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"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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HISTORY OF THE SABBATH.

(Continued.)

THE FESTIVAL OF SUNDAY FROM THE SIXTH CENTURY TO THE REFORMATION.

But the law of Charlemagne, though backed with the authority of the church, as expressed in the canons of the councils already quoted, by the remissness of Lewis, his successor, had become very feeble. It is evident that canons and decrees of councils, though fortified with the mention of terrible judgments that had befallen transgressors, were not sufficient to enforce the sacred day. Another and more terrific statute than any yet issued was sought at the hands of the emperor. Thus we read:

"Thereupon an address was made to the emperors, Lewis and Lotharius, that they would send out some precept more severe than what was hitherto extant, to strike terror into their subjects, and force them to forbear their ploughing, pleading, and marketing, then grown again into use; which was done about the year 853; and to that end a synod was called at Rome under the popedom of Leo IV."—*Dialogues*, &c., p. 261.

At this synod the pope took the matter in hand in good earnest. Thus Heylyn testifies:

"Under the emperors, Lewis and Lotharius, a synod was held at Rome, A. D. 853, under pope Leo IV, where it was ordered more precisely than in former times, that no man should thenceforth dare to make any markets on the Lord's day, no, not for things to eat: neither to do any kind of work that belonged to husbandry. Which canon being made at Rome, confirmed at Compeigne, and afterwards incorporated as it was into the body of the canon law, became to be admitted without further question in most parts of christendom; especially when the popes had attained their height, and brought all Christian princes to be at their devotion. For then the people who before had most opposed it might have justly said, 'Behold two kings stood not before him, how then shall we stand?' Out of which consternation all men presently obeyed, tradesmen of all sorts being brought to lay by their labors, and amongst those the miller, though his work was easiest, and least of all required his presence."—*Hist. Sab.*, part ii, chap. v, sec. 7; *Morer*, p. 272.

This was a most effectual establishment of first-day sacredness. Five years after this we read as follows:

A. D. 858. "The Bulgarians sent some questions to pope Nicholas, to which they desired answers. And that [answer] which concerned the Lord's day was that they should desist from all secular work."—*Id.*, p. 273.

Morer informs us respecting the civil power, that,

"In this century the emperor [of Constantinople] Leo, surnamed the philosopher, restrained the works of husbandry, which, according to Constantine's toleration, were permitted in the east. This same care was taken in the west by Theodorus, King of the Bavarians, who made this order, that 'If any person on the Lord's day yoked his oxen, or drove his wain, his right-side ox should forthwith be forfeited; or if he made hay and carried it in, he was to be twice admonished to desist, which if he did not he was to receive no less than fifty stripes.'"—*Dialogues*, &c., pp. 251, 262.

Of Sunday laws in England in this century we read:

A. D. 876. "Alfred the great, was the first who united the Saxon Heptarchy, and it was not the least part of his care to make a law that among other festivals this day more especially might be solemnly kept. . . . And whereas the single punishment for sacrilege committed on any other day, was to restore the value of the thing stolen, and withal lose one hand, he added that if any person was found guilty of this crime done on the Lord's day, he should be doubly punished."—*Id.*, pp. 284, 285.

Nineteen years later, the pope and his council still further strengthen the sacred day. The council of Friburgh, in Germany, A. D. 895, under pope Formosus, decreed that the Lord's day, men "were to spend in prayers, and devote wholly to the service of God, who otherwise might be provoked to anger." The work of establishing Sunday sacredness in England was carried steadily forward:

"King Athelston, in the year 928, made a law that there should be no marketing or civil pleadings on the Lord's day, under the penalty of forfeiting the commodity, besides a fine of thirty shillings for each offense."—*Id.*, pp. 285-287.

In a convocation of the English clergy about this time, it was decreed that all sorts of traffic and the holding of courts, &c., on Sunday, should cease. "And whoever transgressed in any of these instances, if a freeman, he was to pay twelve oar, if a servant, be severely whipt." We are further informed that,

"About the year 948, Otho, archbishop of Canterbury, had it decreed that above all things the Lord's day should be kept with all imaginable caution, according to the canon and ancient practice."

A. D. 967. "King Edgar commanded that the festival should be kept from three of the clock in the afternoon on Saturday, till day-break on Monday.

"King Ethelred the younger, son of Edgar, about the year 1009, called a general council of all the English clergy, under Elfegus, archbishop of Canterbury, and Wolston, archbishop of York. And there it was required that all persons in a more zealous manner should observe the Sunday, and what belonged to it."—*Id.*, pp. 285-287.

Nor did the Sunday festival fail to gain a footing in Norway. Heylyn tells us of the piety of a Norwegian king:

"Olaus, king of Norway, A. D. 1028, being taken up one Sunday in some serious thoughts, and having in his hand a small walking-stick, he took his knife and whittled it, as men do sometimes when their minds are troubled or intent on business. And when it had been told him as by way of jest how he had trespassed therein against the Sabbath, he gathered the small chips together, put them upon his hand, and set fire unto them, that so he might revenge on himself what unawares he had committed against God's commandment."—*Hist. Sab.*, part ii, chap. v, sec. 2.

