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HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK.

BY J. N. ANDREWS.

CHAPTER I.

THE BIBLE RECORD OF THE SABBATH.

Those who observe the Sabbath of the Lord are able to show that it is a divine institution. "God blessed the seventh day and sanctified it." Gen. ii, 3. To sanctify is "to separate, set apart, or appoint to a holy, sacred, or religious use." Webster. It was by this act of the great Creator, that the Sabbath was made for man. Ex. xx, 11; Mark ii, 27. As God has never taken this blessing from the seventh day, and has never given to secular purposes the day which he here "set apart to a holy use," the original institution still exists. As he has never sanctified another day as a weekly Sabbath, the Sabbath of the Lord is the only Sabbatic institution. Ex. xx, 10.

It is often said by those who deny the institution of the Sabbath at the creation, that the Jewish writers entertain the same view, and deny the primeval origin of the Sabbath. To correct this impression we quote from the celebrated Jewish historian Josephus, and from his distinguished cotemporary Philo Judæus. Josephus writes thus:

"Moses says, that in just six days the world and all that is therein was made. And that the seventh day was a rest, and a release from the labor of such operations; whence it is that we celebrate a rest from our labor on that day, and call it the Sabbath; which word denotes rest in the Hebrew tongue."*

And Philo says:

"But after the whole world had been completed according to the perfect nature of the number six, the Father hallowed the day following, the seventh, praising it, and calling it holy. For that day is the festival, not of one city or one country, but of all the earth; a day which alone it is right to call the day of festival for all people, and the birth day of the world."†

As God made the Sabbath in Paradise, when the morning stars sang together and all the sons of God shouted for joy, it follows that it is not Jewish, not a carnal ordinance, not a yoke of bondage, but a sacred institution made for the well being of the human family, while yet upright. The great Creator rested first on the seventh day and was refreshed. Ex. xxxi, 17. The Son of God who kept his Father's commandments, followed this example, [John xv, 10; Ex. xx, 8-11.] and thus, also, did the entire church so far as inspiration gives us the facts.

After giving the institution of the Sabbath, the book of Genesis, in its brief record of 2370 years,

* Antiquities of the Jews, Book I, chap. 1, §1.

† Works, Vol. I, §30.

does not again mention it. This has been urged as ample proof that those holy men, who during this period were perfect and walked with God in the observance of his commandments, statutes and laws, [Gen. v, 24; vi, 9; xxvi, 5.] all lived in open profanation of that day which God had blessed and set apart to a holy use. But the book of Genesis also omits any distinct reference to the doctrine of future punishment, the resurrection of the body, the revelation of the Lord in flaming fire, and the judgment of the great day. Does this silence prove that the patriarchs did not believe these great doctrines? Does it make them any the less sacred?

But the Sabbath is not mentioned from Moses to David, a period of five hundred years during which it was enforced by the penalty of death. Does this prove that it was not observed during this period? The jubilee occupied a very prominent place in the typical system, yet in the whole Bible a single instance of its observance is not recorded. What is still more remarkable, there is not on record a single instance of the observance of the great day of atonement, notwithstanding the work in the holiest on that day was the most important service connected with the worldly sanctuary. And yet the observance of the other and less important festivals of the seventh month, which are so intimately connected with the day of atonement, the one preceding it by ten days, the other following it in five, is repeatedly and particularly recorded. Ezra iii, 1-6; Neh. viii, 2, 9-12, 14-18; 1 Kings viii, 2, 65; 2 Chron. v, 3; vii, 8, 9; John vii, 2-14, 37. It would be sophistry to say that this silence respecting the day of atonement, when there were so many instances for it to be mentioned, proves that that day was never observed; and yet it is actually a better argument than the similar one urged against the Sabbath from the book of Genesis.

The reckoning of time by weeks was established in Gen. i; ii. This period of time is marked only by the recurrence of the sanctified Rest-day of the Creator. That the patriarchs reckoned time by weeks and by sevens of days, is evident from several texts. Gen. xxix, 27, 28; viii, 10, 12; vii, 4, 10; 1, 10; Job ii, 13. That the reckoning of the week was rightly kept appears evident from the fact that in Ex. xvi, Moses on the sixth day declares that "tomorrow is the rest of the holy Sabbath unto the Lord." Verses 22, 23.

But if the opponents of the Sabbath, claim that a knowledge of the true seventh day was lost in the patriarchal age, we will now show that before God gave the ten commandments he pointed out the true seventh day in a manner which could not be mistaken. First. By a direct miracle, God caused the fall of a certain quantity of manna each day of the week to the sixth day when there was a double quantity. Ex. xvi, 4, 5, 29. Second. On the seventh day, which Moses calls the Sabbath, there was none. Verses 25-27. Third. That which was gathered on the sixth day kept good over the seventh, whereas it would corrupt in the same length of time on other days. Compare verses 23, 24, with verses 19, 20. This three-fold weekly miracle continued the space of forty years. Verse 35; Joshua v, 12. The fact is settled, then, beyond all controversy that the Sabbath of the Lord which was made in Paradise, was here directly pointed out by God himself. And to this important testimony we add the declaration of Nehemiah, ix, 13, 14, that God made known to Israel his holy Sabbath.

No one pretends that the true seventh day was

lost by the Jewish church after this. And it is certain that as late as our Lord's crucifixion they observed the true seventh day. They rested upon the day enjoined in the fourth commandment; namely, the day which the Lord rested upon and hallowed at creation. Luke xxiii, 55, 56; Ex. 8-11; Gen. ii, 3.

Since the record of inspiration closed, the Jews and the Christians, each scattered in every land under heaven, have carefully kept the reckoning of the week. If a mistake in this reckoning had been made, a discrepancy would at once manifest this. For it is certain that every Jew and every Christian under heaven could not at the same time make the same mistake. The fact that there is no such discrepancy is decisive testimony that such mistake has not been made. Consequently we have the true seventh day from creation.

When God gave his law in person, in the hearing of the people, by the fourth precept of that law he solemnly enforced the observance of the holy Sabbath. Ex. xx, 8-11. In explicit language the great Law-giver states the reason why he made the Sabbath and the time when this act was performed. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore [i. e., for this reason] the Lord blessed the Sabbath day and hallowed it." This is the reason why God made the Sabbath. It is the same reason that is stated in Gen. ii, 3.

The act by which God made the Sabbath is here stated with distinctness. It was his act of blessing and hallowing his rest-day. The time when this act was performed is here given as in Gen. ii 2, 3; namely, the close of the creation week. And it is worthy of note that in thus giving the fourth commandment, God calls the seventh day the Sabbath at the time when he thus placed his blessing upon it. This most effectually shuts the mouths of those who deny the institution of the Sabbath at creation.

The great design of the Sabbath was that there might be a standing memorial of God's act of creation. Its observance would have saved the world from atheism and idolatry; for it has ever pointed back to God, the great first cause; and it has ever pointed out the true God, the great Creator, in distinction from "the gods that have not made the heavens and the earth."

We have now considered three important facts in the history of the Sabbath. First, its institution at creation; second, the fact that the true seventh day was pointed out to Israel; and third, the grand law of the Sabbath, the fourth commandment.

As we proceed in this investigation we notice that there are three different sabbaths in the Bible. First, the weekly Sabbath of the Lord, the seventh day. Ex. xx, 10. Second, the annual sabbaths of the Jews, the first, tenth, fifteenth and twenty-third days of the seventh month. Lev. xxiii, 24, 27-32, 39. And third, the septennial sabbath of the land, the seventh year. Lev. xxv, 1-7.

The Sabbath of the Lord was instituted at creation, and at Sinai was embodied in the royal law, every precept of which according to James ii, 8-12, is still binding upon us. But the sabbaths of the Jews and the sabbath of the land were instituted in the wilderness, and embodied in the hand-writing of ordinances with the feasts, new-moons and ceremonies of the Jewish church. That hand-writing of ordinances, which was a shadow of good things to come, was nailed to the cross by our Lord, thus taking all these festivals out of the way.

The most precious blessings are promised to those who observe the Sabbath of the Lord. Isa. lvi; lviii, 13, 14. And it is worthy of notice that this prophecy pertains to a period of time when the salvation of the Lord is near to be revealed. Heb. ix, 28; Isa. xlv, 17. The blessing is promised to the sons of the stranger, the Gentiles, [Ex. xii, 48, 49; Isa. xiv, 1; Eph. ii, 12,] as well as to the people of Israel. If they will keep the Sabbath holy unto the Lord while dispersed in the four quarters of the earth, God will bring them again to his holy mountain. The promises here made by the prophet shall be verified when the outcasts of Israel and the sons of the stranger shall come from the east and from the west and shall sit down with Abraham, Isaac and Jacob in the kingdom of God. Matt. viii, 11.

