that the case described in the seventh chapter of Romans, affords an argument against the doctrine of full sanctification in this life; but let it be observed that the apostle in that chapter personifies one under conviction, and not one who is made free by Christ, as all true believers are. This is evident from the scope and design of the apostle's argument. He first shows how we are convicted of sin; namely, by the law.

In the next place he describes his internal exercises while under conviction. Here we find his mind being enlightened, his conscience and will sided with the law, though that condemned him. In this condition he would fain have cast off sin, and performed every good deed. But not having received Christ by faith, he was continually brought into bondage to the law or power of sin in his members. Hereupon he cried out, Oh wretched man that I am! Who shall deliver me from the body of this death? In that moment it was given him to see whence deliverance was to come, namely, through Jesus Christ our Lord, and laying hold on the hope set before him, he realized deliverance, and immediately broke out in the language of exultation, saying, There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom. vii, viii, 1, 2.

Thus it appears that these texts afford no support to the objection, but are perfectly consistent with the doctrine of salvation from all sin.

The next objection I shall notice is the supposed benefit of having some sin reigning in us to keep us humble, endear Christ to us, and cause us to hunger and thirst after righteousness. Does not this objection involve the principle so severely reprobated by the apostle, Let us do evil that good may come? Let some sin remain to keep us humble? &c. Whose damnation, says he, is just. Those who bring this objection appear not to consider the absurdity it contains. Did any one ever suppose that sickness produces health, that darkness produces light, or weakness strength? And yet this would not be more absurd than to suppose that sin can produce humility and make us hunger and thirst after righteousness. No, sin never produces these effects, but quite the contrary. It does not make us more humble but proud. It does not endear Christ to us, but renders our hearts cold towards him. It does not cause us to hunger and thirst after righteousness, but dims our spiritual sight, weakens our desires after holiness, shakes our good resolutions, slackens our pace, and produces untold mischief. The experience of every Christian will refute this objection. Every Christian knows that when he had more sin than he now has, he was more proud, had less love to Christ, and less hungering and thirsting after righteousness; and also, that the more holy desires and affections prevail, the more he hates and dreads sin, and ardently desires to be freed from all sin, and made conformable to the will of God. And it may truly be said that none are so penitent and humble, none value Christ so highly, none admire the beauties of holiness so much as those who are saved from all sin. We shall never hate sin with a perfect hatred, nor love God with a perfect love, till we are sanctified wholly; till we can say with the apostle, I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life I now live, I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. ii, 20.

C. DREW.

Belfast, N. Y.

FASTING.

THERE are few duties more plainly set forth in the sacred word than our duty to fast. Indeed, it seems to have been taken as an admitted fact, that all God's children would fast. The duty was so plain that it seemed hardly necessary to enjoin it. Hence our Saviour, when he speaks of the subject, takes it for granted

ed that the Lord's children will fast, and he tells us how to fast. Matt. vi, 16. "Moreover when ye fast, be not as the hypocrites, of a sad countenance." But how is it at present? Do we have many fasting Christians? I fear not.

If Christ were to address this language to you, dear brother or sister, (and he really does,) what would you reply? I think it would be something like this: "Lord, I seldom ever fast, and therefore I do not disfigure my face." Ah! is there not as great a fault in you in this respect as there was in the wicked Pharisees? While they did wickedly in glorying in their fasting, you fail to do your duty by pursuing an opposite course.

"But the days will come, when the bridegroom will be taken away from them, and then shall they fast in those days." Luke v, 35. Who shall fast? Ans. The "children of the bride-chamber." If this class of people are to fast, where are they? They can certainly be distinguished by their much prayer and fasting, as well as by merely keeping the Sabbath. How unlike our great Pattern we are? Christ fasted forty days and nights, yet there are scores of Sabbath-keepers who do not fast one day in forty, and perhaps not a few who never have fasted!

What, never fast? and we living down here in the time when we are almost daily expecting Christ's second appearing? in the time of the judgment? On the day of atonement the people were required to afflict their souls. Lev. xvi, 29. We live in the antitype of that time, at the very time when we expect the gifts to be restored. Yet Christ tells us plainly, speaking of casting out a certain demon, that this kind goeth not out except by prayer and fasting. Matt. xvii, 21.

