

# ADVENT REVIEW,

## AND SABBATH HERALD.

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

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### A PRAYER.

ALMIGHTY Father, unto thee I call!

Make me submissive to thy holy will;

Make me, though I should lose my earthly all,  
Obedient still.

Take me, unclean and sinful though I am,

And wash me in the blood of Christ, thy Son;

Oh! make my soul's unquiet surface calm—  
Make me thine own.

Oh! make my heart thy Spirit's resting-place;

On me thy gracious blessing gently pour;

Make me at last to see thy glorious face,  
And thee adore.

Make me to fight the goodly fight of faith,

And, ere thy coming should my labors cease,

May I my eyelids gently close in death,  
And rest in peace.

### History of the Sabbath.

(Continued.)

#### THE SABBATH DURING THE DAY OF TEMPTATION.

The history of the Sabbath during the provocation in the day of temptation in the wilderness when God was grieved for forty years with his people may be stated in few words. Even under the eye of Moses, and with the most stupendous miracles in their memory and before their eyes, they were idolaters [Ex. xxxii; Josh. xxiv, 2, 14, 23; Eze. xx, 7, 8, 16, 18, 24] neglecters of sacrifices, neglecters of circumcision, [Amos v, 25-27; Acts vii, 41-43; Josh. v, 2-8] murmurers against God, despisers of his law [Num. xiv; Psa. xcv; Eze. xx, 13] and violators of his Sabbath. Of their treatment of the Sabbath while in the wilderness, Ezekiel gives us the following graphic description [Eze. xx, 13-24]:

"But the house of Israel rebelled against me in the wilderness: they walked not in my statutes and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted; then I said I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out."

This language shows a general violation of the Sabbath, and evidently refers to the apostasy of Israel during the first forty days that Moses was absent from them. God did then purpose their destruction; but at the intercession of Moses spared them for the very reason assigned by the prophet. Ex. xxxii. A further probation being granted them they signally failed a second time, so that God lifted up his hand to them that they should not enter the promised land. Thus the prophet continues:

"Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the

land which I had given them flowing with milk and honey, which is the glory of all lands; BECAUSE they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness."

This language has undoubted reference to the act of God in excluding all that were over twenty years of age from entering the promised land. Num. xiv. It is to be noticed that the violation of the Sabbath is distinctly stated as one of the reasons for which that generation were excluded from the land of promise. God spared the people so that the nation was not utterly cut off; for he extended to the younger part a further probation. Thus the prophet continues:

"But I said unto their children in the wilderness. Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: 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. Notwithstanding the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do he shall even live in them; they polluted my Sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols."

Thus it appears that the younger generation which God spared when he excluded their fathers from the land of promise, did like their fathers transgress God's law, pollute his Sabbath, and cleave to idolatry. God did not see fit to exclude them from the land of Canaan, but he did lift up his hand to them in the wilderness, that he would give them up to dispersion among their enemies after they had entered the land of promise. Thus it is seen that the Hebrews while in the wilderness laid the foundation for their subsequent dispersion from their own land; and that one of the acts which led to their final ruin as a nation was the violation of the Sabbath before they had entered the promised land. Well might Moses say to them in the last month of his life: "Ye have been rebellious against the Lord from the day that I knew you." Deut. ix, 24. In Caleb and Joshua was another spirit, for they followed the Lord fully. Num. xiv; Heb. iii, 16.

Such is the general history of Sabbatic observance in the wilderness. Even the miracle of the manna, which every week for forty years bore public testimony to the Sabbath, [Ex. xvi; Josh. v, 12] became to the body of the Hebrews a mere ordinary event, so that they dared to murmur

against the bread thus sent from heaven; [Num. xi; xxi,] and we may well believe that those who were thus hardened through the deceitfulness of sin, had little regard for the testimony of the manna in behalf of the Sabbath.\* In the Mosaic record we next read of the Sabbath as follows:

"And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath-day." Ex. xxxv, 1-3.

The chief feature of interest in this text relates to the prohibition of fires on the Sabbath. As this is the only prohibition of the kind in the Bible, and as it is often urged as a reason why the Sabbath should not be kept, a brief examination of the difficulty will not be out of place. It should be observed, 1. That this language does not form part of the fourth commandment, the grand law of the Sabbath. 2. That as there were laws pertaining to the Sabbath, that were no part of the Sabbatic institution, but that grew out of its being entrusted to the Hebrews, such as the law respecting the presentation of the shew-bread on the Sabbath; and that respecting the burnt offering for the Sabbath: [Lev. xxiv, 5-9; Num. xxviii, 9-10] so it is at least possible that this is a precept pertaining only to that nation, and not a part of the original institution. 3. That as there were laws peculiar only to the Hebrews, so there were many that pertained to them only while they were in the wilderness. Such were all those precepts that related to the manna, the building of the tabernacle and the setting of it up; the manner of encamping about it, &c. 4. That of this class were all the statutes given from the time that Moses brought down the second tables of stone until the close of the book of Exodus, unless the words under consideration form an exception. 5. That the prohibition of fires was a law of this class, i. e., a law designed only for the wilderness, is evident from several decisive facts:

1. That the land of Palestine during a part of the year is so cold that fires are necessary to prevent suffering.†

\* A comparison of Ex. xix; xx, 18-21; xxiv, 3-8, with xxxii, will show the astonishing transitions of the Hebrews from faith and obedience to rebellion and idolatry. See a general history of these acts in Psalms lxxvii; cvi.

† The Bible abounds with facts that establish this proposition. Thus the psalmist, in an address to Jerusalem, uses the following language: "He giveth snow like wool; he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word and melteth them; he causeth his wind to blow, and the waters flow. He sheweth his word unto Jacob, his statutes and his judgments unto Israel." Ps. cxlvii, 16-19. Dr. Clarke has the following note on this text: "At particular times the cold in the East is so very intense as to kill man and beast. Jacobus de Vitriaco, one of the writers in the *Gesta Dei per Francos*, says that in an expedition in which he was engaged against mount Tabor, on the 24th of December, the cold was so intense that many of the poor people, and the beasts of burthen,

2. That the Sabbath was not designed to be a cause of distress and suffering, but of refreshment, of delight and of blessing.\*

3. That in the wilderness of Sinai where this precept respecting fires on the Sabbath was given it was not a cause of suffering, as they were two hundred miles south of Jerusalem, in the warm climate of Arabia.

4. That this precept was of a temporary character, is further implied in that while other laws are said to be perpetual statutes and precepts to be kept after they should enter the land,† no hint of this kind here appears. On the contrary, this seems to be similar in character to the precepts respecting the manna, [Ex. xvi, 23] and to be co-existent with, and adapted to it.

5. If the prohibition respecting fires did indeed pertain to the promised land, and not merely to the wilderness, it would every few years conflict directly with the law of the passover. For the passover was to be roasted by each family of the children of Israel on the evening following the fourteenth day of the first month, [Ex. xii; Deut. xvi] which would fall occasionally upon the Sabbath. The prohibition of fires upon the Sabbath would not conflict with the passover while the Hebrews were in the wilderness; for the passover was not to be observed until they reached that land.‡ But if that prohibition did extend forward to the promised land, where the passover was to be regularly observed, these two statutes would often come in direct conflict. This is certainly a strong confirmation of the view that the prohibition of fires upon the Sabbath was a temporary statute relating only to the wilderness.

From these facts it follows that the favorite argument drawn from the prohibition of fires, that the Sabbath was a local institution adapted only to the land of Canaan, must be abandoned; for it is evident that that prohibition was a temporary statute not even adapted to the land of promise, and not designed for that land. We next read of the Sabbath as follows :

"And the Lord spake unto Moses, saying, Speak

died by it. And *Albertus Aquensis*, another of these writers, speaking of the cold in Judea, says that thirty of the people who attended Baldwin I, in the mountainous districts near the Dead sea, were killed by it : and that in that expedition they had to contend with horrible hail and ice; with unheard of snow and rain. From this we find that the winters are often very severe in Judea; and that in such cases as the above we may well call out, Who can stand against his cold!" See his commentary on Ps. cxlvii. See also Jer. xxxvi, 22; John xviii, 18; Matt. xxiv, 20; Mark xiii, 18.

\* The testimony of the Bible on this point is very explicit. Thus we read: "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 thy handmaid, and the stranger, may be refreshed." Ex. xxiii, 12. To be without fire in the severity of winter would cause the Sabbath to be a curse and not a refreshment. It would ruin the health of those who should thus expose themselves, and render the Sabbath anything but a source of refreshment. The prophet uses the following language: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable," &c. The Sabbath then was designed by God to be a source of delight to his people, and not a cause of suffering. The merciful and beneficent character of the Sabbath is seen in the following texts: Matt. xii, 10-13; Mark ii, 27, 28; Luke xiv, 3-6. From them we learn that God regards the sufferings of the brute creation, and would have them alleviated upon the Sabbath; how much more the distress and the needs of his people for whose refreshment and delight the Sabbath was made.