Notice the distinction between the Sabbath of the Lord and the sabbaths of the Jews, as presented in the prophets. Of the perpetuity of the former let us judge after reading Isa. lvi, 22, 23, where we are informed of its observance in the new earth. But the Lord assures us by the prophet that the latter shall cease. Hosea ii, 11. The fulfillment of this prophecy may be read in Col. ii, 14-17. The weekly Sabbath is styled "the Sabbath of the Lord," "my Sabbath," &c. Ex. xx, 10; Isa. lvi, 4; Eze. xx, 12-24; xxii, 8, 26. The annual and septennial sabbaths are styled "her sabbaths" and "your sabbaths." Hosea ii, 11; Lev. xxiii, 32; xxvi, 34, 35, 43; 2 Chron. xxxvi, 21; Lam. i, 7.

Though the scriptures nowhere teach or authorize the change of the Sabbath, yet they plainly point out the power that should do this. Let the reader compare Dan. vii, 25, with the history of the Papal power, and carefully mark its acts of changing and mutilating the divine constitution, the ten commandments.

We have seen the grand law of the Sabbath embodied in the decalogue. We come now to the New Testament. *That our Lord did not destroy that law, or lessen our obligation to obey it, he clearly teaches in Matt. v, 17-19. And we may with the utmost safety affirm "that the apostles did not disturb what their Lord left untouched."* Rom. iii, 31; James ii, 8-12. We say therefore that the New Testament teaches the perpetuity of God's law, and for that reason does not re-enact it.

Our Lord came to "magnify the law, and make it honorable." Isa. xlii, 21. He kept his Father's commandments, and solemnly enjoined obedience to them, pointedly rebuking those who made them void that they might keep the traditions of the elders. John xv, 10; Matt. xix, 16-19; xv, 3-9. "The Sabbath was made for man," says the Saviour, "and not man for the Sabbath." Mark ii, 27. If the Sabbath was made for man, then it belongs alike to Jews and Christians, and to all our race. The statement carries the mind back to the creation of our race, and evinces that the Sabbath was made in immediate connection with that event. On the one hand our Lord rebukes the Pharasaic observance of the Sabbath; on the other, he rebukes with equal force that class of modern teachers who affirm that the Sabbath of the Lord which Infinite Wisdom made for man before the fall, was one of those sabbaths which were against him, contrary to him and taken out of the way at the death of Christ. Col. ii.

The fact that those who had been with Jesus during his ministry, "rested the Sabbath-day according to the commandment," after his crucifixion, and resumed labor on the first day of the week, [Luke xxiii, 55, 56; xxiv, 1,] shows clearly that they knew nothing of the supposed change of the Sabbath. Yet Jesus testifies that all things which he had heard of his Father he had made known unto them. John xv, 15. The fact that God has never sanctified the first day of the week shows plainly that it is not sacred time, and not a divinely instituted Sabbath. The fact that God has never required us to rest on that day shows that its observance in the place of the Sabbath of the Lord, is a clear instance of making void the commandments of God to keep the traditions of men. Mark vii, 6-13; Prov. xxx, 6.

That sanctified time exists in the gospel dispensation, or, in other words, that there is a day which

belongs to God, is clear from Rev. i, 10. That "the Lord's day," is the Sabbath-day, is plain from Isa. lviii, 13. As the Sabbath was made for man, we find it under all dispensations, and in every part of the Bible. Those therefore who profane the Sabbath, sin against God, and wound their own souls.

CHAPTER II.

EARLY APOSTASY IN THE CHURCH—VALUE OF TRADITION IN DETERMINING WHAT IS TRUTH.

The book of Acts is an inspired history of the church. The apostles and their fellow-laborers during the period which is embraced in its record, were upon the stage of action, and under their watch-care the churches of Christ preserved their purity of life and doctrine. We look upon these apostolic churches as bright models for all coming time. This book fitly connects the narratives of the four evangelists with the apostolic epistles; and thus joins together the whole New Testament.

But when we leave the period embraced in this inspired history, we enter upon altogether different times. There is, unfortunately, great truth in the severe language of Gibbon: "The theologian may indulge the pleasing task of describing religion as she descended from Heaven, arrayed in her native purity. A more melancholy duty is imposed on the historian. He must discover the inevitable mixture of error and corruption, which she contracted in a long residence upon earth, among a weak and degenerate race of beings."*

What says the book of Acts respecting the time immediately following the labors of Paul? In addressing the elders of the Ephesian church Paul said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts xx, 29, 30. It follows from this testimony that we are not authorized to receive the teaching of any man because he lived immediately after the apostolic age, or even in the days of the apostles themselves. Grievous wolves were to enter the midst of the people of God. If it be asked how these are to be distinguished from the true servants of God, this is the proper answer: Those who spoke and acted in accordance with the teachings of the apostles were men of God; those who taught "otherwise" were of that class who should speak perverse things to draw away disciples after them. In a word then the oracles of God are our standard of appeal. We will bring men to that, and not lower that to the teachings of men.

What say the apostolic epistles? To the Thessalonians it is written: "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. ii, 3, 4, 7, 8.

To Timothy in like manner it is said: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables." 2 Tim. iv, 2-4.

These texts are most explicit in predicting a great apostasy in the church, and in stating the fact that that apostasy had already commenced. The Romish church, as the eldest in iniquity, prides itself upon its apostolic character. In this chapter of the epistle to the Thessalonians, that great antichristian body may indeed find its claim to an origin in apostolic times vindicated, but its apostolic character most flatly denied. And here we have a striking illustration of the truth we are now setting forth. An evil thing does not there-

*Decline and Fall of the Roman Empire, Chap. xv.

by become a good one, even though it originated in the very days of the apostles. At its commencement everything is either right or wrong. If right, it may be known by its agreement with the divine standard. If wrong at its origin, it can never cease to be such. Satan's great falsehood which involved our race in ruin six thousand years ago, has not yet become truth. Think of this, ye who worship at the shrine of venerable error. When the fables of men obtained the place of the truth of God, he was thereby dishonored. How then can he accept them as a part of that pure devotion which he requires at our hands! They that worship God must worship him in spirit and in truth.

That these predictions of the New Testament respecting the great apostasy in the church were fully realized, the pages of ecclesiastical history present ample proof.

Dowling in his History of Romanism thus remarks: "There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise, than the comparatively early period at which many of the corruptions of Christianity, which are embodied in the Romish system, took their rise; yet it is not to be supposed that when the first originators of many of these unscriptural notions and practices planted those germs of corruption, they anticipated or even imagined they would ever grow into such a vast and hideous system of superstition and error, as is that of Popery. . . . Each of the great corruptions of the latter ages took its rise in a manner which it would be harsh to say was deserving of strong reprehension. . . . The worship of images, the invocation of saints, and the superstition of relics, were but expansions of the natural feelings of veneration and affection cherished towards the memory of those who had suffered and died for the truth."*

The early apostasy of the professed church is a fact which rests upon the authority of inspiration not less than upon that of ecclesiastical history. "The mystery of iniquity," said Paul, "doth already work." We are constrained to marvel that so large a portion of the people of God were so soon removed from the grace of God unto another gospel.

What shall be said of those who go to this period of church history, and even to later times, to correct their Bibles? Paul said that men would rise in the very midst of the elders of the apostolic church who should speak perverse things, and that men should turn away their ears from the truth, and should be turned to fables. Are the traditions of this period of sufficient importance to make void God's word?

The learned historian of the Popes, Archibald Bower, uses the following emphatic language: "To avoid being imposed upon, we ought to treat tradition as we do a notorious and known liar, to whom we give no credit, unless what he says is confirmed to us by some person of undoubted veracity. . . . False and lying traditions are of an early date, and the greatest men have out of a pious credulity, suffered themselves to be imposed upon by them."†

Dowling in his History of Romanism, bears similar testimony: "The Bible, I say, the Bible only, is the religion of Protestants! Nor is it of any account in the estimation of the genuine Protestant how early a doctrine originated, if it is not found in the Bible. He learns from the New Testament itself, that there were errors in the time of the apostles, and that their pens were frequently employed in combatting those errors. Hence if a doctrine be propounded for his acceptance, he asks, Is it to be found in the inspired word? Was it taught by the Lord Jesus Christ and his apostles? . . . More than this, we will add, that though Cyprian, or Jerome, or Augustine, or even the fathers of an earlier age, Tertullian, Ignatius or Irenæus, could be plainly shown to teach the unscriptural doctrines and dogmas of Popery, which, however, is by no means admitted, still the consistent Protestant would simply ask, Is the doctrine to be found in the Bible? Was it taught by Christ and his apostles? . . . He who receives a single doctrine upon the mere authority of tradition, let him be

*Book II, Chap. 2, § 1.