It was after a long abstinence that Paul was enabled to predict the ultimate safety of the ship's crew. Acts xvii, 21-24. In Dan. ix, 3, we learn that he fasted and prayed, because he did not understand the vision. Evidently this was the way in which Daniel approached his God. See also chap. x, 3. That God's children ever have fasted, please see 1 Kings xxi, 9; 2 Chron. xx, 3; Eze. viii, 21; Ps. lxxix, 10; Jer. xxxvi, 9; Jonah iii, 5.

Joel i, 14. Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord." With such passages as the one just quoted, and others referred to, it seems to be the duty of every church to appoint its fast-days.

Joel ii, 12. "Therefore also now saith the Lord, Turn ye, even to me, with all your heart, and with fasting, and with weeping, and with mourning."

The duty is plain. And if we ever expect to get into a place where the Lord will bless us, we must have our fast-days set apart. D. W. HULL.

NOTE. Perhaps a restriction or two should be borne in mind in connection with this subject. 1st. God "will have mercy and not sacrifice." There are some instances where abstinence from food would be productive of injury to the system. 2d. There may be danger of formality in this as in other duties; and such a duty entered upon as a mere form, fasting because the time is set to fast, and waiting with restless impatience for it to close, we could not consider of any merit. 3d. Instead of being distinguished by fasting, &c., we understand the import of our Saviour's directions on this subject [Matt. vi, 18] to be that such duties should be performed in such a manner as to be as little seen and known of men as possible.—ED.

Sister S. M. Swan writes from Orwell, Ashtabula Co., Ohio, Dec. 8th: "There are some in this place who have read my books and papers for the three or four past years, who are favorably impressed towards the truth, and the question is frequently asked me, Why do not some of your preachers come here? We think that if a messenger should come there might be much good done. I noticed not long since in the *Review* a call for a messenger from West Pierpoint in this county. It is not far from here, and I think there are openings in other places in this vicinity. If any brother should conclude to come, Bro. Chaffee will meet them either at Painesville or Ashtabula, or any intervening station on the Lake Shore R. R., provided they will give him sufficient notice."

THE LATTER RAIN.

Do we not sigh for the latter rain,
And wait and watch and pray,
When God will pour out his Spirit again,
Like a pentecostal day?

When the angel comes down to lighten the earth,
All the honest in heart he will call;
From Babylon then we shall see them come forth,
Proclaiming her final fall.

O hasten the day! cries the poor lone one,
Its dawning I'm waiting to see,
For then my companion, my brother, my son,
May go to mount Zion with me.

But are we now ready this rain to receive?
Ah no! is the fearful response;
For if with one heart we did truly believe,
We should feel its refreshing at once.

Get ready my soul, then let each brother say,
In haste, my dear sister, prepare;
While we pray for the ushering in of that day,
Shall we fail in its blessing to share?

But remember we first must be purged of all dross,
The furnace we need to abide;
While we pass through the fire we shall suffer no loss,
But only be made white and tried.

Then now let us seek for the gold that is pure,
The eye-salve and raiment obtain,
That in the last conflict we may stand secure,
And the crown of the conqueror gain.

CORNELIA RICH.

Folsomdale, N. Y.

LETTERS.

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

From Bro. and Sr. Erb.

BRO. SMITH: Although strangers to you, yet we hope to be united in the same faith. We have not had the privilege of meeting any of the same precious faith since we came to Minnesota, with the exception of one family, and they live some fifteen miles from here. We expected that Bro. Ingraham would come this way, on his return back from the West, to give us more light, and to administer the ordinance of baptism. We are still striving to overcome all our besetments, and to run with patience the race set before us. It gives us great pleasure to know that the truth is proclaimed here, and we hope ere long to be partakers of its fruits. We are thankful to God for all the blessings of his word, in bringing us from darkness to light, to serve him, the only wise and true God. We are determined to try and serve him more than ever, by keeping ourselves free from the enemy, and to lay up our treasures in heaven. We see more and more our folly in laying up our treasures on earth, to vanish away. By the help of God we mean to devote more time and means to his cause in spreading the truth in Minnesota. We should like to know what is designed to be done here next summer for the spread of the truth. We hope that a good work may be accomplished.

