

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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WAIT AND SEE WHAT GOD WILL DO.

CHRISTIANS, wait! the nations tremble,
Shaken to their utmost bound,
Kings in terror ill dissemble,
Dread and panic spread around.
There's a prophet now to call us,
To behold in vision true,
What events will soon befall us;
Wait and see what God will do.

Christian, wait! the muttering thunder,
Gathering on the sky afar,
Need not bring dismay or wonder,
Doubt, or fright, or pallid fear.
Stay your soul on his protection,
He will guide you safely through;
Banish every sad objection;
Wait and see what God will do.

Christian, wait! Jehovah reigneth
On his throne of mercy still,
And the wrath of man restraineth
When it worketh not his will.
Be assured, the future story
Of the days now dark to you,
Will record his work of glory—
Wait and see what God will do.

HISTORY OF THE SABBATH.

(Continued.)

EXAMINATION OF A FAMOUS FALSEHOOD.

CERTAIN doctors of divinity have made a special effort to show that the "stated day" of Pliny's epistle is the first day of the week. For this purpose they adduce a fabulous narrative which the historians of the church have not deemed worthy of record. The argument is this: That in Pliny's time and afterward, that is, from the close of the first century and onward, whenever the Christians were brought before their persecutors for examination, they were asked whether they had kept the Lord's day, meaning thereby the first day of the week. And hence two facts are asserted to be established: 1. That when Pliny says that the Christians who were examined by him were accustomed to meet on a stated day, that day was undoubtedly the first day of the week. 2. That the observance of the first day of the week was the grand test by which Christians were known to their heathen persecutors. To prove these points Dr. Edwards makes the following statement:

"Hence the fact that their persecutors, when they wished to know whether men were Christians, were accustomed to put to them this question, viz., '*Dominicum servasti?*'—'Hast thou kept the Lord's day?' If they had they were Christians. This was the badge of their Christianity, in distinction from Jews and pagans. And if they said they had, and would not recant, they must be put to death. And what, when they continued steadfast, was their answer? '*Christianus sum: intermittere non possum*.'—'I am a Christian; I cannot omit it.' It is a badge of my religion, and the man who assumes it must of course keep the Lord's day, because it is the will of his Lord; and should he abandon it, he would be an apostate from his religion."—*Sabbath Manual*, p. 120.

Mr. Gurney, an English first-day writer of some note, uses the same argument and for the same purpose. [See his "History, Authority, and Use of the Sabbath."] The importance attached to this statement and the prominence given to it by the advocates of first-day sacredness, render it proper that its merits should be examined. Dr. Edwards gives no authority for his statement; but Mr. Gurney traces the story to Dr. Andrews, bishop of Winchester, who claimed to have taken it from the *Acta Martyrum*, an ancient collection of the acts of the martyrs. It was in the early part of the seventeenth century that bishop Andrews first brought this forward in his speech in the court of Star Chamber, against Thraske, who was accused, before that arbitrary tribunal of maintaining the heretical opinion that Christians are bound to keep the seventh day as the Sabbath of the Lord. The story was first produced therefore for the purpose of confounding an observer of the Sabbath when being tried by his enemies for keeping that day. Sir Wm. Domville, an able anti-Sabbatarian writer, thus traces out the matter:

"The bishop, as we have seen, refers to the *Acta* of the martyrs as justifying his assertion respecting the question, '*Dominicum servasti?*' but he does not cite a single instance from them in which the question was put. We are left therefore to hunt out the instances for ourselves, wherever, if anywhere, they are to be found. The most complete collection of the memoirs and legends still extant, relative to the lives and sufferings of the Christian martyrs, is that by Ruinart, entitled, '*Acta primorum Martyrum sincera et selecta*.' I have carefully consulted that work, and I take upon myself to affirm that among the questions there stated to have been put to the martyrs in and before the time of Pliny, and for nearly two hundred years afterward, the question, '*Dominicum servasti?*' does not once occur, nor any equivalent question."—*Examination of the Six Texts*, pp. 258-261.

This shows at once that no proof can be obtained from this quarter, either that the "stated day" of Pliny was the first day of the week, or that the martyrs of the early church were tested by the question whether they had observed it or not. After quoting all the questions put to the martyrs in and before Pliny's time, and thus proving that no such question as is alleged, was put to them, Domville says:

"This much may suffice to show that '*Dominicum servasti?*' was no question in Pliny's time as Mr. Gurney intends us to believe it was. I have, however, still other proof of Mr. Gurney's unfair dealing with the subject, but I defer stating it for the present, that I may proceed in the inquiry. What may have been the authority on which bishop Andrews relied when stating that '*Dominicum servasti?*' was ever a usual question put by the heathen persecutors. I shall, with this view, pass over the martyrdoms which intervened between Pliny's time and the fourth century, as they contain nothing to the purpose, and shall come at once to that martyrdom, the narrative of which was, I have no doubt, the source from which bishop Andrews derived his question, '*Dominicum servasti?*' 'Hold you the Lord's day?' This martyrdom happened A. D. 304. The sufferers were Saturninus and his four sons, and several other persons. They were taken to Carthage, and brought before the proconsul Amulianus. In the account given of their examinations by him, the phrases, '*CELEBRARE Dominicum*,' and '*AGERE Dominicum*,' frequently occur, but in no instance is the verb, '*servare*' used in reference to *Dominicum*. I mention this chiefly to show that when bishop Andrews, alluding, as no doubt he does, to the narrative of this martyrdom, says the question was, '*Dominicum servasti?*' It is very clear that he had not his author at hand,

and that in trusting to his memory he coined a phrase of his own."—*Examination of the Six Texts*, pp. 263-265.

Domville quotes at length the conversation between the proconsul and the martyrs, which is quite similar, in most respects, to Gurney's and Edward's quotation from Andrews. He then adds:

"The narrative of the martyrdom of Saturninus being the only one which has the appearance of supporting the assertion of bishop Andrews that, 'Hold you the Lord's day?' was the usual question to the martyrs, what if I should prove that even this narrative affords no support to that assertion; yet nothing is more easy than this proof; for bishop Andrews has quite mistaken the meaning of the word *Dominicum* in translating it 'the Lord's day.' It had no such meaning. It was a barbarous word in use among some of the ecclesiastical writers, in and subsequent to, the fourth century, to express sometimes a church, and at other times the Lord's supper, but NEVER the Lord's day. My authorities on this point are—

"1. Ruinart, who upon the word *Dominicum*, in the narrative of the martyrdom of Saturninus, has a note in which he says it is a word signifying the Lord's supper ('*Dominicum vero designat sacra mysteria*'), and he quotes Tertullian and Cyprian in support of this interpretation.

"2. The editors of the Benedictine edition of St. Augustine's works. They state that the word *Dominicum* has the two meanings of a church and the Lord's supper. For the former they quote, among other authorities, a canon of the council of Neo Cesarea. For the latter meaning they quote Cyprian, and refer also to St. Augustine's account of his conference with the Donatists, in which allusion is made to the narrative of the martyrdom of Saturninus.

"3. Gesner, who in his Latin Thesaurus published in 1749, gives both meanings to the word *Dominicum*. For that of the Lord's supper he quotes Cyprian; for that of a church he quotes Cyprian and also Hillary."—*Examination of the Six Texts*, pp. 267, 268.

Domville states other facts of interest bearing on this point, and then pays his respects to Mr. Gurney as follows:

"It thus appearing that the reference made by bishop Andrews to the '*Acts of the Martyrs*' completely fails to establish his dictum respecting the question alleged to have been put to the martyrs, and it also appearing that there existed strong and obvious reasons for not placing implicit reliance upon that dictum, what are we to think of Mr. Gurney's regard for truth, when we find he does not scruple to tell his readers that the 'stated day' mentioned in Pliny's letter as that on which the Christians held their religious assemblies, was 'clearly the first day of the week,' is proved by the very question which it was customary for the Roman persecutors to address to the martyrs, '*Dominicum servasti?*' 'Hast thou kept the Lord's day?' For this unqualified assertion, prefixed as it is by the word 'clearly,' in order to make it more impressive, Mr. Gurney is without any excuse."—*Examination of the Six Texts*, pp. 270, 271.

The justice of Domville's language cannot be questioned when he characterizes the favorite first-day argument as—

"One of those daring misstatements of facts so frequent in theological writings, and which, from the confident tone so generally assumed by the writers on such occasions, are usually received without examination, and allowed, in consequence, to pass current for truth."—*Id.*, pp. 272, 273.

The investigation to which this statement has been subjected shows, 1. That no such question is upon record as proposed to the martyrs in the time of Pliny. 2. That no such question was asked to any martyr prior to the commencement of the fourth century. 3. That a single instance of martyrdom in which any

question of the kind was asked, is all that can be claimed. 4. That in this one case, which is all that has even the slightest appearance of sustaining the story under examination, a correct translation of the original Latin shows that the question had no relation whatever to the observance of Sunday! All this has been upon the assumption that the *Acta Martyrum*, in which this story is found, is an authentic work. Let Mosheim testify relative to the character of this work for veracity:

"As to those accounts which have come down to us under the title of *Acta Martyrum*, or, the Acts of the Martyrs, their authority is for the most part of a very questionable nature; indeed, speaking generally, it might be coming nearer to the truth, perhaps, were we to say that they are entitled to no sort of credit whatever."—*Historical Commentaries*, cent. i, sec. 32.

Such is the authority of the work from which this story is taken. It is not strange that first-day historians should leave the repetition of it to theologians.

ORIGIN OF FIRST-DAY OBSERVANCE.