†History of the Popes, Vol. I, p. 1.

called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from Popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism, upon the same authority.*

Dr. Cumming of London thus speaks of the authority of the fathers of the early church: "Some of these were distinguished for their genius, some for their eloquence, a few for their piety, and too many for their fanaticism and superstition. It is recorded by Dr. Delahogue, (who was professor in the Roman Catholic College of Maynooth,) on the authority of Eusebius, that the fathers who were really most fitted to be the luminaries of the age in which they lived, were too busy in preparing their flocks for martyrdom, to commit anything to writing; and, therefore, by the admission of this Roman Catholic divine, we have not the full and fair exponent of the views of all the fathers of the earlier centuries, but only of those who were most ambitious of literary distinction, and least attentive to their charges. . . . The most devoted and pious of the fathers were busy teaching their flocks; the more vain and ambitious occupied their time in preparing treatises. If all the fathers who signalized the age had committed their sentiments to writing, we might have had a fair representation of the theology of the church of the fathers; but as only a few have done so, (many even of their writings being mutilated or lost), and these not the most devoted and spiritually minded, I contend, that it is as unjust to judge of the theology of the early centuries by the writings of the few fathers who are its only surviving representatives, as it would be to judge of the theology of the nineteenth century by the sermons of Mr. Newman, the speeches of Dr. Candlish, or the various productions of the late Edward Irving." †

Wm. Reeves in his Translation of the Apologies of Justin Martyr, Tertullian and others, uses the following strong language: "The church of Rome has had all the opportunities of time, place and power, to establish the kingdom of darkness; and that in coining, clipping and washing the primitive records to their own good liking, they have not been wanting to themselves, is notoriously evident." ‡

A single instance taken from the Bible will illustrate the character of tradition and show the amount of reliance that can be placed upon it. "Then Peter, turning about, seeth the disciple whom Jesus loved, following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" John xxi, 20-23.

Here is the account of a tradition which started in the very bosom of the apostolic church, which nevertheless handed down to the following generations a falsehood. Observe how carefully the word of God corrects this error. We conclude this chapter by presenting in contrast the two rules which divide christendom.

RULE OF THE ROMANIST.

"If we would have the whole rule of christian faith and practice, we must not be content with those scriptures which Timothy knew from his infancy, that is with the Old Testament alone; nor yet with the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the church, to which the apostles delivered both the book and the true meaning of it." §

§ Note of the Douay Bible on 2 Tim. iii, 16, 17.

RULE OF THE MAN OF GOD.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 16, 17.

CHAPTER III.

APOSTOLIC AUTHORITY FOR FIRST-DAY OBSERVANCE.

The first day of the week is now very extensively observed as the Lord's day or Christian Sabbath. It is therefore proper that we should examine the foundations of this institution that we may learn whether they were laid by the Most High; whether it is a divine institution, or one of human invention which has usurped the place of the Bible Sabbath. In determining this question we shall bring forward every witness that purports to have spoken on the point in the first century of the church, or in the early part of the second century. We shall not be understood as elevating tradition to the level of Bible testimony; far from it; but by presenting every mention of the first day during this period, whether by inspired or uninspired writers, we shall have furnished the reader with every fact that can be adduced in support of this institution. This testimony is summed up by two eminent church historians, Mosheim and Neander; and so completely do they contradict each other that it is a question of curious interest to determine which of them states the truth. Thus Mosheim writes respecting the first century:

"All christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the Christian churches, as appears from the united testimonies of the most credible writers." ¶

Now let us read what Neander, the most distinguished of church historians, says of this apostolic authority for Sunday observance.

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin." ¶¶

How shall we determine which of these historians tells us the truth? Neither of them lived in the apostolic age of the church. Mosheim was a writer of the eighteenth century, and Neander of the nineteenth. Of necessity they must learn the facts in the case from the writings of that period. There are certain documents which have come down to us from the first century and from the early part of the second century. These writings contain all the testimony which has any claim to be admitted in deciding this case. These documents are, first, the inspired writings of the New Testament, second, the reputed productions of such writers of this period as are supposed to mention the first day; viz., the so-called epistle of Barnabas; the epistle of Pliny to the emperor Trajan, and the epistle of Ignatius. These are all the writers prior to the middle of the second century—and this is late enough to amply cover the ground of Mosheim's statement—who can be introduced as even referring to the first day.

The questions to be decided by the testimony are these: Did the apostles by express appointment set apart Sunday for divine worship? (as Mosheim affirms.) Or does the evidence in the case show that the festival of Sunday, like all other festivals was always only a human ordinance? (as is affirmed by Neander.)

We begin with the four gospels and present each mention of the first day in the words of the sacred writers. Matthew uses the following language: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Mag-

dalene, and the other Mary to see the sepulcher." Chap. xxviii, 1. Mark mentions the first day as follows: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun. Now, when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene." Chap. xvi, 1, 2, 9. Luke also bears testimony as follows: "And they returned, and prepared spices and ointment; and rested the Sabbath day, according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Chap. xxiii, 56; xxiv, 1. John completes the testimony of the gospels: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John xx, 1, 19.

Every mention of the first day in the four gospels is now before the reader. What is the sum of this testimony? 1. That Christ arose on the first day of the week. 2. That the Sabbath is the day preceding the first day of the week. 3. That the Sabbath was kept after our Lord's crucifixion according to the [fourth] commandment. 4. That labor was resumed on First-day morning. 5. That Jesus came into the room that evening where the ten were assembled. If this last circumstance should be adduced as proof that the disciples were celebrating the resurrection day, it is then worth while to inquire into the case with particular care. Mark has preserved for us a complete explanation. He mentions the same circumstance as follows: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Chap. xvi, 14. From this testimony we ascertain that the disciples, who had one common abode, [Acts i, 13,] were assembled, not for Sunday commemoration, but to eat supper; and that our Lord upbraided them because of their refusal to believe those who had seen him after his resurrection.

There is another text, indeed, in the gospels, which is claimed to refer to the first day of the week. It is the second meeting of Christ with his disciples. "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." John xx, 26. But there is no mention of the first day in this text. Moreover there is very strong reason to believe that the meeting here mentioned did not occur upon that day. For the first meeting of Christ with his disciples took place at the very close of the first day of the week. The day as measured in the Bible begins and ends at sunset. Lev. xxiii, 32; Deut. xvi, 6; Mark i, 32; Gen. i. In other words it is reckoned from evening to evening, and the evening begins at sunset. The day of Christ's resurrection was far spent when the two disciples in company with Jesus himself arrived at Emmaus. Luke xxiv, 29. While eating supper the Saviour was made known to them in breaking bread. Then they arose and returned to Jerusalem, a distance of seven and a half miles. Verse 13. It was after this that Jesus met with the ten as they were eating supper and upbraided them for their unbelief respecting his resurrection. It follows therefore that this was in the very expiring moments of the first day of the week, and if our Lord remained even a short time with them his interview must have extended itself into the second day of the week. Verses 33-49. It was AFTER EIGHT days from this meeting that he was again seen of them, which we respectfully submit could not have been on Sunday again, even should we allow the claim of First-day advocates that "after eight days" means just a week. We leave the four gospels therefore with a decided conviction that they contain neither

* Book II, Chap. 1, § 3, 4.

† Lectures on Romanism, p. 203.

‡ Vol. II, p. 375.

¶ MacLaine's Mosheim, Cent. 1, Part II, chap. 4, § 4.

¶¶ Rose's Neander, p. 186.

precept nor example in support of First-day observance.

The book of Acts which mentions the Sabbath frequently, [chap. xiii, 14, 42-44; xv, 21; xvi, 13; xvii, 2; xviii, 4.] contain but a single allusion to Sunday. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow) and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted." Acts xx, 7-12.

From the fact that many lights were burning in the place of worship, it is evident this was a night meeting. The preaching of Paul till midnight, and the sleep of the young man, confirm this fact. This night meeting was on the first day of the week. We have already seen that the days of the week are reckoned from sunset to sunset. Consequently this night meeting on the first day of the week, was after sunset of what is now termed Saturday evening. For at sunset of Sunday evening the first day of the week is past. The conclusion is that Paul waited till the Sabbath was past, had a farewell meeting with the disciples the evening with which the first day commenced, which from its interest was protracted till morning, and at break of day on Sunday morning he departed on foot for Assos, and thence for Jerusalem. This scripture is an incidental proof of Paul's regard for the Sabbath, as he waited till it was past before resuming his journey. And it is a direct proof that he had no idea of Sunday as a sacred day.

