

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. XIX.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 31, 1861.

No. 5.

The Advent Review and Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

TERMS.—Two Dollars a year in advance. One Dollar to the poor and to those who subscribe one year on trial. Free to those unable to pay half price.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

THE WORLD HARVEST.

They are sowing their seed in the daylight fair,
They are sowing their seed in the noonday's glare,
They are sowing their seed in the soft twilight,
They are sowing their seed in the solemn night;
What shall the harvest be?

They are sowing their seed of pleasant thought,
In the Spring's green light they have blithely wrought;
They have brought their fancies from wood and dell,
Where the mosses creep and the flower buds swell;
Rare shall the harvest be!

They are sowing the seed of word and deed,
Which the cold know not, nor the careless heed
Of the gentle word and the kindest deed,
That have blest the heart in its sorest need;
Sweet shall the harvest be!

And some are sowing the seeds of pain,
Of late remorse, and in maddened brain,
And the stars shall fall and the sun shall wane,
Ere they root the weeds from their soil again;
Dark will the harvest be!

And some are standing with idle hand,
Yet they scatter seed on their native land;
And some are sowing the seeds of care,
Which their soil has borne and still must bear;
Sad will the harvest be!

They are sowing the seed of noble deed,
With a sleepless watch and an earnest heed;
With a ceaseless hand o'er the earth they sow,
And the fields are whitening where'er they go;
Rich will the harvest be!

Sown in darkness or sown in light,
Sown in weakness or sown in might,
Sown in meekness or sown in wrath,
In the broad work-field or the shadowy path,
Sure will the harvest be!

History of the Sabbath.

(Continued.)

THE SABBATH WRITTEN BY THE FINGER OF GOD.

WHEN the voice of the Most High had ceased, "the people stood afar off, and Moses drew near unto the thick darkness where God was." A brief interview follows [Ex. xx-xxiv], in which God gives to Moses a series of precepts, which, as a sample of the statutes given through him, may be classified thus: ceremonial precepts, pointing to the good things to come; judicial precepts intended for the civil government of the nation; and moral precepts, stating anew in other forms the ten commandments. In this brief interview the Sabbath is not forgotten:

"Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thine handmaid, and the stranger may be refreshed." Ex. xxiii, 12.

This scripture furnishes incidental proof that the Sabbath was made for mankind, and for those creatures that share the labors of man. The

stranger and the foreigner must keep it, and it was for their refreshment. See also Ex. xx, 10; Deut. v, 14; Isa. lvi. But the same persons could not partake of the passover until they were made members of the Hebrew church by circumcision. Ex. xii, 43-48.

When Moses had returned unto the people he repeated all the words of the Lord. With one voice all the people exclaim, "All the words which the Lord hath said will we do." Then Moses wrote all the words of the Lord. "And he took the book of the covenant and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient." Then Moses "sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you." Ex. xxiv, 3-8; Heb. ix, 18-20.

The way was thus prepared for God to bestow a second signal honor upon his law.

"And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.* And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and got him up into the mount; and Moses was in the mount forty days and forty nights." Ex. xxiv, 12-18.

During this forty days God gave to Moses a pattern of the ark in which to place the law that he had written upon stone, and of the mercy-seat to place over that law, and of the sanctuary in which to deposit the ark. He also ordained the priesthood, which was to minister in the sanctuary before the ark. Ex. xxv-xxxi. These things being ordained, and the Law-giver about to commit his law as written by himself into the hands of Moses, he again enjoins the Sabbath.

"And the Lord spake unto Moses saying, Speak thou also unto the children of Israel saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sab-

*Dr. Clarke has the following note on this verse: "It is very likely that Moses went up into the mount on the first day of the week; and having with Joshua remained in the region six days, on the seventh, which was the Sabbath, God spake to him."—Commentary on Ex. xxiv, 16. The marking off of a week from the forty days in this remarkable manner, goes far toward establishing the view of Dr. C. And if this be correct, it would strongly indicate that the ten commandments were given upon the Sabbath; for there seems to be good evidence that they were given the day before Moses went up to receive the tables of stone. For the interview in which chapters xxi-xxiii were given would require but a brief space, and certainly followed immediately upon the giving of the ten commandments. Ex. xx, 18-22. When the interview closed, Moses came down to the people and wrote all the words of the Lord. In the morning he rose up early, and having ratified the covenant, went up to receive the law which God had written. Ex. xxiv, 3-18.

bath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh day is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath-day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. xxxi, 12-18.

This should be compared with the testimony of Ezekiel speaking in the name of God:

"I gave them my statutes and showed them my judgments, which if a man do he shall even live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. . . . I am the Lord your God: walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. xx, 11, 12, 19, 20.

It will be observed that neither of these scriptures teach that the Sabbath was made for Israel, nor yet do they teach that it was made after the Hebrews came out of Egypt. In neither of these particulars do they even seem to contradict those texts that place the institution of the Sabbath at creation. But we do learn, 1. That it was God's act of giving to the Hebrews his Sabbath that made it a sign between them and himself. "I gave them my Sabbaths to be a sign between me and them." This act of committing to them the Sabbath has been noticed already. 2. That it was to be a sign between God and the Hebrews, "that they might know that I am the Lord that sanctify them." Wherever the word LORD in the Old Testament is in small capitals, as in the texts under consideration, it is in the Hebrew, Jehovah. The Sabbath then as a sign signified that it was Jehovah, i. e., the infinite, self-existent God, who had sanctified them. To sanctify is to separate, set apart, or appoint to a holy, sacred or religious use.* That the Hebrew nation had thus been set apart in the most remarkable manner from all mankind, was sufficiently evident. But who was it that had thus separated them from all other people? As a gracious answer to this important question, God gave to the Hebrews his own hallowed rest-day. But how could the great memorial of the Creator determine such a question? Listen to the words of the Most High: "Verily my

*"To sanctify, *kadash*, signifies to consecrate, separate, and set apart a thing or person from all secular purposes to some religious use." Clarke's commentary on Ex. xiii, 2. The same writer says on Ex. xix, 23, "Here the word *kadash* is taken in its proper, literal sense, signifying the separating of a thing, person or place from all profane or common uses, and devoting it to sacred purposes."

Sabbaths," i. e., my rest-days, "ye shall keep, for it is a sign between me and you. . . . It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." The Sabbath as a sign between God and Israel, was a perpetual testimony that he who had separated them from all mankind as his peculiar treasure in the earth, was that Being who had created the heavens and the earth in six days and rested on the seventh. It was therefore the strongest possible assurance that he who sanctified them was indeed Jehovah.

From the days of Abraham God had set apart the Hebrews. He who had previously borne no local, national, or family name, did from that time until the end of his covenant relation with the Hebrew race, take to himself such titles as seemed to show him to be their God alone. From his choice of Abraham and his family forward, he designated himself as the God of Abraham, of Isaac, and of Jacob; the God of the Hebrews, and the God of Israel. Gen. xvii, 7, 8; xxvi, 24; xxviii, 13; Ex. iii, 6, 13-16, 18; v, 3; Isa. xlv, 3. He brought Israel out of Egypt to be *their God* [Lev. xi, 45] and at Sinai did join himself to them in solemn espousal. He did thus set apart or sanctify unto himself the Hebrews, because that all other nations had given themselves to idolatry. Thus the God of heaven and earth condescended to give himself to a single race, and to set them apart from all mankind. It should be observed that it was not the Sabbath which had set Israel apart from all other nations, but it was the idolatry of all other nations that caused God to set the Hebrews apart for himself; and that God gave to Israel the Sabbath which he had hallowed for mankind at creation as the most expressive sign that he who thus sanctified them was indeed the living God.

It was the act of God in giving his Sabbath to the Israelites that rendered it a sign *between them and himself*. But the Sabbath did not derive its existence from being thus given to the Hebrews; for it was the ancient Sabbath of the Lord when given to them, and we have seen that it was not given by a new commandment. On the contrary, it rested at that time upon existing obligation. But it was the providence of God in behalf of the Hebrews, first, in rescuing them from abject servitude, and second, in sending them bread from heaven for six days, and preserving food for the Sabbath, that constituted the Sabbath a gift to that people. And mark the significance of the *manner* in which this gift was bestowed, as showing who it was that sanctified them. It became a gift to the Hebrews by the wonderful providence of the manna: a miracle that ceased not openly to declare the Sabbath every week for the space of forty years; thus showing incontrovertibly that He who led them was the author of the Sabbath, and therefore the Creator of heaven and earth. That the Sabbath which was made for man should thus be given to the Hebrews is certainly not more remarkable than that the God of the whole earth should give his oracles and himself to that people. The Most High and his law and Sabbath did not become Jewish; but the Hebrews were made the honored depositaries of divine truth; and the knowledge of God and his commandments was preserved in the earth.

The reason on which this sign is based points unmistakably to the true origin of the Sabbath. It did not originate from the fall of the manna for six days, and its cessation on the seventh—for the manna was given thus because the Sabbath was in existence—but because that "in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Thus the Sabbath is shown to have originated with the rest and refreshment of the Creator, and not at the fall of the manna. As an INSTITUTION, the Sabbath declared its Author to be the Creator of heaven and earth; as a *sign* between God and Israel*, it de-

* As a sign it did not thereby become a shadow and a ceremony, for the Lord of the Sabbath was himself a sign. "Behold, I and the children whom the Lord hath

declared that he who had set them apart was indeed Jehovah.