† Ex. xxix, 9; xxxi, 16; Lev. iii, 17; xxiv, 9; Num. xix, 21; Deut. v, 31; vi, 1; vii. The number and variety of these allusions will surprise the inquirer.

‡ The law of the passover certainly contemplated the arrival of the Hebrews in the promised land before its regular observance. Ex. xii, 25. Indeed, it was only once observed in the wilderness; namely, in the year following their departure from Egypt; and after that, was omitted until they entered the land of Canaan. Num. ix; Josh. v. This is proved, not merely from the fact that no other instances are recorded, but because that circumcision was omitted during the whole period of their sojourn in the wilderness; and without this ordinance the children would have been excluded from the passover. Ex. xii; Josh. v.

unto all the congregation of the children of Israel and say unto them, Ye shall be holy; for I the Lord your God am holy. Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am the Lord your God. . . . Ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord." Lev. xix, 1-3, 30.

These constant references to the Sabbath contrast strikingly with the general disobedience of the people. And thus God speaks again :

"Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings."\*

Thus does God solemnly designate his rest-day as a season of holy worship, and as the day of weekly religious assemblies. Again the great Law-giver sets forth his Sabbath :

"Ye shall make you no idols nor graven image, neither rear you up a standing image of stone in your land to bow down unto it: for I am the Lord your God. Ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord." Lev. xxvi, 1, 2.

Happy would it have been for the people of God had they thus refrained from idolatry and sacredly regarded the rest-day of the Creator. Yet idolatry and Sabbath-breaking were so general in the wilderness that the generation which came forth from Egypt were excluded from the promised land. Eze. xx, 15, 16. After God had thus cut off from the inheritance of the land the men who had rebelled against him, [Num. xiii, xiv,] we next read of the Sabbath as follows: [Num. xv, 32-36.]

"And while the children of Israel were in the wilderness they found a man that gathered sticks upon the Sabbath-day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones and he died: as the Lord commanded Moses."

The following facts should be considered in explaining this text: 1. That this was a case of peculiar guilt; for the whole congregation before whom this man stood in judgment, and by whom he was put to death, were themselves guilty of violating the Sabbath, and had just been excluded from the promised land for this and other sins. [Eze. xx, 15, 16 compared with Num. xiv, 35.] 2. That this was not a case which came under the existing penalty of death for work upon the Sabbath; for the man was put in confinement that the mind of the Lord respecting his guilt might be obtained. The peculiarity of his transgression may be learned from the context. The verses which next precede the case in question read thus :

"But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord: and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." Num. xv, 3.

These words being followed by this remarkable case were evidently designed to be illustrated by it. It is manifest therefore that this was an instance

\* Lev. xxiii, 3. It has been asserted from verse 2, that the Sabbath was one of the feasts of the Lord. But a comparison of verses 2-4, shows that there is a break in the narrative, for the purpose of introducing the Sabbath as a holy convocation; and that verse 4 begins the theme anew in the very language of verse 2; and it is to be observed that the remainder of the chapter sets forth the actual Jewish feasts, viz., that of unleavened bread, the pentecost, and the feast of tabernacles. What further clears this point of all obscurity, is the fact that verses 37, 38, carefully discriminate between the feasts of the Lord and the Sabbaths of the Lord. But Ex. xxiii, 14, settles the point beyond controversy: "Three times thou shalt keep a feast unto me in the year." And then verses 15-17 enumerate these feasts as in Lev. xxiii, 4-44. See also 2 Chron. viii, 13.

of presumptuous sin in which the transgressor intended despite to the Spirit of grace and to the statutes of the Most High. This case cannot therefore be quoted as evidence of extraordinary strictness on the part of the Hebrews in observing the Sabbath; for we have direct evidence that they did greatly pollute it during the whole forty years of their sojourn in the wilderness. Eze. xx. It stands therefore as an instance of transgression in which the sinner intended to show his contempt for the Law-giver, and in this consisted his peculiar guilt.\*

In the last month of his long and eventful life Moses rehearsed all the great acts of God in behalf of his people, with the statutes and precepts that he had given them. This rehearsal is contained in the book of Deuteronomy, a name which signifies second law, and which is applied to that book, because it is a second writing of the law. It is the farewell of Moses to a disobedient and rebellious people; and he endeavors to fasten upon them the strongest possible sense of personal obligation to obey. Thus when he is about to rehearse the ten commandments he uses language evidently designed to impress upon the minds of the Hebrews a sense of their individual obligation to do what God had commanded. Thus he says :

"Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us who are all of us here alive this day. Deut. v, 1-3.

It was not the act of your fathers that placed this responsibility upon you, but your own individual acts that brought you into the bond of this covenant. You have personally pledged yourselves to the Most High to keep these precepts. [See the pledges of this people in Ex. xix; xxiv.] Such is the obvious import of this language; yet it has been gravely adduced as proof that the Sabbath of the Lord was made for the Hebrews, and was not obligatory upon the patriarchs. The singularity of this deduction appears in that it is brought to bear against the fourth commandment alone: whereas if it is a just and logical argument it would show that the ancient patriarchs were under no obligation in respect to any precept of the moral law. But it is certain that the covenant at Horeb was simply an embodiment of the precepts of the moral law with mutual pledges respecting them between God and the people, and that that covenant did not give existence to either of the ten commandments. At all events we find the Sabbath ordained of God at the close of creation, and obligatory upon the Hebrews in the wilderness before God had given them a new precept on the subject. As this was before the covenant at Horeb it is conclusive proof that the Sabbath did no more originate from that covenant than did the prohibition of idolatry, theft or murder.

The man of God then repeats the ten commandments. And thus he gives the fourth :

"Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any

\* Hengstenberg, a distinguished German anti-Sabbatarian, thus candidly treats this text: "A man who had gathered wood on the Sabbath is brought forth at the command of the Lord, and stoned by the whole congregation before the camp. Calvin says rightly, 'The guilty man did not fall through error, but through gross contempt of the law, so that he treated it as a light matter to overthrow and destroy all that is holy.' It is evident from the manner of its introduction that the account is not given with any reference to its chronological position; it reads, 'And when the children of Israel were in the wilderness they found a man gathering sticks upon the Sabbath.' It stands simply as an example of the presumptuous breach of the law, of which the preceding verses speak. He was one who despised the word of the Lord and broke his commandments [verse 31]; one who with a high hand sinned and reproached the Lord." Verse 30.—The Lord's Day, pp. 12, 33.



of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath-day." Deut. v, 12-15.

It is a singular fact that this scripture is uniformly quoted by those who write against the Sabbath, as the original fourth commandment; while the original precept itself is carefully left out. Yet there is the strongest evidence that this is not the original precept; for Moses rehearses these words at the end of the forty years' sojourn, whereas the original commandment was given in the third month after the departure from Egypt. (Compare Ex. xix; xx; Deut. i.) The commandment itself as here given, contains direct proof on the point. Thus it reads: "Keep the Sabbath-day to sanctify it, as the Lord thy God HATH COMMANDED thee," thus citing elsewhere for the original statute. Moreover the precept as here given is evidently incomplete. It contains no clue to the origin of the Sabbath of the Lord, nor does it show the acts by which the Sabbath came into existence. This is why those who represent the Sabbath as made in the wilderness and not at creation quote this as the fourth commandment, and omit the original precept which God himself proclaimed, where all these facts are distinctly stated. Ex. xx, 8-11.

But while Moses in this rehearsal omits a large part of the fourth commandment, he refers to the original precept for the whole matter, and then appends to this rehearsal a powerful plea of obligation on the part of the Hebrews to keep the Sabbath. It should be remembered that many of the people had steadily persisted in the violation of the Sabbath, and that this is the last time that Moses speaks in its behalf. Thus he says:

"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath-day."

These words are often cited as proof that the Sabbath originated at the departure of Israel from Egypt, and that it was ordained at that time as a memorial of their deliverance from thence. But it will be observed, 1. That this text says not one word respecting the origin of the Sabbath or rest-day of the Lord. 2. That the facts on this point are all given in the original fourth commandment, and are there referred to creation. 3. That there is no reason to believe that God rested upon the seventh day at the time of this flight from Egypt; nor did he then bless and hallow the day. 4. That the Sabbath has nothing in it of a kind to commemorate the deliverance from Egypt, as that was a flight and this is a rest; and that flight was upon the fifteenth day of the first month, and this rest upon the seventh day of each week. Thus one would occur annually; the other weekly. 5. But God did ordain a fitting memorial of that deliverance to be observed by the Hebrews: the passover on the fourteenth day of the first month in memory of God's passing over them when he smote the Egyptians; and the feast of unleavened bread in memory of their eating this bread when they fled out of Egypt. Ex. xii; xiii.

But what then do these words imply? Perhaps their meaning may be more readily perceived by comparing them with an exact parallel found in the same book and from the pen of the same writer:

"Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing." Deut. xxiv, 17, 18.