Some of our neighbors would like to know more about the way of life than we can tell them. They read the *Review* and like it very well.

If any Bro. will come this way, my house is open for them. We live fifteen miles from Winona, and two miles from the New Boston Post Office, Winona Co.

We want the word of life to have free course among us. Pray that we may be found worthy to have right to the tree of life, and enter in through the gates into the city.

Yours seeking life through Christ.

PETER AND CATHARINE ERB.

New Boston, Min., Dec., 1859.

From Bro. Canwright.

BRO. SMITH: I am trying to obey God by keeping all his commandments, the fourth not excepted, and to follow my Redeemer in the narrow way to life. I thank the Lord that he has shown me the light of present truth, in permitting me to hear the call of the third angel's message. It has been about five months since I embraced the truth. I was then living in the State of N. Y., near Brn. Cottrell and Buckland, and was present at the tent-meeting, and heard Bro. White's sermon on first-day. I there came to the conclusion to keep the Sabbath of the Lord; and by his grace as-

sisting me, I have been enabled to do so. But I was soon called to leave those dear brethren there, and come to my home in this State. It seems very lonesome indeed to keep the Sabbath alone, and to see my friends all at work, but I thank the Lord that I have his precious word to read, which I find to be doubly dear since I embraced the present truth.

I also believe the Lord has children here who will yet see the light of his truth. I would to God that some messenger might come this way, for the harvest truly is ripe, but where are the reapers? Let us pray the Lord of the harvest that he may send them forth to gather it into the garner. Does not Elijah's God still live? and will he not hear and answer those that cry unto him? Surely he is faithful to do all he has promised. I feel encouraged to press on. My mother kept the last Sabbath, so that I shall not be alone hereafter in keeping the seventh day, for she intends to obey God by keeping his Sabbath henceforth. May the Lord bless all who are honest in heart, and grant us admittance into his everlasting kingdom.

Yours in hope of salvation.

DUDLEY M. CANRIGHT.

Kinderhook, Mich.

From Sister Ray.

BRO. SMITH: I am still striving in weakness to serve the Lord. I feel very lonely since the death of my dear husband, and realize that there is but one true source from whence we may derive comfort in the day of adversity. I know that this severe trial was designed for my best good, and it will help work out for me a far more exceeding and an eternal weight of glory if I am rightly exercised thereby. I will try by the grace of God to so live in this world of care and disappointment, of losses and crosses, of scoffs and frowns, that when Christ shall come to make up his jewels I may be one of that happy number which shall have part in the first resurrection, on whom the second death will have no power.

It appears to me that it will not be long before this great event will transpire. How awful will be the scene when the trumpet shall sound to awake the sleeping millions!

The Lord grant that all who name the name of Christ may depart from all iniquity, and in that great day be found with their robes washed and made white in the blood of the Lamb.

Your unworthy sister.

S. B. RAY.

Middleport, Ills.

From Bro. Smith.

BRO. SMITH: I am thankful for the *Review*. Without it I should be destitute of a great amount of truth and instruction which it brings to me weekly, which I could not get from any other source. Through it I can hear from my brethren in all parts of the field; and it is truly cheering to me to hear that the message is so fast spreading, and that too, over so vast an extent of country; and that some, not only of our own nation but of other tongues also are proclaiming loud hosannas to God and the Lamb. And may the fire of God's love run from heart to heart, and from nation to nation.

I am trying to live a consistent Christian, though temptation, trials and opposition beset me on every side, and too often my feet well nigh slip, and were it not for God's love that burns in my heart, and for his precious promises and daily goodness to me, I should doubt and fall. But when I contemplate how unworthy I am, I am led to say, "What is man that thou art mindful of him?" Then how reasonable it is that we should render all our service to God. Let us then hold out faithful, for he says to encourage us, "My grace is sufficient for you." "I will be with you even to the end of the world." His word is a lamp unto our feet and a light unto our path; then we should be encouraged to press on and have our hearts enlarged day by day, that we may have a share in the eternal inheritance.

A. SMITH.

Portage City, Wis.

From Bro. Busk.