The last act of the Law-giver in this memorable interview was to place in the hands of Moses the "two tables of testimony, tables of stone, written with the finger of God." Then he revealed to Moses the sad apostasy of the people of Israel, and hastened him down to them.

"And Moses turned and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. . . . And it came to pass as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount."

Then Moses inflicted retribution upon the idolaters, "and there fell of the people that day about three thousand men." And Moses returned unto God and interceded in behalf of the people. Then God promised that his angel should go with them, but that he himself would not go up in their midst lest he should consume them.* Then Moses presented an earnest supplication to the Most High that he might see his glory. This petition was granted, saving that the face of God should not be seen. Ex. xxxii; xxxiii.

But before Moses ascended that he might behold the majesty of the infinite Law-giver, the Lord said unto him:

"Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables which thou brakest. . . . And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and he went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him."

Then Moses beheld the glory of the Lord, and he "made haste and bowed his head toward the earth and worshiped." This interview lasted forty days and forty nights, as did the first, and seems to have been spent by Moses in intercession that God would not destroy the people for their sin. Ex. xxxiv; Deut. ix. The record of this period is very brief, but in this record the Sabbath is given me as for signs and wonders in Israel from the Lord of hosts which dwelleth in mount Zion." Isa. viii, 18. In Heb. ii, 13, this language is referred to Christ. "And Simeon blessed them and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Luke ii, 34. That the Sabbath was a sign between God and Israel throughout their generations, that is, for the time that they were his peculiar people, no more proves that it is now abolished than the fact that Jesus is now a sign that is spoken against proves that he will cease to exist when he shall no longer be such a sign. Nor does this language argue that the Sabbath was made for them, or that its obligation ceased when they ceased to be the people of God. For the prohibition against eating blood was a perpetual statute for their generations; yet it was given to Noah when God first permitted the use of animal food, and was still obligatory upon the Gentiles when the apostles turned to them. Lev. iii, 17; Gen. ix, 1-3; Acts xv.

The penalty of death at the hand of the civil magistrate is affixed to the violation of the Sabbath. The same penalty is affixed to most of the precepts of the moral law. Lev. xx, 9-10; xxiv, 15-17; Deut. xiii, 6-18; xvii, 2-7. It should be remembered that the moral law embracing the Sabbath formed a part of the civil code of the Hebrew nation. As such the great Law-giver annexed penalties to be inflicted by the magistrate, thus doubtless shadowing forth the final retribution of the ungodly. Such penalties were suspended by that remarkable decision of the Saviour that those who were without sin should cast the first stone. But such a Being will arise to punish men, when the hailstones of his wrath shall desolate the earth. Our Lord did not, however, set aside the real penalty of the law, the wages of sin, nor did he weaken that precept which had been violated. John viii, 1-9; Job xxxviii, 22, 23; Isa. xxviii, 17; Rev. xvi, 17-21; Rom. vi, 23.

* This fact will shed light upon these texts which introduced the agency of angels in the giving of the law. Acts vii, 38-53; Gal. iii, 19; Heb. ii, 2.

mentioned. "Six days thou shalt work, but on the seventh day thou shalt rest; in earing time and in harvest thou shalt rest." Ex. xxxiv, 21. Thus admonishing them not to forget in their busiest season the Sabbath of the Lord.

This second period of forty days ends like the first with the act of God in placing the tables of stone in the hands of Moses. "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. "And he" wrote upon the tables the words of the covenant, the ten commandments." Thus it appears that the tables of testimony were two tables of stone with the ten commandments written upon them by the finger of God. Thus the testimony of God is shown to be the ten commandments. The writing on the second tables was an exact copy of that on the first. "Hew thee two tables of stone like unto the first; and I will write," said God, "upon these tables the words that were in the first tables which thou brakest." And of the first tables Moses says: "He declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Ex. xxxiv, 1, 28; Deut. iv, 12, 13; v, 22.

Thus did God commit to his people the ten commandments. Without human or angelic agency he proclaimed them himself; and not trusting his most honored servant Moses, or even an angel of his presence, himself wrote them with his own finger. "Remember the Sabbath-day to keep it holy," is one of the ten words thus honored by the Most High. Nor are these two high honors the only ones conferred upon this precept. While it shares them in common with the other nine commandments, it stands in advance of them in that it is established by the EXAMPLE of the Law-giver himself. These precepts were given upon two tables with evident reference to the two-fold division of the law of God; supreme love to God, and the love of our neighbor as ourselves. The Sabbath commandment, placed at the close of the first table, forms the golden clasp that binds together both divisions of the moral law. It guards and enforces that day which God claims as his; it follows man through the six days which God has given him to be properly spent in the various relations of life, thus extending over the whole of human life, and embracing in its loan of six days to man all the duties of the second table, while itself belonging to the first.

That these ten commandments form a complete code of moral law is proved by the language of the Law-giver when he called Moses up to himself to receive them. "Come up to me into the mount and be there: and I will give thee tables of stone and a law and commandments which I have written." Ex. xxiv, 12. This law and commandments was the testimony of God engraven upon stone. The same great fact is presented by Moses in his blessing pronounced upon Israel: "And he said, The Lord came from Sinai, and rose up from

* The idea has been suggested by some from this verse that it was Moses and not God who wrote the second tables. This view is thought to be strengthened by the previous verse: "Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel." But it is to be observed that the words upon the tables of stone were the ten commandments; while the words here referred to were those which God spake to Moses during this interview of forty days, beginning with verse 10 and extending to verse 27. That the pronoun *he* in verse 28 might properly enough refer to Moses, if positive testimony did not forbid such reference, is readily admitted. That it is necessary to attend to the connection in deciding the antecedents of pronouns, is strikingly illustrated in 2 Sam. xxiv, 1, where the pronoun *he* would naturally refer to the Lord, thus making God the one who moved David to number Israel. Yet the connection shows that this was not the case; for the anger of the Lord was kindled by the act; and 1 Chron. xxi, 1, positively declares that *he* who thus moved David was Satan. For positive testimony that it was God and not Moses who wrote upon the second tables, see Ex. xxxiv, 1; Deut. x, 1-5. These texts carefully discriminate between the work of Moses and the work of God, assigning the preparation of the tables, the carrying of them up to the mount and the bringing of them down from the mount to Moses; but expressly assigning the writing on the tables to God himself.

Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.* There can be no dispute that in this language the Most High is represented as personally present with ten thousands of his holy ones, or angels. And that which he wrote with his own right hand is called by Moses "a fiery law," or as the margin has it, "a fire of law." And now the man of God completes his sacred trust. And thus he rehearses what God did in committing his law to him, and what he himself did in its final disposition: "And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be as the Lord commanded me." Thus was the law of God deposited in the ark beneath the mercy-seat. Deut. x, 4, 5; Ex. xxv, 10-22. Nor should this chapter close without pointing out the important relations of the fourth commandment to the atonement.

The top of the ark was called the mercy-seat, because that man who had broken the law contained in the ark beneath the mercy-seat, could find pardon by the sprinkling of the blood of atonement upon it.

The law within the ark was that which demanded an atonement; the ceremonial law which ordained the Levitical priesthood and the sacrifices for sin, was that which taught men how the atonement could be made. The broken law was beneath the mercy-seat; the blood of sin-offering was sprinkled upon its top, and pardon was extended to the penitent sinner. There was actual sin, and hence a real law which man had broken; but there was not a real atonement, and hence the need of the great antitype to the Levitical sacrifices. The real atonement when it is made must relate to that law respecting which an atonement had been shadowed forth. In other words, the shadowy atonement related to that law which was shut up in the ark, indicating that a real atonement was demanded by that law. It is necessary that the law which demands atonement in order that its transgressor may be spared, should itself be perfect, else the fault would in part at least rest with the Law-giver, and not wholly with the sinner. Hence, the atonement when made does not take away the broken law, for that is perfect, but is expressly designed to take away the guilt of the transgressor. 1 John iii, 4, 5. Let it be remembered then that the fourth commandment is one of the ten precepts of God's broken law; one of the immutable holy principles that made the death of God's only Son necessary before pardon could be extended to guilty man. These facts being borne in mind, it will not be thought strange that God the Father should reserve the proclamation of such a law to himself; and that he should entrust to no created being the writing of that law which should demand as its atonement the death of his only Son.

(To be Continued.)

Evidences of Christianity.

BY MOSES HULL.

CHAPTER II.

(Continued.)