To show that we have not misstated the facts respecting this meeting at Troas we quote the language of a learned First-day advocate, Prof. H. B. Hacket of Newton Theological Institution. In commenting on this scripture he says: "The Jews reckoned the day from evening to morning, and on that principle the evening of the first day of the week would be our Saturday evening. If Luke reckoned so here, as many commentators suppose, the Apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas, at the beginning of the Christian Sabbath, i. e., on Saturday evening, and consequently resumed his journey on Sunday morning. But as Luke had mingled so much with foreign nations, and was writing for Gentile readers, he would be very apt to designate the time in accordance with their practice."*

In other words, Prof. H. freely acknowledges that Paul resumed his journey on Sunday morning, unless Luke adopted the Pagan mode of commencing the day in the place of that divinely ordained. Kitto makes a similar concession. He comments thus on the text:

"It has from this last circumstance been inferred that the assembly commenced after sunset on the Sabbath, at which hour the first day of the week had commenced, according to the Jewish reckoning. (Jahn's Bibl., Antiq. §398.) which would hardly agree with the idea of a commemoration of the resurrection."†

The only remaining text in which the first day is mentioned is 1 Cor. xvi, 1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Here is an "express appointment of the apostle's" respecting the first day of the week. And as it is the only appointment in the New Testament relating to that day, it is worth our while to determine whether it is an appointment of the day for

religious worship or not. What was to be done that day? Let every one of you lay by him in store. Where would each individual place what he designed for the poor saints, if this direction were obeyed? By himself. Greek, "*par' heauto*, with one's self, i. e., at home."* Is this text then an "express appointment" of Sunday as a day of worship? So far from it, those who obey this text must on that day be at their own homes, and where they can examine their own worldly affairs.

It is true Justin Edwards D. D. in his so-called Sabbath Manual, brings forward this text as proof that Sunday was the day of religious worship with the early church. Thus he says: "This laying by in store was not laying by at home, for that would not prevent gatherings when he should come."† Such is his language as a D. D. making out a hard case. But in his Notes on the New Testament, where he speaks as a critic and a scholar, he owns the truth in explicit language, though he squarely contradicts what we have already quoted. Thus he comments on this text: "*Lay by him in store; at home. That there be no gatherings; that their gifts might be ready when the Apostle should come.*"‡

Such is the New Testament record respecting the first day of the week. That it furnishes no apostolic authority for Sunday celebration must of course be apparent to every individual. If there were needed further testimony than has been already presented that this day has no claim to be called the Christian Sabbath, the fact that our Lord never mentioned the day in any manner is quite to the point. Surely that day is not the Sabbath of Christ which he never mentioned.

But some will ask, Is it not justly called the Lord's day seeing that John himself calls it such when he says, [Rev. i, 10.] "I was in the Spirit on the Lord's day?" But John does not say that this was the first day of the week; how do you know that he meant that day? It is answered that the day was familiarly known by that name in John's time, and therefore it was not necessary that he should define it. Unfortunately, this statement is false. Matthew, Mark, Luke in his gospel and in the Acts, John, and Paul in 1 Corinthians all have occasion to name the day of Christ's resurrection, and each one of these holy men guided by divine inspiration calls it the first day of the week. These are all the instances in the N.T. in which that day is undoubtedly meant, and not one of these cases apply any such title to Sunday. This is not all. John the evangelist was the writer of the book of Revelation. Moreover he is believed to have written his gospel after his return from the isle of Patmos. In that gospel he follows the other sacred writers with the plain name of first day of the week. And of the so-called fathers as we shall presently see, there is not one who applies the title of Lord's day to Sunday, until the time of Tertullian more than 100 years after the book of Revelation was written. What day then is the Lord's day? The Father says himself "The Sabbath is my holy day;" and the Son affirms that he is Lord of the Sabbath. Isa. lviii; Mark ii. There is no record that he has divorced this holy day and chosen another. Therefore this day which he reserved for himself at the beginning, and which he claimed as his in the moral law, is alone entitled to the name of Lord's day.

Such is the New Testament record respecting the first day of the week. That it contains no express appointment of Sunday for the solemn celebration of public worship, and that there is no example of the church at Jerusalem on which to found such a precept is perfectly apparent. Hence the statement of Mosheim so far as the New Testament is concerned is without foundation in truth.

(To be Continued)

*Greenfield's Lexicon.

†Sabbath Manual, published by the American Tract Society, p. 116.

‡Notes on the New Testament, published by the American Tract Society, p. 286.

THE Mich. tent will next be pitched in Centerville, St. Jo. Co. First lecture, Friday evening, July 15th.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, JULY 14, 1859

THE EVIL AND THE REMEDY.

The blessings of eternal life are everywhere in the Bible placed upon conditions; and it would be singular indeed if the Lord should place before us so great a blessing making it conditional, and yet these conditions be such that we could not understand them, nor know when we were complying with them. And in thinking upon this subject of late, we have been struck with the beauty and simplicity of the plan of salvation. The reader will pardon a few thoughts upon a subject with which he is already so familiar.

The Lord has made mankind two offers of life.

The first by the law. Had Adam and his posterity always been obedient, they would have obtained eternal life upon that condition alone. But men, having sinned, broken the law, and so lost all claim to life upon that ground, another offer of life is made them, and that is through Jesus Christ. Now does this second offer release mankind from the condition of the first? We answer, No: it only proposes to repair the failure which man made while depending upon the law alone. Thus, all mankind have sinned, as the Apostle assures us, and come short of the glory of God, and on the ground of obedience have lost all claim to eternal life; but Christ has died for us, and what does he propose to do? Remove the law out of our way and release us from it? No; but simply to repair the failures which man has made in rendering obedience to it. He proposes to forgive our sins and reconcile us to God, to cancel our past transgressions, and bring us into a position as though we had never broken God's law, and give us a disposition to render him obedience in the future; and if availing ourselves of this glorious offer of redeeming love, we so live that in the final account a broken law shall have no claims upon us, our title to life is indisputable and complete.

Thus the law and the gospel are inseparably connected in the great scheme of our redemption. We can do nothing without Christ; and yet the righteousness of the law must be fulfilled in us in order to our salvation; as the apostle says, "That the righteousness of the law may be fulfilled in us who walk not after the flesh but after the Spirit." Rom. viii, 4. Thus the commandments of God and the faith of Jesus are set before a guilty world as the way and passport to eternal life; and we can understand the expressions of the apostle, that by the deeds of the law shall no flesh be justified; and yet that the doers of the law (and they only) shall be justified. How it is that a plan so simple should be misapprehended, and teaching so plain as the Bible gives on this subject, should be misunderstood, so that people will array the law and the gospel in opposition to each other, as though the latter superseded the former, is beyond the limits of our comprehension.

NEW FIELDS.

FROM our observation for a few years past we have been led to the following conclusions in regard to Tent Meetings in new fields, which we wish to suggest to those who take an interest in the spread of Bible truth.

1. A Tent pitched in a new field of labor, where the people have not heard our views, and where the prejudice and ire of the opposition has not been aroused, generally excites curiosity, and attracts the people to hear. The Spirit attends the preaching of the word, and the entire community is convicted, and for a time, with few exceptions, favorably impressed.

2. A Tent pitched in a place where there has been a few lectures given in the vicinity—enough to stir up the people some, and set the ministers to fortifying and preaching against us—the conviction has worn off, and prejudice exists—will not be likely to excite the public mind, so as to get a good hearing. Such efforts, at present, will be nearly lost.

* Commentary on Acts, pp. 329, 330.

† Kitto's Biblical Cyclopedia, article Lord's Day.

3. When the Message is proclaimed in the right place, and in the right manner, God's Spirit moves upon that community, and holy angels are present to do their work. How powerful these unseen agencies! Ministers of the word are mighty when supported by them. But how feeble when these agencies are withdrawn. How important then that those who give the Message move in the order of God—in the right field of labor, in the power of Christ, the holy Spirit and good angels—and remain in a community as long as good angels and the holy Spirit move upon the community—till they decide.

Some regard it of the highest importance to close up meetings on the highest pitch of interest. What a painful mistake! Hold on, brethren until the work is finished up—till the people have received or rejected your message, and the community at large have lost their interest and you have gathered the precious ones into the order of the Church of God.

J. W.

THE LAW FOR SUNDAY-KEEPING.

THE law for Sunday-keeping is a most singular law. Its power over the consciences of men may be readily discerned by an examination of the nature of the law. We will look at a few particulars, drawn from the position of its advocates, which will exhibit it in its strength and beauty.

1. There is no command in the Bible for the observance of the first day of the week. All its advocates admit this, who have read the Bible through and tell the truth. But the Bible says, where there is no law there is no transgression. Consequently it is no sin to labor on Sunday.

2. It is impossible to tell which the first day of the week is. If this point could be ascertained, any person that can count seven could tell when the seventh day comes—a thing which the advocates of Sunday-keeping say is impossible. Hence, had a command for keeping the first day been given, it could have no force whatever. It would have been a perfect nullity. Thus the law for Sunday-keeping is just as strong without a command, as it possibly could have been had one been given.