BRO. SMITH: I would say in behalf of the little church in Parkville, that we are all of us striving to keep the commandments of God and the faith of Jesus, and come into the unity of the faith. There are about

twenty-six of us here who are trying to follow the Lamb. We have now three weekly prayer-meetings, one on Wednesday evening, one on Friday evening, and one on the Sabbath at 11 o'clock. The Lord is with us here. We have some good meetings. The Lord seems to bless and strengthen us. This little church is growing stronger in the Lord. They are becoming more confirmed in the truth of the last message of mercy.

The third angel's message is a message that will cut us loose from the world. It will separate the vile from the pure, and the vicious from the holy. We feel thankful that we have ever heard the sweet warning voice, and that the light has ever shone upon our pathway; and as we have seen the light, we pray God that we may walk in it. We have adopted the systematic benevolence plan.

GEORGE BUSK.

Parkville, Mich., Jan., 1860.

From Bro. Chaffee.

BRO. SMITH: This morning while reading the letters in the *Review*, my heart was cheered, and I was made to feel that it is a duty and also a great privilege we have of speaking to each other in this way, while we are scattered here, and trying to make heaven our home at last. How cheering it is to hear from those who are striving to do God's will, who are hungering after holiness of heart and life, and are determined to keep themselves unspotted from the world. It is good to feel that we are in a state of entire submission to God, and have no will of our own, but simply desire that in all things the will of our heavenly Father be done. Then we are ready to do every duty in the love and in the fear of God, and that fear is a fear to offend. We want to live in that way that we can feel from day to day that our prayers are heard and answered; then we can have strong confidence, and know by experience that the promises of God are all sure and steadfast, that God is a rewarder of all those who diligently seek him.

Brethren and sisters, we often pray that God would stand by us. He has said, "Lo, I am with you always, even unto the end." He will not leave the honest hearted, unless they leave him first, and neglect to pay their vows. When we have once started in the cause of Christ, we want to keep marching on, and not turning back or halting now and then. The prize is at the end of the race. He says, "Be thou faithful unto death and I will give thee a crown of life." O I would say, Glory to God for the way of life and salvation, and that it is so plain that we can run and not get weary, walk and not faint.

I often hear brethren and sisters talking about trials, and I think if I should try I too might talk about them. Every heart knows its own sorrow, but amidst all our trials the grace of God is sufficient to buoy us up. If our trust is in God we shall be like Mt. Zion that cannot be moved, but abideth forever. I believe in growth in grace, and that unless we are going forward we are falling backward, because there is no standing-still place on the highway of holiness.

O I love to be among the little flock who are striving to do God's holy will. Although we have to bear many things from those that have a name to live and are dead, our peace may yet be like a river, and our righteousness like the waves of the sea. And although we are brought into very trying places, remember the promise, "Be thou faithful unto death, and I will give thee a crown of life," and always think that it is the goodness of God that leads men to repentance. How thankful I am when I see the goodness of God to the children of men! I mean to be an overcomer.

Yours striving for immortality and eternal life through Christ.

J. S. CHAFFEE.

Ordino, Wis.

From Sister Goodell.

DEAR brethren and sisters: I can say for one, I am striving for that crown of everlasting glory which is in reserve for me at God's right hand, and not for me only, but for you all who love his glorious appearing and kingdom. Though we have trouble here, what is it, when compared with that rest which remaineth for the people of God? I am determined for one to press my way onward through the rugged, thorny maze, and

never stop short of the prize which lies at the end of the race. Of late I have felt to prize my Bible above every earthly treasure, and the more I read it, the more I love its sacred teachings, as it points the way to the holy city, and to the Lamb of God that taketh away the sin of the world. And next to that precious book do I prize the *Review*, which brings to my waiting heart, week after week, the cheering epistles of those of like precious faith scattered abroad. And it always rejoices my soul to hear of the progress of present truth in the great harvest-field. It makes me feel like girding on the armor anew, and puts within me a determination to go through let come what will.