The festival of Sunday is more ancient than the Christian religion: its origin being lost in remote antiquity. It did not originate however from any divine command or from piety toward God: on the contrary, it was set apart as a sacred day by the heathen world in honor of their chief god, the sun. It is from this fact that the first day of the week has obtained the name of Sunday. Webster thus defines the word:

"Sunday; so called because this day was anciently dedicated to the sun or to its worship. The Christian Sabbath; the first day of the week."

And Worcester in his large dictionary uses similar language:

"Sunday; so named because anciently dedicated to the sun or to its worship. The first day of the week."

The North British Review in a labored attempt to justify the observance of Sunday by the Christian world styles that day, "THE WILD SOLAR HOLIDAY OF ALL PAGAN TIMES." Vol. xviii, p. 409.

Verstegan says:

"The most ancient Germans being pagans, appropriated their first day of the week to the peculiar adoration of the sun, whereof that day doth yet in our English tongue retained the name of Sunday." *Antiquities*, p. 10, London, 1628.

The same author speaks thus concerning the idols of our Saxon ancestors.

"Of these, though they had many, yet seven among the rest they especially appropriated unto the seven days of the week. . . . Unto the day dedicated unto the especial adoration of the idol of the sun, they gave the name of Sunday, as much as to say the sun's day or the day of the sun. This idol was placed in a temple, and there adored and sacrificed unto, for that they believed that the sun in the firmament did with or in this idol correspond and co-operate." *Verstegan's Antiquities*, p. 68.

Jennings makes this adoration of the sun more ancient than the deliverance of Israel from Egypt. For in speaking of the time of that deliverance he says:

"The idolatrous nations in honor to their chief god, the sun, began the day at his rising." *Jewish Antiquities*, book 3, chap. 1.

He represents them also as setting apart Sunday in honor of the same object of adoration:

"The day which the heathens in general consecrated to the worship and honor of their chief god, the sun, which according to our computation was the first day of the week." *Id.*, book 3, chap. 3.

The North British Review thus defends the introduction of this ancient heathen festival into the Christian church:

"That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord's day and their Sabbath. . . . If the authority of the church is to be ignored altogether by Protestants, then it is no matter; because, opportunity and common expediency are surely argument enough for so ceremonial a change as the mere day of the week for the observance of the rest and holy convocation of the Jewish Sabbath. That primitive church in fact was shut up to the adoption of the Sunday, until it became established and supreme, when it was too late to make another alteration; and it was no irreverent nor undelightful thing to adopt it, in as much as the first day of the week was their own high day at any

rate; so that their compliance and civility were rewarded by the redoubled sanctity of their quiet festival." Vol. xviii, p. 409.

It would seem that something more potent than patriotism and expediency would be requisite to transform this heathen festival into the Christian Sabbath, or even to justify its introduction into the Christian church. A further statement of the reasons which prompted its introduction, and a brief notice of the earlier steps toward transforming it into a Christian institution, will occupy this division of the subject. Chasie, a clergyman of the English Church, in 1652 published a work in vindication of first-day observance, entitled "The Seventh-day sabbath." After showing the general observance of Sunday by the heathen world in the early ages of the church, Chasie thus states the reasons which forbid the Christians attempting to keep any other day:

"1. Because of the contempt, scorn, and derision they thereby should be had in, among all the Gentiles with whom they lived. How grievous would be their taunts and reproaches against the poor Christians living with them and under their power for their new set sacred day, had they chosen any other than Sunday. 2. Most Christians then were either servants or of the poorer sort of people; and the Gentiles, most probably, would not give their servants liberty to cease from working on any other set day constantly, except on their Sunday. 3. Because had they assayed such a change it would have been labor in vain; they could never have brought it to pass."—Pp. 60-62.

Thus it is seen that at the time when the early church began to apostatize from God and to foster in its bosom human ordinances, the heathen world—as they had long done—very generally observed the first day of the week in honor of the sun. Many of the early fathers of the church had been heathen philosophers. Unfortunately they brought with them into the church many of their old notions and principles. Particularly did it occur to them that by uniting with the heathen in the day of weekly celebration they should greatly facilitate their conversion. The reasons which induced the church to adopt the ancient festival of the heathen as something made ready to hand, are thus stated by Morer:

"It is not to be denied but we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshipped the sun, and as a standing memorial of their veneration, dedicated this day to him. And we find by the influence of their examples, other nations, and among them the Jews themselves doing him homage [2 Kings xxiii, 5; Jer. xliii, 13, margin]; yet these abuses did not hinder the fathers of the Christian church simply to repeal, or altogether lay by, the day or its name, but only to sanctify and improve both, as they did also the pagan temples polluted before with idolatrous services, and other instances wherein those good men were always tender to work any other change than what was necessary, and in such things as were plainly inconsistent with the Christian religion; so that Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it) the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel."—*Dialogues on the Lord's Day*, pp. 22, 23.

That this heathen festival was upon the day of Christ's resurrection doubtless powerfully contributed to aid "patriotism and expediency" in transforming it into the Lord's day or Christian Sabbath. For, with pious motives, as we may reasonably conclude, the professed people of God early paid a voluntary regard to several days, memorable in the history of the Redeemer. Mosheim, whose testimony in behalf of Sunday has been presented already, uses the following language relative to the crucifixion day:

"It is also probable that Friday, the day of Christ's crucifixion, was early distinguished by particular honors from the other days of the week."—*Eccles. Hist.*, cent. i, part ii, chap. iv, note †.

And of the second century he says:

"Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of his crucifixion."—*Id.*, cent. 2, part ii, chap. iv, sec. 8.

Dr. Peter Heylyn says of those who chose Sunday:

"Because our Saviour rose that day from amongst

the dead, so chose they Friday for another, by reason of our Saviour's passion; and Wednesday on the which he had been betrayed; the Saturday or ancient Sabbath being meanwhile retained in the eastern churches." *Hist. of the Sab.*, part 2, chap. i, sec. 12.

Of the comparative sacredness of these three voluntary festivals the same writer testifies:

"If we consider either the preaching of the word, the ministration of the sacraments, or the public prayers, the Sunday in the eastern churches had no great prerogative above other days, especially above the Wednesday and the Friday, save that the meetings were more solemn, and the concourse of people greater than at other times, as is most likely."—*Id.*, part 2, chap. 3, sec. 4.

Among these festivals, considered simply as voluntary memorials of the Redeemer, Sunday had very little pre-eminence. For it is well stated by Heylyn:

"Take which you will, either the fathers or the moderns, and we shall find no Lord's day instituted by any apostolical mandate; no Sabbath set on foot by them upon the first day of the week."—*Hist. of the Sab.*, part 2, chap. i, sec. 10.

Domville bears the following testimony, which is worthy of lasting remembrance:

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or his apostles."—*Ex. of the Six Texts*, Supplement, pp. 6, 7.

"Patriotism and expediency" however ere long elevated immeasurably above its fellows that one of these voluntary festivals which corresponded with the "wild solar holiday" of the heathen world, making that day at last "the Lord's day" of the Christian church. The earliest testimony in behalf of first-day observance that has any claim to be regarded as genuine, is that of Justin Martyr, written about A. D. 140. Before his conversion he was a heathen philosopher. The time, place, and occasion of his first Apology or Defense of the Christians, addressed to the Roman emperor, is thus stated by an eminent Roman Catholic historian. He says that Justin Martyr

"Was at Rome when the persecution that was raised under the reign of Antoninus Pius began to break forth, where he composed an excellent apology in behalf of the Christians."—*Du Pin*, Vol. i, p. 53.

Of the works ascribed to Justin Martyr, Milner says:

"Like many of the ancient fathers, he appears to us under the greatest disadvantage. Works really his have been lost; and others have been ascribed to him, part of which are not his; and the rest, at least, of ambiguous authority."—*Hist. Church*, cent. 2, chap. iii.

If the writings ascribed to him are genuine, there is little propriety in the use made of his name by the advocates of the first-day Sabbath. He taught the abrogation of the Sabbath institution; and there is no intimation in his words that the Sunday festival which he mentions was other than a voluntary observance. Thus he addresses the emperor of Rome:

"And upon the day called Sunday, all that live either in city or country meet together at the same place, where the writings of the apostles and prophets are read, as much as time will give leave; when the reader has done, the bishop makes a sermon, wherein he instructs the people, and animates them to the practice of such lovely precepts; at the conclusion of this discourse we all rise up together and pray; and prayers being over, as I now said, there is bread and wine and water offered, and the bishop, as before, sends up prayers and thanksgivings, with all the fervency he is able, and the people conclude with the joyful acclamation of Amen. Then the consecrated elements are distributed to, and partaken of by, all that are present, and sent to the absent by the hands of the deacons. But the wealthy and the willing, for every one is at liberty, contribute as they think fitting; and this collection is deposited with the bishop, and out of this he relieves the orphans and the widows, and such as are reduced to want by sickness, or any other cause, and such as are in bonds, and strangers that come from far; and, in a word, he is the guardian and almoner to all the indigent. Upon Sunday we all assemble, that being the first day in which God set himself to work upon the dark void, in order to make the world, and in which Jesus Christ our Saviour rose again from the dead; for the day before Saturday he was crucified, and the day after, which is Sunday, he appeared unto his apostles and disciples, and taught them what I have now proposed to your consideration."—*Justin Martyr's First Apology*, translated by Wm. Reeves, p. 127.