3. The day does not begin all around the world at the same moment. Therefore it is impossible to keep the first day all over the world. Hence, had a command been given for Sunday-keeping; and had no time been lost, but we were sure we had the correct numbering of the days of the week; still it would be utterly impossible to keep it.

4. One seventh part of time, and not any particular day, is all that is required to be kept. Hence, had there been a command given to keep the first day of the week holy; and were we certain that we had the true numbering of the days of the week, so that we could know when Sunday comes; and, besides this, did the day begin in all places at the same moment, or had we the privilege to commence its observance when it did commence in each place; still the law for Sunday-keeping would be as really obeyed and as fully satisfied by keeping the second, third, or any other day of the week, the "old Jewish Sabbath" not excepted.

Who can but admire the strength and beauty of this law? How well calculated to convict the transgressor of his sin! But enough of irony. If the morality of Sunday-keepers is as loose as the law that they advocate, it is loose indeed. It is no wonder that the people are lawless, while their religious teachers give them such expositions of the law of God.

Let us imagine a person brought to judgment for violating the law for Sunday-keeping; for if it is the law of God, mankind will be judged by it.

Judge. You are accused of laboring on the first day of the week.

Prisoner. There was no commandment in the statute book that forbid it.

J. Very true; but still you ought to have kept it holy.

P. It was impossible to tell which was the first day. And if I could have found the day, it com-

menced at different times in different places, so that it was utterly impossible for me to keep it.

J. You ought to have lived up to the best light you had, and kept the day that had the strongest evidence in its favor—the day that Jews and Christians were all agreed upon as the first day.

P. The "ambassadors of Christ," the "called and sent," who made it an important part of their duty to teach the people to keep Sunday holy, declared that one seventh part of time, or one day in seven, was all that was required, and not any particular day. I have doubtless rested from labor one seventh part of my time; for I have generally rested more or less every night, and then there were the rainy days, the leisure hours and odd spells, which certainly make up the balance. In fact every day was a holy day with me—I served my God every day.

Reader, it is said in reference to the law of God, that every mouth may be stopped; but the law for Sunday-keeping has no power to stop the mouth of any one. If the arguments by which the first day observance is sustained, are good for anything, no one can be condemned for not keeping Sunday. It is Sunday all of the time, any time or no time, just to suit the convenience of every quibbler.

But the law for the keeping of the Sabbath of the Lord, is unlike the law for Sunday-keeping in every particular. It is enjoined by the most explicit commandment, which tells us how to keep it, when to keep it, and why we are to keep one particular day in preference to all others. "The Sabbath was made for man," [Mark ii, 27.] man was made to inhabit a revolving globe, and the true reckoning of the week has been preserved. It has needed no miracle to preserve it; but, on the contrary, it could not have been deranged without a miracle. Jesus, when on earth, recognized the Sabbath as then observed by the Jews, and vindicated himself and his disciples from the charge of violating it; and all mankind, —Jews, Christians and Mohammedans—are perfectly agreed in the numbering of the days of the week. To suppose that the true reckoning of the week has been lost, is to suppose that all these made an error in counting the days of the week, that they all made the same error, and that they all made it at the same time—a thing utterly impossible, unless God should work a miracle to effect it; and he could have no object in doing so, but to make it impossible for men to keep his holy, just and good law.

I say, the law that God has given for the observance of his holy Sabbath, is unlike the law for Sunday-keeping in every particular. Because, 1. It is a law. 2. We know when the day comes. 3. The revolutions of the earth, so far from being an obstacle in the way of keeping the Sabbath, are the very means that the All-wise law-giver has instituted to bring the Sabbath to us regularly, wherever we are. 4. No substitute will answer the demands of the law. It is the seventh day, and not one day in seven and no day in particular, that is to be kept holy. To neglect to keep the seventh day holy, is a sin. And, having the light that all in this land of Bibles may have, to offer to God a substitute, by keeping any other day in its stead, is to add insult to the Majesty of heaven to disobedience. 5. Consequently the Sabbath law is capable of judging men, and every mouth of its violators will be shut, and all of this generation, that reject the light now shining upon the subject from the third angel's message, will be guilty before God.

We judge no man; but we preach the revealed truth of God, and leave each individual to the decision of that judgment which is now transpiring before the ark of God's ten commandments in heaven. Be entreated, dear reader, to choose the way of obedience, that you may be acquitted in the judgment, through the efficacy of the blood of Jesus Christ.

R. F. C.

MEASURING OURSELVES BY OURSELVES.

NOTHING perhaps is more common than to hear individuals speak of the practice of this or that one,

in justification of their own course, and often too, when if they did not desire to pattern after them, their practices would be condemned at once.

The worldling, and the proud, haughty professor, we may expect will be content with poor, frail mortals for their pattern. No better one is sought or desired. The Perfect Pattern is rejected, "despised and rejected of men."

They eagerly grasp the expensive, ridiculous, hurtful and sinful fashions and customs of the day. The tide of fashion sets downward to death and destruction, and away they are borne as the bubble floats upon the surface of the water.

Yes, professed followers of "the Man of sorrows" spend their precious time, strength and means, in running from fashion to fashion, whether modest or immodest, decent or indecent, cheap or costly, healthful or hurtful. "It is the fashion," "quite fashionable;" and this atones for wasted means, loss of health and time, with "lovers of pleasures more than lovers of God."

"Surely every man walketh in a vain show." "The fashion of this world passeth away." "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." 1 John ii, 17.

But how few, very few realize these things and lay them to heart. Fashion excites and feeds the pride of the heart, and drives away the thoughts of the Bible, of heaven, of God and the judgment.

"Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off." Ps. cxxxviii, 6. "God resisteth the proud, but giveth grace unto the humble." Oh! ye proud and haughty ones, come read your fearful doom: and consider upon it, I beseech you.

"For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv, 1.

"Submit yourselves therefore to God. Resist the Devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. Be afflicted and mourn and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." James iv, 7-10.

Happy, thrice happy the individual who obeys the instruction of God's word. Whose pattern is the meek and lowly Saviour, who suffered for us, leaving us an example, that we "should follow in his steps."

But, dear brethren and sisters, do we pattern after him? Is he our example? Is there not a measuring ourselves by ourselves, not pleasing to the Lord? Do we not justify ourselves in some things not right from the example of others?

In our opinion it is high time that snuff and tobacco were put away from among the remnant. But it is to be believed that some yet continue to chew and snuff the filthy weed, and that to on the strength of the practice of others. Such a brother or sister uses it, and if he or she can, "it is not wrong for me." Or such a brother may use some simple means in sickness, and it is no worse for me to use my snuff or tobacco or tea. Such a one dresses so and so and it is no worse for me to wear this or that.

Now why not quit at once taking license to do this or that, because that some one does the same, or something that you construe to be as bad, or worse? Do you think to justify yourself in this way? If your course is right, it is right; and if it is wrong you cannot hide the wrong under the practice of others. We shall stand or fall for ourselves. And "every one of us shall give account of himself to God."

Says the Apostle, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise," 2 Cor. x, 12.

A figure will illustrate the condition that the church of Christ would be thrown into, if we leave the per-

fect rule, and measure ourselves by one another. A carpenter's son had a rule given him to saw window sash by, the first sash was sawed by the rule, the second by the first sash, and the third by the second, and so on. A slight variation in the measurement each time, and the sash would soon be of all lengths and sizes. So with the unwise who measure themselves by themselves.

Says Paul, "Be ye followers of me, even as I also am of Christ." 1 Cor. xi, 1. Thus far, we may copy the example of each other, but no farther. Again, says he, "Be ye therefore followers of God, as dear children." Eph. v, 1.

"Study to shew thyself approved unto God," is the injunction of the apostle. Let this injunction have its weight upon our minds that its importance demands, and we shall find but little time to spend in gratification of the lust of the eyes, or the pride of life.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world." 1 John ii, 16.

Neither shall we find fault with brethren and sisters, nor backbite, nor tattle, if they should not measure themselves by us. A fault-finding, talkative spirit is in the hearts of some, which I fear will shut them out of the kingdom, if it is not subdued. Brethren and sisters, we must have a religion that will "bridle" the tongue; that unruly member must be tamed.

"SPEAK NOT EVIL ONE OF ANOTHER, BRETHREN."

A. S. HUTCHINS.

Bristol Vt. June 14th, 1859.

Hoops

Are used by mechanics, in the construction of a variety of articles, such as pails, tubs, kegs, barrels, tierces, hogsheds, pipes &c. and are very useful in their proper place; but like every other useful article, should be confined to their proper sphere; and as soon as they do wander from their appropriate calling, they are an awkward thing.

Sometimes little boys use hoops to amuse themselves with, in their innocent diversions, and this is well enough when they can find no better play.