The church in this place, I think, are progressing. Though they have many difficulties to contend with, yet most of those who enlisted under the banner of present truth, stand firm. But some of the good seed fell by the wayside, and has been picked up by the birds, and some fell among thorns and is nearly choked out. Yet praise his holy name, some fell on good ground and is bringing forth much fruit. O, I long for the time to arrive when we shall see Jesus as he is and forever enjoy the company of angels and of saints, where there will be none to molest or make us afraid. There we shall pluck the fruit of life's fair tree, and drink of the water of life's river, which will be pure and free. There sorrow and sighing will be done away.

"O I long to be there, and the thought that 'tis near, Makes me almost impatient for Christ to appear, To fit up that dwelling of glory so rare, The earth robed in beauty, I long to be there."

HELEN E. GOODSELL.

Sandusky, Wis.

From Bro. Ferciot.

DEAR brethren and sisters: I can say it has been a great help to me to read the many admonitions of those that are striving to overcome by the blood of the Lamb and the word of their testimony. I am very thankful to God that he has permitted me to see the light of present truth, though well aware that those that live it out will have many things to contend with. They will have to lay all on the altar, have their affections weaned from the things of this life and placed upon things eternal. It is by patient continuance in well-doing that we are to seek for glory, honor and immortality; the doers of the word and not the hearers only will be justified before God. It will not do us any good to make a mere profession of religion while our hearts are not right in the sight of God. It is for us to know for ourselves and not for another, whether we have the love of God in our hearts. I am fully persuaded that I have lived at too great a distance from the Lord. I have enjoyed many blessed privileges with his people, have felt his Spirit in my heart, and been made to rejoice with those that rejoiced in him; yet there appears to be a coldness in our midst; there is not that zeal, and that love one for another, that our Saviour speaks of, nor that entire consecration that should characterize us as the followers of the meek and lowly Saviour. My prayer to God is that he may enable us to examine ourselves by the light of his word, and see whether we are truly in the faith. It is our privilege and duty to be perfect Christians. The apostle James says: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." I want so to live that I shall give no offense to any one, not to please myself, but God, and glorify him in my body and spirit which are his. I am satisfied that of those who live in this way, many will be constrained to say, They have been in the school of Christ; and our friends as well as some who are enemies to the truth, may be led to accept the last offers of mercy before it is too late.

Many have left the church in this place and now are enemies to the truth. I would request the prayers of God's children in behalf of those that remain that we may come up to our high privilege as a church, be zealous of good works, and have all the Christian graces developed in our lives and conversation.

In hope of eternal life.

P. F. FERCIOT.

Lovett's Grove, O.

A MAN will never lose anything by humility, nor gain anything worth keeping by pride.

Extracts from Letters.

BRO. A. E. COLSON writes from Willoughby, Ohio: "I am interested in the paper; not that I am convinced that all the sentiments it advocates are correct; but I think that some of them are more in accordance with the Scriptures and good sense than those entertained by orthodox or heterodox Christians. I also regard it as being well calculated to stir up a spirit of inquiry as to what God has spoken, and what Satan has said. On the whole I am a little more interested in it than any other religious publication I am acquainted with. I do not say this by way of flattery at all, nor to beg the paper gratis; because I can live without it, as long as I have the word of the Lord to teach me directly and positively those important facts and truths necessary to life and godliness. I idolize no man, (except the 'man Christ Jesus'), nor his paper; and I wish some of your correspondents did not seem to hang all their faith and hope too on Bro. Smith and *Review*, for I opine they are quite insufficient altogether to bear so heavy a burden to 'the saints' secure abode.' I see constantly so much apparent idolizing of papers, both religious and secular, that I thought if ever I had anything to say to an editor, I would just mention the matter.

"Yours in hope of immortality when Christ who is our life shall appear."

Sister L. Carr writes from Waterbury, Vt.: "I love the promise we have in the word of God that our Saviour is coming again in the clouds of heaven to gather his people to himself. It was five years last November since I embraced the third angel's message. I thank God that I was led to see that I was breaking the holy Sabbath in keeping Sunday. Whereas I was once blind now I see. I have not had the privilege of meeting with God's people on the Sabbath for more than a year, and O, what a blessed thought it is that there is a time soon coming when there will be no parting."