It will be seen at a glance that this precept was not given to commemorate the deliverance of Israel from Egyptian bondage; nor could that deliverance give existence to the moral obligation expressed in it. If the language in the one case

proves that men were not under obligation to keep the Sabbath before the deliverance of Israel from Egypt, it proves with equal conclusiveness in the other that before that deliverance they were not under obligation to treat with justice and mercy the stranger, the fatherless and the widow. And if the Sabbath is shown in the one case to be Jewish, in the other the statute of the great Lawgiver in behalf of the needy and the helpless must share the same fate. It is manifest that this language is in each case an appeal to their sense of gratitude. You were slaves in Egypt and God rescued you; therefore remember others who are in distress, and oppress them not. You were bondmen in Egypt and God redeemed you; therefore sanctify unto the Lord the day which he has reserved unto himself; a most powerful appeal to those who had hitherto persisted in polluting it. Deliverance from abject servitude was necessary, indeed, in each case, in order that the things enjoined might be fully observed; but that deliverance did not give existence to either of these duties. It was indeed one of the acts by which the Sabbath of the Lord was given to that nation, but it was not one of the acts by which God made the Sabbath, nor did it render the rest-day of the Lord a Jewish institution.

That the words engraven upon stone were simply the ten commandments is evident.

1. It is said of the first tables:

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. iv, 12, 13.

2. Thus the first tables of stone contained the ten commandments alone. That the second tables were an exact copy of what was written upon the first, is plainly stated:

"And the Lord said unto Moses, 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 I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark." Ex. xxxiv, 1; Deut. x, 3.

3. This is confirmed by the following decisive testimony:

"And he wrote upon the tables the words of the covenant, the ten commandments," margin, words. "And he wrote on the tables, according to the first writing, the ten commandments [margin, words], which the Lord spake unto you in the mount, out of the midst of the fire in the day of the assembly, and the Lord gave them unto me." Ex. xxxiv, 28; Deut. x, 4.

These texts will explain the following language: "And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly." Deut. ix, 10. Thus God is said to have written upon the tables according to all the words which he spoke in the day of the assembly; and these words which he thus wrote, are said to have been TEN WORDS. But the preface to the decalogue was not one of these ten words, and hence was not written by the finger of God upon stone. That this distinction must be attended to, will be seen by examining the following text and its connection:

"THESE WORDS the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. v, 22.

THESE WORDS here brought to view as written by the finger of God after having been uttered by him in the hearing of all the people, must be understood as one of two things. 1. They are simply the ten words of the law of God; or, 2. They are all the words used by Moses in this rehearsal of the decalogue. But they cannot refer to the

words used in this rehearsal; for, 1. Moses omits an important part of the fourth precept as given by God in its proclamation from the mount. 2. In this rehearsal of that precept he cites back to the original for that which is omitted. (Deut. v, 12-15, compared with Ex. xx, 8-11.) 3. He appends to this precept an appeal in its behalf to their gratitude, which was not made by God in giving it. 4. This language only purports to be a rehearsal and not the original itself; and this is further evinced by many verbal deviations from the original decalogue. [Deut. v, compared with Ex. xx.] These facts are decisive as to what was placed upon the tables of stone. It was not an incomplete copy citing elsewhere for the original, but the original code itself. And hence when Moses speaks of THESE WORDS as engraven upon the tables he refers not to the words used by himself in this rehearsal, but to the TEN WORDS of the law of God, and excludes all else.

Thus have we traced the Sabbath through the books of Moses. We have found its origin in Paradise when man was in his uprightness; we have seen the Hebrews set apart from all mankind as the depositaries of divine truth; we have seen the Sabbath and the whole moral law committed as a sacred trust to them; we have seen the Sabbath proclaimed by God as one of the ten commandments; we have seen it written by the finger of God upon stone in the bosom of the moral law; we have seen that law possessing no Jewish features, but simply moral and divine, placed beneath the mercy-seat in the ark of God's testament; we have seen that various precepts pertaining to the Sabbath were given to the Hebrews and designed only for them; we have seen that the Hebrews did greatly pollute the Sabbath during their sojourn in the wilderness; and we have heard the final appeal made in its behalf by Moses to that rebellious people.

We rest the foundation of the Sabbatic institution upon its sanctification before the fall of man; the fourth commandment is its great citadel of defense; its place in the midst of the moral law beneath the mercy-seat shows its relation to the atonement and its immutable obligation. J. N. A.

(To be Continued.)

#### THE LOST HUNTER.

Several years ago, a hunter with his faithful dog went among the Adirondac mountains in northern New York, in pursuit of game. Days and weeks passed, and he did not return. At length the half-famished hound came back without his master. The winter spread its snows upon the summits and in the valleys, and no tidings from the hunter reached the settlement from which he started. When spring lifted the winding-sheet of her burial from the earth, and the boats were again upon the lovely lakes, his skeleton form was found on the shore of one of these transparent waters, in sight of his humble dwelling. What a bitterness must the fact that he was so near home when he laid himself down to die, have given to his lonely death.

And thus will it be with very many who are lost for eternity. Pursuing the objects of pleasure or ambition amid the wastes of time, they wander on from the warm centers of love and mercy, till, bewildered and disappointed in the chase, they perish with the refuge of the soul in full view. Then comes the burning tide of memories, and the pang of self-exile and ruin, with the shining windows of glory gleaming on the sight, thro' the darkness and storm.

Oh, sinful hunter after a portion for the mocked and weary spirit, turn to that single oasis in the boundless desert in which stands the cross of Christ, around whose crimson form is gathered the church of the living God.—*Am. Messenger.*

A WRONG creed is very frequently the product of a wrong state of heart. We need not only a pure, logical intellect by which to arrive at religious truth; but we need still more a heart purified from its fogs and corruptions by the Holy Spirit of God.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 7, 1861.

JAMES WHITE, EDITOR.

### ORGANIZATION.

Two years since we suggested the necessity of organization, and had a right to expect that the subject would be met with christian candor by all of our people. In this we were disappointed. Some of our best men opposed, and stirred up that element of insubordination and lawless independence which has ever followed us as a people, and not a few distinguished themselves in heaping their anathemas upon us for suggesting such a thing as organization. Their productions will be preserved as memorials of their past misfortune in suffering reason to be dethroned by prejudice.

Others secretly were in favor of organization, but dare not advocate it openly, until the scale turned in its favor, and now their tongues and their pens are employed in its advocacy. But, certainly, their labors on this subject were more needed eighteen months since than now. Then we stood nearly alone. The battle went hard, and we needed help; but many of our very prudent men saved their ammunition to fire away upon the subject of organization now when the battle is fought and the victory won. Almost every day we receive a communication from some good brother upon the subject of organization. A few only of these have found place in the Review. Some speak of being especially impressed to write on the subject. But if these impressions had come from a very high source, we are inclined to the opinion that they would have come when they were needed, and not now after the battle is fought. Therefore our good brethren will not mourn the non-appearance of their articles on organization, unless they have something especially new and important to offer on the subject. We recommend to keep the channel clear, and not let it get so pent up with matter that when it breaks away we have a flood on one subject. This gives the appearance of fitfulness. Rather, may we as a people stand in the counsel of God, and be ready to speak out boldly when there is necessity to speak, and thus keep the channel clear.

There is danger of carrying organization to an extreme, to the neglect of other subjects. In many places believers are not ready. Bro. Cornell says, "Strike when the iron is hot." This is right. But if you work it cold it will break. We want to preach one Sabbath and first-day to the brethren, and let the warming influence of the present truth soften their feelings, and then affectionately and plainly set forth the evils of tobacco, tea, &c., and entreat all to leave these idols and turn fully to the Lord before attempting to organize. We shall not give these idolatrous souls up till we know they are joined to their idols; then we shall have to let them alone. May we not hope that all who have borne well the Sabbath cross will yet bear every cross necessary to secure the favor of God, a place in the bosom of Jesus, and the full fellowship of the saints? O God, help thy people to bear the cross that they may wear the crown.

Habit is exceedingly strong with some persons. A sister once said, "If I must give up one, my pipe or heaven, I must give up heaven." She took her dreadful choice, and her course since gives proof that it was a final one. Such have a hard battle. Help them all you can. In your labors for such be firm, but kind. Do not suffer yourself to enter into the spirit of controversy with such. Come near to them. Get into their heart, if possible. Stand where you can help them. The Lord bears long with erring mortals. "Be ye therefore merciful, as your Father also is merciful."

But if persons cling to their idols after they have been enlightened, convicted, and have been entreated to cast them away; if they reject the testimony of God's messengers, and of his holy Spirit; if they stand out with a spirit of war against those who are laboring to have the church clean "from all filthiness of the flesh and spirit," they are utterly unfit for a place in a church soon expecting to be translated to heaven.

They might as well take Satan himself into the church. In some cases it would be best to postpone organization until faithful labor be bestowed upon those who have not overcome their idolatry.