I once knew a person, who was sometimes a little crazy, who at one time imagined himself in danger of bursting. In order to prevent so unpleasant a catastrophe, he procured himself some staves, and hooping his body tightly with a rope over the staves, came into town in this condition, for the transaction of business; and this was considered good evidence of insanity.

But this is a fastage, and a novel use has been found for hoops. Females may be seen in every locality with skirts distended, appearing like some inverted balloon; and such is the universal rage for this fashionable deformity, that even in the most remote and rustic hamlet, the swinging, gas like, balloon shaped skirt, deforms our female population, from the aged matron down to the innocent tottling babe.

I had occasion not long since to call on business on an acquaintance who has a large family of children, mostly daughters from 15 years of age to the infant in the cradle, and it was a wonder to me, to see the little girls all floating about at their domestic employments, and avocations, brushing against this one and just grazing against that one; yes those little rustics, who might be simple and innocent and good, are thus early taught to bow at the shrine of the goddess of fashion. Oh shame, where is thy blush! Oh! it is not the fashion to blush in this wonderful, intelligent age. But says an apologist for hoops, (a minister, too) "They are cool in the summer, and all right when of moderate dimensions." Oh, fashion! to what heights of extravagance wilt thou not lead thy worshipers. Let these inflated articles go out of fashion, and how soon would the apologist for hoops hang this useless, disgusting appurtenance in the garret. Oh the folly, the madness, of raging fashion. How beautiful is simplicity and neatness in dress. God has gifted humanity with a graceful form, and a truly godly person will not deform it for fashion's sake.

J. CLARKE.

From Bro. Wright.

BRO. SMITH: With a grateful heart to my heavenly Father I would acknowledge his goodness to me and mine; and to the dear ones of like precious faith scattered abroad I would say a few words of encouragement. Let us contemplate for a moment the unspeakable love of God, in the gift of his dear Son to die for us, the just for the unjust, to bring us to himself. Well might the poet exclaim,

"O for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues,
Their Saviour's praises speak."

Brethren and sisters, let us from this hour set out anew and send up our united petitions to the most holy place for a deeper and more thorough work. My own soul cries out while I write, Praise the Lord, and let all that is within me praise his holy name. When I think of the meek and lowly Redeemer, the humble path he trod, that he had not where to lay his head, and then of my own unfaithfulness, and what the Lord has done for me, I cannot praise him enough. Remember his promise is, if we suffer we shall also reign with him. The prayer of my heart is, O Lord, give me patience. Yes, let patience have her perfect work, and I can say that with one of old, I would rather suffer affliction with the people of God than enjoy the pleasure of sin for a season.

It is now about ten months since I commenced to keep all the commandments of God and the faith of his dear Son. Then it was I began truly to live. Previous to that my life was a mere blank. I feel determined, the Lord being my helper, to consecrate myself fully to his service. Reviewing this brief period, I can say with Bro. J. Clarke, I thank the Lord for loving, faithful brethren, and the many precious seasons I have enjoyed in our social meetings. Often has the Spirit of the Lord descended like the gentle dew upon us. My present business gives me the privilege of meeting often with the people of God at different points. I have had precious seasons with the little churches at Orion and Shelby. I found them given to hospitality. The Lord reward them for their many kind acts to their unworthy brother. I believe if we are faithful we shall soon sing the new song with the redeemed on mount Zion. Lord, hasten the day.

The cause of present truth is onward in this part of the State. Five come together in North Branch about twenty miles north-east of Lapeer. They have heard but two or three lectures, and our good little paper has told them the rest. Bro. Barnard, from there, tarried with me over night a short time since. I found him strong in the truth, so far as he knows, and manifesting a strong desire to have the truth presented there. He thinks there are many honest souls there that would come out. Bro. Lawrence intends to visit them, and stay as long as duty may direct. May the Lord bless the effort put forth, and bring out such as shall be saved in his kingdom.

GEO. WRIGHT.

Lapeer, Mich., June 18th, 1859.

OBITUARY.

BRO. SMITH: Will you please publish the following notice, and oblige the bereaved friends.

Died in Willing, Allegany Co., N. Y., June 26th, David M. Stillman, in the 22d year of his age. The circumstances of his death were to his friends of the most afflicting character. For the last year or more he has been under the influence of a partial mental derangement, occasioned by disease, and at times subject to deep melancholy and gloom of mind.

He was found dead in the woods a few rods from his father's house, shot in his head by his own hand, in a fit of melancholy.

He was a member of the Sabbath church in Willing, and before his derangement a believer in the Advent views. May the Lord give consolation to the afflicted father and mother, brothers and sister of the deceased.

B. F. R.

Friendship, June 30th, 1859.

FELL asleep, July 1st, Rollins S., our only son, aged three years and six months. His disease was a tumor in the bowels, which measured at his death, thirty-three inches by twenty-seven round, and weighed eighteen and a half pounds; his whole

weight being forty-four and half. It had been growing three years, but he was able to walk until three months back, since which he has suffered intensely. Little Rollie has had the sympathies and prayers of the church, and often though he could not kneel, bowed his head and joined his voice in prayer. He often spoke of going up in the clouds to live with the Lord, and said if he died the Lord would come and take him out of the ground. Bro. Stone preached a comforting discourse from 1 Cor. xv, 26, and Jer. xxxi, 15, 17.

ELIAS & ABBY COBB.

Roxbury, V., July 5th, 1859.

An Inquiring Japanese.

SUPPOSE an intelligent Japanese, after acquiring the English language, and acquainting himself with the doctrines of the Christian religion as set forth in the Bible, should feel a desire to observe the practical effect of such sublime truths upon a nation who held them, and for this purpose should visit the United States. His first impression, of course, would be at the highest degree unfavorable. As he moved among promiscuous crowds in places of public resort, so far from seeing reverence to God and obedience to his express commands, his ears would be constantly greeted with the most wanton blasphemies, and his eyes pained with the continual spectacle of flagrant transgressions of God's holy laws. But suppose that, on expressing to some friend his astonishment at such a state of things, he should be informed that these men, although indignantly repelling the name either of heathen or infidel, yet by no means adopted that of Christian; that those who profess to belong to this latter class composed only a small part of the population, and that he must look among these to see the effects of the Christian religion. His first step would be to visit some church where Christians were assembled for public worship. Here he would witness, perhaps, what was, entirely agreeable to his expectations. He would hear the congregation express their solemn belief in the realities of eternity, he would hear them address their earnest prayers and offer their devout thanksgivings to their Heavenly Father, and he would hear the warnings, and exhortations, and promises of the Scriptures proclaimed with more or less fervor and unction by the officiating minister. At last he has found those for whom he is seeking, and after the services are over, he eagerly throws himself into their society. But alas! he here meets with new perplexities and amazements.

First he is greatly astonished to observe the easy airs and light smiles of the entire assembly, as they press down the aisles and through the doors of the church. "Can these be the persons," he says to himself, "whom I heard a few moments ago, while humbly bowed upon their knees, confessing their manifold transgressions of God's holy laws, and declaring their hearty sorrow and true repentance for the same?" And this astonishment is only increased when he joins himself to their company and listens to their conversation. Common-place civilities, stale observations on the weather, remarks on the latest news of trade or of crime, local gossip, uncharitable reflections on individuals, or at best "strifes of words," and "foolish and unlearned questions," such themes form the staple of conversation, as these Christians walk together toward their several homes. "What," exclaims the inquiring Japanese, are these the persons whom I just heard declare their belief in the 'resurrection of the body and the life everlasting,' in an impending judgment and a heaven and hell?" While he walks along silently pondering these strange phenomena, he is recognized by some Christian gentleman and invited to take a Sunday dinner with his family. On entering the parlor he finds several friends of his hospitable host engaged in the same strain of conversation as had so much disturbed his mind. At last dinner is announced and the company are seated at the table. The hurried "grace" scarcely requires a pause in the conversation, and the hearer is at leisure to observe the "Sunday dinner." He sees before him cooked meats, and a variety of made dishes, together with expensive luxuries from distant climes. "Can these be the persons," again

reflects the heathen, "who this very morning prayed that their hearts might be inclined to observe such commandments as 'Remember the Sabbath-day to keep it holy, in it thou shalt do no manner of work, thou nor thy servant'?" Is this the man who has just professed to consider himself but a steward answerable to his Lord for the expenditure of his means, and called to a life of self-denial? And yet I am told that this gentleman is a wealthy vestry-man, and a leading man in the church," continues the disturbed and doubting visitor. What wonder if the poor Japanese, discouraged and heart-sick at the result of this half day's inquiries, should cease to pursue the subject further, and return by the first opportunity to his heathen home, to inform his friends and countrymen that the boasted Christian religion is, after all, but a splendid illusion?—*Epis. Rec.*

A New and Deadly Projectile.