BRO. H. C. WHITNEY writes from Knoxville, Iowa, Jan., 1860: "Bro. Hull commenced meetings in our city on Wednesday evening and continued over the Sabbath. The Lord was with us. Some of the brethren were with us from Pleasantville, and seemed to be greatly encouraged. We meet with much opposition, but may the Lord give us all grace sufficient for our day. I feel determined by the grace of God to keep all his commandments that I may inherit the goodly land; for I realize that the promises are only to the faithful, and what shall it profit a man if he gain the whole world and lose his soul?

"The brethren of this place are becoming very strongly united, and we have good meetings. O may the Lord keep us in the work until the day of his coming, which I believe is near at hand. On the Sabbath we had two additions to the church."

BRO. H. W. DODGE writes from Stoddard, N. H.: "I highly prize the *Review*, *Instructor*, and *Samaritan*. That is just what it purports to be, 'The Good Samaritan.' When I cannot pay for them I will do some other way; but in this country most people can pay for one good paper, and be the richer for it, if not in pocket, at least in head and heart; that is, if they will be convinced when the light of truth shines so clear as it does in the *Review*. But if people will back up their ignorance with a will of unbelief to keep themselves in total darkness, they can have just what they choose. A good Christian loves the strait and narrow way."

He that never loathed himself on account of his sin, never yet repented.

Look from the world to Jesus, and for eternal life; this is looking to the purpose.

OBITUARY.

DIED in Sandusky, Wis., Dec. 8th, 1859, Wesley, youngest child of Bro. and Sr. Young, aged sixteen months. His disease was consumption. They miss their little one much, but do not mourn without hope; for they believe that it will be brought again from the land of the enemy. Its sufferings are over, and it is safely laid away in the silent tomb, to sweetly sleep until the indignation be overpast.

H. E. G.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, JANUARY 26, 1890.

Queries.

BRO. SMITH: Would you consider it a transgression of the fourth commandment for a brother whose place of labor is away from home, to use an hour, or an hour and a half of the Sabbath in returning to his home from his work?

2. Though he should close his work just before the return of the Sabbath, and start for home, could he be said to have entered upon the rest of the Sabbath while traveling home?

3. If so, would it not be equally right to return to his work, or the place of his work, as the Sabbath is closing?

4. If a brother is from home on sixth-day, on secular business, and allows his business to detain him till he must use a portion of the Sabbath in returning home, does he not violate the commandment of the Sabbath in so doing? OBSERVER.

ANSWER. To the above queries we reply in order, 1. Yes. 2. We think not. 3. Yes. 4. We understand the expression, "and allows his business to detain him," &c., to suppose a case where this might have been avoided, and in this case we should also answer, Yes.—ED.

When Does the Week Begin?

Those who keep the first day of the week often use the argument, that we do not know but that Monday is the first day of the week, and that Sunday may as well be called the seventh day as the first.

Puerile and silly as this argument appears, it is nevertheless used, often by those who know better; and the young and the uninformed do not know that this point is so indisputably settled that no effort of man can overturn it.

In our State laws of Ohio, under the head, "Sabbath Laws," the term, "First Day of the Week, commonly called Sunday," is used by the enactors of our laws. Thus they fly from the term Sabbath, when the letter of the law is concerned; for well they know that the word "Sabbath" applied to the first day of the week, would invalidate the law. Therefore for effect they use the term Sabbath, only in the index and margin! O deception!

Formerly the days of the week were numbered in the almanacs of the day: Sunday, 1st day, Monday, 2d, &c.; and no one would have thought of disputing this point then. J. CLARKE.

Business Meeting in Wis.

On Wednesday evening, December 21st, 1889, the members of the church met at the house of Bro. Chauncey Wright, in the town of Marcellon, Columbia Co., Wisconsin, and Bro. J. A. Wisor was appointed chairman, and A. Smith, Secretary. The following resolutions were adopted:

Resolved, 1. That we adopt a plan of Mutual Benevolence for the relief of the ministry, the poor and the sick.

2. That Bro. A. Smith be chosen treasurer and secretary.

3. That each person pay to the treasurer of said society weekly such sums as he or she feel it duty to pay.

4. That the treasurer keep a correct account of the amount received and paid out weekly.

5. That there be a committee of three brethren chosen by the church to whom the treasurer shall be subject, to disburse only on the order of said committee.