At Battle Creek none of these things troubled us. At Caledonia organization has been an injury, as the Sabbath-keepers there were not in a state to warrant the organization of a church. But a part were willing to enter it, and most of those were not in a fit state. That organization is given up as premature. When we were there a few weeks since they became united; but we could not organize them till they give evidence that they are overcoming their childish differences. We have great confidence in that body of brethren. But unfortunately they have fallen into the habit of willingly differing upon small matters. When all try as hard to agree, then they will be a united, happy people. At Wright we organized, after laboring for two days to reach every mind and heart with the word of the Lord. Some had not gotten victory over the filthy weed; but on resolving to leave it, and asking the prayers of the brethren, they were cheerfully voted into the number, where they would feel greater responsibility, and their brethren also would feel their duty to watch over them, and encourage them to carry out their resolutions. We should move no faster in organization than we can move in the light.

Our first suggestions upon organization had reference only to those legal steps necessary to hold church property. Here has been our principal burden. Then we were driven up to be responsible for borrowed money necessary in managing our book concern to that extent that in case of total loss by fire, of which there was great danger in the old wooden building, we should have been left \$3000 worse than nothing. Now we have a safe, comfortable building. The Association is the safest savings bank in the country, and there are more to deposit, without interest, than the treasurer can accommodate, and all debts are paid excepting these deposits, amounting to about \$4000. This matter has succeeded far beyond our expectations.

The unpaid pledges will all be considered good. The hard times is a sufficient excuse for many who have not yet paid. A full list of all the paid and unpaid will be given before July, and we hope to be able to give a clean list of paid pledges. As long as the Association's publications are needed, the door will be open for donations from churches and individuals, and for the payment of pledges, and taking more shares. This will be a matter of necessity till these deposits are paid, then what is paid in, with all the surplus arising from the business of the Association, will go out in donations of publications to our missionaries.

But as we turn from the present prosperity of the publishing department to the struggle of the past two years, sadness comes over us. We feel at least four years older than two years since, and sometimes fear that we never can fully recover from the effects of those heart-rending discouragements which so nearly drove us from the brethren, and from that cause which was dearer to us than life. Again, our people have had great confidence in their self-sacrificing ministers. This confidence with many has been dreadfully shaken. The shock has been felt by all, and it is hard to recover from it. Until full confidence is restored between preacher and preacher, and between preachers and people, but little success can be expected. May God give wisdom to his servants that they may see the cause of the evils which have fallen upon us, and labor to remove it, that these evils may cease to tear down the cause of truth.

We wish to say to the brethren East, that we much regret the discouragement and gloom that was upon us during our Eastern tour last summer, which made our labors of so little value. That sadness is wearing off, and we hope to regain our usual freedom before making another tour East. We have not forgotten the cheering words of Bro. A. Stone at the Wolcott, Vt., conference, "Courage in the war, brethren! Courage in the Lord!" May God bless him and make him strong to cheer on the fainting. On our Northern tour we enjoyed freedom, and began to feel the power of living faith as in past days. We hope to be able to rise above the discouragements of the past. It may not be our duty to again refer to the trials connected with the subject of organization. We advise all to

make thorough work in relation to their past wrongs which have brought the cause into its present condition, and may God forgive past errors, and help all to press forward to the crown of life. A lack of confidence in each other will ruin us as a people. Then let us be faithful and true to our own consciences, true to each other, and true to our God.

### SYSTEMATIC BENEVOLENCE.

It was at a time when it seemed that our preachers must leave the gospel field for want of support that the subject of systematic benevolence was taken hold of. It was the apparent extreme necessities of the case that drove us to engage in the work of establishing among an unorganized people a system by which the cause might be sustained. Then our preachers might visit and labor with the most numerous and wealthy bodies of Sabbath-keepers, and not receive enough to pay such incidentals as plank-road and bridge fees, horse-shoeing, &c. Now those very churches have from ten to fifty dollars in the treasury, and urge more on their preachers than some choose to take. No one need be burdened, as it is an extremely light draft on the poor brother, and those who have so much of this world that the draft is large should be the last to object. It is a beautiful system, and should be guarded in every direction.

Its object was, and is, to advance the cause of the third angel's message. You can find poor enough in the church on whom to bestow all your systematic benevolence money; but this is not the object of the system. And we judge from the experience of the past twelve years that in nine cases out of ten of the poor who might thus be helped, it would prove to them an injury. We would relieve present hunger or nakedness, but beyond this, with people who have strength to labor, or the means of a living, we can see no duty. We would say to our brethren that it may be your duty to know how means are to be expended before handing it out. This is your duty, as ministers who give the whole mind to preaching are generally very poor financiers. Be familiar with your preachers, and know their circumstances, and their wants, and know how the money you hand out is appropriated. We repeat that the object of systematic benevolence is the advancement of the cause of the third message. If your means thus raised be appropriated to other objects, then it will be time for you to withhold your liberal hands. A little imprudence on the part of some of our preachers will give a large place for Satan to tempt the brethren, and result in crushing the noble spirit of systematic benevolence among us.

Then let the system be guarded at every point. We hope every brother and sister, who can enter upon this arrangement, have with the new year consecrated a certain sum for each week for 1862, to go into the treasury for the advancement of the third message. If all have not done so, we hope they will at once join a system which is in the highest sense scriptural, reasonable, and complete in the accomplishment of the object to be gained by it.

### A UNIVERSALIST SERMON.

[THE absurdities of the doctrine of Universalism are well shown up in the following article. The subject is not set forth in any too strong a light. Every statement is but a legitimate and necessary conclusion from the unscriptural doctrine that all men receive their reward in this life, and will all finally be saved hereafter. Who can contemplate this picture and then so dishonor the Bible or the God of the Bible, as to believe that it is the doctrine of the one or the plan of the other.—V. S.]

"The love of Christ constraineth us."—Bible.

Dear Brethren and Friends: We are a remarkable people for the love of Christ. We believe that he so loved the world as to die on the cross, that all mankind might be saved. Yes, ALL MANKIND: all despisers and rejecters of Jesus, and all idolaters: all the atheists that ever have scoffed, or ever will scoff, at the idea of a God, and all infidels: all the unitarians and universalists, with errorists of every grade and faction: all vagabonds; including all the drunkards that ever have died or ever will die, of delirium tremens: and all that ever have died or ever will die of diseases occasioned



by vice: all the murderers who have, and have not, been hung, and all pirates, assassins, and highway robbers: all who have committed suicide: thieves of every description: such e. g., as horse and man thieves, and knaves, and impostors: of the blackest hue: all sorts of gamblers and speculators, who have done all in their power to defraud and injure their fellow men: all profane swearers; and all liars: all whoremongers, adulterers, and seducers: all hypocrites and deceived religionists, including all the orthodox men and women, of all denominations. In a word, every rational being, from the bitterest enemy to God's throne, who keeps his gigantic and disciplined mind continually employed in forming some new weapon against religion, to the veriest object of filth, who lodges in the gutter, for want of a better place: *all*, *ALL*, whether they regard the claims of the gospel or not, whether they repent or not, shall finally be saved. This doctrine, the unspeakable love of Christ, constraineth us to believe. And it also constraineth us,

1. To regard secret prayer as a ridiculous thing.

2. To neglect, as a general thing, *family prayer*. Some few of our ministers may occasionally pray in their families, but, as a denomination we do not do it; we deem it quite unnecessary. It looks too much like the orthodox—too pious. And as for "social prayer-meetings," as they are termed, we regard them pretty much in the same light.

3. It moreover constraineth us to pay no kind of regard to the *claims* and *sanction* of the Sabbath. We respect it as we do other days, and no better. If we wish to work in our shops, transact business in our counting-houses, or pursue our journeys, on that day, we always do so; the expostulations of the orthodox to the contrary, notwithstanding.

In a word, we are constrained by the love of Christ to ridicule everything like practical piety, and to give ourselves up to the unqualified gratification of time and sense, under the full assurance that however we live, whatever may be our crimes, we shall all finally be saved.

We do not believe that God requires his creatures to live such strict lives; we believe he intends that we shall enjoy ourselves in this world. We do not believe that heaven is as holy a place as the orthodox represent it, if it is, we shall soon wish ourselves back again: and as for singing the praises of the Lamb, we think it all downright fanaticism. We have no heart now for such consummate nonsense, and it is not very likely we shall feel any different *then*. Why should we praise the "Lamb of Calvary," as they call him? He has not, in reality, done anything for us. We suffer the just penalty of our sins *in this life*; and we therefore expect to *claim* heaven, as a matter of *right*. But if it is such a place as the orthodox say it is, we had better be in hell; for we never could stand it in the midst of such glowing piety.

But, my friends, do not be alarmed. The orthodox are all wrong—all the Episcopalians, Baptists, Methodists, Presbyterians, Congregationalists, Dutch Reformed, &c., are all wrong, and we are right. Heaven is a more rational place. But I confess that I sometimes think I shall not want my seat very near Paul, or Peter, or John, or Stephen; or even such ones as James B. Taylor, Dr. Payson, Brainard, Whitfield, Wesley, and some others I might name. But take courage, my friends, I have no doubt the Universalists will be permitted to occupy apartments by themselves.

#### REMARKS.

1. You see from this subject what sort of characters will form the society of heaven. It will not be so select as many imagine. It will be one vast ocean of heterogeneous and unharmonious mind.