This passage, if genuine, furnishes the earliest reference to the observance of Sunday as a religious festi-

val in the Christian church. It should be remembered that this language was written at Rome, and addressed directly to the emperor. It shows therefore what was the practice of the church in that city and vicinity, but does not determine how extensive this observance was. It contains strong incidental proof that apostasy had made progress at Rome: the ordinance of the Lord's supper being changed in part already to a human ordinance; water being now as essential to the Lord's supper as the wine or the bread. And what is still more dangerous as perverting the institution of Christ, the consecrated elements were sent to the absent, a step which speedily resulted in their becoming objects of superstitious veneration, and finally of worship. Justin tells the emperor that Christ thus ordained; but such a statement is a grave departure from the truth of the New Testament.

This statement of reasons for Sunday observance is particularly worthy of attention. He tells the emperor that they assembled upon the day called Sunday. This was equivalent to saying to him, We observe the day on which our fellow citizens offer their adoration to the sun. Here both "patriotism and expediency" discover themselves in the words of Justin, which were addressed to a persecuting emperor in behalf of the Christians. But as if conscious that a heathen festival as the day of Christian worship was not consistent with their profession as worshippers of the Most High, Justin be-thinks himself for reasons in defense of this observance. He assigns no divine precept nor apostolic example for this festival. For his reference to what Christ taught his disciples, as appears from the connection, was to the general system of the Christian religion, and not to the observance of Sunday. If it be said that Justin might have learned from tradition what is not to be found in the New Testament relative to Sunday observance, and that after all Sunday may be a divinely appointed festival, it is sufficient to answer, 1. That this plea would show that the Sunday festival is nothing but a tradition. 2. That Justin Martyr is a very unsafe guide; his testimony relative to the Lord's supper differing essentially from the New Testament. 3. The American Tract Society, in a work which it publishes against Romanism, bears the following testimony relative to the point before us:

"Justin Martyr appears indeed peculiarly unfitted to lay claim to authority. It is notorious that he supposed a pillar erected on the island of the Tiber to Semo Sancus, an old Sabine deity, to be a monument erected by the Roman people in honor of the impostor Simon Magus. Were so gross a mistake to be made by a modern writer in relating a historical fact, exposure would immediately take place, and his testimony would thenceforward be suspected. And assuredly the same measure should be meted to Justin Martyr, who so egregiously errs in reference to a fact alluded to by Livy the historian."—*The Spirit of Popery*, pp. 44, 45.

Justin assigns the following reasons in support of Sunday observance: "That being the first day in which God set himself to work upon the dark void in order to make the world, and in which Jesus Christ our Saviour rose again from the dead." Bishop Jeremy Taylor most fittingly replies to this:

"The first of these looks more like an excuse than a just reason; for if anything of the creation were made the cause of the Sabbath, it ought to be the end, not the beginning; it ought to be the rest, not the first of part the work; it ought to be that which God assigned, not that which man should take by way of after justification."—*Ductor Dubitans*, part I, book ii, chap. ii, sec. 45.

It is to be observed, therefore, that the first trace of Sunday as a Christian festival is found in the church of Rome. Soon after this time, and thenceforward, we shall find "the bishop" of that church making vigorous efforts to suppress the Sabbath of the Lord, and to elevate in its stead the festival of Sunday.

It is proper to note the fact also that Justin was a decided opponent of the ancient Sabbath. In his "Dialogues with Trypho the Jew," he thus addressed him:

"This new law teaches you to observe a perpetual Sabbath; and you, when you have spent one day in idleness, think you have discharged the duties of religion. . . . If any one is guilty of adultery, let him repent, then he hath kept the true and delightful Sabbath unto God. . . . For we really should observe

that circumcision which is in the flesh, and the Sabbath, and all the feasts, if we had not known the reason why they were imposed upon you, namely, upon the account of your iniquities. . . . It was because of your iniquities and the iniquities of your fathers, that God appointed you to observe the Sabbath. . . . You see that the heavens are not idle, nor do they observe the Sabbath. Continue as ye were born. For if before Abraham there was no need of circumcision, nor of the Sabbaths, nor of feasts, nor of offerings before Moses; so now in like manner there is no need of them, since Jesus Christ, the Son of God, was by the determinate counsel of God, born of a virgin of the seed of Abraham without sin."—*Brown's Translation*, pp. 43, 44, 52, 59, 63, 64.

This reasoning of Justin's deserves no reply. It shows however the unfairness of Dr. Edwards, who quotes Justin Martyr as a witness for the change of the Sabbath [*Sabbath Manual*, p. 121]; whereas Justin held that God made the Sabbath on account of the wickedness of the Jews, and that he totally abrogated it at the death of Christ; the Sunday festival of the heathen being evidently adopted by the church at Rome from motives of "expediency" and perhaps of "patriotism." The testimony of Justin, if genuine, is peculiarly valuable in one respect. It shows that as late as the year A. D. 140, the first day of the week had acquired no title of sacredness; for Justin thrice mentions the day: twice as "the day called Sunday," and once as "the eighth day."—*Dialogues with Trypho*, p. 65.

(To be Continued.)

THE MISSION OF SPIRITUALISM.

SPIRITUALISM is the worst form of infidelity, because of its wonder-working, and snake-like charming propensities. We present in this article a few extracts,* showing from the writings of spirits and Spiritualists that the tendency of Spiritualism is ungodly and corrupting; that it leads to adultery, fornication, desertions, unjust divorces, prostitution, abortion, insanity, and suicide.

1. THEIR COMMUNICATIONS ARE UNRELIABLE.—Judge Edmonds says of this phenomenon: "It indulges in untruth, and contradictions, and this against the will of the medium."

Dr. Child says: "Nor can we doubt, I think, that there are a diverse host of badly misdirected spirits. The lower spirit seeks to undo the good work of the higher, and to harass and annoy and subject to suffering, medium and sitter. They will deceive us for their amusement. Where is the medium but what has either seen or felt this? I have both. But wise spirits, who are to us the revelators and executors of the divine will, *designedly deceive us for our good*."—*Banner of Light*, Oct. 26, 1861, p. 8.

A. J. Davis says: "They [the spirits] can psychologize a medium to see them, and to describe them in the style which would produce the deepest impression on the receiver. The will power and knowledge of the intimate connection between mind yet in the body and mind disembodied, are familiar to most spirits. They can easily represent themselves as being old or young, as in worldly dress or in flowing robes, as is deemed best suited to accomplish the ends of the visitation."—*Herald of Progress*, Feb. 1, 1862, p. 4.

2. THEIR TEACHINGS ARE CONTRADICTORY.—Spiritualism teaches the immortality of the soul. What purports to be the spirit of J. C. Calhoun, says, on the authority of N. P. Tallmadge, that the great object of Spiritualism is to convince skeptics of the immortality of the soul. Spiritual Tract No. 2, denies this position, and says that "there are human beings who do not attain a future life." Prof. Hare says, on the other hand, that Spiritualism is the only positive proof of the immortality of soul, &c., &c. I can also produce testimony from spirits and Spiritualists, stating 1. That there is an infinite number of Gods, that there is but one God, and that there is no God. 2. That spirits are material and that they are immaterial. 3. That spirits are subject to disease, and that they are not subject to disease. 4. That there are bad spirits and that there are no bad spirits. 5. That

* For an extended notice of this subject see a book entitled, "Nature and Tendency of Modern Spiritualism," published at the Advent Review Office, Battle Creek, Mich.

the spirits go to hell, and that there is no hell. 6. That the woman of Endor was a medium, and that Ben. Franklin was the first spirit that opened the way for these communications.

3. SPIRITUALISM IS IMMORAL IN ITS TENDENCY.—Dr. Randolph, for eight years a medium and lecturer, and hence well acquainted with all its workings, in his renunciation of the system makes the following confession: "A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. Five of my friends destroyed themselves, and I attempted it by direct spirit influences. Every crime in the calendar has been committed by mortal movers of viewless beings. Adultery, fornication, suicides, desertions, unjust divorces, prostitution, abortion, insanity, are not evils, I suppose. It has also broken up families, squandered fortunes, tempted and destroyed the weak. It has banished peace from happy families, separated husbands and wives, and shattered the intellect of thousands."

Dr. Hatch, another reformed Spiritualist, says: "The most damning iniquities are perpetrated in spiritual circles, a very small percentage of which ever comes to public attention. I care not whether it be spiritual or mundane, the facts exist, and should demand the attention and condemnation of an intelligent community."

1. It denies that there is any such thing as sin. A spirit, when speaking of sin says: "Spiritually and divinely considered, there is no sin. Full well we know the book you call the Bible teaches of sin. Full well we know the whole Christian world recognizes such a condition, but, to us, there is no sin."—*Banner of Light*.

Another says: "All men and women are equally righteous, because all are good. No matter where we find them, or under whatever condition they exist, they are good."—*Id.*

2. It opposes all law. The "Healing of the Nations" says: "Good men need no laws, and laws will do bad or ignorant men no good." "True knowledge removeth all laws from power, by placing the spirit of man above it."—p. 164. "Man is not accountable, in the manner in which this supposition would imply, for the original or present imperfection."—*Nat. Div. Rev.*, p. 392. See also *Love and Wisdom*, pp. 180, 182, 184, 192.

3. It annuls the marriage contract, and thus opens the flood-gates of sensuality and corruption. The following is from the "Light from the Spirit World": "Marriage is a law of heaven; the marriage of the spirits is the only marriage to abide in any condition. The marriage institution of man is wrong, and must be annulled ere the race is redeemed."

T. L. Harris says: "Spirits declare that there is no marriage, as a natural law, but that polygamy or bigamy are as orderly as the monogamic tie. A new attraction becomes the lawful husband or the lawful wife."

Dr. Hatch says: "The abrogation of marriage, bigamy, accompanied by robbery, theft, rapes, are all chargeable upon Spiritualism."