PROPOSITION 2. *The writings of the New Testament are quoted as possessing Supreme authority, and as conclusive in all matters of religion.*

It is unnecessary to argue this proposition at length, as many of the proofs of the former, are proofs of this. If we appeal to the Laodicean and Nicene councils, we find them not making a Bible, but bowing to the authority of one in existence centuries before. As Mr. Patterson argues this

*Deut. xxxiii, 2. That angels are sometimes called saints or holy ones, see Dan. viii, 13-16. That angels were present with God at Sinai, see Ps. lxxviii, 17.

case more clearly than we can, we insert the following from his pen: "There did exist, then, undeniably in the year 325, large numbers of Christian churches in the Roman Empire, sufficiently numerous to make it politic, in the opinion of infidels, for a candidate for the empire to profess Christianity; sufficiently powerful to secure his success, notwithstanding the desperate struggles of the heathen party; and sufficiently religious, or, if you like, superstitious, to make it politic for an emperor and his politicians to give up the senate, the court, the camp, the chase, and the theater, and weary themselves with long prayers and longer speeches of preachers about *Bible religion*. Now that is certainly a remarkable fact, and all the more remarkable if we now inquire, How came it so? For these men, preachers, prince, and people, were brought up to worship Jupiter and the thirty thousand gods of Olympus, after the heathen fashion, and leave the care of religion to heathen priests, who never troubled their heads about books or doctrines after they had offered their sacrifices. In all the records of the world, there is no instance of a general council of heathen priests to settle the religion of their people. How happens it, then, that the human race has of a sudden waked up to such a strange sense of the folly of idolatry and value of religion? The Council of Nice and the Emperor Constantine and his counselors making a Bible, is a proof of a wonderful revolution in the world's religion—a phenomenon far more surprising than if the secretaries of State, and Senate, and President Pierce, should leave the Capitol and post off to Boston, to attend the meetings of a Methodist Conference assembled to make a Hymn Book. Now what is the cause of this remarkable conversion of prince, priest and people? How did they all get religion? How did they get it so suddenly? How did they get so much of it?

"The infidel gives no answer, except to tell us, that the austerity, purity and zeal of the first Christians, their good discipline, their belief in the resurrection of the body and the judgment, and the persuasion that Christ and his apostles wrought miracles, had made a great many converts. Gibbon's Dec. & Fall, chap. v. This is just as if I inquired how a great fire originated, and you should tell me that it burned fast because it was very hot. What I want to know is, how it happened that these licentious Greeks, and Romans, and Asiatics, became austere and pure—how these frivolous philosophers suddenly became so zealous about religion—what implanted the belief of the resurrection of the body and of the judgment to come in the skeptical minds of these heathen scoffers—and how did the pagans of Italy, Egypt, Spain, Germany and Britain come to believe in the miracles of one who lived hundreds of years before, and thousands of miles away, or to care a straw whether the written accounts of them were true or false? According to the infidel accounts the Council of Nice and the Emperor Constantine's Bible making, is a most extraordinary business—a phenomenon without any natural cause, and they will allow no supernatural, a greater miracle than any recorded in the Bible." *Fables of Infidelity*, pp. 87, 88.

The great change spoken of by Mr. P., can only be accounted for by the fact that the New Testament, had come into existence, and up to this time, had been received as something more than merely good advice. It carried an authority with it, which enabled it to do its work.

Irenæus, born in the first century, calls the apostolic writings, "Divine oracles," "Scriptures of the Lord," &c. He says that the Gospel "was committed to writing by the will of God, that it might be for time to come, the foundation and pillar of our faith." *Lard. 1*, 372. "He fled to the gospels, which he believed no less than if Christ had been speaking to him; and to the writings of the Apostles, whom he esteemed as the presbytery of the whole Christian church."

Origen says, "Christians believe Jesus to be the Son of God, in a sense not to be explained and made known to men, by any but by that Scrip-

ture alone which is inspired by the Holy Ghost; that is, the evangelic and apostolic scripture, as also that of the law and the prophets." *Id.* 545.

Cyprian, exhorts "all in general but especially Christian ministers, in all truthful matters to have recourse to the gospels and epistles of the apostles, as to the fountain where may be found the true original doctrines of Christ." He says, "The precepts of the gospel, are to be considered as the lessons of God to us; as the foundation of our hope, and the supports of our faith." *Id.* 2, 27, 592-3.

PROPOSITION 3. *The scriptures were publicly read in the churches and Commentaries written upon them at a very early period.*

The practice of publicly reading the scriptures prevailed among the Jews. Our Saviour also practiced it, [Luke iv, 16.] and the early Christians imitated their example. In the days of Paul it was the custom of the disciples to publicly read the apostolic epistles. Hence Paul says, "And when this epistle is read among you, cause also that it be read in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." Indeed this was the only way of communicating the epistles to those for whose benefit they were written.

Justin Martyr says, "And upon the day called Sunday all that live either in city or country meet together at the same place, where the writings of the apostles and prophets are read, as much as time will give leave." Justin Martyr's first apology translated by Wm. Reeves, p. 127.

Tertullian is equally explicit. In giving an account of early Christians, he says, "They assemble to read the scriptures and offer prayers." In another place he specifies the "reading of the scriptures and singing of psalms" as a part of Christian worship. *Tertullian de Anima*.

Augustine says "The canonical books of scripture being read everywhere, the miracles there recorded are well known to all people." "The epistles of Peter and Paul are daily recited to the people. And to what people? And to how many people? Listen to the psalm, 'Their sound hath gone out into all the earth.'" Again, "The genuineness and integrity of the same scriptures may be relied on, which have been spread all over the world and which from the time of their publication were in the highest esteem and have been carefully kept in the churches." *Lardner*, Vol. ii, pp. 593, 594.

In proof of the assertion that commentaries were written upon the scriptures at an earlier period than infidels are willing to admit them to have had an existence, I refer the reader to Paley's *Evidence*, also to *Lardner*, Vol. 1.

Paley says "No greater proof can be given of the esteem in which these ancient books were held by the ancient Christians, or of the sense then entertained of their value and importance, than the industry bestowed upon them. Moreover it shows that they were then considered as ancient books. Men do not write comments upon publications of their own times; therefore the testimonies cited under this head afford an evidence which carries up the evangelic writings much beyond the age of the testimonies themselves and to that of their reputed authors."

The fact that commentaries were written upon the New Testament and harmonies of its books were formed, proves that it not only had an existence but that it was prized higher than other books; for commentaries were not written upon others.

(To be continued.)

TEARS and ills, and aches and losses, and sicknesses and sorrows, and death, are subsequent intrusions into man's world; they were not in the inventory of those things that God pronounced "Very good."

LIKE the beat of time, like the procession of the stars, truth moves onward; its very enemies unintentionally help it; repression adds to its intensity, opposition only wakens up its advocates.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."
BATTLE CREEK, MICH., THIRD-DAY, DEC. 31, 1861.

JAMES WHITE, EDITOR.

NORTHERN TOUR.

Our conference at Wright was, on the whole, a meeting of unusual interest. We found in the place a growing spirit of carelessness on the part of the young. Some manifested a bold recklessness which deserved a stern rebuke. We hope all the young who have respect for the house of God, and for their own reputation, will see their danger in suffering a careless spirit to grow upon them. Our testimony was well received, the brethren revived, and many of the young manifested their desire to seek the Lord. When we left, it was like tearing away from them. We hope to visit them soon, or send them good help.

At Orleans we met most of the brethren in the region round about. Sabbath, the large school-house was full, about one-half believers. First-day, all crowded in that could, and some drove away for want of room. We had liberty in the word, and the best attention. Existing prejudice against us seemed to melt away like dew before the sun. We gave but four discourses, and Mrs. W. spoke twice. When a request was made for those who wished to hear a course of lectures from Bro. Cornell or Bro. Hull to rise up, many arose, and when we asked all opposed to rise, none arose. There would be a full attendance, and we think a great interest, should either of these brethren come. Bro. King and Ohnstead feel the deepest interest for their neighbors, and will do all they can to make a laborer's sojourn in their vicinity comfortable and pleasant. There is also a call for help from the village of Lowell, twenty miles from here. Can Bro. Cornell fill these calls? Please address S. H. King, Orleans, Ionia Co., Mich.

We were troubled at Orleans with a grievous annoyance which we must protest against; viz., two or three babes in the congregation with strong lungs, and restless tempers. At times these threatened to take the lead of the meetings. If the mothers of these children had been unbelievers desirous to learn the truth, or those who had not been in the message several years, we could have borne almost anything from them; but those who made the most trouble were brought quite a distance, and their mothers had for some years been professedly in the truth. Again, there were but two whole families in the message in the place, and such a crowd! Really, these crying babes and their good mothers would have been better off at home. Their places could have been filled by unbelievers who drove away for want of room, and the speaker and hearers would have been saved the painful disturbance of these juvenile voices.

ALL ON A LEVEL.

THE Scriptures recognize all who love and serve God, whether rich or poor, free or bond, white or black, as brethren. In this respect they are all on a level. God is the Father of all these; they have but one Saviour, one Spirit, one faith, one hope, one baptism; they belong to the one body, and are bound for the same holy heaven.

The same exceeding great and precious promises are for all, the same blessed hope animates all to press their way onward in the same straight and narrow path to life. The same Saviour will come the second time for all the faithful, and the very same trump of God that awakes from the slumbers of death the noble Abraham, Paul, Luther, Wesley, and Wm. Miller, will also call to life the Christian red man and the pious slave. All will be conducted to the same holy city, and have right to the same tree of life—all on a level.

Unfortunately in this life, however, there are different grades of society—not all on a level. This is a misfortune. Here are the rich with their temptations to be proud, haughty, selfish, vain, and oppressive to the poor. But many of them have good qualities which the poor should not despise. Perhaps the rich man has been prompt in business, economical of his

time, and has wasted his strength in acquiring his honest property. He should not be despised by the poor for these things, but, rather respected. If he be converted, the grace of God will take away his love for this world, and make him a blessing to the cause. Then his habits of promptness, activity, and love to have all things done decently and in order, will help make him a faithful and influential Christian.