2. You see the folly and superstition of orthodoxy. If, as we allege and believe, all mankind will be saved, it is utter fanaticism to make so much ado about the salvation of sinners.

3. You may see, in the light of this subject, that in point of fact, the preaching of the gospel, and all other means of grace, are of no real necessity.—*Sel.*

☞ We are happy to hear that the brethren at St. Charles and vicinity are disposed to excuse us for not meeting them in conference. A severe cold and the bad going turned our course homeward from Owasso. We hope to be able to visit them soon.—*Ed.*

#### WAS THE SABBATH INSTITUTED BEFORE THE FALL?

This is a very important question, and many of those who oppose the Sabbath are ready to answer it in the negative, that they may make it appear that the Sabbath grew out of the fall, and was one of those types which were to be superseded by the death of Christ. But we feel safe to answer this question in the affirmative. God rested on the seventh day, and set that day apart to a religious use, as soon as he had created the heavens and the earth. See Gen. ii, 1-3; Ex. xx, 8-11. God laid the foundation of the Sabbath by resting on the seventh day, and he completed the grand Sabbath institution by blessing and sanctifying the day on which he rested. Now the record of the institution of the Sabbath precedes the account of the fall. But some will claim that the events brought to view in the second and third chapters of Genesis are not given in a consecutive order, and that our first parents may have fallen before the Sabbath was instituted. For the benefit of such we will introduce the following points:

1. Adam and Eve were created on the sixth day; and at the close of the sixth day God saw everything that he had made, and behold, it was very good. Gen. i, 31. Everything that God made was good, and answered to the purpose for which it was made, at the close of the sixth day. Therefore it is inconsistent to say that Adam and Eve fell (were not good) on the sixth day.

2. It is not reasonable to suppose that Adam and Eve fell on the seventh day. As soon as they were created they saw the glorious and perfect works of the Creator, and knew that they derived their existence and all their blessings from him. They were sinless, and doubtless conversed with angels. Nothing prevented them from seeing their blessed Creator in his dazzling glory, and communing with him. God spoke to them in regard to their dominion and privileges, and gave them plain directions concerning their duty, showing them what would be their reward if they did right, and what punishment would be inflicted upon them if they did wrong. Now it cannot be made to appear consistent that beings thus privileged should immediately lose their convictions of duty, and strong impressions, and violate the plain command of their kind Creator the day after they were created.

3. Again, we read that on the seventh day God rested and was refreshed. Ex. xxxi, 17. "The Creator of the ends of the earth fainteth not, neither is weary" [Isa. xl, 28]; and the idea of God's being refreshed implies that he delighted in his works, and in the act that laid the foundation of the Sabbath. But how can it be said that God delighted in his works when he rested, if our first parents, who were made in his image, and who were to have dominion over all the earth, fell from their integrity, and placed themselves under the government of the enemy on the seventh day?

It is therefore evident that the Sabbath was instituted before the fall, and that it was not one of those types which were to end in Christ. Those types which shadowed forth Christ and his work implied that man had sinned, and that a way was opened for him to obtain salvation. But man had not sinned when the Sabbath was made, and he needed no types to show that he was a sinner, and that it was necessary for Christ to die. There is nothing about the Sabbath that is typical, and that points forward to Christ. The Sabbath is a memorial pointing back to creation. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it." Ex. xx, 11.

We have seen the Sabbath in Eden before types were instituted; and the Sabbath will exist in the new earth when all types and shadows will have vanished away. Says Isaiah, "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. lxvi, 22, 23.

Dear reader, if you would be among that happy company who will love and keep the Sabbath in the new

earth, keep the Sabbath here, and call it "a delight, the holy of the Lord, honorable." Isa. lviii. Hide not yourself under the vain excuse that good men have not kept the Sabbath. The blood of Christ atones for sins of ignorance; but Christ does not promise pardon and life to those who live in willful disobedience.

D. T. BOURDEAU.

#### REPORT FROM BRO. WAGGONER.

As circumstances are, I think it duty to say to the churches of Hanover and Hillsdale, that it is quite uncertain when I can visit them. Bro. Cornell informs me that he is called in another direction, and as the measles are in my family, I can form no idea of the time I shall be able to leave home.

I commenced holding meetings with the church in Burlington, the evening after Sabbath, the 14th inst., and still continue. These meetings have been a blessing to many individuals, who by plain, faithful labor, have been led to see the darkness which has long enshrouded them. Confessions of wrongs, of years' standing, have been made; and difficulties, beyond the reach of unassisted human wisdom to ferret out, have been clearly made known and happily adjusted. Truly the Lord has assisted us in our efforts by his holy Spirit.

These meetings have been held as preliminary to our organization, which we expect now soon to effect; and if any prejudice existed against this work at the commencement of our labors, it has entirely disappeared, the power of the Lord being so manifestly in the work of organization. We can now say of it as the poet says of the truth:

"Its holy fruits and sweetness show  
The author is divine."

The most discouraging feature of our past work (if it is admissible to speak thus of such a work), has been this: that after the most faithful and efficient labor with churches, by which they were made to rejoice in the Lord and apparently stand free in the truth, they would soon relapse into coldness and darkness, and the same work would have to be repeated. This is evidence to me that there was some radical defect in our method of proceeding. We need to rise with more strength. The church needs more efficiency to prevent and correct wrongs. This can doubtless be attained by more perfect organization and order, by which alone the discipline of the gospel may be ensured in the churches. When this work is understood, appreciated, and unitedly acted upon, I think the cause will be materially benefitted by the increased efficiency of our ministry, who will thus be relieved of many burdens needlessly borne in the past. Lord prosper our efforts, is my prayer.

J. H. WAGGONER.

Burlington, Mich., Dec. 26, 1861.

#### REPORT FROM BRO. CORNELL.

BRO. WHITE: The Lord is blessing his people in Eastern Michigan. Our meetings at Shelby were very solemn. The voice of the Spirit appeared to be that of solemn warning and reproof, wooing and beseeching his people to return to their first love. Confessions were made in the Spirit, and the church is greatly revived. Six signified their desire to obey the ordinance of baptism, which was to be administered by Bro. Lawrence on First-day. The testimony on organization was unanimously received, and the first steps were taken with very encouraging results. I trust we shall soon have an encouraging report from Bro. Lawrence.

I came to this place (Tyrone) last week, but have nothing very encouraging to write concerning the cause here. The few are holding on to the theory, but all have not yet given up their idols. We meet for organization to-night. This will bring the test, and I hope will also bring the desired result.

As Mormonism had been advocated here for some years, more or less, we took up a labor on that subject, showing its claims to be false.

1. Because the Mormons teach the final restoration and salvation of those who die in sin.

2. Because in the practice of polygamy they violate the plain teaching of the New Testament, and also of their own "Book of Mormon."

3. Because they teach that there is a plurality of Gods—one to each world—and that all these God's have equal power, and are alike in their attributes, and that these attributes constitute the objects of worship,—thus imitating the heathen in the worship of qualities, or principles.

4. Because they follow the Catholics in being baptized for dead persons. A Mormon woman out West had been baptized twice for Gen. Washington.

5. Because they contradict the Bible record in teaching that man pre-existed.

6. They generally admit that the seventh day is the Sabbath, and yet refuse to keep it till their god especially reveals it to them. Of course that will never be, for he never believed in any of the ten commandments.

7. Instead of letting their light shine by showing others their works, they went off to Salt Lake and put it under a bushel,—thus choosing darkness because their deeds are evil.

From such delusions may the Lord ever deliver us:  
Amen. M. E. CORNELL.

#### NOTE FROM BRO. LAWRENCE.

We met yesterday at Bro. Fenner's to receive members and baptize. We had a good congregation of attentive hearers. I spoke from Mark xvi, 15, 16. The Spirit of the Lord was present to help. After meeting we repaired to the stream where ten were buried in the likeness of Christ's death, among whom was my wife and my oldest son. Never before was a baptismal scene to me so pleasant. The whole transaction of the day passed off most interestingly. Never before did I see candidates go into the water so eagerly. Their very appearance went to show that they were dead. After baptism we returned to the house. Thirteen more were received into fellowship, making in all thirty-three. We then organized a Bible Class, and elected Bro. Hiram Fenner superintendent, and Bro. Wm. Potter, assistant. I was invited by some of the spectators to come into that district and give lectures. Pray for us.

Yours striving to overcome.

R. J. LAWRENCE.

Rochester, Mich., Dec. 30, 1861.

#### ORGANIZED.

A PORTION of the churches in Western New York have organized in accordance with the recommendation of the Battle Creek Conference. At Oleott a commencement was made with seventeen members, at Somerset with ten, and at Mill Grove with eighteen. The number of each of these will probably soon be increased. Some were absent at the time of organizing that will offer themselves when they have opportunity, and a few were undecided. No one, however, has opposed the measure. I have also learned that a church has been organized at Eagle Harbor, under Bro. Saunder's administration, but I am not prepared to give the number.

There remain to be organized two churches; one at Lyndonville, and one in Monroe Co., composed of the brethren at Clarkson, Parma, and Rochester. These I presume will be ready to organize at the first opportunity.