T. L. Harris says, Mod. Spir. p. 78: "The marriage vow imposes no obligations in the views of Spiritualists. Husbands who had for years been so devotedly attached to their wives that they have said nothing in the world but death itself could part them, have abandoned their wives and formed criminal connections with other females, because the spirits had told them that there was a greater Spiritualist affinity between these husbands and certain other women, than between them and their lawful wives. Wives, too, the most devoted, and loving, and true to their husbands, that had ever contracted the marriage obligation, had left their husbands and children, and lived in open immorality with other men, because the spirits had told them that they ought to do so, on the ground of there being a greater Spiritualist sympathy between them and these men, than between them and their husbands."

4. It denies the existence of God. As we closed the remarks upon the mission of Infidelity, by its declaration that there is no God, we here present a few extracts showing that Spiritualism utters the same sentiment. One that claims to be the spirit of Joseph Foster, communicating through the "Banner of Light," says: "Ah! there is no God, there can be none. . . . What is the use of telling them of a God?" The "Age of Freedom," says: "Belief in a God is degrading."

What purports to be the spirit of Edward B. Richards, published also in the Banner of Light, says: "I've lost my faith in God, and I'd just as soon think of believing in a God of fire, as believing in any kind of a God, for aught I see of him or his work. There is none—there's nothing at all you can call God. I am satisfied that all who do the best they know how to, get along the best, and the less you try to know of God the better off you will be. I've seen folks here who believed in God, and they are disappointed, and say there ain't any God—nothing of the kind."

4. COMMUNICATIONS FROM SPIRITS, AND THEIR REPRESENTATIONS OF THE SPIRIT-LAND, ARE TOO PUERILE, ABSURD, AND RIDICULOUS TO COMMAND SERIOUS ATTENTION.—Spirits are represented as tending saw mill, keeping tavern, dancing, smoking, chewing tobacco, having fun generally, drinking buttermilk, gin and whiskey, and getting drunk as men do on this earth. The pretended spirits of Washington and Franklin give communications betraying the utmost ignorance of the English language and orthography. Communications are also given purporting to come from cats, dogs, horses, and woodchucks. Compare this with the Bible revelations of a future life, and the abode of the saved, and decide which you would prefer.

MOSES HULL

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 25, 1892.

JAMES WHITE, EDITOR.

WESTERN TOUR.

We left Lodi the 6th with Brn. Crosby and Decker, and made our way over the partly-broken roads twenty-five miles to Bro. Kelley's. Bro. Billings took our trunks through with another team. Bro. and sister Kelley were brought under the fanaticism which prevailed in this part of Wisconsin about eighteen months since under the garb of sanctification, and suffered greatly by it, spiritually and temporally. They are glad enough to leave it by the route of confession. They entertained us and those with us with all possible attention. Here, on the morning of the 7th, Brn. Crosby and Decker left us, to go toward their homes near one hundred miles distant, fearing to go further lest the roads should become impassable before they should reach home, and Bro. Billings took us on to Marquette.

Sabbath morning the house of worship was filled with a promiscuous crowd. Half or more of the congregation were friends of the cause. There was another class of Sabbath-keepers present who have been confused and kept unsettled through the influence of the fanaticism above referred to. These have doubted on the subject of spiritual gifts, and the gathering work of the third message. And there was still another class present, few in number, who profess the Sabbath, whose hobby is consecration, who pull every way but with the body, self-righteous, talkative, and seem to have confusion enough in them to distract the whole 144000. Besides these, a few respectable unbelievers made up the large congregation.

We spoke to them three times Sabbath and evening following, twice on first-day, held two meetings on second-day, one on third-day, and preached in the evening, and on fourth-day the brethren cut open the lake, where we buried in baptism our much-esteemed Bro. Elkins.

Some of these meetings were very searching and profitable. Mrs. W. gave a very plain and pointed testimony against the wiles of the Devil which had prevailed in Northern Wisconsin under the garb of consecration as taught by Eld. Wellcome, one Chaffee, Riley Cooper, and others, which terminated with Bro. and sister Steward in what has been termed the Mauston fanaticism. This testimony took a strong hold of some, and Bro. Cooper, being present, came forward and made a most thorough and heartfelt confession. We trust Bro. C. has taken his stand forever with those who stand upon the third message, seeking to walk in the path of Bible sanctification. We hope the time is not far distant when this miserable garb of extra holiness and self-righteousness will fall off from these wan-

dering stars in Northern Wisconsin, who have done all they could to distract the cause; that the honest ones among them will do as Bro. Cooper has done; that the hypocrites among them may appear in their native wolf-like ugliness, that they no longer deceive the people of God. This extra holiness is no part of the message; it is opposed to the message, as Satan is opposed to God. So far as it is received, it crowds out the message, and no man or woman can stand united in spirit with the body of believers who sympathize with this bogus holiness, which in fact is only the Devil's whitewash with which he makes self-righteous bigots.

The doctrine of Bible holiness we love, and shall cherish and teach every principle of sanctification we can gather from the word of God. But we have seen enough of that Pharisaical holiness which says, "God, I thank thee that I am not as other men are, &c., even as this publican." Enough! enough! These extra holy ones do not hesitate to love and report every lie in circulation against those they have never seen, and really know nothing about, and denounce their spiritual exercises because they do not wear their peculiar stripe of extra holiness. Again we say, Enough! enough! Rather let the saints manifest the humble spirit of the publican who prayed, "God be merciful to me a sinner." "For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

LONG PRAYERS.

LENGTHY prayers are generally wearisome and annoying. They injure the interest of social meetings, and when persisted in, often scatter the praying circle and cause the final death of the prayer-meeting. But these long-prayers seldom see this. They wear out the patience of their brethren, and destroy the interest and spirituality of the prayer-meeting, and at the same time think their prayers the most important part of the meeting. These persons should be patiently instructed. And if they become irritated under such instructions, then they give the clearest proofs that their hearts are not right with God.

We have some examples of prayer, in regard to length, in both the Old and New Testaments. Jesus has given a model prayer in Matt. vi, 9-13. Now we propose that those who pray so long be instructed by this prayer and its connection. Take your watch and your Bible, and read this prayer very slowly, and you will hardly make out one minute. Then ask yourself what example, or what reason of any kind, have you for dragging out a formal prayer from five to fifteen minutes long. In secret, pray as long as you please. And if the Spirit of the Lord especially leads you out in prayer you will not be tedious to occupy from two to five minutes. But as a common custom prayers from one to three minutes long are more in accordance with both reason and revelation. We would here call especial attention to the teachings of Christ in connection with the Lord's prayer.

Matt. vi, 7. "But when ye pray, use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking." This is certainly a clear illustration of most of the long, dry prayers of the present day. "Vain repetition." How some of these long prayers would look in print. They are composed of common expressions which everybody has learned by their oft repetition, strung together without the loss of one, till they sometimes reach the distressing length of from ten to fifteen minutes. No one is edified or instructed by such prayers. Christ and angels, and the poor mortals who remain bowed down, or sit upon their seats, are wearied in hearing these long, senseless prayers. "They think that they shall be heard for their much speaking," as if God looked upon the quantity, instead of the quality, of their prayers.

Verse 8. "Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him." Some have to tell the Lord a great many long stories, as if informing him. It is in God's plan that we confess our sins to him before we find pardon; but besides this we do not believe that his ear is open to long stories from us about ourselves or our friends. "Your Father knoweth what things ye have

need of before ye ask him," hence you need not spend your time in informing him about such matters. But how should we pray? Our Lord says,

"After this manner pray ye, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen." Matt. vi, 9-13.

Christ does not say that we should repeat this prayer word for word; but "after this manner pray ye." In regard to this manner of praying taught by Jesus Christ we would say,

1. It is, in usual speaking in prayer, about fifty seconds long.
2. It is free from those vain repetitions so disagreeable in these long prayers.
3. It comprehends the Christian's wants, temporal and spiritual, in few words.

Think of these things, brethren, and if you cannot by kind entreaties induce the long-prayers among you to come up to the injunction of our Lord, "After this manner therefore pray ye," invite them to repeat the Lord's prayer till they learn to pray short.

THE ASSOCIATION.

THE Seventh-day Adventist Publishing Association has prospered beyond the most sanguine expectations of its most ardent advocates and friends. Its building is sufficiently large for an increase of business, yet every room is occupied, and the friends of the cause who have visited it say there is none too much room in it for present use. Some few persons who have never seen it, and know nothing of what kind of a building is wanted, and care as little, and have not put one dime into the Association, think and talk otherwise. Let them talk on.

The Association also has at the office, and in the hands of agents, a large amount of publications, just what the cause demands, and which are selling well considering the times. The office is also well supplied with all the facilities necessary to execute its business well and with speed.

The amount paid in on shares and donations, including all the donations for the Review Office from its first establishment at Rochester, N. Y., ten years since, is between ten and eleven thousand dollars. The real value of the property in the hands of the Association is between seventeen and eighteen thousand dollars. This property consists of two city lots on which stand the new building and the old, presses, engine, type, and all the material necessary for first-class printing, the library, six or seven tons of publications, stock on hand, and accounts to the amount of three thousand dollars.

These are all necessary except the large amount in accounts. Should our friends diminish these by paying for the Review, Instructor, and for books, it would greatly assist the Association. Besides these, all that is invested in building, books on hand, printing material, &c., is well invested. It could not now be bettered with the cash in hand. And it is all needed. The amount in publications may seem large to those unacquainted with the business. Some explanation here may be proper.