In Spain also the work went forward. A council was held in Coy in Spain, A. D. 1050, under Ferdinand, king of Castile, in the days of pope Leo IX, where it was decreed that the Lord's day "was to be entirely consecrated to hearing of mass."—*Dialogues*, &c., p. 274.

To strengthen the sacredness of this venerable day in the minds of the people, the doctors of the church were not wanting. Heylyn makes the following statement:

"It was delivered of the souls in purgatory by Petrus Damiani, who lived A. D. 1056, that every Lord's day they were manumitted from their pains, and fluttered up and down the lake Avernus, in the shape of birds."—*Hist. Sab.*, part ii, chap. v, sec. 2.

At the same time another argument of a similar kind

was brought forward to render the observance still more strict. Morer informs us respecting that class who in that age were most zealous advocates of Sunday observance:

"Yet still the others went on their way; and to induce their proselytes to spend the day with greater exactness and care, they brought in the old argument of compassion and charity to the damned in hell, who during the day, have some respite from their torments, and the ease and liberty they have is more or less according to the zeal and degrees of keeping it well."—*Dialogues*, &c., p. 68.

If therefore they would strictly observe this sacred festival, their friends in hell would reap the benefit, in a respite from their torments on that day! In a council at Rome, A. D. 1078, pope Gregory VII, decreed that as long as the Sabbath had been long regarded as a fast day, those who desired to be Christians should on that day abstain from eating meat. In the eastern division of the Catholic church in the eleventh century, the Sabbath was still regarded as a festival, equal in sacredness with Sunday. Heylyn contrasts with this the action of the western division of that church:

"But it was otherwise of old in the church of Rome, where they did labor and fast. And this, with little opposition or interruption, save that which had been made in the city of Rome in the beginning of the seventh century, and was soon crushed by Gregory, then bishop there, as before noted. And howsoever Urban II did consecrate it to the weekly service of the blessed virgin, and instituted in a council held at Clermont, A. D. 1095, that our lady's office should be said upon it, and that upon that day all Christian folks should worship her with their best devotion."—*Hist. Sab.*, part ii, chap. v, sec. 13.

It would seem that this was a crowning indignity to the Most High. The memorial of the great Creator set apart as a festival on which to worship Mary as the mother of God! In the middle of the twelfth century the king of England was admonished not to suffer men to work upon Sunday;

"Henry II entered on the government about the year 1155. Of him it is reported that he had an apparition at Cardiff (in South Wales), which from St. Peter charged him, that upon Sundays throughout his dominions, there should be no buying or selling, and no servile work done."—*Morer*, p. 288; *Heylyn*, part ii, chap. vii, sec. 6.

It seems that the sacredness of Sunday was not yet sufficiently established, a divine warrant being still unprovided. The manner in which this urgent necessity was met is related by Heylyn in language somewhat severe:

"In the very entrance of the thirteenth age, Fulco, a French priest and a notable hypocrite, lighted upon a new Sabbatarian fancy, which one of his associates, Eustachius, abbot of Flay in Normandy, was sent to scatter here in England; but finding opposition to his doctrine he went back again. The next year after, being 1202, he comes better fortified, preaching from town to town and from place to place, that no man should market on the Lord's day. Now for the easier bringing of the people to obey their dictates, they had to show a warrant sent from God himself, as they gave it out. The title was this:

"A HOLY MANDATE, touching the Lord's day, which came down from heaven unto Jerusalem, found on St. Simeon's altar in Golgotha, where Christ was crucified for the sins of all the world, which lying there three days and three nights, struck with such terror all that saw it, that falling on the ground they besought God's mercy. At last the patriarch and Akarias the archbishop (of I know not whence) ventured to take into their hands that dreadful letter which was written

thus. Now wipe your eyes and look awhile on the contents:

"I am the Lord who commanded you to keep the Lord's day, and you have not kept it, neither repented of your sins; I caused repentance to be preached unto you and you believed not; then I sent the pagans among you, who spilt your blood on the earth, and yet you believed not; and because you did not observe the Lord's holy day, I punished you awhile with famine, but in a short time I gave you fullness of bread, and then you behaved yourselves worse than before. I again charge you that from the ninth hour [i. e., from three o'clock, P. M.,] on Saturday, until sunrise on the Monday, no man presume to do any work, but what is good, or if he do, let him repent for the same. Verily I say unto you, and swear by my seat and throne, and by the cherubim which surround it, that if you do not hearken to this my mandate, I will send no other letter unto you, but will open the heavens and rain upon you stones, wood, and scalding water by night, so that none shall be able to provide against them. I say ye shall die the death for the Lord's day; and other festivals of my saints which ye have not kept; and I will send among you beasts with the heads of lions, and the hair of women, and the tails of camels, which, being very hungry, shall devour your flesh. And you shall desire to flee to the sepulchres of the dead, and hide you for fear of those beasts. And I will take the light of the sun from your eyes, and send such darkness that not being able to see, you shall destroy each other. And I will turn my face away and not in the least pity you. I will burn your bodies and hearts of all them who do not keep the Lord's day. Hear then my words, and do not perish for neglecting this day. I swear to you by my right hand, that if you do not observe the Lord's day, and festivals of my saints, I will send pagan nations to destroy you."—*Hist. Sab.*, part ii, chap. vii, sec. 6; *Morer*, pp. 288–290.