But the poor brother often views such in a wrong light. Their more wealthy brethren love to be active that they may have more to help the cause; but this by the poor brother may be regarded as worldly and very wicked. Those who have sustained a position in worldly society, after laying off superfluities, as hoops, gold, and artificials, still prize their former habits of cleanliness and order in dress. Thank God that they do. But this, by some poor brethren and sisters, who are slack in their habits, is regarded as pride. This is a calamity. And you will sometimes hear them say, "The third message will bring us all down on a level." We do not object to the level, if it be a right one. But the third message is designed to elevate, not bring God's people down on a low level. We most solemnly believe that it was designed to bring all up on a high and holy level.

But this is one of those sensitive subjects that many preachers and brethren dread to touch. They know that if they labor with the untidy, and try to reform them, they will in most cases be regarded as proud and too particular. And how difficult to reform persons who regard you as most at fault on the point in question. No one means to be untidy, but each looks to others lower in the scale than themselves as being the ones deserving reproof, therefore all let the testimony slide over them to others, unless it be definite and pointed. Just here we are reminded of the little boy who said (as his mother to keep him from suffering with cold, took down an inside door and placed it on the scanty covering for her child), "Mother, what do poor children do who have no doors to put over them?" As this little boy could not see poverty in any only in those worse off than himself, so the sloven cannot see any fault in this respect only in those more slovenly than himself. Such will give every point in the testimonies against pride in dress and appearance an extreme meaning, even that which the writer never thought of.

Those who have correct views of cleanliness and order in apparel, good manners and Christian courtesy, are frequently stung to the heart at the lack of these things in some of their brethren, which lack they know will disgust their friends whom they are laboring to bring to the truth. But the careless and slack act upon the plan, to have all come down upon a level, hence well-bred men and women are by them driven from the truth, while perhaps a few who choose a low level will embrace it. When our preachers enter a community to labor and find our faith represented by such, unless they can correct these errors, they had better leave, than to remain and waste their strength and precious time; for one slack couple of well-known Sabbath-keepers, especially if they have with them a dirty, crying babe, if in a city or village, or first class farming community, will create more prejudice against the truth than he can create faith in it.

Let not these remarks strengthen any one who indulges in Bible-forbidden pride. We would say to those not yet stripped for the race, tear off your hoops, your gold, and your gewgaws, and no longer be a stumbling-block to those who choose a low level; but be in a position to take hold with us and try to raise all up to the high level of the word of God.

The 144,000 will all stand on a level—a high level. Reader, are you fashionably polite? the third message will take from you vanity and pride, and leave you a courteous Christian. Are you coarse, rough in manners, slack in habits, disagreeably forward? the third message should elevate you, refine your feelings, and make of you a meek, unassuming, modest Christian, unobjectionable to those of the finest feelings. Think of the order and refinement of heaven, and remember, the change at the coming of Jesus is only of these vile bodies. The change of our vile natures must be prior to the advent. May God in mercy help us to all come up on a level, prepared to enter a pure and holy heaven.

QUESTION BY BRO. DECKER.

"Bro. LOUGHBOROUGH: I would like to have you answer the following question through the Review: Is it right to take interest on money?"

H. W. D.

ANSWER. That, I think, depends altogether upon circumstances. There are doubtless instances where it would be wrong to take interest, not because the principle of taking lawful interest is wrong in itself, but because the adverse circumstances of those from whom it is taken would make it our duty to render them assistance instead of oppressing them. The New Testament says comparatively nothing upon this subject, but leaves us with the injunction upon us to love our neighbor as ourselves. In the parable of Christ concerning the one that buried his Lord's money, I think we get a strong intimation at least on the principle of taking interest. "That at my coming I might have required mine own with usury." Luke xix, 11-22.

Those who reason against taking usury in any case refer us to the Old Testament scriptures for their proof on this point. As we refer to the Old Testament we shall find that usury was allowable in certain instances. "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury." Ex. xxii, 25. If it was not right to take usury in any case, there would be no propriety in specifying in what cases they should not take it. The very fact that it is stated that in such cases they should not take interest, implies that in some cases they might. Some have said this shows that it is wrong in every case to take usury of your brethren. But it only touches the cases of those that are poor. But you may say, It says, "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury: unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury," &c. Deut. xxiii, 19, 20. It has been claimed from this that it is right under all circumstances to take usury of those who are not your brethren; but we find by still another text that this is not the case. "And if thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him, yea, though he be a stranger, or a sojourner, that he may live with thee." Lev. xxv, 35. Then it is not right under some extreme cases to take usury of a stranger. Then it will not answer to claim from the testimony of Deut. above quoted that we are never to take usury from our brethren, or always from strangers. When an exception is once fully expressed we understand it is afterward to be understood. So in reading such texts as Neh. v, 5-7; Ps. xv, 4, 5; Eze. xviii, 8, 17, we are not to understand that it is wrong to take usury in any case, but we must understand it in accordance with the principle laid down when the requirement was made. If you look at Neh. v, 5-7, you will see that the very ones spoken of had fallen into decay and had even lost their possessions. By looking at Eze. xviii, 17, you will see also that it is the case of the poor that is spoken of. And so we are to understand all these prohibitions against usury. The principle involved in this matter, as you will see by verse 8 of the above chapter, is to execute "true judgment between man and man."

The great principle of dealing taught to Israel is stated in Micah vi, 7, 8. "To do justly, and to love mercy," &c. Would it be doing justly for a man in moderate circumstances who might perhaps by hard labor accumulate a few hundred dollars, and having lent it to another, to receive nothing for the use of it, although the borrower makes such an investment of it in grain or something of the kind, that by the rise of the grain the \$500 will turn into \$1000, or \$1500. The money has actually been worth to him one or two hundred per cent. Now does the scripture deprive him the privilege of paying the man from whom he borrowed it a just and reasonable interest for that money? It would be *unjust* dealing, it seems to me, if he did not pay him for the use of it.

On the other hand, it must be borne in mind that we are not to oppress the poor. Wisdom in this matter, and the exercise of judgment in accordance with the principle of loving our neighbor as ourselves, will guide us aright.

J. N. LOUGHBOROUGH.

REFLECTIONS ON THE LAST DAY OF THE YEAR.

THE last day of the year 1861 has come. Another year has passed away, which brings us one year nearer the coming of our Saviour, and leaves us one year less in which to prepare for that great event.

The most lasting duration of time is but short, and its greatest prolongations come to an end. A given moment is scarcely known till it is no more, a few of which make a minute, which we but begin to enjoy when it is also gone. Thus an hour flies away, a day hastens to its end, and a year, as this has done, comes to its last day.

Before this reaches the readers of the Review they will have bid adieu to the year 1861, and have entered upon the duties of another year. The scenes of the past year will have become a matter of history. Another year will have been added to the limited age of old father Time, who is growing old, yes very old. A few more days or months will end his career; when the righteous will enter upon eternity, and time will be numbered with the things that were.

Then with this view before our minds how important it is for us to redeem the time—to make good use of the short period remaining to us in which to prepare for eternal life. The year that has passed has been an eventful period in this world's history. As the careworn traveler on his journey examines his chart, and is attentive to the description of the scenes which he has to pass before reaching his journey's end, and as one noted place after another is passed, until he finally passes the last one, he knows that he is near home; so the Christian has been attentively watching the signs of the times during the past year. Many things have transpired calculated to cheer and encourage the wayworn traveler, and as one noted sign after another appears, he knows that the kingdom of God is nigh at hand. In our national difficulties—in the rebellion into which our nation is plunged, and in the perplexity of our rulers, deposing one commander after another and setting up others in their stead, without effecting their object, we behold the fulfillment of Luke xx, 25: "Upon the earth distress of nations with perplexity." And in the inactivity, and the fact that there is nothing accomplished by the large army that our government has in the field, we see the "holding of the winds," and know that we are in the "sealing time." By the difficulties in which all nations are involved—being either engaged in war or preparing for war—we behold the elements of the whirlwind that is to be raised up from the coasts of the earth. By the universal preparation of implements of warfare, and in the increase of army and navy, we see the fulfillment of God's prophecy: "Prepare war, wake up the mighty men; let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears." And in the fear that appears to pervade the hearts of the rulers and wise men of earth, we find the approximation to the fulfillment of the last sign given which is to precede the second advent of our Saviour: "Men's hearts failing them for fear and for looking after those things which are coming upon the earth, for the powers of heaven shall be shaken, and then shall they see the Son of man coming in a cloud with power and great glory." Luke xxi, 26, 27.

We are further exhorted, "When these things begin to come to pass, to look up and lift up our heads, for our redemption draweth nigh." It behooves us to be ready for his coming. Then let us try to profit by the experience of the past, and as we enter upon the new year, renew our covenant with God to live nearer to him, and have our lives more devoted to his cause than we have ever done before. Let us strive to make the year 1862 an eventful year in our religious experience, a year of victories over self, and over all our besetments and wrong doings, that we may grow in grace and in the knowledge of the truth, until we shall arrive at the stature of perfect men and women in Christ Jesus.

E. S. WALKER.

Are you the Lord's? If you can honestly and heartily say, Yes, that ought to silence all complaining.

God's glory should be prized even above all our own interests; but it takes much grace to effect this.

MEETINGS IN ASSYRIA, MICH.

SINCE returning from the West, owing to sickness in my family, I have been enabled to leave home but little, and have not reported myself through the Review for the simple reason that I had no labor to report. A short time after our return from the West my companion was taken sick, and by disease was brought very near the grave. But the Lord in mercy heard the prayers of his people which were put up in her behalf, disease was rebuked, and her health so far recovered that I have been released to go out and preach the truth again. For this we feel very grateful to the Lord.