In order that our publications may come low, large editions are printed. The white paper put into the last edition of the History of the Sabbath weighed one ton and a half, and that put into the last edition of the Hymn Book, thirty-two hundred. Now look at our numerous list of publications, and it will be seen that to keep all these in print, necessarily requires a large amount of publications to be on hand. Some one of these are out of print frequently, when a new edition is printed, and thus the stock is kept good. It requires about \$5000 to enable the Association to sell its publications at low prices, and to keep them all in print.

The Association still owes about \$3500. A large share of this sum should be paid this spring. A portion is not so urgent. The president of this Association owes \$1000, which he could have paid if he had

not put it into the building without interest. This, and one or two thousand dollars of other debts, should be paid before the first of June next. It can be raised with a little effort.

The first of June a catalogue of shares, pledges, and donations will be published and sent to share-holders and donors. We would recommend to all who have pledged, the prompt payment of their pledges, that the ugly word, *unpaid*, may not appear in connection with their names.

The churches at Monterey, Wright, and Battle Creek, Mich., have donated one hundred dollars each from their s. b. treasuries to the Association, besides individually taking shares liberally, and are ready to do more. Some other churches have been proportionately liberal. Now let all come up to the work in proportion, and the debt is at once lifted. Let the scattered ones come up to the work, and let the donations and the payment of pledged shares, come in from every direction till the debt is paid. Once paid, the Association is free forever, for it will be self-sustaining when once out of debt, and will be able to send donations of its publications into new fields.

Let our preachers take hold of this work in earnest, and help collect the funds to pay the Association debt, until it be paid. Our receipts above traveling expenses shall go to the Association, and we shall use every possible means to have the debt paid as soon as possible. We invite the active co-operation of preaching brethren, and all the true friends of the cause. These are hard times, it is true, but we look for no better, and the sooner the necessary means be raised, the easier, no doubt.

Every subscriber should *know* that he or she is complying with the terms of our paper, and not fall in debt to the Association under its present struggle. While other small religious bodies are dwindling, and their offices of publication are going down, let us show to the world that we are a living, acting people by prosecuting our greatest enterprise in these times which are the hardest of the hard our country has witnessed for many years. A united effort will do it without any one being burdened.

We say again, let all the pledges be paid before the first of June, that we may present a clean catalogue. And let every s. b. treasury appropriate from \$5 to \$100, as a donation. Let the scattered friends send a corresponding donation. Let all who are in arrears pay up for the papers and for books, and by the first of June we can have the pleasure of saying, The debt is paid, and our publishing house is free forever.

THE DISCUSSION ON SPIRITUALISM.

THE notice for a Discussion on Christianity and Spiritualism, in Battle Creek, between F. L. Wadsworth, and Bro. M. Hull, having appeared in the Review, some of its readers may be desirously waiting to learn the result. The discussion commenced Monday evening, the 17th inst., as per appointment, and continued four evenings. The interest, great at the commencement, continued to increase as the discussion advanced; and on the last evening, though a driving and disagreeable March storm of snow and sleet was raging at the time, the large hall was more densely filled than on any of the previous evenings, it being estimated by some that about eight hundred persons were present.

We can assure the readers of the Review that it is none too much to say that Christianity and its teachings were triumphantly vindicated, and the true nature and tendency of Spiritualism uncompromisingly exposed.

The points made by Bro. Hull in his several arguments were as follows:

1. He produced specimens of the teachings of Christianity from the sayings of Christ and the writings of the apostles, as found in the New Testament, showing that the writings on which Christianity is based, contain the highest standard of morality that has ever been given to the world. He showed that the same Spirit that inspired the writings of the New Testament, moved also the "holy men of old," and that consequently the principles and spirit of Christianity existed long anterior to the Christian era, being at least coeval with the Old Testament scriptures.

2. The state of the world where the Bible and Chris-

tianity were not known anciently, and where they are not known to-day, was faithfully depicted, and contrasted with those portions where the teaching of Christianity has shed its benign light, and the standard of Bible morality has been raised.

3. Testimony of Infidels and Spiritualists was produced in abundance, acknowledging the purity and superiority of Christianity.

4. The tendency of those systems of religion which reject the Bible was shown by that unerring index—the avowed sentiments and characters of their advocates.

5. Spiritualism was shown to be immoral in its tendency, in that

1st. Its communications are unreliable. It is impossible, according to the admissions of leading Spiritualists, to identify a spirit so as to tell with what spirit you are communicating; while it is further admitted that they often indulge in untruth and contradictions against the will of the medium.

2d. Their teachings are contradictory, making the charge of falsehood applicable somewhere.

3d. Spiritualism denies that there is any such thing as sin, destroys all distinction between right and wrong, and hence demolishes every standard of righteousness and morality.

4th. It opposes all law; and hence places its adherents under no restraint.

5th. It annuls the marriage contract, and opens the flood-gates of sensuality and corruption.

6th. It denies the existence of God, and

7th. Its communications are, to a great extent, too absurd and ridiculous to command serious attention.

These points were sustained by Bro. Hull by testimony from genuine documents of Spiritualism from which he read on the occasion, a portion of it being from the spirits themselves, a portion from Spiritualists of high standing at the present time, and some from prominent persons who from years of experience in the system, and acquaintance with its hidden working, have openly renounced it.

Mr. Wadsworth, evidently unwilling to go the whole length of the theory with his compeers in Spiritualism, before a public congregation, stoutly and repeatedly denied that these things were chargeable upon Spiritualism; but as the testimony produced by the affirmative could not be invalidated, the doctrine was obliged to stand, out of its own mouth condemned.

An effort was made to confound Christianity with the corruptions and abominations of Roman Catholicism, and make it responsible for all the instances of immorality that have occurred among those professing to be Christians; but it was easily shown from the testimony of the New Testament that Catholicism was anti-Christianity, and hence that Christianity was in no way responsible for it, and that any instances of immorality that may occur within the communion of Christians, are only violations and abuses of Christianity, and not, as in the case of Spiritualism, one of the results of its teaching, and an inseparable accompaniment of the system.

Many are not aware of the light in which Spiritualism holds the Bible and its doctrines. It was Bro. Hull's policy to draw out his opponent on these points, that the congregation might see for themselves what position Spiritualism leads people to take in regard to the Holy Scriptures. And when some, who have been disposed to regard Spiritualism as a higher type of Christianity, were enabled to see that it is the direct antagonist of Christianity, that it denies the authenticity and integrity of the Bible, denies the existence of the Devil, denies the divinity of Christ, and scots the idea of a vicarious atonement, leaving man to depend for his salvation upon his own merits, their eyes were opened as to its true nature and tendency, and the result cannot fail to be good.

In regard to the authenticity and integrity of the Scriptures, Bro. Hull publicly gave a challenge to any respectable Spiritualist, that is to say, any Spiritualist who is not living down to his theory, to meet him on that question, at any time after the first of September next. It remains to be seen whether it will be accepted.

U. S.

Never expect God's blessing but in the use of the means which he has appointed: he says, "I will be inquired of."

MEETINGS IN INDIANA.

WHEN I parted from Bro. Hull in Howard Co., I went to Cicero, Hamilton Co., to attend a discussion between Elds. Shockey, Age-to-come, and Walker, Disciple. I had a desire to form an acquaintance with the ministers who might be present, and this was gratified in part. By the singular exclusiveness of the Disciples I was shut out from their company. When it was suggested to occupy the evenings together alternating, as is customary on such occasions, they refused, and held their own meetings in their own house every evening. At the close of the first session a gentleman arose and said that strangers belonging to the Christian church (Disciple) would be accommodated by the members of that church. Not being a member of that sect I of course stood aloof, but found plenty of generous hearts and open houses with those who recognized the claims of humanity even in those who did not agree with them in all things.

Eld. Shockey stated in the course of the meetings, that he was challenged, but could get no other questions than such as his challenger furnished; and as he was anxious to get his views before that community, he accepted them. That was some excuse for taking up such one-sided questions. The time was too limited for a fair discussion of such points as were at issue, but I think Eld. S. did credit to himself as a debater. His positions were plainly and fairly stated, and he appeared to defend them from conviction of their truthfulness, rather than from desire of victory.

By request I spoke in the school-house on the operation and offices of the Holy Spirit. In this State there is a very general denial of the Holy Spirit's influence, but I have found that in every place where the Scripture argument is plainly presented, prejudice is removed and feelings conciliated. It is a subject but little understood, and the impression seems to have obtained that we are, or should be, ashamed of our faith on this point; but this is a great mistake. Where much prejudice exists, prudence is always required; and the evidence is so clear and direct on this doctrine that a prudent, yet full and fair, examination of it must carry conviction.

Returning to Howard Co., I held five meetings in a school-house, where Bro. Hull once held a discussion, on Wild Cat Creek. The interest was good, and the house was filled. I spoke on the subjects of the Age-to-come, sanctuary, law, and gifts of the Spirit. I think good was there effected. The brethren were much strengthened, and others appeared to be convinced that there is truth in our position. There was a strong desire for me to remain, but I had sent an appointment in advance, and the roads were becoming impassable there. Last evening I commenced in this place, but the notice was not sufficiently circulated, and the attendance was not large. I look for a change in this respect.

J. H. WAGGONER.

South Milford, Ind., March 13, 1862

EASTERN TOUR.