That such an epistle as the above was actually brought into England at the time and in the manner specified, is so amply attested as to leave no doubt. Matthew Paris was a historian of the same century in which this roll was produced. In speaking of the writers of that century, Mosheim bears the following testimony respecting his credibility:

"Among the historians, the first place is due to Matthew Paris, a writer of the highest merit, both in point of knowledge and prudence."—*Eccles. Hist.*, cent. xiii, part ii, chap. i, sec. 5.

Matthew Paris, after relating the story of the fall of this epistle from the throne of God to the altar of St. Simeon in Golgotha, and the terrible consternation which possessed those who took it up, thus continues:

"But when the patriarch and clergy of all the holy land had diligently examined the tenor of this epistle, it was decreed in a general deliberation that the epistle should be sent to the judgment of the Roman pontiff, so that whatever he decreed to be done, it would please all. And when at length the epistle had come to the knowledge of the lord pope, immediately he ordained heralds, who being sent through different parts of the world, preached everywhere the doctrine of this epistle, the Lord working with them and confirming their words by signs following. Among whom the abbot of Flay, Eustachius by name, a devout and learned man having entered the kingdom of England, did there shine with many miracles."—*Matthew Paris*, p. 200, ed. 1640.

This testimony shows that Eustachius was commissioned by the pope to set forth this precious document in England. And thus the shameless fraud is traced to the head of the Romish church. When we are further informed that the pope received this epistle from the hands of those who saw it fall from heaven, we have simply the story which he caused to be circulated, in order to give divine authority to the Christian Sabbath. It was Innocent III, who filled the office of pope at this time, of whom Bower speaks thus:

"Innocent was perfectly well qualified to raise the papal power and authority to the highest pitch, and we shall see him improving, with great address, every opportunity that offered to compass that end."—*Hist. Popes*, vol. ii, p. 535.

It was now the midnight of the dark ages, and that pontiff filled the papal throne who raised the papacy to its highest elevation. It is an instructive fact that as the first act of papal aggression was in behalf of Sunday, so also when the papacy had also reached its utmost height of power, the pope determined to furnish the world with divine authority for the observance of that day, and so published "A Holy Mandate" in behalf of Sunday, which he assured all men fell from heaven, being written by God himself. The mission of Eustachius was attested by miracles, which may be

read at length in Matthew Paris, Binius, Heylyn, and others. Those who cherish the first-day Sabbath on the authority of the traditions of their fathers, may be interested to read some of the miracles which were wrought in order to establish the sacredness of the day:

"A carpenter making a wooden pin, and a woman making up her web, both after three on Saturday in the afternoon [for the pope in his letter had fixed 'the Lord's day' from three o'clock on Saturday afternoon, until sunrise on Monday] are suddenly smitten with the palsy. A certain man of Nasserton, baking a cake on Saturday night, and keeping part until the morning, no sooner brake it for his breakfast, but it gushed out blood. A miller of Wakefield, grinding corn on Saturday after three of the clock, instead of meal found his bin full of blood: his mill-wheel standing still of its own accord."—*Hist. Sab.*, part ii, chap. vii, sec. 6.

As the king of England did not favor this mission of Eustachius, the historian adds:

"Notwithstanding all these miracles whereby God did invite the people to observe this day, the people fearing more the king's power than God's, returned unto their marketings as before they did."—*Id. ib.*

Such was the first attempt in England, after the apparition from St. Peter, A. D. 1155, to supply divine authority for Sunday observance. "It shows," as Morer quaintly observes, "how industrious men were in those times to have this great day solemnly observed."

The next year after the arrival of Eustachius in England with this roll, A. D. 1203 a council was held in Scotland concerning the introduction and establishment of the Lord's day in that kingdom. The roll that had fallen from heaven to supply the lack of scriptural testimony in behalf of this day was admirably adapted to the business of this council, though Dr. Heylyn informs us that the Scotch were so ready to comply with the pope's wishes, that the packet from the court of heaven and the accompanying miracles were not needed. Yet Morer informs us that the packet was actually produced on this occasion:

"To that end it was again produced and read in a council of Scotland, held under pope Innocent, A. D. 1203, in the reign of king William, who passed it into a law that Saturday from twelve at noon ought to be accounted holy, and that no man shall deal in such worldly business as of feast days was forbidden. As also that at the tolling of a bell, the people were to be employed in holy actions, going to sermons, and the like, and to continue thus until Monday morning, a penalty being laid on those who did the contrary. About the year 1214, which was eleven years after, it was again enacted, in a parliament at Seone, by Alexander III, king of Scots, that none should fish in any waters, from Saturday after evening prayer, till sunrise on Monday, which was afterward confirmed by king James I."—*Morer*, pp. 290, 291.

Such was the manner of introducing the Christian Sabbath into Scotland. The sacredness of this papal Lord's day seems to have been more easily established by taking in with it a part of the ancient Sabbath. The work of establishing this ancient institution was everywhere carried steadily forward. Of England we read:

"In the year 1237, Henry III being king, and Edmund de Abendon, archbishop of Canterbury, a constitution was made requiring every minister to forbid his parishioners the frequenting of markets on the Lord's day, and leaving the church, where they ought to meet and spend the day in prayer and hearing the word of God. And this on pain of excommunication."—*Id.*, 291.