May the church soon come into unity and order, and be disciplined and prepared for the great work before us.  
R. F. COTTELL.

#### COMMUNICATION FROM BRO. BOURDEAU.

DEAR BRO. WHITE:—I would say that my heart beats in unison with all the moves that have been made by those who feel the burden and weight of the cause, to establish order in the remnant church. I have ever loved order, and I have endeavored to exert an influence in favor of that organization set forth in the *Review*. I believe it to be reasonable, and in perfect harmony with the law of God and the principles of the gospel. Every effort that shuts out confusion and hatred, and promotes the well-being of the church, grows out of those principles which are the sum of all moral law; and those who oppose organization commit sin, and are convinced by the law as transgressors. May God help his people to see the exceeding comprehensiveness of his holy law.

The measures that are being taken by the church in regard to organization, are to me a strong evidence that we are on the right track, and that God is about to do a great work for his people. I see a striking analogy between the present efforts of God's people, and the measures that were taken by the primitive church. "When the number of the disciples was multiplied," it became necessary for the primitive church to introduce plans that were not known when the disciples were few in number; and it has become necessary for the remnant church to organize, though organization in its present form was not needful when Sabbath-keepers were few and far between. The early Christians did not overlook reason. On a certain occasion they were dwelling on order, and they thought that it was reasonable to so move that ministers might give themselves continually to prayer, and to the ministry of the word. Read Acts vi. And what was the result? "The word of God increased, and the number of the disciples multiplied in Jerusalem; and a great company of the priests were obedient to the faith." Verse 7.

Some seem to be very anxious to see the work of the Lord prosper; but they oppose the very means that will appoint to each a place and a work in the church, and bring about the loud cry of the third angel.

I hope that those who are about to organize will make clean work, and see to it that they are perfectly united with their brethren and sisters. "Grudge not one against another brethren, lest ye be condemned; behold, the Judge standeth before the door." James v, 9. Christ knows our works, and he commands us to be zealous and repent. We have something to repent of. We have made a glorious profession; but we have been deficient in the Christian virtues. We must learn to combine meekness with plainness and decision when we labor with our brethren. We must first confess our own sins, and then the Holy Spirit will enlighten our minds, and we shall be prepared to show our brethren their sins. Says Christ, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. vii, 5. The trouble with some is that their minds are so befogged in consequence of their own sins, that they cannot see how to get at the faults of others. The eye is a very tender organ, and it would not take a strong blow to put it out. The feelings of our weak brethren are tender; and the most effectual way to get the mote out of our brother's eye is to get much of the gospel eyesalve, and go to our brother with meekness and in tears; and if he is honest his eyes will be anointed, and the mote will fall in tears of gratitude.

We need much caution and wisdom in order to manage the subject of organization aright. Members should not be taken into the church promiscuously. We should not lower the standard of holiness to suit the tastes and notions of some. We should exalt the standard, and let the whole-hearted friends of the cause rally around it.  
D. T. BOURDEAU.

#### THE REFORMATION.

THE reformation from Papal errors of the sixteenth century, led on by Luther and his associates, was the dawn of the glorious light that now shines upon the world. The wasted, worn-out saints, driven into the wilderness of error, then began to emerge from the wilderness. The reformers only began the work: it falls to the lot of the present generation to fully complete what was then so gloriously begun.

Already do we see the man of sin revealed in all his hideous deformity. Pride, spiritual pride, laid the superstructure of the Romish church. Man would steal the glory of God and appropriate it to himself. This monstrous evil has fully developed itself in the Papal church; and Luther, as he tore off the mask from this mother of harlots, began by bringing to light the true principles of christianity, the glory of the reformation. Thus,

"The helplessness of man, the omnipotence of God, were the two truths that Luther desired to re-establish. That is but a sad religion, and a wretched philosophy, by which man is directed to his own natural strength. Ages have tried in vain this so much boasted strength; and while man has, by his own natural powers, arrived at great excellence in all that concerns his earthly existence, he has never been able to scatter the darkness

that conceals from his soul the knowledge of the true God, or to change a single inclination of his heart. The highest degree of wisdom attained by ambitious minds, or by souls thirsting with the desire of perfection, has been to despair of themselves. It is therefore a generous, a comforting, and supremely true doctrine, which unveils our own impotency, in order to proclaim a power from God by which we can do all things. That truly is a great reformation which vindicates on earth the glory of heaven, and which pleads before man the rights of the almighty God.

"No one knew better than Luther the intimate and indissoluble bond that unites the gratuitous salvation of God with the free works of man. No one showed more plainly than he that it is only by receiving all from Christ that man can impart much to his brethren. He always represented these two actions—that of God and that of man—in the same picture.

"And thus it is, that after explaining to the friar Spenlein what is meant by saving righteousness, he adds, 'If thou firmly believest these things, as is thy duty (for cursed is he who does not believe them), receive thy brethren who are still ignorant and in error, as Jesus Christ has received thee. Bear with them patiently. Make their sins thine own; and if thou hast any good thing, impart it to them. Receive ye one another, says the apostle, as Christ also received us to the glory of God. Rom. xv, 7. It is a deplorable righteousness that can not bear with others because it finds them wicked, and which thinks only of seeking the solitude of the desert, instead of doing them good by long-suffering, prayer, and example. If thou art the lily and the rose of Christ, know that thy dwelling-place is among thorns. Only take care lest by thy impatience, by thy rash judgment, and thy secret pride, that thou dost not thyself become a thorn. Christ reigns in the midst of his enemies. If he had desired to live only among the good, and to die only for those who loved him, for whom, I pray, would he have died, and among whom would he have lived?

"It is affecting to see how Luther practiced these charitable precepts. An Augustine monk of Erfurth, George Liffer, was exposed to many trials. Luther became informed of this, and within a week after writing the preceding letter to Spenlein, he came to him with words of comfort. 'I learn that you are agitated by many tempests, and that your soul is tossed to and fro by the waves. The cross of Christ is divided among all the world, and each man has his share. You should not, therefore, reject that which has fallen to you. Receive it rather as a holy relic, not in a vessel of silver or of gold, but in what is far better, in a heart of gold, in a heart full of meekness.' D'Aubigne's Hist. of Ref., Vol. I, chap. 8, pp. 217, 218.

The great and prominent truth of the reformation was that of grace, the grace of God, not of man, for the whole fabric of the Papal church was founded in human pride, man was exalted to be the head of the church, to pardon sins, and to dispense blessings to all mankind.

At this radical error, Luther discharged the artillery of truth. He placed man in his true position, as a helpless, unworthy being, dependent upon an omnipotent God for grace and pardon, and that this grace was not to come by proxy, through priests and popes, but immediately from heaven in answer to the prayer of faith; and the proclamation of this simple but mighty truth caused the pope of Rome to tremble, and the pillars of Romanism were shaken by the mighty thunders of the reformation.

Those reformers broke the ground and sowed the seed. It grew and became a mighty tree, and now as the fruit is filling in the topmost boughs, let not cavillers cavil, and despise, and wonder, if the fruit is as radical as the root. Let no one be surprised if the mature fruit of such a tree should comprise in itself all the pith and marrow of both dispensations, the old and new. Let no one wonder if the commandments of God and the faith of Jesus should be the great and mighty principles which are to make a final end of evil.

God did not require of Luther and Melancthon to do more than prepare the ground, and sow the seed. He reserved for the last generation of the reformers to preach the commandments of God and the faith of Jesus, as foretold in the third message. See Rev. xiv, 9-12.



God hath made everything beautiful in its season, or his time [see Eccl. iii, 11], and to everything there is a season and a time. See verse 1. So in every age, as sin and Satan develop the matured fruits of sin, at such times certain mighty truths of revelation are brought from the armory of heaven to bear upon such errors until they are battered to the dust. And then as again Satan tries new arts, so in like manner are other weighty truths brought from the arsenal of truth to destroy the works of Satan. Thus the great testing truth in Athens when Paul was there, upon Mars Hill, was the resurrection, and by this he tested them; for they, by teaching the immortality of the soul, denied (in effect) the resurrection. Some mocked, and generally they turned away from him, for this great truth of the resurrection struck athwart their favorite tenet.

At the time of the reformation the doctrines of grace were buried under such a heap of human merits and religious forms, that it was enough for one generation of mighty men to do to remove this collection of rubbish, and bring to light the doctrines of grace, and display them to a world whose eyes were weakened by long-dwelling in darkness and the shadow of death. More light would have dazzled those eyes so long accustomed to midnight darkness.

But to minds enlightened by the rays of light emanating from heaven in the nineteenth century, a greater light has appeared. Upon us has beamed a great and glorious light. The Bible, scattered everywhere among people early taught the rudiments of learning, with additional light from various and divers sources, has prepared the public mind to appreciate in some degree the message of the angel who stood in 1844 with his right foot upon the sea and his left foot upon the earth, and swore that there should be time no longer [see Rev. x; xiv, 6, 7]; and the increasing light since developed is now preparing a people to appreciate and improve the reforming influence of the principles of the third message of Rev. xiv, 9-12.