6. That the secretary and treasurer report monthly to the church the expenditures and the amount in the treasury.

7. A majority of the members present shall constitute a quorum, to transact any business that may come before the society.

8. That Bro. Goodwin, Kelley and Billins act as the committee to examine and determine the amount to be appropriated to those that may need assistance, and draw all orders on the treasurer for the same.

9. That the proceedings of this meeting be sent to the Review for publication.

J. A. WISOR, Chairman.
A. SMITH, Secretary.

LIFE OF JOHN BROWN.—A Biography of this remarkable man is to be published at once, for the benefit of his family. The author is James Redpath, so prominent in Kansas annals, an intimate personal friend of Capt. Brown, and a spirited and graphic writer. He is probably better adapted for the task than any other person in the country. The work will be published by Thayer & Eldridge, of Boston, Mass., and will be an elegant 12mo. volume of 400 pages, with engravings, and will also contain a fine steel portrait of Brown. We understand that the publishers are in want of Agents to circulate it in this section.

Note to Brethren in New York.

I ARRIVED here on Thursday last, and shall be in N. Y. State in a few weeks if the Lord will. It is impossible for me to speak definitely, as I wish to do some writing at this place first. My object in going east is the preparation of a Sabbath History, but I will, however, do all that I can in holding meetings. J. N. ANDREWS.

Battle Creek, Jan. 23d, 1890.

Business Department.

Business Notes.

A. S. Hutchins: Z. S. Bloss' Instructor has been sent to Parish, instead of Parishville, N. Y. We send it this year as you request.

Mary Borden: Please find another dollar receipted in this number to F. Greenman. From your present remittance we cancel J. Greenman's indebtedness for Instructor, and apply the remainder according to direction.

M. S. Kellogg: At what time was the money sent for books?

I. N. Van Gorder: where is your brother's paper sent?

P. F. Perciot: We think it would be well for you to send it to the treasurer of the Ohio Tent Committee.

The receipt from D. Evans, for Mrs. M. Huff, in No. 8, should have been for H. Hoffman.

C. L. Palmer: A letter would probably reach Bro. Sperry, directed to Bristol, Vt., care of H. Gardner.

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.

C. A. Aldrich, Geo. Busk, M. Borden, J. Smith, F. Wheeler, H. N. Bates, A. Barnes, L. Carr, H. H. Bramhall, R. Loveland, J. Bates, J. Phillips, M. S. Kellogg, Jno. Byington, Z. Hemenger, L. Hall, A. Barnett, E. M. Davis, E. L. Barr, D. Myers, P. Markillie, M. M. Nelson, J. N. Smith, J. McIntosh, J. W. Wolfe, I. N. VanGorder, P. F. Perciot, S. Warner, Wm. James, M. Hull, H. E. Goodell, R. D. Guild, A. Mountford, R. Sawyer, Wm. Russell, L. Lathrop, R. J. Foster, C. R. Buckland, L. Huber, Wm. K. Loughborough, L. L. Loomis, H. C. S. Carus, J. Stryker, L. M. Jones, Mrs. G. Gadsby, Wm. A. Raymond, S. Craig, L. Bean, I. Sanborn.

Receipts.

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

FOR REVIEW AND HERALD.