Of France we are informed:

"The council of Lyons sat about the year 1244, and it restrained the people from their ordinary work on the Lord's day, and other festivals on pain of ecclesiastical censures."

A. D. 1282. "The council of Angeirs in France forbid millers, by water or otherwise, to grind their corn from Saturday evening till Sunday evening."—*Id.*, p. 275.

Nor were the Spaniards backward in this work:

A. D. 1322. "This year a synod was called at Valladolid in Castile, and then was ratified what was formerly required, that none should follow husbandry, or exercise himself in any mechanical employment on the Lord's day, or other holy days, but where it was a work of necessity or charity, of which the minister of the parish was to be judge."—*Id. ib.*

The rulers of the church and realm of England were

diligent in establishing the sacredness of this day. Yet the following statutes show that they were not aware of any Bible authority for enforcing its observance:

A. D. 1358. "Istippe, archbishop of Canterbury, with very great concern and zeal, expresses himself thus: 'We have it from the relation of very credible persons, that in divers places within our province, a very naughty, nay, damnable, custom has prevailed, to hold fairs and markets on the Lord's day.' Wherefore by virtue of canonical obedience, we strictly charge and command your brotherhood, that if you find your people faulty in the premises, you forthwith admonish or cause them to be admonished to refrain going to markets or fairs on the Lord's day. And as for such who are obstinate and speak or act against you in this particular, you must endeavor to restrain them by ecclesiastical censures and by all lawful means put a stop to these extravagances."

"Nor was the civil power silent; for about that time king Edward made an act that wool should not be shown at the staple on Sundays and other solemn feasts in the year. In the reign of king Henry VI, Dr. Stafford being archbishop of Canterbury, A. D. 1444, it was decreed that fairs and markets should no more be kept in churches and church-yards on the Lord's day, or other festivals, except in time of harvest."—*Id.*, pp. 293, 294.

On the European continent the sacredness of Sunday was persistently urged. The council of Bourges urges its observance as follows:

A. D. 1532. "The Lord's day and other festivals were instituted for this purpose, that faithful Christians abstaining from external work, might more freely and with greater piety devote themselves to God's worship."—*Id.* p. 279.

They did not seem to be aware of the fact, however, that when the fear of God is taught by the precepts of men, such worship is vain. Isa. xxix, 13; Matt. xv, 9. The council of Rheims which sat the next year, made this decree:

A. D. 1533. "Let the people assemble at their parish churches on the Lord's day, and other holidays, and be present at mass, sermons, and vespers. Let no man on these days give himself to plays or dances, especially during service." And the historian adds: "In the same year another synod at Tours, ordered the Lord's day and other holidays to be reverently observed under pain of excommunication."—*Morer*, p. 280.

A council which assembled the following year thus frankly confessed the divine origin of the Sabbath, and the human origin of that festival which has supplanted it:

A. D. 1534. "Let all Christians remember that the seventh day was consecrated by God, and hath been received and observed, not only by the Jews, but by all others who pretend to worship God; though we Christians have changed their Sabbath into the Lord's day. A day therefore to be kept, by forbearing all worldly business, suits, contracts, carriages, &c., and by sanctifying the rest of mind and body, in the contemplation of God and things divine, we are to do nothing but works of charity, say prayers, and sing psalms."—*Id.*, p. 282.

We have thus traced Sunday observance in the Catholic church down to a period subsequent to the reformation. That it is an ordinance of man which has usurped the place of the Bible Sabbath, is most distinctly confessed by the council last quoted. Yet they endeavor to make amends for their violation of the Sabbath by spending Sunday in charity, prayers, and psalms: a course too often adopted at the present time to excuse the violation of the fourth commandment. Who can read this long list of Sunday laws, not from "the one Law-giver who is able to save and to destroy," but from popes, emperors and councils, without adopting the sentiment of Neander: "The festival of Sunday, like all other festivals, was always only a human ordinance."

THE JUG.—The jug is a most singular utensil. A pail, tumbler, or decanter, can be rinsed, and you can satisfy yourself by optical proof, that it is clean; but the jug has but a hole in the top, and the interior is all darkness. No eye penetrates it, no hand moves the surface. You can clean it only by putting in water, shaking it up, and pouring it out. If the water comes out clean, you judge you have succeeded in cleaning the jug and *vice versa*. Hence, the jug is like the human heart. No mortal can ever look into its recesses, and you can only judge of its purity, by what comes from it.

PROMISES TO THE MEEK.

God has made many consoling promises in his word respecting those who are truly meek, among which are some of the following. "The Lord lifteth up the meek; he casteth the wicked to the ground." Ps. cxlvii, 6. "For the Lord taketh pleasure in his people; he will beautify the meek with salvation." Ps. cxlix, 4. "The meek shall eat and be satisfied; they shall praise the Lord that seek him. Your heart shall live for ever." Ps. xxii, 26. "The meek also shall increase their joy in the Lord; the poor among men shall rejoice in the holy one of Israel. Isa. xxix, 19. In the prophecy respecting the ministry of Christ, it is said that he was anointed to preach glad tidings unto the meek. Isa. 61.