About Nov. 8 I commenced meetings in the town of Assyria, about eleven miles north of Battle Creek. My meetings continued until I had given twenty-two discourses. Many there are convinced of the truth, and are satisfied that it is their duty to keep the Sabbath, and we expect about half a dozen at least are trying to obey the truth. This was a thinly settled district, so we could not expect very large congregations; but as it was very muddy in other places which we wished to visit, and this was a sandy country, we thought it better to spend a little labor here and be prepared for the other calls when the weather and going became suitable. We trust the labor spent is not in vain, and that good fruit will result therefrom.

Brethren, pray for the messengers, that we may visit the proper places, and so speak the word of God that much good may result.

Yours in hope of deliverance.

J. N. LOUGHBOROUGH.

Battle Creek, Dec. 25, 1861.

REPORT FROM BRO. SNOOK.

I VISITED the brethren at Vinton, Dec. 7, and preached once. The weather was very rainy, and most of the church were prevented from coming. There are some good souls here. Their faith has been tried, and still, like good Elijah, they stand while many have proved themselves false-hearted and have revolted. They realize that not all of Israel who left Egypt entered the promised land.

Here I had the pleasure of becoming acquainted with our aged brother Hawkins, formerly of Ohio. It was refreshing to me to meet and hold a sweet season of communion with one so well acquainted with his Creator, who is to him the rod and staff of comfort in his declining years. His aged heart rejoiced much when we talked of the good country to which we are all going, where God's people will bloom and survive with the freshness and vigor of perpetual youth, and never be bowed down under the pressure of old age. He spoke feelingly of his coming out into the truth under the labors of Bro. Bates. O, may these aged and faithful souls yet live to meet Jesus and find a home in the promised land.

Thence I went to La Porte City. The church there are doing well, and I think striving to overcome. I hope by the time I get back they will all have left off that filthy habit of chewing tobacco.

I preached five times to large congregations. The interest to hear is as good as ever. A Baptist minister showed the nature of his faith and spirit by locking the school-house against us. O, that these Pharisaical preachers could be converted. But they are, as Isaiah says, dumb dogs that can bark, lying down, loving to slumber, that never have enough, but looking to their own way, every one for his gain from his quarter.

We were soon furnished with a comfortable place in the house of Dr. Oren, where we enjoyed a good meeting. The brethren will soon have their meeting-house ready for service, and would like to have a visit from Bro. and sister White.

I next went to Waterloo. Here I found some good brethren and sisters. They are strong as far as they see the truth. But I gather from them that baptism, spiritual gifts, and the use of tobacco, were not preached on. Why this was not done I know not. When I speak of baptism I mean the baptism of Christ, and not of Babylon. I hope that the brethren here will go on and advance with the body.

Marysville was my next point. There the brethren are trying to overcome, and are still holding on. May God bless and help all to be faithful till the end.

B. F. SNOOK.

GOD IS A GOD OF ORDER.

FROM the first chapter of Genesis we learn that God was six days in creating the heaven and the earth, and all that in them is. On the first day he created the heaven and the earth, and made the light. On the second day he made the atmosphere, or the air we breathe. On the third day he gathered the waters together, and caused the dry land to appear, and to bring forth trees, grass, and all kinds of vegetables. On the fourth day he appointed the sun, moon, and stars, to divide the day from the night, to give light upon the earth, and to be for signs, and for seasons, and for days, and years. On the fifth day he caused the waters to bring forth fishes, and made the fowls of the air. On the sixth day he made every living creature that moves on dry land, and created man in his own image, to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. When God had thus completed his great and glorious work, he looked upon every thing that he had made, and behold, it was very good.

We behold beauty, wisdom, and goodness, in the order that God followed in creating heaven and earth, and the sea, and all the things that are therein. First, God made the light before he made man, and all those animals that are blessed with the faculty of seeing. When the beasts of the field were made, they could see, and associate with each other, and select such food as was adapted to their wants. And so it was with the fishes of the waters, and with the fowls of the air. And when man was created, he could rejoice in contemplating the handiworks of his Creator, and in beholding all the things over which he was to have dominion.

Again, God made the atmosphere before he made the vegetable kingdom, and all those creatures that depend on air for life. God gathered the waters together, and then he made the fishes. And when God had caused the dry land to appear, the earth could bring forth the herb yielding seed, and the fruit-tree yielding fruit after his kind. God made the air, and then he made the birds of the air. God fitted every element for its animals. Every element contained food for those creatures for which it was designed. God prepared food for man before he was created. He prepared meat for every living creature, and supplied the wants of every living thing.

We see that everything that God made has a time, a place, and a function. God is a God of order; and without order all things that God has made could not exist. God made man in his image, and after his likeness, and designed that he should follow perfect order; but the enemy has brought confusion and sin into the world, and has so weakened our faculties that nearly all we do is marked with imperfection.

We see imperfection and confusion in children. Many children seem to neglect order in nearly all they do or say. If they take up an article, they neglect to put it where it will be safe; and if they hear grown people speak about matters that demand much attention and study, they are sure to mix in with them, and make their remarks first. Follow these same children to the house of God, and you will see that they are the very agents that Satan uses to bring in confusion, and distract God's people. And what an annoyance such children are to their parents, and to those who love order.

We also see confusion in grown people; and there are not a few in the church who seem to delight to leave things in a confused state. But we have a perfect order laid down in the word of God. The law of God shows us what we should do to do right, and Christ offers us the good Spirit to enlighten and rectify our faculties, and all the graces we need to do what is right.

My dear readers, let us pray the Lord to give us his holy Spirit, that we may be enabled to lay aside all sin and confusion, and follow that order that shines out so gloriously in the works of creation, and in God's holy law.

D. T. BOURDEAU.

DIVINE REALITIES.

THE false and fashionable theology of the present day would not have occasioned the mischief it has done, had it not assumed so specious an appearance of adhering to the doctrines of the gospel. The bulk of the people were unable to see through such delusion, and thus the adversary, transformed into an angel of light, has, through his subtlety, corrupted their minds from the simplicity that is in Christ. Thus a supreme being is indeed set forth by them, but one with whom they would forbid us to hold communion. The revealed Son of God is by them refined into a personified idea, an unsubstantial image. Immortality and eternal life are spoken of also, but only so long as men are not in earnest in pressing after them. Alas, how is the apostolic warning forgotten, "Beware lest any man spoil you through philosophy or vain deceit." Col. ii, 8.

But let us have the realities of the Bible, for the human heart needs realities, and the more palpable and substantial to our faith they are, the better. We want the knowledge of an intelligible God; and God is only intelligible to sinful man by the gospel, and by that manifestation of himself in our human nature which is revealed in the Scriptures. We want just such a knowledge of divine providence as is taught by him who said, "The very hairs of your head are all numbered." We want a divine surety who, having obeyed, been judged and suffered in our stead, has made a perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. We need a heavenly home into which we may be received, a kingdom that can not be moved, a world more substantial than the present, which has become subject to vanity.

Such are some of the realities which our necessities require, and which alone can satisfy our capacious desires for happiness. I say we want these realities to remedy other realities which force themselves upon us in our actual experience. For too real is the wretchedness which all men naturally and morally experience in the present life; disease and death await us; a body of sin oppresses and brings us low; conscious guilt confounds us; and nothing can avail to remedy all this but what is actually opposed to it. A paper shield gives no protection; the bread of dreams affords no support; we want the solid and substantial realities of divine revelation. There, and there alone, are such realities to be discerned; and the more they are realized by our faith, the happier for us.—Krummacher.

THE CONTRABANDS' FREEDOM HYMN.

THE following curious hymn comes to us from the Secretary of the Young Men's Christian Association, who received it from the missionary among the contrabands at Fortress Monroe. It will be seen that there is evidence in this hymn that the slaves in a considerable part of Virginia, at least, have had a superstitious faith in being freed some time in the future. The air to which the hymn is sung is in the minor key, and very plaintive:

To the Editor of the N. Y. Tribune,

SIR: I this evening received the accompanying song from the Rev. L. C. Lockwood, recently employed by the New York Young Men's Christian Association in its army work, and at present laboring under the auspices of the American Missionary Association, among the slaves at Fortress Monroe.

Mr. Lockwood publicly referred to this song during his late visit to this city, and upon his return to the fortress he took it down verbatim from the dictation of Carl Holloway, and other contrabands.

It is said to have been sung for at least fifteen or twenty years in Virginia and Maryland, and perhaps in all the Slave States, though stealthily, for fear of the lash; and is now sung openly by the fugitives who are living under the protection of our government, and in the enjoyment of Mr. Lockwood's ministry.

The verses surely were not born from a love of bondage, and show that in a portion, if not in all the South, the slaves are familiar with the history of the past, and are looking hopefully toward the future.

Yours, respectfully, HARWOOD VERNON.
New York, Dec. 2.

LET MY PEOPLE GO.

A SONG OF THE "CONTRABANDS."

When Israel was in Egypt's land,
O, let my people go!
Oppressed so hard they could not stand,
O, let my people go!

CHORUS.—O, go down, Moses,
Away down to Egypt's land,
And tell king Pharaoh
To let my people go!

Thus saith the Lord, bold Moses said,
O, let my people go!
If not, I'll smite your first-born dead!
Then let my people go!