In the good providence of God I arrived at the place of my first meeting in good time, after a fatiguing journey of about six hundred miles. Bro. H. Hilliard was at the station and conveyed me about a quarter of a mile to his comfortable home. After being deprived of usual rest and sleep for two nights, and being oppressed by the idle talk and clamor of the men of this world for thirty-six consecutive hours, the warm Christian greeting, the quietness and rest of a pilgrim's home, was truly refreshing. In consequence of a heavy storm (a regular "down East north-easter," which lasted four days) some were kept from attending the meeting. By first-day the roads were impassable for teams, yet a goodly number braved the blast on foot, and we had a profitable meeting. The burden of our testimony was the necessity of union, church discipline, the chosen means by which the remnant are to be gathered and organized, &c. The testimony met with a hearty response from all. I was much gratified to hear Bro. Buck express a determination to henceforth be on his guard against expressing any opinion, or urging any point, which is contrary to the views and feelings of the majority. Said he had confidence that God was leading the body, and would continue to

lead them into all truth as fast as they can all appreciate and live it out. I hope we may all as the servants of God, learn to do all things without murmurings and disputings, and so seek the things which make for peace. The Lord is guiding the ship, and it is safe to venture all on board. The Spirit will guide into all truth, but it will guide no faster than the whole body can follow. The Lord will reveal many things to the body in his own time. "Nevertheless," says the apostle, "whereto we have already attained, let us walk by the same rule, let us mind the same thing." Phil. iii, 16. We must then be united on what is made plain to the eye of the whole body, and have confidence that in due time the cloud will move before all Israel.

It was with much difficulty that I reached this place (Rouse's Point) in consequence of the deep snow on the track. In some of the deep cuts it was as high as the cars. Three powerful engines were often set in attempting to force their way through, and we occupied thirty hours before the road was cleared the distance of one hundred miles. When we at last arrived, Bro. C. O. Taylor was waiting at the station, and was able to pick me out in the crowd by seeing my charts. In a few minutes I found myself again enjoying the comforts of a real Advent home.

The brethren here could not assemble, as the roads were impassable in the country round about. The oldest inhabitants cannot remember such a time as this so late in the season.

Here I caught the first glimpse of the Green Mountains, about fifty miles away. Their dark forms appear, towering up into the very clouds. The sight is somewhat interesting to me, having never seen the like before. As I this morning viewed the cloud-capped summits, it occurred to me that these were the very same upon which my dear mother once gazed, and of which she told me in the days of my childhood. It is many years since she fell asleep in Christ, but I love to cherish her memory. It was from her I received my earliest religious impressions, and I hope soon to see her again. How blessed is the Christian's hope!

These mountains are a wonder, but how much more "beautiful for situation is the mount Zion" that will soon greet the eyes and gladden the hearts of all the faithful. The surpassing glories of that bright mountain are for the remnant, and we are well able through Christ to go up and possess the goodly land.

M. E. CORNELL.

Rouse's Point, N. Y., March 19, 1862.

REPORT FROM BRO. BATES.

DEAR BRO. WHITE: I returned home from Byron Center, Mich., yesterday, where I have been holding meetings over two weeks. Under Bro. Frisbie's labors the past winter eleven decided to keep the Lord's Sabbath there. Soon after Bro. F. left in January, Elder Wheeler, a Disciple minister from Hopkins, came to the place and preached the no-law, no-Sabbath theory, much to the satisfaction of some who had rather believe there is no rest-day for divine worship if the first day of the week is not.

After a few discourses some began to settle on the truth again, and before we closed eight more declared their intention to keep the Sabbath. During this time we gave four lectures in a school-house near four miles distant. Subsequently we learned that one of the principal men of the district who had believed the first message, kept the last Sabbath. Others believed and advocated the Bible Sabbath, but declined keeping it at present, because it interfered with their business. Last Sabbath we rode six miles toward the Grand Rapids to find water sufficiently deep to baptize in. I have appointed to meet with them again the 22d and 23d inst. if the Lord will.

Where the no-law, no-Sabbath theory has been preached and advocated, it requires much additional labor to divest the people of their prejudice. This I found by experience in Wakarusa, Kalamazoo Co., where I labored several weeks since, as well as here.

On my way home, evening before last, I was detained at Wayland, the half-way place on the Kalamazoo and Grand Rapids plank road. By inquiry I soon learned that the people would like to hear about the second coming of our blessed Lord and Saviour. They said the subject was new, as no one had ever lectured there before. We gave them the signs of the times,

and stated that we should be pleased to meet with them again when convenient.

JOSEPH BATES.

Monterey, Mich., March 12, 1862.

RE-ENACTMENT OF THE NINE COMMANDMENTS.

It was certainly a most astonishing oversight in the "one Law-giver," by which the *Jewish Sabbath*—a mere shadow of good things to come—was placed by the finger of God in the very midst of the nine moral precepts, so that it should become necessary to abolish and re-enact those that were "holy, just, and good," in order to get rid of that Jewish ceremony. Had it not been for this, the ceremonial law might have come to an end, and the commandments remained just as they were. And there would have been this advantage, that the present dispensation would have had all the great moral principles of law embodied in one perfect code or constitution, instead of having them scattered in fragments throughout the writings of the apostles. Human wisdom, it is true, might have corrected the first great mistake, and avoided the confusion of scattering a code that was once embodied, by singling out and abolishing the ceremonial and shadowy intruder, the Sabbath, and left the nine standing as they were; but if Divine Wisdom sees otherwise, we have no right to complain. If he who engraved his law on tables of stone thinks best to abolish the nine commandments and re-enact them, some years afterwards, by the apostles, we have no right to call his wisdom in question.

It is true there is some show of reason why the Sabbath should be distinguished above "the balance of the Levitical law," by being written in the moral code. It was "made for man," in his innocence in Eden. Mark ii, 27; Gen. ii, 2, 3. The commandment enforcing its observance is the first precept recognized in the Scriptures as the "law" of God. Ex. xvi. The Sabbath precept is the only one of the ten that traces itself back to the creation. Ex. xx. As far as inspiration or Bible history extends, the Sabbath is called the Sabbath, as though the institution really existed; and prophecy predicts its existence and observance in the new earth. Isa. lxvi, 22, 23. It is true also that Jesus affirmed the perpetuity of every jot and tittle of the law, "till heaven and earth pass." Matt. v, 18. But if Paul tells us that the law that was written and engraven on stones was abolished, Jesus must have meant some other law than the ten commandments, though, in that case, it is difficult to tell what law he did mean, since it is clear that the hand writing of ordinances was nailed to the cross.

But taking it for granted that the ten commandments were abolished, being nailed to the cross, we enquire about the re-enactment of the nine. Jesus, in his teaching, referred his hearers to five of the ten commandments; but it is difficult to conceive how he could re-enact them before they were abolished. If the ten were abolished at the cross, the labor of re-enacting five of them before the crucifixion, was lost unless that doubling them before prevented their breaking, and so they escaped the fate of the other five, not being abolished at all. It is true that the pious women "rested the Sabbath day according to the commandment," after the crucifixion; Luke xxiii, 56; but they had not yet learned that it was abolished. It is a little singular, however, that Luke, aided as he was by the Holy Spirit, had not discovered their mistake when he wrote his gospel, more than twenty years after the occurrence. But we need not try to solve every difficulty. Some things will remain unaccountable.

As the nine commandments were not re-enacted before they were abolished, we must look to the writings of the apostles for their re-enactment. What they command all must admit to be binding upon Christians. But there is a little difficulty in the outset. All their epistles, and, in fact, every syllable of the New Testament, were written years after the crucifixion, the point of time where the commandments were abolished. But this is but a slight objection, as it was but a very few years, say from thirty to sixty, that men were without any law to God whatever—from the cru-

cifixion to A. D. 54, when Paul wrote to the Thessalonians, or to A. D. 97, when John finished his writings.* Antinomians, it is probable, held jubilee during this period, but their rejoicings soon came to an end. The apostles soon re-enacted the nine commandments, or as many of them as they repeated in their writings.

But now the question arises, *How* did they re-enact them? An examination of their writings will show. Paul is the only apostle, with the exception of one passage in James, who in his writings repeats any one of the nine commandments. As he was the apostle to the Gentiles, it seems reasonable that he should be the one to re-enact the commandments for them. It is true that it was some few years after the gospel dispensation was fully begun, when he was converted, he having persecuted the church, even unto strange cities. But this, as we said before, is but a small break in the law of God. The beloved disciple, in his general epistle has much to say about the commandments, and attaches great importance to the keeping of them, affirming that "this is the love of God, that we keep his commandments." Says he, "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." But John does not re-enact or repeat one of the nine commandments. It was unnecessary for him to re-iterate what had already been given. So he only refers us to the "old commandment," "the word" which had come down from the beginning, and the "new commandment" which Jesus gave his disciples, that they love one another.

How then did Paul and James re-enact the nine commandments? We will read.

What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. Rom. vii, 7.

He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. Rom. xiii, 8-10.

Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. Eph. vi, 1-3.

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. Jas. ii, 10, 11.

Such are the apostolic re-enactments; and these are all though but six of the nine that are binding are given. There are other references to the moral duties contained in the commandments, but they are treated as principles already established and acknowledged. And these too, it must be admitted, appear as much like appeals to a standing code of acknowledged authority and supremacy, as like new enactments for this dispensation. Had the apostles left out such expressions as "I had not known sin but by the law," "the law had said," "hath fulfilled the law," "if there be any other commandment," "which is the first commandment with promise," and "he that said," or "the law that said,"

*This difficulty, Bro. C., has lately been all got along with by our antinomian friends. A correspondent writes from Iowa that the no-lawites in his section contend that from the abolition of the law to its re-enactment mankind were amenable to the Roman civil law, and hence had no license to sin. So it seems that God had to avail himself of the existing heathen statutes to supply the break in his own government. He was obliged to fall back upon the old Roman law, which sanctioned almost every wickedness, till he could make some arrangements for the re-enactment of his own. Perhaps those who take this ground do not know that they are uttering a bitterer sarcasm, and heaping more intense contumely upon the government of God, than any open apostate or blasphemer has ever been able to do. I say perhaps; for such is the enmity of the carnal heart against the law of God that it will not hesitate to take almost any position, by which it thinks to avoid its claims.