These promises, in connection with the fact that God will save all the meek of the earth, are sufficient to cause all to seek for this desirable quality. Moses, the man chosen of God to lead ancient Israel from the bondage of the Egyptians, was said to be very meek above all the men which were upon the face of the earth. Num. xii, 2. Therefore he was a suitable man to be their leader. God could use him for a humble instrument to lead out his people without his being in danger of self-exaltation. A meek and quiet spirit is said to be of great price in the sight of God. 1 Pet. iii, 4. Likewise was Christ also said to be meek. Tell ye the daughter of Zion, Behold thy King cometh unto thee, meek, and sitting upon an ass, &c. Matt. xxi, 5. As he rode into Jerusalem in this meek and humble way, the multitude of disciples shouted, saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest! As these shouts of praise ascended from the gathered throng of the disciples, and the meek and lovely Saviour entered the city, there was a literal fulfillment of prophecy. But though the disciples were disappointed in his not reigning as an earthly prince, the time will come when he will be established upon the throne of his father David, and reign over his people forever.

This same Jesus who is meek and lowly in heart, Matt. xi, 29, in his remarkable sermon on the mount, has said, Blessed are the meek, for they shall inherit the earth. Matt. v, 5. This promise cannot refer to the present time, for it will be realized in consequence of being meek. Those only who comply with the condition can receive the promise; and as all inherit the present earth whether meek or not, we must look to the future for the fulfillment of this scripture. This must refer to the time when the curse of sin will be removed, and the earth resume its Eden beauty, as described in Isaiah, chap. xxxv, and the time comes for the people of the Most High to take the kingdom. Dan. vii, 11. This is doubtless identical with the promise which God made to our father Abraham, and will be realized in the same time God promised to Abraham and his seed, the land for an everlasting possession. Gen. vii, 8. But as Abraham never received the promise, Acts vii, 5, nor his seed, Heb. xi, 13, it must be in the future, and correspond with the time spoken of by the psalmist David, where he says, The meek shall inherit the earth and delight themselves in the abundance of peace. Ps. xxxvii, 11. Precious promises are these to the children of God as they realize that though they may have to pass through trials and afflictions in this present evil world, and suffer the ills and privations of life, to know when they get their reward they will have abundance of peace.

God has also promised to guide the meek in judgment, and to teach the meek his ways. Ps. xxv, 9. If there ever was a time when these promises should be claimed, it is now, from the fact that we are living amid the perils of the last days, and Satan is trying with all his power to bring distraction and confusion among all those who are trying to obey God and keep his commandments. We need a sanctified judgment to understand our duty, and also to detect the counterfeit working of Satan, which is so abundantly manifested in these last days. We also need to be taught in the ways of the Lord. This God has promised to do for all those who are truly meek. He has held out inducements in his word sufficient to cause his people to act. And as the time is so near at hand when these promises will be realized, let me urge the necessity of being

faithful. Study to know the will of the Lord. Keep humble at the feet of Jesus. And may God help all his remnant people to stand, and finally prepare them to share these glorious promises and live forever in the kingdom of God.

In conclusion let me say in the language of the prophet, "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you, seek ye the Lord, all ye meek of the earth, which have wrought his judgments, seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger." Zeph. ii, 23.

R. BAKER.

Mackford, Wis.

TRUST.

"THEY that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever." Ps. cxxv, 1.

O what a blessed promise! How cheering is the thought that if we put our trust in the Lord, though our burdens be never so great, he will sustain. "He will never suffer the righteous to be moved." Ps. lv, 22. We need not be afraid of what man can do unto us, if we trust in the Holy One of Israel, who neither slumbers nor sleeps. Ps. cxxi, 3. Under the shadow of his wings will we find a blessed hiding-place in every time of trouble. If we trust in our own strength, we shall fall by the hand of the enemy; but if we have our eye continually fixed on Jesus, he will enable us to overcome all the evils of our nature, by the blood of the Lamb and the word of our testimony. Rev. xii, 11. It is better to trust in the Lord than to put confidence in man. Ps. cxviii, 8. They often deceive us; but the Lord never deceives those who put their trust in him. He will never desert us in our time of trouble.

What if all earthly friends forsake, and the Lord give the bread of adversity and the water of affliction; fear not, "Oh thou afflicted, tossed with tempests, and not comforted; thus saith the Lord, Behold I will lay thy stones with fair colors, and thy foundation with sapphires." Isa. liv, 11. No weapon formed against thee shall prosper; for all things shall work together for good to them that love God. Rom. viii, 28. And hereby do we know that we love him, if we keep his commandments and walk in the straight and narrow way which Jesus has laid down in his precious word, which is as a lamp to our feet and a blessed light to guide us through this wilderness of sorrow.