No more shall they in bondage toil,
O, let my people go!
Let them come out with Egypt's spoil,
O, let my people go!

Then Israel out of Egypt came,
O, let my people go!
And left the proud, oppressive land,
O, let my people go!

O, 'twas a dark and dismal night,
O, let my people go!
When Moses led the Israelites,
O, let my people go!

'Twas good old Moses, and Aaron too,
O, let my people go!
'Twas they that led the armies through,
O, let my people go!

The Lord told Moses what to do,
O, let my people go!
To lead the children of Israel through,
O, let my people go!

O, come along, Moses, you'll not get lost,
O, let my people go!
Stretch out your rod and come across,
O, let my people go!

As Israel stood by the water's side,
O, let my people go!
At the command of God it did divide,
O, let my people go!

When they had reached the other shore,
O, let my people go!
They sang a song of triumph o'er,
O, let my people go!

Pharaoh said he would go across,
O, let my people go!
But Pharaoh and his host were lost,
O, let my people go!

O, Moses, the cloud shall leave the way,
O, let my people go!
A fire by night, a shade by day,
O, let my people go!

You'll not get lost in the wilderness,
O, let my people go!
With a lighted candle in your breast,
O, let my people go!

Jordan shall stand up like a wall,
O, let my people go!
And the walls of Jericho shall fall,
O, let my people go!

Your foe shall not before you stand,
O, let my people go!
And you'll possess fair Canaan's land,
O, let my people go!

'Twas just about in harvest time,
O, let my people go!
When Joshua led his host divine,
O, let my people go!

O, let us all from bondage flee,
O, let my people go!
And let us all in Christ be free!
O, let my people go!

We need not always weep and mourn,
O, let my people go!
And wear these Slavery chains forlorn,
O, let my people go!

This world's a wilderness of woe,
O, let my people go!
O, let us on to Canaan go,
O, let my people go!

What a beautiful morning that will be,
O, let my people go!
When time breaks up in eternity,
O, let my people go!

BY THEIR FRUITS YE SHALL KNOW THEM.

I AM confident that many are outwardly keeping the Sabbath, who suppose themselves on the way to mount Zion, who are yet as unacquainted with the deep movings of the Spirit, and know as little of practical religion, as the unbeliever. Such are flattering themselves with the hope of heaven, with the hope of eternal life, while the heart is yet unhumbled, the sins all unforgiven, the heart unchanged, the old man yet alive, the appetites and passions all unsubdued. Such are yet in the pursuits of this life with all the eagerness of worldlings, their hearts are all bound up in the world, they go with the people of God, they keep the Sabbath, and often attend upon public worship, and comfort their hearts with the assurance that they will finally make the same port with the people of God.

Such deem the devoted child of God (who warns them) a fanatic. They are safe enough, they vainly suppose, and I greatly fear that this warning will not be heeded by them, they are so busy with the world they will not have time to read this, or they will apply it to A, B, or C, to whom they will imagine it applies. It is hard to wake such, but forlorn as their prospect is, it is yet hopeful, if they will speedily repair to the fountain for cleansing; but never will sins be pardoned which have not been repented of; never will the tones of mercy reach the heart of brazen hypocrisy which stubbornly asserts its own purity.

J. CLARKE.

LETTERS.

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

From Bro. Brinkerhoof.

DEAR BRO. WHITE: Through the mercies of an all-wise God my life is still spared, and after a long silence I send you a few lines. I am still trying to keep the commandments of God and the faith of Jesus. My health is much better than it has been for a long time, and I am once more trying to proclaim the message. I am now at Knoxville, and preached all of last week to the church: On the eve after the Sabbath we attended to the ordinances, and the sweet, melting Spirit of Jesus was there. I think that this church is now trying to rise. They have now a thorough organization—O, how I love order—and many that were only nominal professors will now be disposed of. You know that they do not like order.

The church here by vote invited me to move here, and I have agreed to do so. I now have twice as many calls as I can fill. O, that worthy laborers might be raised up to proclaim the word of the Lord. The last of next month I will have to meet a Campbellite in debate on the kingdom. Pray for me, dear brother, that the Lord may be with me.

Bro. White, do you think that it would be best to have a State conference in Iowa? I have advised with several churches here, and they are of the same opinion that I am; that is, that the churches are too scattered, and that several churches could not be represented, as they are so far off. And there seems to be a natural division between the churches, so that we might have two conferences, one in Northern, and one in Southern, Iowa, and then if it were necessary, appoint a State conference. I feel that I have not wisdom sufficient to dictate in this matter, so I thought I would counsel with those of experience. I should not undertake anything about it, but am placed where I have to. May the Lord direct.

WM. H. BRINKERHOOF.

Knoxville, Iowa, Dec. 17, 1861.

NOTE.—Iowa is a large State, with railroads ranging east and west, and as most of the brethren are located south and north, where the railroads could not assist them in a general State conference, they would naturally and conveniently divide into two conferences. Hence Bro. B.'s suggestion strikes us favorably.—Ed.

From Bro. Hamilton.

DEAR BRETHREN AND SISTERS: We are living in an interesting time. The signs of the times indicate, too plainly to be misunderstood, that the world is fast hastening to its final doom. The mighty nations of earth are in commotion, reeling and struggling to

maintain an existence. The political world is convulsed. Empires are crumbling, and the nations are being shaken. To the statesman the future seems fraught with mighty revolutions which shall turn and overturn and usher in a new era. But to the child of God these are but tokens of the speedy coming of his Lord. He has no cause of fear or dismay; and although perils may thicken around him, he fears no evil, for his God is with him, his stay and his staff they comfort him.

Dear brethren, Jesus is coming; he will not tarry long. Are we ready? Can we cry, Come Lord Jesus! oh, come quickly!

What a great privilege we have of speaking to each other through the Review. It brings to my mind the word of the Lord by the prophet: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of hosts in that day, when I make up my jewels; and I will spare them as a man spareth his own son, that serveth him."

Dear brethren and sisters, shall we not toil on a little longer? Here is the patience of the saints. Here are they that keep the commandments of God, and the faith of Jesus.

Yours striving to overcome.

THOS. HAMILTON.

West Green Lake, Wis., Dec. 19, 1861.

From Sister Carpenter.

DEAR BRO. WHITE: I want to tell you what the Lord has done for me. I have heard the voice of the good Shepherd saying, "Come unto me, all ye that are weary and heavy laden, and I will give you rest;" and as I have obeyed his gentle voice, his sweet blessing has rested upon me, and I have truly felt his gentle hand leading me out of the darkness that has surrounded me, into his marvelous light. And I find the nearer I come to the light the plainer I can see the darkness that I have been in; the plainer I can see my wrongs, and the wrong influence that I have exerted upon those around me. I believe I have felt a godly sorrow for all these past wrongs; that the Lord has forgiven me; but I do not want to leave one stone unturned until I have made entire satisfaction with yourself and all of Christ's followers. I do humbly ask your forgiveness for all that I have ever done that has grieved you or wounded the cause of God in any way. I feel thankful that in all my darkness I have not been left to speak against the work of God, or militate against any proposal made for the advancement of present truth, but have felt it my duty to speak in favor of those who were standing at the head of the work, bearing the burden and heat of the day, although I felt that I was far from living as I should myself. I want to be a whole-hearted christian.

I want to make thorough work for eternal life. I want to free myself from every shackle, and rise with the people of God. I want your prayers. Sometimes my whole being is filled with love and gratitude to God for his preserving care, and then in view of my own unfaithfulness I sink beneath the burden, and sometimes I am left to desponding and despairing feelings. I have been trying to profit by the reproofs given me, and I do know the Lord has helped me. Praise his name! I feel that I can not do too much to counteract my wrongs, and if you have any counsel or advice for me, be assured it will be appreciated. I want to make deep and heart-felt confessions. I have been half-hearted in the cause, have not been in a place to realize its wants, or feel for precious souls around me; and now, dear brother, I mean to zealously repent of all my sins, and feel that godly sorrow which will work a thorough reformation in my life, so that I may ever stand in a place to be willing to deny self for the sake of doing others good. If I know my own heart I now feel willing to make any sacrifice to win souls to the truth. I would again ask your forgiveness for all my past wrongs. I feel that I could wash your feet with my tears, and wipe them with the hair of my head. If it lay in my power I would wipe away every stain that I have made upon the cause of God. I cannot express the gratitude of heart that I feel to the Lord for his long forbearing mercy to me. I feel that I am as a brand plucked from the burning. I can say from a

full soul that I love the Lord, his cause, and his dear people. I love you for your faithfulness to me. I can feel to kiss the rod that has brought me where I am. And now I am determined to faithfully perform every known duty. I feel that I cannot do too much for my Saviour who has done so much for me. I want to devote my whole life to his service. I mean that my influence shall be healthy and saving upon those around me. And finally, I will say, I feel like a new convert, a pardoned sinner. The Lord has beheld my mourning and sorrow for sin, and has forgiven me. I want to prove faithful, and with you enjoy eternal life in the kingdom of heaven.

Your unworthy sister. LORINDA S. CARPENTER.
Hanover, Mich.

Bro. J. Bostwick writes from Lynxville, Crawford Co., Wis.: "Nov. 1st, I arrived in this place from Minnesota, where I had been laboring since last January; and I can report quite favorably as to the advancement of the cause in that State. As the result of our labors, five churches have been organized according to the plan set forth in Review."