A GENTLEMAN by the name of Warry, of the Royal Engineers, has invented a gun which throws that of Sir William Armstrong into the shade. The new gun, like its rival, is a breech-loader, rifled, and, as long as it is supplied with ammunition, it will continue to pour forth a torrent of shot, shell or case, at the rate of one discharge every three seconds, or 1,200 rounds per hour. A lever of very simple construction, which by one movement, and almost at the same time instant, seizes the cartridge, cuts it, applies the priming to the nipple, hermetically closes the breach, and fires the discharge. In precision it equals any gun that has yet been tried, and it has this great advantage over Sir William Armstrong's that, whereas his being made of wrought iron, is necessarily very expensive, Warry's invention can be applied to all our existing ordnance of whatever calibre, and at a comparatively very trifling cost; a very important fact, considering that there are some 15,000 guns in the British Navy.—The Warry gun was tried at Chatham with the terrific missiles invented by Captain Norton, and charged with his "fire." The result left but one impression on the minds of the spectators, and that was that naval warfare, as heretofore conducted must be deemed at an end.—*Alamakee Herald.*

Intercession of the Spirit.

WHEN the Spirit maketh intercession for us, it is not by any direct supplication from himself to God the Father, on behalf of any one individual; but it is by pouring on that individual the spirit of prayer and supplication. The man whom he prays for is in fact, the organ of his prayer. The prayer passes, as it were, from the Spirit through him who is the object of it.

These groanings of the Spirit of God, which cannot be uttered are those unutterable desires where with the heart is charged, and which only can find vent in the ardent but unspeakable breathings of the one who first feels his need, and longs to be freed from it; who hath a strong and general appetency after righteousness, and yet can only sigh it forth in ejaculations of intense earnestness. These are called groanings of the Spirit of God, because it is in fact he who awakened them in the spirit of man. When he intercedes for a believer, the believer's own heart is the channel through which the intercession finds its way to the throne of grace.—*Sel.*

Modern Science of War.

THE New York Evening Post thus alludes to the great changes in the art of war which have been produced by the inventions and discoveries of the past quarter of a century, and to their probable effect in the conflict between the great powers of Europe:

We are apparently on the eve of the most tremendous armed conflict which the world has seen since the downfall of Napoleon the Great. The wars of imperial France were bloody wars, as all the world knows. No slaughtered hecatombs were ever piled so high as the great Emperor piled them. The dead never lay so thickly on any battlefield, of which history makes any mention, as they

lay on Eylau and Borodino and Waterloo. What an amount of destruction and misery, science, in the hands of genius, could, in a given time, deal on a given number of men, was there amply demonstrated.

But it is not saying too much to say that if the European powers let their armed hordes loose upon one another this summer, ruthless destroyer as Napoleon was, he will be shown before three years are over to have been a mere tyro in the art of destruction. Since his day all the aits have advanced with rapid strides, but none with strides so rapid as this one. The weapons with which his soldiers were armed, with which the bridge Lodi was carried, and Austerlitz and Marengo were won, bear much the same relation to the rifle of the present day as the matchlock bore the old firelock. Death did not in his time flash through serried ranks until the foremen stood two or three hundred yards apart. It now flies in the air nearly three-quarters of a mile, as far as the sharpest eye can make a human figure. His siege artillery would be to-day by no means heavy field pieces. Wellington's heaviest breaching guns at Badajoz and Salamanca were twenty-four pounders. The Russians at Inkermann, and the British at Tehermaya, brought thirty two pounders into the field with ease and effect.

But the advantage which heavy guns have had over light ones hitherto, for the ordinary purposes of field artillery, has been rather in the length of the range than in the size of the ball. A twelve pounder rushing through a column of infantry is full as destructive, and almost as demoralizing, as one treble the weight; but formerly it could not be projected near so far. Science has, in our day, destroyed the differences between them. Recent inventions, some of them those of our countrymen, some of Englishmen, and some of the present Emperor of France, have furnished light field-pieces, which four horses can whirl at the wildest gallop from point to point, with more than the deadly power which, forty years ago, belonged only to weapons which sixteen horses could move with difficulty, and which were always pieces de position.

Moreover, facilities have been created since Waterloo was fought, for the bringing together masses of men thus armed, and dashing them against one another, such as the great Napoleon in his wildest dreams never dreamed of. We all know how the rapidity of his movements dazzled and astounded our fathers. We know how he stole over Europe like a magician, taking armies up, as it seemed in those days, in the hollow of his hand, and flinging them in the twinkling of an eye on every point where his giant plans needed them. We know distance seemed to shrivel up at the blast of his trumpet. We know how the pupils of Turenne and Montecuculli recoiled in dismay before legions which struck like a thunderbolt after having advanced like the wind.

But great as was the perfection to which he carried the art of rapid concentration, it becomes the crawling of the turtle when compared with the power with which railways have armed the generals of our day. When Napoleon started on his expeditions, armies were of necessity divided into columns, which in order to secure the bare means of subsistence and of transport, were compelled to follow each other at tolerably long intervals, or else march on the same point on different circuitous routes. And they did march—literally marched, trudged every inch of the way on foot, and the eagle flapped his wings over them in approbation if they achieved fifty miles in the twenty-four hours. The maddest impatience of the maddest conqueror had in those times to adapt itself to the capacities of human legs and human stomachs.

It took, even in the hands of Napoleon, a long while to concentrate two thousand men at a point three hundred miles distant—and when they were there it required stupendous energy and stupendous resources to feed them. All the grand old heroes had to take pork and flour into their grandest calculations: and pork and flour, alas! have to be carried about to be of use.

The other day we were told to contrast with this, that the present emperor was able to send

twenty-five thousand men in a day from Paris to Lyons—a distance of about three hundred miles. It would have taken his uncle a week of forced marches to accomplish the same object. Austria is sending troops into Italy at the same rate. Moreover the same power that renders this rapid concentration of troops so easy, renders their subsistence while concentrated just as easy. The railroad dumps the soldiers, now-a-days, down on the battlefield, and the next day dumps down a month's provisions in their rear.

The telegraph, we need hardly say, plays as wonderful a part in this change as the railroad. One of Napoleon's generals would have required four or five days to ask for a reinforcement, which he now asks for in as many minutes. It reaches him in as many hours as it would then have taken days.

The destructiveness of the changes which these new instruments are likely to introduce into warfare, has not, so far, attracted as much attention as it ought, because within the last thirty years we have had no wars in the part of the world in which science could render the soldier efficient; and what science has done in that interval to make war more sanguinary, will only appear when the sword is drawn in countries like Italy and Germany, which are blessed, or cursed, with all the "modern improvements." Having armed the combatant with the means of destroying life all around him within a radius of a thousand yards, it hurls him against his foe at the rate of thirty miles an hour. There is an abyss of human misery revealed by even ten minutes' reflection on such a theme as this, which no one, who has ever seen war in its most harmless aspect, can contemplate without a shudder.

Do Right.—The Nashville Gazette says: "A man that has a soul worth a sixpence, must have enemies. It is utterly impossible for the best man to please the whole world, and the sooner this is understood, and a position taken in view of the fact, the better. Do right, though you have enemies. You cannot escape them by doing wrong; and it is little gain to barter away your honor and integrity, and divest yourself of moral courage to gain—nothing. Better abide by the truth—frown down all opposition, and rejoice in the feeling which must inspire a free and independent man."—*Sel.*

To Subdue the Flesh.

Does a man feel himself the slave and the victim of his lower passions, let not that man hope to subdue them merely by struggling against them. Let him not by fasting, by austerity, by any earthly rule that he can conceive, expect to subdue the flesh. The more he thinks of his vile and lower feelings, the more will they be brought into distinctness, and therefore into power; the more hopelessly will he become their victim. The only way in which a man can subdue the flesh is not extinction of those feelings, but by the elevation of their character. Let there be added to that character, sublimity of aim, purity of affection; let there be given grandeur, spiritual nobleness,—and then, just as the strengthening of the whole constitution of the body makes any particular and local affection disappear, so by degrees, by the raising of the character, do these lower affections become, not extinguished or destroyed by excision, but ennobled by a new and loftier spirit breathed through them.—*Rev. W. F. Robertson.*

Pro. Wm. Gould writes from Lawrenceburgh, Ind. "I feel very lonely here, having no one to meet with on the Sabbath. All are opposed to the present truth, even my own family. Yet when reading the kind letters from dear brethren and sisters in our paper, I see that there are some that are placed in the same situation as myself, and I feel like striving with them to overcome and at last meet them in that beautiful city, the New Jerusalem which is the mother of us all. May God help us to run the race with patience looking unto Jesus who is the author and finisher of our faith."

If you would please God, be much in his company.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., JULY 14, 1859.