The consolations of the gospel are neither few nor small. O the exceeding great and precious promises which are given to those who put their trust in the Lord. Who would not be willing to part with all they have, that they may win Christ! Eternal life is worth striving for. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven. We must strive to enter in at the strait gate. We must lay aside every weight, and the sin that doth so easily beset us. We must take the shield of faith, wherewith we may be able to quench all the fiery darts of the wicked. Eph. vi, 16. Oh, this is a glorious warfare. The Captain of our salvation was made perfect through suffering, and shall we get wearied and faint in our minds, and murmur at the roughness of the way? Let us rather rejoice that we are counted worthy to suffer affliction with the people of God. Let us remember the legacy Christ left his disciples: In the world ye shall have tribulation; but be of good cheer, I have overcome the world. John xvi, 33.

If we trust in the Lord, our peace shall be like a river,—pure and constant. Great peace have they that love thy law, and nothing shall offend them. Ps. cxix, 165. Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. Isa. xxvi, 3. Though Satan and all his hosts are encamped against us, yet if we trust in the Lord, he is more than can be against us. He is mighty to save even to the uttermost all that come unto him. Then let us say, Courage in the war! The conflict is almost over. Soon Jesus will come sitting on the white cloud, with power and great glory, to redeem

his people. Then we shall look up and rejoice, saying, This is our God! lo, we have waited for him, and he will save us. This is the Lord; we have waited for him, we will be glad and rejoice in his salvation. Isa. xxv, 9.

"Trust in the Lord, ye trembling saints,
And keep your courage up;
He'll raise your spirits, when they faint,
And far exceed your hopes."

L. E. MILLNE.

April 9th.

HINDRANCES TO KEEPING THE SABBATH.

It seems that one is often tempted on sixth-day to undertake too much; or set out on some enterprise which seems, just then, unusually important; and when the enterprise is undertaken, some unaccountable hindrance is almost sure to make one just late enough to mar the Sabbath hours.

Forgetfully I have perhaps sent on sixth-day morning by some friend, who was going that way, for an article, and it is very probable he would get back just late enough to deliver the article at my house about dark; and what could I do but receive it? I had sent for it, and he had politely brought it to my door.

At another time, I, sternly determined to give Satan no vantage-ground, have so arranged my work, that I surely would begin the Sabbath at the hour. "Plenty of time," says the enemy, "and here is this little job to be done; this fence to be repaired," &c. The memory seems very prompt to remind one, as the sixth day is closing, of sundry little chores which had been forgotten, and which now seem of unusual importance.

Again, after one has been thus thwarted time after time, there often arises a feeling of impatience, that after taking so much pains to be ready for the Sabbath, the enemy should have such power to hinder the work.

Again, not only has the enemy thrown his ingenious, artful endeavors, to hinder me from hallowing the Sabbath, but often when tempted and tried as I have left my work and company, and set out for some lone spot where I could get strength by prayer, something occurred to mind on the way to be seen to, and ere I was aware my business had my whole attention; and I seemed hurried from one item of work to another, with such unusual concentration of mind, that my intention of prayer was, at that time, frustrated.

So often and continued have such experiences occurred to me, that I have come to the conclusion that a wily enemy is upon the track of Sabbath-keepers, to hinder, to frustrate, to discourage; to cause stupidity, dullness, forgetfulness on spiritual things; and when it will suit the purpose of delusion, temporal affairs are made to assume a deceitful, alluring aspect, a vast importance, a weight, unreal and delusive.

Multiform and varied are the plots of the enemy. To us, he magnifies the real faults of the brethren, and attempts the proof of supposed ones; surmises all possible evil, and makes them as hateful as he can to our fancies: at the same time the smiles, compliments, and good offices of unbelievers, are dressed up in rainbow hues. See, says the enemy, how sour, morbid, and melancholy, these brethren are, while the world do so much to please.

Then, he, having caused the Christian to get as far as possible out of the way, discourages him—tells him he cannot be forgiven, and that he cannot overcome; makes him as downcast as possible, and gets him to fretting if he can, makes him appear sullen and unlovely, perhaps; then he hardens the heart of the worldling, saying, "Never fear, there is no God," or if there is, he does not notice you; take your comfort while you may; and so the worldling smiles on, and the passer-by says, "See how smiling and pleasant these worldlings are, while these Christians seem so gloomy;" and so Satan triumphs. The careless passer-by is deceived: the weeping saint finds the path to glory; while the gay, smiling worldling, goes down the tide to death.

J. CLARKE.

People who like so much to talk their mind, should sometimes try to mind their talk.

Obscure writers like turbid streams, seem deeper than they are.

THE REVIEW AND HERALD.

"Sanctify them through thy truth: thy word is truth."
BATTLE CREEK, MICH., THIRD-DAY, APRIL 29, 1862.

JAMES WHITE, EDITOR.

A BENEVOLENT PEOPLE.

The Seventh-day Adventists are a benevolent people. There are several reasons why their liberalities abound.

1. They conscientiously adhere to unpopular truth for the truth's sake. Their highest interest on earth is its advancement, hence their liberality to sustain the different enterprises to advance the cause of truth.

2. They take the Bible as it reads, and tremble at its pointed testimony, and feel under the most sacred obligation to obey those injunctions relative to sustaining those who labor in word and doctrine.

3. Their faith and hope strikes at the root of earthly prospects, weans them from the things of this world, loosens their grasp of worldly treasures, thus enabling them to open wide the hand of benevolence.