I found the church in this place in a low state, being in trial and discouragement. After laboring with them some two weeks, and setting before them the subject of organization, &c., nine entered into a written covenant to keep the commandments of God and the faith of Jesus. Others approve of organization, but still remain outside the camp.

I have also made a visit to a little church of Sabbath-keepers at Kickapoo Center, Bad Axe Co., Wis. I lectured some two weeks, and would have been glad to have labored longer, but the interest would not warrant. I here baptized five honest souls, hoping they have found a grave for all their sins. At this place I had to bear a straight testimony against one whose course of life has been a reproach to the cause, leaving but little doubt as to his dishonesty. The brethren at this place, as well as at Lynxville, have suffered in consequence of false brethren, and the reckless course of others; and organization, if entered upon, will to a great extent shut out from the flock of God these wolves in sheep's clothing. I must say I am fully convinced that organization is right and scriptural. I have had some prejudice, but it was in consequence of not properly understanding the second message. I wish to understand the truth and move in harmony with the body, if I do have to unlearn some things.

"I have been waiting about two weeks to get across the Mississippi river. I am extremely anxious to get to Minnesota, my present field of labor, and will be there at the earliest opportunity."

A. J. Dyer writes from Amboy, Fulton Co., Ohio: "I am all alone here, and am often made to feel bitterly the need of counsel from those who walk in the Spirit; but I am striving, though faith be weak, to cling to the promise of the Lord to guide me and keep me till my work is done, and faith and patience be made perfect. The Lord has not left me, though I have been a wayward child, and have often neglected him. I am trying to feel thankful (and think I do in a measure) for the glorious light of the present truth in these perilous times."

THE ATONEMENT.—The atonement by the cross is not so much a member of the body of Christian doctrine, as the life blood that runs through the whole of it. There is not an important truth but what is presupposed by it, included in it, or arises out of it; nor any part of practical religion but what hangs upon it.—[A. Fuller.

SIN'S WAGES.—The wages that sin bargains for with the sinner are life, pleasure and profit; but the wages it pays him are death, torment and destruction. He that would understand the falsehood and deceit of sin, must compare the promises and payments together.—[South.

HOLINESS.—If it be heaven toward which we journey, it will be holiness in which we delight; for if we cannot now rejoice in having God for our portion, where is our meetness for a world in which God is to be all in all, for ever and ever?—Melvill.

BURIAL HYMN.

WHEN we are called upon to lay
The lifeless forms of friends away,
To wait that morn when they shall rise
Immortal, fitted for the skies—

Our wounded hearts, with sorrow riven,
Obey the mandate that is given:
Resign them to the strong embrace,
The victor, death, holds o'er our race.

The tender grief, the flowing tears,
Bedew the memory of years,
When side by side with us they stood,
Contending for the truth of God.

But hark! a voice salutes our ears—
It cheers our hearts, it calms our fears:
Blest are the dead! forever blest!
Who from henceforth in Jesus rest.

Not long their sleep, for round the tomb
A glorious light dispels the gloom;
Jesus who died, yet lives again,
Will come his ransomed ones to claim.

We hail the dawning of that day,
With longing hearts we wait and pray:
Hasten the time, dear Saviour, come,
And take thine exiled people home.

A. M. L.

OBITUARY.

DIED, Nov. 19, 1861, at Rouse's Point, N. Y., Abigail Stratton, wife of Ezra Stratton, aged 82 years and 2 months.

Our sister has for over thirty years been a professor of religion. In 1845 she left the Methodists and cast her religious interests with the Advent people, embracing nearly all the plain truths then shining from the word of God. In 1853, with her aged companion, she commenced keeping the Sabbath of the Bible. She was a great sufferer from April last, from a combination of erysipelas and dropsy. During the first of her sickness, clouds and darkness in some degree rested on her mind. She did not have all that peace that her heart wished. In her last days the peace of God rested on her, and she was resigned, calm, and happy, and the prayer of her heart, that she might die easy, was granted her, and she fell asleep without a struggle or a groan, while companion, sister, son, daughters, and grandchildren, stood weeping around the dying couch of the saint of God.

An appropriate discourse was preached by D. T. Taylor (her nephew) at her funeral, from John xi, 35, and the connected subject. We laid her in the silent tomb, with calm assurance of seeing her again soon, in the bright resurrection morn, when the good shall live again to die no more. CHAS. O. TAYLOR.

DEAR BROTHER WHITE.—It has become my painful duty to record the death of our beloved brother, FRANCIS B. MILLER, of Decatur county, Iowa. Brother MILLER departed this life, on the 9th of November, at 15 minutes past 6 o'clock, P. M., peaceful as the declining sun when setting behind the western horizon. Just after the Sabbath had past he fell asleep to remain until the voice of the archangel and the trump of God shall be heard and the dead in Christ shall come forth to receive the unfading crown. Brother MILLER's interest had been previously with the Reformed Church. He attended part of a course of lectures given by brethren Cornell and Hull in Decatur city over two years ago, where he was strongly impressed with the solemn truths connected with the Third Angel's message. He continued investigating until in September last, when he with his companion decided to put their faith into practice by being buried with their Lord and Saviour by baptism and rising to walk in newness of life, in keeping the commandment of God and faith of Jesus. Brother MILLER had suffered much for the past few years in consequence of declining health; his last attack was inflammation of the lungs, of one week's duration.

The funeral was attended with a large concourse of friends and acquaintances. A very appropriate and interesting discourse was delivered upon first day, by Brother Caldwell, to an attentive audience, from Psa. civ, 29, 30.

Decatur City, Iowa.

A. B. HARNER.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, DEC. 31, 1861.

NOTICE.

I have received a general assortment of Second Advent Publications from the *Review and Herald* office for the benefit of the Church and Bible students of Vermont and Canada East, to be sold at wholesale office prices, where \$5 or more are ordered at once accompanied by the cash. Mail and express agents pass my house from any part of the State and Canada, twice each day. All orders by mail should be directed to Morrisville, Vt.

H. BINGHAM.

POSTSCRIPT.

I THINK that it would be a good plan to have a certain "class" called "Advent peddlers," reproved or instructed through the *Review*. There are happy exceptions, but there are those who make it a point in their profession to spend the Sabbath and first-day with the brethren, and thereby get two-sevenths or more of the expenses of themselves and old nag out of those who have burdens enough to bear without their patronage—and we hear frequent complaints of their being a burden to those outside of the church. Such persons should know enough to make their calculations to be at home before the Sabbath, and remain there until Monday morning. It would be much better for them to adopt some other way of getting a living where they would have less opportunity to preach with their tongue, and more by practice.

WM. S. HIGLEY, JR.

NOTE.—The above postscript of a letter from Bro. H. so exactly meets our mind, that we give it without further note.—ED.

APPOINTMENTS.

MINNESOTA STATE CONFERENCE.

PROVIDENCE permitting our next conference for the State of Minnesota, of the believers in the third angel's message, will be held at Orinoco, Olmstead Co., the first Sabbath and first-day in February next, commencing with the Sabbath. It is hoped that there will be a general attendance at this conference of the Sabbath-keepers in this new State; especially let every church or branch be well represented, as it will be decided at this conference whether we will send out, man, and sustain the tent the coming season. Also, if there are any who have not paid their last year's pledges for tent or other purposes, come prepared to do so at this meeting. We shall expect Brn. Bostwick and Lashier at this meeting, without fail.

WASHINGTON MORSE.
W. M. ALLEN.

We will, providence permitting, meet with the church in Colon, Wednesday evening, Jan. 15; at Bro. Strickland's, the evening of the 16th; at Salem, Ind., Sabbath and first-day the 18th and 19th.

J. & C. BYINGTON.

It is desired that Bro. Frisbie meet with the brethren at the Francisco school-house, Newton, Mich., Sabbath and first-day, Jan. 4, and 5, 1862. If he cannot, Bro. and Sr. White may be expected. If he can, Bro. and Sr. White may be expected Sabbath and First-day, Jan. 11 and 12.

JOHN BYINGTON.

THE Lord willing, I will meet with the church at Avon, Rock Co., Wis., Jan. 9, 1862. Meeting to commence in the evening, and continue over Sabbath and first-day. Let there be a general gathering. We hope to see Bro. Cheesbro at these meetings.

ISAAC SANBORN.

Providence permitting, the next monthly meeting of the Milton church and vicinity will be held at Buchanan, Dodge Co., Wis., the second Sabbath in January, as Bro. Martin may arrange. We hope to meet Brn. Bostwick and Allen at this meeting.

In behalf of the church, A. C. MORTON.
M. W. PORTER.

Providence permitting, Bro. A. Stone and myself will meet with the Seventh-day Adventists in conference in Washington, N. H., Jan. 11 and 12, 1862. Jan.

18 and 19, we will hold meetings where Bro. L. W. Hastings may appoint. We hope that the brethren whom we may visit on this tour will be ready to act in the good work of helping set things in order in the churches.

A. S. HUTCHINS.

Business Department.

Business Notes.

W. Vancil: We will send the *Review* to your friend upon the terms you mentioned.

F. Moorman: By referring to our list books, we see that we have mailed you four copies of the *Instructor* regularly, just as we mail the *Review*. In the future we mail you but one copy. If you do not receive it, you had better order it discontinued.