WE receive many assurances from brethren and sisters of their desires that the Lord would grant to all those connected with the publication department of this great work, wisdom and grace sufficient for the duties we are called to meet. We thank them for their remembrance; and can assure them that our own prayers daily mingle with theirs around the heavenly throne, for a more abundant bestowal of these great blessings which we shall more and more need as we approach the solemn and final crisis. Remember us still; remember the messengers abroad in the wide harvest field; remember the honest in heart who are investigating the claims of truth; remember those silent messengers, the books and papers as they go forth laden with messages of encouragement and warning. We believe we have a prayer-answering God who will have respect to the entreaties of his people, and give a mighty impetus to his own work.

Report of Committee.

THE entire cost of Power Press, Engine and Fixtures has been \$2500.00, which has been paid by the following free-will offerings:

D. R. Palmer	\$100	John Pierce	\$25
John Byington	100	H. A. Conrhill	20
Wm. Peabody	100	Harvey Kenyon	15
E. Alrich	100	C. C. S.	10
Geo. T. Lay	100	Wm. Treadwell	10
Ch. in Jackson, O.	100	John Day	10
A. B. Pearsall	100	J. Barrows	10
Hilliard & Crosbie	100	A. E. Gridley	10
Elon Everts	100	G. S. C.	10
H. Bingham	100	A. Belden	10
Geo. Leighon	100	M. Smith	10
Harvey Childs	100	O. B. Jones	5
R. Godsmark	100	A. Woodruff	5
A. L. Burwell	100	R. B. Abbey	5
A. B. Morton	100	A. Friend	5
Samuel Beason	100	L. M. C.	5
L. M. J.	100	R. J. Lawrence	5
S. Rumery	100	D. Drew	5
C. G. Cramer	100	J. Lobdell	5
J. Tillotson	100	H. H. liard	5
B. Graham	50	L. Kellogg	9
J. D. Morton	50	M. C. M. Andrews	8
Thomas Hale	50	A. G. Smith	8
Friend of Truth	50	L. Schellhaus	4
Three Friends	25	A. Friend in N. Y.	6
A. R. Morse	25	C. M.	3
H. Gardner	25	S. Gove	2

Fifty dollars is received in Vol. xi. No. 12, for Power Press which was designed for other objects. The person had before given \$100 for Power Press; but as Bro. White was anxious to have the Power Press debt paid up, this, with some other small sums given to be applied at his discretion, (not acknowledged above) was applied to pay for Power Press, Engine, &c. The amount of these small sums is now appropriated to publish a small edition of the History of the Sabbath, for Bro. Andrews, which better carries out the design of the donors.

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

Conferences in Michigan.

It was our design to hold Conferences in different counties of the State this summer, in accordance with the vote of the General Conference. But we cannot at present. Our team became unfit for use, Mrs. W. has not been able to journey, and our own strength has not been sufficient for a two-day's meeting, without help.

We hope to be able to hold Conferences in Michigan this fall. Timely notice will be given in REVIEW.

JAMES WHITE.

A Cheering Note from Allegany, N. Y.

THE Lord is giving success to the truth of the third angel's message in this section. Quite a number have received the truth, and are in the experience of its sanctifying power. There are believers more or less in all the Seventh-day Baptist churches in this region, and the Lord is at work still. And though I am alone as a laborer in this field, yet have I reason to thank God and take courage for the success of the truth. Our numbers are increasing in spite of the opposition of our opponents. There will be I trust a precious little flock gathered here in Allegany, who will be among the precious jewels of our Master in the day of his coming.

Yours looking for Jesus,

B. F. ROBBINS.

Slaying the Old Man with his Deeds.

WHAT should we think of the executioner, who would let the criminal, execrated for his crimes, sentenced, condemned by the law, and abhorred by God and men—what should we think of the executioner, who would let such a criminal slip through the noose prepared for his neck, and then run after him, and hang him again, using the second time a poor rope, which would break; and so continue hanging the criminal day after day? The very thought is shocking and repulsive.

Not less shocking and repulsive is the fact that those for whom Christ died are to all intents and purposes doing the same thing in a spiritual sense. Thus, the "old man with his deeds," the carnal heart, is only half crucified, he keeps coming to life, and the poor christian of the nineteenth century is continually letting this carnal man escape from the cross where he is only partially crucified, just enough to make him squirm, and fret, and so the poor, lukewarm christian is continually at work, sometimes nailing old Mr. Carnal Mind to the cross, at others running after him, and so life is spent, and time wasted, and Christ is crucified afresh.

Brother, this will not do. We must get a good rope, and when a good noose is prepared, we must get this troublesome individual's neck into it, and drop him, and let him hang there until he is dead, dead, dead. Individuals there are, perhaps, who have crucified the old man, but such persons are fewer than most persons imagine.

Brethren, it is time to take the alarm. Who will kill the carnal mind, and crucify the old man? That is the only way for us to come to life. Sleeper, awake!

J. CLARKE.

Business Department.

Business Notes.

A. Pierce: The price of Concordance to Scripture subjects, by J. B. Frisbie, is 13 cts.

D. S. Marsh: We send you Hymn books and Supplements to the amount of \$2.20.

Jona. Chase: The money is receipted in No. 5, and the books sent the 19th ult. If you do not in time receive them we will send again. Please inform.

F. Wheeler: We find one letter from you in our April file enclosing money to be applied on INSTRUCTIONS for S. E. Scoville and M. McGhee, but no mention made of J. Chaffee.

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.

J. G. Sanders, J. G. Snyder, H. W. Kellogg, Geo. Wright, H. S. Gurney, M. B. Pierce, J. Reynolds, M. H. Irish, M. C. Butler, A. Pierce, C. L. Gould, C. F. Olds, L. M. Gates, M. W. Hargrave, N. Fuller, B. F. Robbins, M. A. Gordon, D. S. Marsh, S. J. Crawford, C. W. Sperry, B. F. Robbins, J. Chase, J. C. Day, J. Demarest, F. Wheeler, Wm. & J. Gulick, M. E. Steward, B. F. Curtis, J. Clarke, H. C. S. Carns, J. H. W. A. H. Lewis, Thos. Sprague, L. Fogg, M. E. Cornell, S. M. I. Strickland, L. C. Chalmers, P. M., A. D. Love, E. Cobb, J. Jones, M. A. Loveland, H. C. Bullis, R. F. Cottrell, H. M. Kenyon, C. Cartwright, S. M. Swan, E. Carpenter.

Receipts.

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

FOR REVIEW AND HERALD.

F. Whitney 1.00, xv.1. Mrs. Jno Ashley 1.00, xv.7. Andrew Potter 1.00, xv.7. Mrs. R. J. Brown 1.12, xiv.4. E. P. Giles 1.00, xv.1. M. A. Mills 1.00, xvii.1. H. S. Gurney (for S. Gurney) 0.50, xv.1. H. Bingham 2.00, xvii.1. B. Darling 2.00, xv.1. E. Loeze 1.00, xviii.6. M. C. Butler 1.00, xv.1. M. B. Pierce (for J. Sawtell) 0.50, xiv.14. C. L. Gould (for H. Smith) 0.50, xviii.1. S. J. Crawford 1.00, xiv.21. Geo. Pennfield 1.00, xiv.1. J. G. Whipple 1.00, xvii.1. N. Mead 1.00, xv.1. A. Pierce 2.00, xiv.1. M. H. Irish 1.00, xiv.11. J. M. Avery 2.00, xv.1. M. W. Hargrave 2.00, xvii.1. L. Priest 1.00, xv.1. B. F. Curtis (for J. M. Shents) 1.50, xvii.1. B. F. Curtis 1.00, xv.1. A. D. Love 2.00, xv.1. H. W. Brown 1.00, xv.21. H. O. S. Carns 1.00, xv.8. Wm. Potter 0.50, xv.1. D. Hewitt 1.00, xv.1. L. Fogg 1.00, xv.1. J. N. O'Neil 2.00, xvi.8. Thos. Sprague 2.00, xv.1. L. Smith (for D. B. Holt) 1.00, xvi.8. H. Nicola 2.00, xvi.8. C. Patterson 0.50, xv.8. J. M. Ferguson 0.50, xv.8. J. M. Stinson 0.50, xv.8. A. Bush 0.50, xv.8. J. B. Webster 0.50, xv.8. E. Carpenter (for E. Saunders) 0.50, xv.8. C. Cartwright 5.00, xvii.1. Mrs. S. M. Swan 1.00, xv.1.

FOR REVIEW TO POOR. L. Fogg \$0.45.

FOR MICH. TEXT. Ch. in Jackson (S. B.) \$5.00. Sr. N. Grant \$1.00. Wm. Potter (S. B.) \$1.40. Ch. in Colton \$10.00. E. Carpenter \$1.50.

FOR WIS. TEXT. M. W. Hargrave \$6.00. M. W. Loveland (S. B.) \$3.00.

FOR OHIO TEXT. Saml Haskell \$0.90.

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.

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