These reformatory principles, the commandments of God and the faith of Jesus, are only the ripe fruit of the seed sown by the early reformers. See Luther's discourse on the first commandment. Hist. of the Ref. chap. 8, p. 210. That Luther and his associates did not arrive at the matured conclusions and results of their own teachings, is no more surprising than that a college freshman is not a senior, or that a child is not a man.

J. CLARKE.

## MEETINGS IN WISCONSIN.

I MET with the church at Mackford, and after preaching on the gifts, and the necessity of more perfect order, sixteen were organized, a few standing back. At Rubicon a church of sixteen was organized, and at Koskonong another of eighteen. Quite a number stood back. At this meeting the enemy tried hard to keep us from organizing. Eld. Perry and some others opposed. Bro. Ingraham joined me at this meeting, and assisted me much. All of these five churches now testify that organization is one of the best things that they ever had done for them. The churches have all taken their apportionments for the running of the tent next season, as voted at the Avon Conference, last Sept. My address is Monroe, Green Co., Wis.

ISAAC SANBORN.

Sister R. Wilkins writes from Davis, Ills., Dec. 15: It is my greatest desire to be numbered among the children of God. I am trying to serve God and keep all the commandments. I pray God to give me perfect faith, that I may be enabled to reach out by faith and take hold of the precious promises in his holy word. It is about four months since the people in this place heard the commandments and the third angel's message preached in the tent by Brn. Sanborn and Loughborough. I thank God that they came and enlightened the people on this subject. I pray that God's blessing may be theirs abundantly now and forever. There are nine here that have embraced the Sabbath. We have a good many things to contend with, but with the help of God we shall stand the test. Although there are but few of us, we have our prayer-meeting every Sabbath. I have been reading Spiritual Gifts and Testimony for the Church. I have not one doubt but they are of God."

## BE EARNEST.

Be earnest; struggle on and up  
The rugged hill of life;  
Drink to the dregs the brimming cup  
Of earnest toil and strife.

Rouse! dream not all thy hours away;  
Labor, and toil, and strive;  
This is no world for idle play—  
A reckoning must arrive.

Be earnest! gird thy armor on;  
Look not at praise of men;  
Look for the prize of only One—  
The Great and Holy Lamb.

Be earnest! wake thy sluggish soul;  
Rouse for the noble fight;  
Give up thy heart—yea, give the whole,  
And work with all thy might.

Be earnest! stop not, no delay,  
Act in the present hour—  
Yea, act, and acting, humbly pray  
That God would give the power.

Be earnest! though thy labor seem  
To thee to come to naught;  
Work on—ere long a heavenly gleam  
Will show what thou hast wrought.

And when at last the toil is o'er,  
When death's dark hour shall come,  
Thoult' hear the welcome message sound,  
"Servant, thou hast well done."

## LETTERS.

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

From Sister Bush.

BRO. WHITE: For the first time I would say a word to the brethren and sisters. It has been four years since I commenced keeping the commandments of God, and I can say that in keeping them there is great reward. The Lord is good. I have never been sorry that I embraced the advent doctrine. I would not give the hope I have for the whole world. The world must pass away, but the word of the Lord endureth forever. I feel the necessity of entire consecration to the service of my Lord and Master, that I may be found with clean hands and a pure heart when my Saviour comes to take vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. We cannot give too strict heed to the faithful and true Witness, and get the gold tried in the fire, the 'white raiment and the eye salve. May we realize the great responsibility that rests upon us as members of the body of Christ, and be up and doing. We live in a solemn time. The nations are becoming angry, and God's wrath is coming. We shall soon see the Son of man coming in power and great glory. Let us then lift up our heads and rejoice, knowing that our redemption draweth nigh. My prayer to God is that he will speed on the good work of the third angel, and prepare us for the time when it shall go forth with power. May the Lord hold the winds of heaven till the servants of God are sealed.

EUNICE C. BUSH.

Spring Mills, Oak Co., Mich.

## Extracts from Letters.

Sister M. A. Hayward writes from Warren, Vt.: "We have not had any preaching here for the last year. I wish we could have some help, as we all feel in a very lukewarm state. I believe that the little few here are honest hearted, and would come up, if some one could speak the life-giving word to us. We should know the sound, and arise. Are there any who would like to obtain the blessing of feeding the flock? We would like to see and hear them. If they can give the trump a certain sound, we will prepare ourselves for the battle. We are living in an awful time. I feel to tremble before the Lord when I see the evidences abroad in the land, that the King is so near to come and reign upon the earth. I hope all the dear children of God will unitedly come up to the help of the Lord."

Sister Sarah Philo writes from Bunker Hill, Mich.: "The Review has not fallen to the ground here, for

there was another sister told me last Sabbath that she was keeping the Sabbath, and would like to be baptized. We are starving for preaching here. Bro. Cornell, cannot you and your companion come and stay a week in Bunker Hill. You strewed the seed when you was here; come and see if it is not coming up. The Review is a welcome messenger to us three neighbors. I was sixty-six years old the 13th day of November. I do not use coffee, tea, snuff, or tobacco, or wear hoops. I want to wear the crown."

Sister P. Barrows writes from Bridgewater, Vt.: "We should be very glad if some of the preaching brethren would come to Bridgewater with the third angel's message. We do not have any preaching on that subject, but there are a great many Advent believers who think that the scenes of this world will close in a very few years. If any brother should come this way he would find a home with us while he stayed. Please direct as usual to Geo. Barrows, Bridgewater, Vt."

Bro. C. W. Stanley writes from Hundred Mile Grove, Wis., Dec. 24, 1861: "Last Sabbath and First-day the Hundred Mile Grove Church came together in their first Quarterly Meeting, and enjoyed a blessed feast in the bonds of more perfect order, and a more perfect unity of the faith.

"The Lord is jealous of his own humble remnant church, and will soon present it to his Father a peculiar people, zealous of good works.

"The door of the church was opened and seven more were added to our number. We followed the order of S. B. in Good Samaritan No. 5, and put our all on the altar. The amount for 1862 will be \$175."

## OBITUARY.

FELL asleep in Jesus at Roosevelt, Oswego Co., N. Y., at the residence of her son, Dec. 16, 1861, sister Flora Wells, aged 76 years, 7 months, and 23 days.

Sister Wells in 1843 fully heeded the cry of the first angel of Rev. xiv, 6, 7, and was thus prepared to yield to the claims of the second angel in 1844, and came out of the Presbyterian church and identified herself in 1848 with the keepers of the commandments of God and the faith of Jesus under the third message.

About 1846 she lost her natural eyesight, and although deprived of the natural light of the sun, yet was quick to perceive the light by which the people of God have been led to their present position. She was a faithful and consistent member of the church to the last. Her end was peace; her hope was unclouded to the last. She was a great sufferer, but bore her sufferings with great patience, and unshaken confidence in God and in the present truth. She retained her reason, called her children around her bed, and gave them her last counsel and testimony. Some of her last words were, "Praise the Lord! he has not left me, but has permitted his face to shine upon me. The blessed hope, how sweet it is! I know that my Redeemer liveth, and because he lives I shall live also." Mark the perfect man, and behold the upright; for the end of that man is peace. Ps. xxxvii, 37.

Also Harriet S. Drake, daughter of sister Wells, died at the same place, and in the same room, Nov. 28, 1861, aged 35 years, 9 months, and 6 days.

She was united in marriage to Bro. Lyman Drake, Wednesday, Nov. 20. She took a violent cold the Monday previous, which terminated in inflammation of the lungs. None considered her dangerous till the day previous to her death, when the disease determining to the head, rendered her insensible to her approaching dissolution. She had attended constantly and faithfully upon her mother since the loss of her sight. Her mother deeply felt her loss. Harriet embraced the messages at the same time with her mother, and exhibited in her life those christian graces which rendered her a peculiar blessing to her mother in her deep affliction and declining years, and an ornament to the church. In this bereavement the church has lost two of its most faithful members; but we mourn not as those who have no hope.

Yea, saith the Spirit, write them blessed,  
Who from henceforth in Jesus rest.  
They from their toils and labors cease,  
Their works shall bring eternal peace.

D. ARNOLD.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JAN. 7, 1861.

## CANADA MONEY.

THERE are probabilities that this kind of currency may soon be worthless. Those who can send to this Office other money will please do so, and we will wait on those who have no other money to send, until they can obtain it.

## SPECIAL NOTICE.

To CORRESPONDENTS.—Please notice the following rules. If you will notice them, you will save our Secretary much perplexity and time.

1. State all your business items distinctly, and put them all on a sheet by themselves, or on the last leaf of your letter, so that it may be torn off when the letter is opened.

2. Always, in writing to this Office, give your Post Office, State, and County. If your Post Office be one name and your town another, give both, stating which is which.

3. If you wish your paper changed to another Post Office, first state the name of the person, the Post Office, County, and State where it is sent, then the person, Post Office, County, and State where you wish it sent.