Our active ministers are well sustained. Some, of little experience in this cause, have been injured by the liberalities of our people. And besides sustaining some half dozen Tents in the field, and all our active preachers well, and some who have done nothing for the cause, the Seventh-day Adventists have raised for their Publishing Association the past year the handsome sum of Seven Thousand Dollars.

When we compare the condition of the S. D. A. Publishing Association with that of other small associations of the kind, we see abundant cause of gratitude to God and to his faithful people.

Before us is the *Advent Herald* with its blank appeal, headed, "We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments." In connection with this singularly embarrassing blank (about five inches of white paper in one column, which has appeared for two months or more,) there is a call for yearly donations to the amount of five or six hundred dollars, which sum it is said is necessary, added to their receipts from subscribers to sustain the *Herald*. This branch of the Advent people have able ministers, and wealth, and their paper is conducted with ability. It has taken in many respects, a straightforward, consistent course, well calculated to secure the confidence and patronage of those who go as far as it goes, and no farther. But strange to record, its yearly donations have not yet reached the sum of one hundred dollars! Certainly, the blank appeal, and all connected therewith, gives one the impression that the *Herald* is "on its last legs."

The "World's Crisis," has been appealing to its numerous subscribers and friends, since last October, in behalf of "The Tract Fund of the Christian Publishing Association," and the amount of donations up to this time is only about five hundred dollars. The *Bible Examiner* has gone down, and the *Millennial Harbinger*, and *Sabbath Recorder* struggle hard for a mere existence. We do not exult over their adversity. In their success, in extending the doctrine of the second advent, immortality alone through Christ at his second coming, and the Sabbath, we see, to a certain extent, our own. These in many instances prepare the way for the third message. We mourn, rather, that they do not keep pace with the fulfillment of prophecy, and God's opening providence, so as to give to the household meat in due season, that they may witness prosperity in all their borders.

Systematic benevolence has saved us from a dead halt as to the progress of the cause. The lack of system among our people, and the pressure of the hard times, were drying up their benevolence, and some of our preachers began to look around for hand labor to support their families. Systematic benevolence has enabled us to push forward still more extensive operations, notwithstanding the hard times.

But there is to us a painful side to this question. Satan will if possible, turn the benevolence of God's people to a bad account. And as we have borne a pointed testimony on the subject of benevolence, so has Mrs. W. we feel it our duty to speak out plainly

in regard to those unworthy persons who would take advantage of our testimony. Some go through the country as peddlers, sharing the benevolence of the brethren, and think it a sufficient reason for such conduct, because they profess to keep the Sabbath. Others pass around in the shape of loafers. They seem to have no definite object, only to be well entertained, and accomplish nothing in particular, only the wearing out of their welcome as they move from place to place. There are others who have not the least claim on the benevolence of the brethren, who will recklessly start off, bag and baggage, and perhaps with horses and cattle in midwinter, and throw themselves on some church, where they know they will be dependent on them. And some of our preachers of little experience and judgment, instead of reproving such a course, will rather encourage, or at least excuse such moves in their relatives. We have recently received from Deerfield and Cleveland, Minn., a most heart-sickening report of such recklessness. Such movements often disgust sensible men and drive them from the Sabbath.

Some preachers who have recently come in amongst us, who know nothing by experience of the work in which they profess to be engaged, and whose heaviest burden seems to be how they can be supported, by their indolence, or their injudicious movements, drive more men off from the Sabbath, than they ever get on. And it is our sad experience that nothing will sooner hurt such men than for the brethren by their benevolence to free them from all care and responsibility in regard to support. Those preachers among us whose labors have amounted to any definite sum have felt their way along, and, to a great extent, have borne their own weight, till they have established a reputation among our people as successful and judicious laborers. It is painful to write these things. But as we have taken the responsibility to push forward systematic benevolence, it is our duty to watch the result, and reprove a reckless expenditure of what is conscientiously put into the treasury of the Lord. Some will bear a pointed testimony in regard to this or that, and advise this or that course, without proper caution, or reference to the results, and appear to feel no responsibility in the matter ever afterwards. We repudiate such a course as unworthy any man who professes to "watch for souls as they that must give account." Our people have great confidence in their preachers, or, at least, should be able to safely confide in them. Their testimony has a decided influence upon them, hence our preachers should take a blameless course, and be exceedingly cautious in giving advice, especially outside of their calling.

Systematic benevolence with our people is a thrifty and tender plant. All our preachers should be guardians of it. Its definite object is the advancement of the third message. If our preachers appropriate it to other objects, they will discourage the brethren, and the system will go down. That tithe of all our increase, conscientiously and systematically cast into the treasury of the Lord, is a sacred trust. It is holy unto the Lord. Take care, then, friends, how you appropriate it. It is a most solemn duty of our brethren to know how their money is to be appropriated before handing it out; whether to meet immediate wants of preachers to enable them to bear the message, to spread abroad the truth; or whether to build houses, and improve lands, help unbelieving children, or to feed and clothe the indigent. We expect censure from a certain class for our plain remarks. What use to be always firing, and never hitting? The fluttering of the bird is the best proof that the shot has hit. We have been charged with selfish purposes in systematic benevolence. Facts for our friends may be proper. We pay more than thirty dollars annually into the B. C. treasury, from which we have never received a penny, and receive from other churches when laboring with them only to meet traveling expenses. All surplus has gone either into the missionary fund, or the Publishing Association. If any person, who shall read this, can point to one instance where we have been personally benefitted by systematic benevolence, if they will write out the facts, we will give them in the Review. If they cannot, then let the mouth of him who "loveth and maketh a lie," be stopped.