A. Smith, 1,00,xv,22. A. B. Pearsall, 1,00,xvi,1. A. Barnes, 2,00,xvi,1. J. Thomas, 1,00,xvi,1. Geo. Cobb, 1,00,xvi,1. A. P. Patten, 1,00,xv,5. F. Greenman, 1,00,xvii,7. C. Drew, 2,00,xvi,8. J. Phillips, 1,00,xvi,10. T. F. Hubbard, 1,00,xv,8. J. L. Cooper, 1,00,xvi,10. Thos. Barber, 1,00,xvi,10. L. A. Davis, 0,50,xvi,10. H. H. Bramhall, 1,00,xvi,1. A. Smith, 2,00,xvi,1. C. Aldrich, 2,18,xvi,14. H. White, 1,00,xvii,10. Wm. Langdon, 0,25,xv,14. Wm. S. Higley, 0,50,xvi,10. L. Hall, 1,00,xvi,1. E. M. Davis, 1,00,xvi,10. R. Loveland, 3,00 (2 copies) xvi,1. R. Loveland (for A. Hatfield), 1,00,xvii,10. H. N. Bates, 1,50,xvi,1. C. Bates, 1,50,xv,1. L. Morris, 1,00,xvi,1. N. Thompson, 0,50,xvi,1. W. L. Wright, 0,50,xvi,1. H. A. Bottelman, 0,50,xvi,1. S. Lawton, 2,00,xvi,1. S. Warner, 1,00,xvi,1. Wm. James, 2,00,xvi,14. P. F. Perciot, 1,00,xvi,1. J. Wolfe, 2,00,xvi,7. C. Sweet, 0,50,xv,20. W. Pratt (for B. & C. Musser), 0,25,xv,23. W. Pratt (for F. D. Burlingham), 0,20,xv,10. R. J. Foster, 2,00,xvii,1. C. P. Buckland, 2,00,xvii,7. N. M. Gray, 1,00,xvii,1. Wm. K. Loughborough, 1,00,xvi,1. Danl. Carpenter, 1,25,xvi,1. Mary Adderton, 1,00,xvi,14. O. Pennoyer, 2,00,xvii,1.

FOR MICH. TENT.—D. Stone \$3.00. Church in Hanover, Mich., \$2.00.

MISSIONARY PURPOSES.—Bro. Mitchell, \$10. G. W. Strickland \$1.00. J. W. Wolfe \$0.40

Books Published at this Office.

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

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

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

Bible Tracts, Two Vols. 400 pp. each. Price 50 cts. each.

Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.—184 pp. Price 15 cents.

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

The Atonement—196 pp. Price 15 cents.

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

The Prophecy of Daniel—the Four Kingdoms—the Sanctuary and 2300 days. Price 10 cents.

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

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

The Saints' Inheritance. Price 10 cents.

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

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

Miscellany. Seven Tracts on the Sabbath, Second Advent &c. Price 10 cents.

Facts for the Times. Extracts from the writings of Eminent authors, ancient and modern. Price 10 cents.

The Signs of the Times. Price 10 cents.

The Seven Trumpets. Price 10 cents.

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

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

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

The Celestial Railroad. Price 5 cents.

Perpetuity of the Royal Law. Price 5 cents.

Last Work of the True Church. Price 5 cents.

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

Brief exposition of Matt xxiv. Price 5 cents.

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

Brown's Experience. Price 5 cents.

The Truth Found—A short argument for the Sabbath. Price 5 cents.

SIXTEEN PAGE TRACTS. Who Changed the Sabbath? Unity of the Church—Both Sides—Spiritual Gifts—Judson's Letter on Dress—Mark of the Beast.—Price \$1 per 100.

EIGHT PAGE TRACTS. Wesley on the Law—Appeal to Men of Reason, on Immortality. Price 50 cents per 100.

These small Tracts can be sent at the above prices, post-paid, in packages of not less than eight ounces.

Home Here and Home in Heaven, with other poems. This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents in paper covers, 20 cents.

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

Word for the Sabbath. Price 5 cents.

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

Tracts in other Languages.

GERMAN. Das Wesen des Sabbaths und unsere Verpflichtung auf ihn nach dem Vierten Gebote.

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

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

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

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

Books from other Publishers.

Debt and Grace as related to the Doctrine of a Future Life, by C. F. Hudson. Published by J. P. Jewett & Co., Boston. 480 pp. 12 mo. Price \$1.25.

Works published by H. L. Hastings, for sale at this Office, The Voice of the Church on the Coming and Kingdom of the Redeemer, by D. T. Taylor. Price \$1.00.

The Great Controversy between God and Man, by H. L. Hastings. 167 pp., bound in cloth, price 60 cents.

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

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

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

Tracts of 24 pages. Church not in Darkness; The Three Worlds; The Last Days; Plain Truths; New Heavens and Earth; Ancient Landmarks. Price 5 cents.

These Publications will be sent by Mail, post-paid at their respective prices. One-third discount by the quantity of not less than \$5 worth. In this case, postage added when sent by Mail. All orders to insure attention, must be accompanied with the cash, unless special arrangements be made. Give your Name, Post Office, County and State, distinctly. Address URIAH SMITH, Battle Creek, Mich.