If these simple rules be followed, errors in the business of the Office will be very seldom, and those who have been strangely heedless will not have opportunities to unreasonably and pettishly complain of the Secretary. He is competent for his task, and is a Christian gentleman of fine feelings, and will expect to be treated as such.

The following will illustrate the stupid blunders and complaints he sometimes meets. A note from the West dated Dec. 26, 1861, says:

"Enclosed is \$10 to redeem my pledge for a share in the Publishing Association, 50 cents for Vol. xix of Review for Clarissa Owings of Cherry Grove, Mt. Carroll Co., Ills."

But the writer forgot to sign his name; and Dec. 29, 1861, he writes again as follows:

"I sent a letter the 26th containing a draft for \$10.50, but did not sign my name. Money has been sent to pay for the Review to Caldwell, Rockford, Ills., and McRay, Mt. Carroll, Ills., but has not been received. I do not see why business matters are so often neglected at the Office. Five times out of ten I have to write twice about the same thing."

But who is this man who has so much trouble with the Review Office? As he does not sign his name to this second letter, we cannot say who it is. When we have Caldwell's and McRay's first names, the papers will be sent and the money received. And when the writer will write again and sign his own name, and give his Post Office, &c., as above requested, we will send him a certificate of one share in the stock of the S. D. A. P. Association.

## NOTE TO BRO. LOUGHBOROUGH.

DEAR BROTHER: We learn that Philip, one of the seven deacons of Acts vi, was also a preacher [chap. viii, 5], and called an evangelist. Chap. xxi, 8. Do you understand that it was by virtue of his office as a deacon that he preached, or was he ordained an evangelist before or after he was chosen deacon? If by virtue of his deaconship he preached and baptized, is here not an example where the duties of the deacon were not confined exclusively to the temporal matters of the church?

A. S. HUTCHINS.

REPLY.—I suppose Philip must have been ordained an evangelist after he was chosen to the office of a deacon. Probably, "having," as Paul says [1 Tim. iii, 13], "used the office of a deacon well, he purchased to himself a good degree and great boldness in the faith." This would seem to imply that some who were first chosen to be deacons might afterward attain to a higher degree, as I understand Philip did when he became an evangelist.

J. N. LOUGHBOROUGH.

BROTHER and sister White may be expected at Newton, Mich., next Sabbath and First-day.

NOTE TO THE BRETHREN IN LAPEER.—I have received your letter in regard to visiting Lapeer and North Branch, and will give an appointment for those places through the Review in a few days.

J. N. LOUGHBOROUGH.

## 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.

WASHINGTON MORSE.  
W. M. ALLEN.

The first Quarterly Meeting of the church at Pleasant Grove, Minn., will be held on the fourth Sabbath in January, 1862. An invitation is extended to other churches to meet with us. Come, brethren and sisters, and let us have a good meeting in the name of the Lord. Bro. John Bostwick is earnestly requested to meet with us.

In behalf of the church.

H. F. LASHIER.

PROVIDENCE permitting, Bro. Stone and myself will meet with the brethren as follows:

Washington, N. H.,	Jan. 11 and 12.
Where Bro. L. W. Hastings may appoint, 18th & 19th.	
Vernon, Vt.,	Jan. 25, 26.
Jamaica, "	Feb. 1, 2.
Andover, "	in the evenings of " 3, 4.

## Business Department.

## Business Notes.

H. Gray. You will find your remittance receipted in No. 3, present volume.

E. S. Faxon. Where is Mrs. C. Lewis' Review sent?

H. Everts. Where is E. J. Clay's Instructor sent?

## 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 receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

J. Wilson 3,00,xxi,1.	P. Taber 1,00,xx,1.	Joseph Ralston 2,00,xx,1.	N. G. Spencer 1,00,xxi,1.	C. Sweet, for A. B. Sweet 0,50,xx,1;	for S. S. Williams 0,85,xx,6.	C. Sweet 0,85,xx,6.	E. S. Faxon for C. C. Oliver 0,50,xx,1.	H. Everts 3,00,xxiii,1.	S. J. Twing 1,60,xx,1.	D. Arnold, for D. Pettis 0,50,xx,1.	D. Arnold 0,50,xx,14.	E. B. Saunders 1,20,xx,1.	O. Bates 2,00,xix,11.	C. Copeland 4,00,xxi,6.	A. Jones 2,00,xvi,19.	Mrs. P. Kenison 0,50,xx,1.	J. E. Hool 2,00,xx,1.	O. Frizzle 2,00,xv,7 (in full.)	J. Cady 1,00,xx,1.	A. Ross 1,00,xx,1.	W. Treadwell 1,00,xx,1.	F. Wheeler for S. Conant and C. S. Spaulding each 0,50,xix,11.	M. M. Leach 1,00,xx,1.	S. Whitcomb 0,50,xx,1.	J. Jones 2,00,xxi,1.	N. Ward 1,00,xxi,1.	A. Hardy 1,00,xxi,1.	R. Moran 1,00,xix,1.	C. Seward 2,00,xx,4.	H. Hopkins 2,00,xix,21.	J. G. Herlick 1,00,xxi,1.	S. Gurney 1,00,xxi,1.	J. M. Avery 1,00,xx,1.	H. C. Stone 3,00,xxii,1.	C. K. Farnsworth 1,00,xx,1.	Mrs. M. J. Babcock 1,00,xxi,1.	Mrs. D. Chamberlain 2,00,xx,1.	W. W. Lockwood 1,00,xx,1.	E. Stone 1,00,xix,6.	D. R. Palmer for F. Cranson 1,00,xxi,1.
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## For Review to Poor.

L. A. Brobst \$1.

Donations to Publishing Association.  
Mrs. A. Way \$0,65.

## For Shares in Publishing Association.

James M. Wilkerson \$10. E. B. Saunders \$10.  
Wm. Daniels \$10. Joseph E. Hool \$10. Lydia A. Rice \$10. John Lindsey \$10.

## Books Sent By Mail.

J. D. Hough 30c. J. Crapsey 20c. G. Graham 30c.  
E. O. Edson \$1. J. Brundage 15c. H. Everts 60c.  
S. J. Twing \$1,40. R. J. Lawrence \$1,25. J. Heabler \$3. P. A. Holly \$1. C. C. Belden 10c. B. M. Osgood 75c. Mrs. D. Chamberlain 60c. I. Cornell 15c.

## Cash Received on Account.

E. B. Saunders 60c. J. H. Waggoner \$5. Ch. at Convis, Mich., (s. n.) for J. B. Frisbie \$5.

## Books Sent by Express.

S. B. Whitney, Malone, N. Y., \$12,68. A. S. Hutchins \$11.

## PUBLICATIONS.

<b>The New Hymn Book</b> , containing 464 pages and 122 pieces of music. . . . .	80 cts.
<b>History of the Sabbath</b> , in one volume, bound—Part I, Bible History—Part II, Secular History. . . . .	60 "
<b>Sabbath Tracts</b> , Nos. 1-4. This work presents a condensed view of the entire Sabbath question. . . . .	15 "
<b>The Three Angels</b> of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. . . . .	15 "
<b>Hope of the Gospel</b> , or Immortality the gift of God. . . . .	15 "
<b>Which? Mortal or Immortal?</b> or an inquiry into the present constitution and future condition of man. . . . .	15 "
<b>Modern Spiritualism</b> ; its Nature and Tendency. This book should be in the hands of every family, as a warning against Spiritualism. . . . .	15 "
<b>The Kingdom of God</b> ; a Refutation of the doctrine called, Age to Come. . . . .	15 "
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<b>Vindication of the true Sabbath</b> , by J. W. Morton, late Missionary to Hayti. . . . .	10 "
<b>Review of Springer</b> on the Sabbath, Law of God, and first day of the week. . . . .	10 "
<b>Facts for the Times</b> . Extracts from the writings of eminent authors, Ancient and Modern. . . . .	10 "
<b>Miscellany</b> . Seven Tracts in one book on the Second Advent and the Sabbath. . . . .	10 "
<b>The Seven Trumpets</b> . The Sounding of the seven Trumpets of Revelation viii and ix. . . . .	10 "
<b>Christian Baptism</b> . Its Nature, Subjects, and Design, Assistant. The Bible Student's Assistant, or a Compend of Scripture references. . . . .	5 "
<b>The Fate of the Transgressor</b> , or a short argument on the First and Second Deaths. . . . .	5 "
<b>Nature and Obligation of the Sabbath of the Fourth Commandment</b> —Apostasy and perils of the last days. . . . .	5 "
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<b>An Appeal</b> for the restoration of the Bible Sabbath in an address to the Baptists. . . . .	5 "
<b>Review of Crozier</b> on the Institution, Design, and Abolition of the Seventh-day Sabbath. . . . .	5 "
<b>Review of Filio</b> . A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question. . . . .	5 "
<b>Brown's Experience</b> in relation to entire consecration and the Second Advent. . . . .	5 "
<b>Report of General Conference</b> held in Battle Creek, June, 1859, Address on Systematic Benevolence, &c. . . . .	5 "
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