(margin) &c., they would have appeared to us more in the character of law-givers. If a judge, in giving a charge to a jury, should tell them that the law in the case said so and so, it would be strange, if any one should conjecture that he had assumed the duties of a legislator, and was enacting laws by which to try the cause in question. And it must be confessed that the apostles appear before us rather as appealing to an existing, supreme law, from which there is no appeal, than as enacting new laws or re-enacting old ones which had been abolished. Says Paul, "Children, obey your parents in the Lord; for this is right." How do you know, Paul, that it is right? Have you any known and acknowledged law to prove it? "Honor thy father and mother, which is the first commandment with promise." This commandment, with the annexed promise, is found in the decalogue; but not in any other place in the New Testament. And as this is the only place in the apostolic teachings where it is inserted, it follows, that had not Paul had occasion to back up his teaching to children by authority, this commandment would not have been re-enacted in the "new law." But we have it; and it is well for us, for we could not well do without it.

Paul is the only writer in the New Testament that gives us the tenth commandment; or rather, the precept, Thou shalt not covet; for there can be no tenth commandment in the "new code, which consists of but nine. The two places where it is repeated have been quoted above. Read them again as re-enactments. Paul had found himself a sinner, but had repented and found pardon through Christ. But it seems he would not have discovered his sinfulness, had he not re-enacted the law, Thou shalt not covet. It seems indeed strange how this commandment could convict him years after it was abolished, and years before he re-enacted it.

Such as the foregoing is the flimsy covering with which thousands are trying to cover themselves, against the day of wrath, which is just before us. It will be found too narrow and too unsubstantial in that day when "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Not one of the ten commandments have been re-enacted in the New Testament, for the very good reason that none of them have been abolished. If even the Sabbath commandment had been abolished, there would have been a necessity for its re-enactment; for all are agreed that we need a Sabbath. "But," says the objector, "the fourth commandment is left out of the New Testament." So, I reply, is the first, the second, and the third.

"But the principles of these commandments are recognized in the New Testament." So is the Sabbath and the commandment enforcing its observance. The women rested the Sabbath day, according to the commandment, after the hand writing of ordinances had been nailed to the cross. And the Sabbath is mentioned as an existing institution, many times more than any other commandment of the ten.

The wise will find a better shelter than the no-Sabbath system affords. God's truth will be their shield and buckler. His law is the truth. All his commandments are truth. And the truth has never been abolished, though so many desire it should be.

R. F. COTTELL.

THIS GENERATION.

QUESTION FOR BRO. LOUGHBOROUGH. Is the generation spoken of in Matt. xxiv, 34, the generation that lives to see the signs, darkening of the sun and falling of the stars, or the generation our Saviour was speaking to, his disciples, the righteous seed, which the Lord says shall be accounted to him for a generation, spoken of in Ps. xxii, 30. S. R. TWIST.

REPLY.

I understand that the generation spoken of in this testimony is the one which can learn the parable of the fig tree, or, in other words, the generation which can see these signs (the three you mention), fulfilled, that is, can look back upon them as matters of history. And in support of this position I would assign the following reasons: First, the generation must mean what is commonly in Bible language meant by a generation,

otherwise we are left in obscurity and doubt as to what the text means. If we are not to understand the term generation in its commonly accepted sense in the Bible, who shall tell us what it does mean? And who can tell us whether the Lord had reference to the fact that the Jews should not all pass off from the earth as some claim, or as you intimate, that there should be those who believe in Christ when he comes. The very text to which you refer to sustain the supposed position that a generation means the righteous seed, you will find by reading carefully, uses the term generation in a secondary sense. "A seed shall serve him; it shall be accounted to the Lord for a generation." Then it is not actually what is commonly understood as a generation, but it shall be accounted so to the Lord. And why? Because all being brought into his service by the power of his truth and Spirit, they are not counted as successive generations, begotten one of another, but accounted to him as one generation. If you examine carefully the connection of the above text you will see very strong intimations that it applies to the state which is to ensue after the kingdom of the Lord is established. Should that be the case, it applies to a people who are "born at once." Isa. lxvi, 8. And who are "made perfect" together. Heb. xi, 40. And as these are never to die and be succeeded by others, they may indeed be accounted to the Lord for a generation. But letting this text apply as it may, it certainly uses the term generation in a secondary sense.

If then we are to regard the Bible as a literal book, we are not to leave its first or primary use of words for a secondary, unless there is a just cause from the nature of the language to depart from its literal construction. But I shall try to show that in this case there is an actual necessity to abide by the literal or primary use of the word generation. I will suppose all to readily admit that this testimony of Matt. xxiv, is especially giving signs concerning Christ's coming and the end of the world. With this view we will say Christ speaks of events to come, and gives signs of his coming as follows: Tribulation on the church, immediately after tribulation sun darkened, moon not give her light, stars fall. "Now learn a parable of the fig tree: when its branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye see all these things come to pass, know that it is near, even at the doors. This generation shall not pass," &c. What generation? The one that can learn the parable. Who can learn the parable? The ones that can see the signs. Who knows that summer is nigh? Surely the one that can see the trees putting forth their leaves. The signs then correspond to the fig leaves. But you cannot see the fig leaves until they appear, neither can you see the signs as spoken of here until they are fulfilled and matters of history. Then as soon as the stars had fallen (third sign), we have what are compared to fig leaves and can learn the parable, but never before. Then the generation that shall not pass is the one that can thus learn this parable. What are we to learn? "Know that it (margin he) is near, even at the doors." This certainly intimates that we are brought very near to the time of his coming, "even at the doors." And to still further confirm the idea that this brings us very near the end, he says, "Of that day and hour knoweth no man." This language shows that we are brought so near the time, that some will be striving to ascertain the day and hour. Now with this idea before us let us read the text, substituting the definition you give to the term generation. "God's people shall not all pass off from the earth till all these things be fulfilled." It is very true they will not all pass off, for if they did God's word could not be fulfilled in other portions that present before us the coming of Christ. For instance, God's people say in that day: "This is our God, we have waited for him."

To claim that this expression means all God's people shall not pass off, is passing from certainty to uncertainty. But admitting it to mean that the present race of active men and women who can look back and see these signs fulfilled are not to pass until Christ in all his glory comes, and then there is force in the text. But to say it means the people of God should not all pass would be equally true if it should not come for five

hundred years after the signs, for every one knows that the Bible could not be fulfilled unless some of God's people are on earth at the time of Christ's coming. There being no prospect, then, that they would all pass off before the coming of Christ, it would furnish no clue whatever to the subject for which this chapter was written.

We say then in conclusion, that this chapter was written to show God's people signs of Christ's coming. But to give the term generation the secondary meaning you propose destroys the object for which the chapter was written. To give the term generation its common and Bible-accepted meaning, there is force in it, and the object of the chapter is carried out: therefore there can be no grounds to pass from the common acceptance of the term generation. The generation is now upon earth that is to witness the coming of Christ. Nearly thirty years of that generation are gone. Rapidly are we hastening to life eternal or a doleful death. May the Lord arouse us to a sense of these things is my prayer, and save us from anything that savors of a cry of peace and safety when sudden destruction awaits the world.

J. N. LOUGHBOROUGH.

Hillsdale, Mich., March 17, 1862.

THE WORK.

WHEN a nation sends out an army against a foreign foe, many prayers are offered for the success of arms, and the whole nation feels a deep interest in favor of the cause, if it is a just and necessary war.

At present the messengers have entered upon the work in new fields, and the church feels much interest in the success of the work; but do we pray? There is apathy, coldness, worldliness, pride, stubbornness, self-confidence, vain-glory, unbelief, and mammon-worship, in the church. Does the church pray? Satan is misleading honest souls! Do we pray? The enemy is sifting the weak and the strong, and many are fast asleep, and more are very drowsy upon enchanted ground. Do we pray? Ungoverned, unsubdued children, are bringing darkness and death upon easy and indulgent parents. Do the brethren and sisters pray? The best gifts in possession of the church are undervalued, and prejudice is being engendered, and the disease is spreading, and in some localities it is evident the honest are in danger. Who is praying now?

Ah, yes, there are many prayers offered, but does the church as a whole pray in Spirit and in truth? Are there not some jealous and suspicious of the work at Battle Creek, lest those who have charge of the work there should err? Can we not trust in God, who has charge of this work? Is not all heaven interested in this work? Can we not trust in God to watch over his own work, while we watch lest we be led astray by the all-deceivableness of Satan? Cannot every honest soul that mourns for sin, and that sighs for the abominations done in the land, cry out as one man, O Lord, light up all our hearts with true heavenly devotion, with an unceasing, ever-glowing flame?

J. CLARKE.

From Bro. Frauenfelder.