J. N. Andrews: Lydia Gilbert is indebted for two Vols. of *Review and Herald*.

Who writes from Freeport, Ills., Dec. 26, 1861, enclosing \$10 for a share in Pub. Association, and 50 cts. for *Review*, and neglects to sign his name?

RECEIPTS.

For *Review and Herald*.

Annexed to each receipt in the following list, is the Volume and Number of the *REVIEW & 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.

Benj. Leach 2,00,xix,16. J. W. Shawl 1,00,xix,18.
H. Jenkins 0,50,xix,15. D. Fultz (for W. St. Clair and D. Sellers) each 0,50,xx,1. J. E. Wilson 1,00,xxi,1. J. E. Wilson for J. M. Wallace 1,00,xxi,1.
M. Hull for W. T. Griffin 0,50,xx,1. L. M. Fish 1,00,xx,1. Mattie Wells 1,00,xx,7. Mrs. D. Stiles 1,00,xx,1. A. B. Pearsall 1,00,xx,1. Sylva McBride 0,50,xx,1. W. E. Cheesbro 1,00,xx,4. C. G. Saterlee 1,00,xx,1. David Chase for W. Burt 0,50,xx,1. A. C. Southworth 2,00,xxi,1. H. Bingham for C. Fisk Benj. Cornings, E. J. Cornings L. S. Bingham, each 0,50,xx,1. H. Bingham 1,00,xxi,1. E. M. Crandall 1,00,xxi,1. Henry Miller 2,00,xxi,1. C. M. Hemingway 1,00,xix,7. S. A. Allen 2,50,xix,1. Geo. Barrow 1,00,xx,1. John Mears 1,00,xx,1. F. T. Wales for O. Frizzle 1,00,xxi,1. F. T. Wales 1,00,xxi,1. W. Phinisy 1,00,xix,9. A. M. Gravel 1,00,xix,22. J. Fargo 2,00,xx,1. E. Van Dusen 1,00,xx,4. D. Kellogg 1,00,xx,1. P. Kellogg for S. Stephens 0,50,xx,1. H. Flower 2,00,xviii,1. F. Howe 2,00,xx,22. L. Kellogg 1,00,xx,1. S. D. Barr 1,00,xix,1. S. Canada 1,00,xx,1. A. Noyes 1,00,xx,7. M. S. Kellogg 1,00,xx,1. Mary Bowers 2,00,xx,1. Mary Lathrop 1,00,xix,6. John Place 1,00,xx,1. B. T. Huson 1,00,xx,1. Rebecca Conley 1,00,xxi,1. J. Hallock 1,00,xx,1. E. Hallock for Diana Lyon 1,00,xix,10. H. Noble 0,50,xix,10. F. A. Mills 1,00,xx,1. S. Morrill 3,25,xvi,1. G. A. Gilbert 1,00,xxi,1. C. N. Pike 1,00,xx,1. J. F. Hammond 5,00,xix,1. Clarissa Owings 0,50,xx,1. C. R. Austin 1,00,xx,1. C. R. Austin for H. H. Dewey 0,50,xx,1; for Samuel Cornings 1,00,xxi,1. S. Wiswell 1,00,xix,12. P. Cox 1,00,xxi,1. E. Cobb 1,00,xx,1. Esther A. Davis 1,00,xix,2. A. Fenner 2,00,xix,1. R. J. Lawrence 1,00,xx,1. M. C. Holliday 2,00,xx,10. L. P. Miller 2,00,xx,1. P. Dickinson 2,00,xxi,1. D. C. Demarest 2,00,xxi,1.

Cash Received on Account.

B. F. Snook \$5. B. F. Snook for M. E. Cornell \$2,40. Wm. Phinisy \$3,05. E. S. Griggs \$3. Isaac Sanborn \$24,25. M. E. Cornell \$0,85.

For Review to Poor.

A friend \$1.

For Shares in Publishing Association.

Wm. Merry \$10. A. C. Southworth \$3. F. T. Wales \$16. John T. Mitchell \$5. Betsey E. Place \$10. E. Van Dusen \$20. D. Kellogg \$1,50. Franklin Howe \$3. J. Mousehant \$2. L. B. Kneeland \$3. M. S. Kellogg \$5. J. Demarest \$10.

Donations to Publishing Association.

James White, excess of receipts over expenses on Northern Tour, \$12. Sarah A. Allen \$0,25. E. H. Vanorman \$1.

Books Sent By Mail.

W. E. Cheesbro \$0,50. H. Bingham \$2. M. A. Hayward \$1. W. E. Caviness \$0,10. R. G. Chapin \$0,50. M. M. Osgood \$0,19. N. Hodges \$0,30. F. W. Morse \$2,55. J. F. Hammond \$1. G. W. Eggleston \$0,10. R. J. Lawrence \$1. M. C. Holliday \$1.

Books Sent by Express.

B. F. Snook, Marion, Linn Co., Iowa, \$16,55. A. H. Daniels, Sumner, Wis. \$5.

PUBLICATIONS.

- The New Hymn Book**, containing 464 pages and 122 pieces of music. . . . 80 cts.
- History of the Sabbath**, in one volume, bound—Part I, Bible History—Part II, Secular History, . . . 60 "
- Sabbath Tracts**, Nos. 1-4. This work presents a condensed view of the entire Sabbath question, . . . 15 "
- The Three Angels** of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast, . . . 15 "
- Hope of the Gospel**, or Immortality, the gift of God, . . . 15 "
- Which? Mortal or Immortal?** or an inquiry into the present constitution and future condition of man, . . . 15 "
- Modern Spiritualism**; its Nature and Tendency. This book should be in the hands of every family, as a warning against Spiritualism, . . . 15 "
- The Kingdom of God**; a Refutation of the doctrine called, Age to Come, . . . 15 "
- Pauline Theology**, or the Christian Doctrine of Future Punishment as taught in the epistles of Paul, . . . 15 "
- Prophecy of Daniel**: The Four Universal Kingdoms, the Sanctuary and Twenty-three Hundred Days, . . . 10 "
- The Saints' Inheritance**. The Immortal Kingdom located on the New Earth, . . . 10 "
- Signs of the Times**, showing that the Second Coming of Christ is at the door, . . . 10 "
- Law of God**. The testimony of both Testaments, showing its origin and perpetuity, . . . 10 "
- Vindication of the true Sabbath**, by J. W. Morton, late Missionary to Hayti, . . . 10 "
- Review of Springer on the Sabbath**, Law of God, and first day of the week, . . . 10 "
- Facts for the Times**. Extracts from the writings of eminent authors, Ancient and Modern, . . . 10 "
- Miscellany**. Seven Tracts in one book on the Second Advent and the Sabbath, . . . 10 "
- The Seven Trumpets**. The Sounding of the seven Trumpets of Revelation viii and ix, . . . 10 "
- Christian Baptism**. Its Nature, Subjects, and Design, Assistant. The Bible Student's Assistant, or a Compend of Scripture references, . . . 5 "
- The Fate of the Transgressor**, for a short argument on the First and Second Deaths, . . . 5 "
- Nature and Obligation of the Sabbath of the Fourth Commandment**—Apostasy and perils of the last days, . . . 5 "
- Truth Found**. A short argument for the Sabbath, with an Appendix, "The Sabbath not a Type," . . . 5 "
- An Appeal for the restoration of the Bible Sabbath** in an address to the Baptists, . . . 5 "
- Review of Crozier on the Institution, Design, and Abolition of the Seventh-day Sabbath**, . . . 5 "
- Review of Filio**. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question, . . . 5 "
- Brown's Experience** in relation to entire consecration and the Second Advent, . . . 5 "
- Report of General Conference held in Battle Creek, June, 1859**, Address on Systematic Benevolence, &c, . . . 5 "
- Sabbath Poem**. A Word for the Sabbath, or False Theories Exposed, . . . 5 "
- Illustrated Review**. A Double Number of the *REVIEW AND HERALD* Illustrated, . . . 5 "
- Spiritual Gifts Vol. I**, or the Great Controversy between Christ and his angels, and Satan and his angels, . . . 50 "
- Spiritual Gifts Vol. II**. Experience, Views and Incidents in connection with the Third Message, . . . 50 "
- Scripture Doctrine of Future Punishment**. An Argument by H. H. Doney, Baptist Minister of England, . . . 75 "
- Debt and Grace** as related to the Doctrine of Future Punishment, by C. F. Hudson, . . . 100 "
- Voice of the Church on the Coming and Kingdom of the Redeemer**. A History of the doctrine, . . . 100 "
- PENNY TRACTS**. Who Changed the Sabbath?—Unity of the Church—Spiritual Gifts—Judson's Letter on Dress—Law of God, by Doney (2 cts.)—Law of God, by Wesley—Appeal to men of reason on Immortality—Much in Little—Truth—Death and Burial—Preach the Word.
- These small Tracts can be sent, post-paid, in packages of not less than twenty-five.
- 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.
- The Chart**. A Pictorial Illustration of the Visions of Daniel and John, 20 by 25 inches. Price 15 cents. On rollers, post-paid, 75 cts.
- 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 Beles 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.

These publications will be sent by mail, post-paid, at their respective prices. When ordered by the quantity, not less than \$5 worth, one-third will be deducted from these prices on Pamphlets and Tracts, and one-fourth on bound Books. In this case postage added, if sent by mail. Orders, to insure attention, must be accompanied with the cash, unless special arrangements be made. Address Elder JAMES WHITE, Battle Creek, Michigan.