DEAR BRO. WHITE: I feel very thankful to the Lord that I ever could see the truth and embrace it with all my heart, and read our publications. I often rejoice in the Lord that truth looks so plain and clear to me. I have to say to such as wish to know and understand the truth, read the publications and you will be convinced that the Advent doctrine is the truth, and the Bible doctrine only. I can hardly see why everybody can not see and understand the truth in it, and embrace it with the whole heart. I have not lived a long time in this country. It is only a few years since I left my home in Switzerland, and I have had much trouble in learning to speak and to read English. But by the grace of God I can read and understand our books, and the Review, and feel encouraged every time I read the letters from the brethren and sisters scattered abroad. I believe that the day of the Lord hasteth greatly. The world is soon coming to an end. Jesus is soon coming to make up his jewels, and to gather his ransomed ones home. The nations are rising in strife and commotion, kingdom against kingdom, and earth's history is fast closing. My prayer is that I may live according to my profession, walking in the commandments of God and in the faith of Jesus, the only safe way that leads to everlasting life. I wish that we all might live closer to God and step on higher and holier ground. May the Lord help us to be faithful, sober, and watchful, and may we never forget that we have a strong enemy to fight against, and that the best weapon against this enemy is a strong faith in God, his word, his promises, and a pure and honest heart given only to Christ; and by fervent and earnest prayer to God in the name of Jesus Christ our crucified Lord and Saviour, we may obtain help of the Lord through all temptations and trials. May the Lord bless all his dear children abroad, wishes your unworthy brother striving for eternal life.

T. FR. FRAUENFELDER.

Monroe, Wis.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 25, 1862.

MISTAKES.

THE editors of the Star in the West furnish the following modest attempt at correcting certain rather wide-spread mistakes.

It is a mistake to suppose that the subscription price of a paper is clear gain to the publisher.

It is a mistake to suppose that he gets his white paper for nothing.

It is a mistake to suppose that it is printed without cost.

It is a mistake to suppose that he can live, bodily, by faith.

It is a mistake to suppose that it is easy to please everybody.

It is a mistake to suppose that money due for the paper would be as good to us in a year as it would be now.

It is a mistake to suppose that we would not be thankful for what is due to us, and for new subscribers.

To the foregoing we may add the following, which seem to be quite as wide-spread, and as often acted upon, as any above mentioned.

It is a mistake to suppose that we can remember the address of every subscriber on our books, so that we can turn to it at once when they do not give it.

It is a mistake to suppose that, when a subscriber writes from a new place, and wishes his paper changed to that place, we can remember just where it used to be sent, without his telling us.

It is a mistake for a person, when he orders the paper to some friend of his, or makes a remittance for him, to suppose that we know all about that friend, and can tell where he lives "just as easy" as he can.

It is a mistake for a person writing about a paper that does not come in his or her name, to suppose that we can tell what paper is intended, without being explicitly informed in whose name it is sent; inasmuch as we do not know the husbands and wives, fathers, mothers, brothers and sisters, of all our subscribers.

It is a mistake for a person sending money to the Office to suppose we can tell who sends it, without his giving his name.

It is a mistake for a person sending money to the Office to suppose that we can tell just how he designed to have it applied, without his giving us some intimation of his wishes in this respect.

It is a mistake to suppose that any person is such a prodigy in memory, or has such miraculous powers of guessing, as to be able to transact all business with unvarying correctness, when mistakes like the above on the part of subscribers and correspondents are of frequent occurrence.

U. S.

REPORT FROM BRO. LOUGHBOROUGH.

DEAR BRO. WHITE: Since writing my last, my lectures have closed in the town of Ransom. I gave in all twenty-four lectures in that place. Although the current of sectarianism was strong against the truth (though it was manifest in secret working instead of public opposition) several have become convinced of the truth, and over half a dozen in that neighborhood have come out to obey the Lord's commandments. We trust others will yet be induced to join them.

I have just closed a two days' meeting here, which was held for the organization of the church. A church was organized to-day of thirty-two members. Some were detained from the meeting by the storm, who will probably join when they have opportunity, and some others wished to be baptized before uniting with the church. I spend next Sabbath and first-day in Hanover, Jackson Co., for the purpose of organizing a church there. After that I shall return and give a course of lectures in Jefferson, a few miles south of this.

J. N. LOUGHBOROUGH.

Hillsdale, Mich., March 16, 1862.

Nothing is more calculated to quiet the mind in trouble, than viewing all things in the hand of God; and that God as our friend.

APPOINTMENTS.

Providence permitting, I will meet with the brethren on my Eastern tour as follows:

Roxbury,	Vt.,	April	4-6.
Washington,	N. H.,	"	10-12.
Boston,	Mass.,	"	18-20.

I expect to visit several places in N. Y. on my return, and will appoint in due time.

M. E. CORNELL.

Business Department.

Business Notes.

E. W. Darling: You will find the \$1 you sent to apply on E. D. Chapman's Review received in No. 14 of present volume.

W. H. Fortune: We have given you the proper credit in this number of the Review.

J. A. Demill: The \$3.12 has all been received and receipted, except the 12 cts., which we could not ascertain from your letter what you intended it for. The reason you were only credited with the \$1 "on account" was that that was all you were indebted to us, the credit of the \$2 being implied when filling your order, and noticing it under the head of "Books sent by Mail."

G. W. Edwards: You will find your remittance for Review receipted in No. 13, present volume. The \$2 you sent since that time has been received.

Jane Mullen: The price of Testimony No. 7 is 10c.

Hannah Briggs: We have sent your paper regularly to Marshall since you ordered it changed. We will change the address and send the back numbers.

Some person writes from Plainville, Ct. inclosing \$3.25. Two dollars for the Review, and \$1.25 for books, but signs no name. From circumstances referred to in the letter we judge it to be from W. E. Landon, and have placed it to his credit. If we are not correct, will the writer please inform us?

RECEIPTS.

For Review and Herald.

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

Mrs. N. Dennison 2,00,xxii,1. M. Tyler 2,00,xxi,1. M. E. Darling 2,00,xxii,1. Mrs. M. C. Trembley 2,00,xx,1. C. N. Pike 1,15,xxi,12. C. N. Pike for H. K. Pike 1,00,xxi,1. A. Hurlbut 1,00,xxi,1. L. M. Devaul 1,00,xx,18. J. D. Wright for A. Ross 0,63,xx,17. S. H. Peck for O. Bailey 0,50,xvi,1. J. Heath 2,00,xxii,1. T. Ramsey 2,00,xxi,19. Geo. Stringer 1,00,xx,14. J. G. Jones 1,00,xxi,1. J. C. McIntosh 2,00,xx,19. L. D. Benedict 1,00,xxi,13. W. H. Fortune 1,50,xx,6. L. Maxson 0,68,xx,18. W. E. Landon 2,00,xxi,1. D. W. Eldridge 1,00,xx,1. O. B. Story 1,00,xxi,1. L. Haskell 1,00,xx,1. E. Dow 2,00,xx,1. T. Demmon 0,85,xix,23. J. Brinkerhoof 0,25,xx,14. Sarah A. Beach 1,00,xx,18. Lucy Harris 0,50,xxi,1. D. P. Metcalf 1,00,xix,4. J. A. Tennis 0,59,xx,1. J. W. Wolfe 2,00,xx,7. Jane Mullen 1,00,xx,1. Mrs. R. Smalley 2,00,xxii,1. L. Mann for L. Amidon 0,50,xx,1. Hannah Briggs 0,25,—. Mrs. R. Beacham 2,00,xx,1. Z. Brooks 1,00,xxii,1.

For Shares in Publishing Association.

Clarinda J. Doty \$5. Geo. Crownheart \$5. B. McCormick \$10. L. Haskell \$6.

Donations to Publishing Association.

H. Bingham \$1. Mrs. M. C. Trembley 35c. A friend in Norfolk Center, Ct. \$3. H. D. Covey 50c.

Cash Received on Account.

W. S. Higley jr. \$2,05. J. A. Demill 15c. J. H. Waggoner 75c. A. S. Hutchins \$14,29. I. C. Vaughan \$4,09.

Books Sent By Mail.

D. Weaver \$2, J. M. Greenman \$1, M. Merry 15c, Mrs. Ira Gardner 15c, W. H. Fortune 15c, Mary E. Armstrong 10c, Mrs. M. C. Trembley 65c, M. L. Scott 10c, C. N. Pike 30c, W. J. Wilson 25c, A. M. Gravel 15c, S. H. King 10c, C. W. Moorman \$1,15, J. Fargo, 40c, C. H. T. St. Clair 15c, R. A. Sperry \$1,30, G. W. Titus 10c, H. S. Guilford 15c, Mrs. N. Dennison 75c, J. A. Dayton 10c, D. Daniels 10c, A. B. Morse 30c, J. Stocking 40c, T. Ramsey 10c, W. S. Higley jr. 15c, J. Day 80c, J. H. Lonsdale \$1,82, J. F. Hammond \$1,18, G. A. Olmstead 25c, A. M. Lindsley 15c, J. H. Woodhull 25c, W. James 50c, E. Lobdell \$2, W. Herald \$1,12, M. H. Leonard 15c, W. E. Landon \$1,25, H. H. Wilcox 15c, P. Taber \$1, J. Brinkerhoof 15c, W. Miller 15c, R. P. Beach \$1,10, T. Demmon \$1,15, E. P. Burditt 30c, L. Harris 25c, H. D. Covey 50c, Jane Demman 10c, W. Gulick 15c, B. D. Gay 25c, D. Daniels 60c, W. W. Miller 85c, Eld. A. Stone 15c. H. S. Lay 55c, H. E. Carver 25c.

Books Sent by Express.

R. Loveland, Lewiston, Fulton Co., Ills., \$7,25. A. Lanphear, Nile, Allegany Co., N. Y. \$4. J. N. Loughborough \$12.

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- The New Hymn Book, containing 464 pages and 122 pieces of music. 80 cts.
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Part I, Bible History—Part II, Secular History, . . . 60 "
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- Hope of the Gospel, or Immortality the gift of God, . . . 15 "
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- Vindication of the true Sabbath, by J. W. Morton, late Missionary to Hayti, . . . 10 "
- Review of Springer on the Sabbath, Law of God, and first day of the week, . . . 10 "
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