Our efficient men, who have given their whole being

to the cause, should be fully sustained, and every proper means should be used to encourage suitable men to enter the field; but in our opinion it is time that we as a people should cease paying a high price for untried men. There are those among us, some who have formerly been preachers, who could be efficient laborers could they enter the field with consecration and faith, who seem to be waiting for the church to set them free from worldly care, and send them out. But such can be of no real service to the cause until they feel "that woe is unto me if I preach not the gospel," and, under a deep sense of their duty to, and undying love for, their fellow men, they move out trusting in God. When they do their duty, and show themselves approved unto God, they will find their faithful brethren ready, to joyfully supply all their temporal wants.

QUESTIONS AND ANSWERS.

LORD JESUS, RECEIVE MY SPIRIT.

Acts vii, 59. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." My query is, Who said, Lord Jesus, receive my spirit; Stephen, or they that stoned him?

E. STYLES.

ANSWER. Stephen. The Greek language is much more definite in its construction than the English. In our version, the participle, calling, so far as the grammatical construction is concerned, might relate to either, they, or Stephen; but the Greek is liable to no such uncertainty, as will be readily understood from the following facts: The case and number of nouns are determined by difference in termination. The word, Stephen, is in the accusative case and singular number. The word, they, is in the nominative case and plural number. Participles must be put in the same case and number as the words to which they relate. If then the participle, calling, relates to those who stoned Stephen, it must be in the nominative case and plural number; if it relates to Stephen, it must be in the accusative case and singular number. It is in the accusative case and singular number, and hence cannot refer to the word, they, but to Stephen. It is certain, then, that Stephen used this language, if we can rely on the integrity of the Greek text. But if any should claim that, as a matter of fact, those who stoned Stephen used the same language, I could see no objection to that, as it would be very natural to suppose that in their rage against the holy man, they would repeat in mockery the language by which he expressed his blessed hope. This language of Stephen does not in the least conflict with the testimony of Scripture in other places that the dead are unconscious. The Saviour, when expiring upon the cross, used similar language. Luke xxiii, 46. The word rendered spirit is *pneuma*, and means life. And when the Lord Jesus receives the lives of his martyrs as Stephen prayed that his might be received, their lives are then, as expressed by Paul in Col. iii, 3, 4, hid with Christ in God; and when Christ who is their life shall appear, then they also will appear with him in glory.

EPHESIANS V, 27.

Shall we understand Eph. v, 27, to say that Jesus is to present to himself a glorious church, not having spot or wrinkle, &c.?

J. G. WOOD.

Ans. The word rendered, present, is *paristemi*, which is defined as follows: "To place near or at hand; i. e., have in readiness; provide; to present, offer, i. e., cause to be present," &c., *Greenfield*. "To cause to stand near, to place near by."—*Robinson*. "To place near by, or beside; to bring to one's side, make one's own."—*Liddell & Scott*.

The meaning of the passage in the light of these definitions seems to be this: that Christ will place beside, or near by, himself a glorious church, &c. I consider it a parallel to Christ's language in John xiv, 3: "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

THE SABBATH.

Is it true that the words *the Sabbath*, as found in the writings of Moses, might with equal propriety be rendered *a Sabbath*? This question, with the one published from me on Matt. xxviii, 1, in No. 9, present

volume, is suggested by reading a Sabbath Manual which is quite popular in my neighborhood, and which conveys the above idea.

T. K. HENRY.

ANS. It is not. The testimony of the Scriptures relative to the Sabbath, in Hebrew, Greek, and English, is as definite as it is possible for language to express. We all know how definite the testimony of our English version is, relative to this subject; and we may rest assured that the translators understood the laws of language sufficiently well not to have expressed it in this definite manner, if the original had not been equally definite. Mr. Wm. B. Taylor, in a discussion upon the Sabbath question with J. N. Brown, D. D., thus comments upon the Hebrew of the fourth commandment: "The command is not to keep a seventh proportion of our time, but to remember the Sabbath-day, which is *yom ha-shibingi*, day the seventh, the day in which God rested; the only day that can be the Sabbath of the Lord thy God, as the Bible tells not that he even kept any other Sabbath. The fourth commandment is not general in description: it is as specific as language can make it. It designates a particular day by its proper name, and by the only name it had. 'Day *ha-shibingi* is the Sabbath.' Frequently as the Sabbath law is repeated, in no single instance does it describe a seventh portion of time; or even a Sabbath-day as its object: day the seventh is its inexorable demand."

The Septuagint, a translation of the Old Testament from the original Hebrew into Greek, made by seventy-two learned Jews, six from each tribe, about 285 years before Christ, is probably the best expression of the sense of the original Hebrew that has ever been given. It was highly esteemed in the time of Christ, most of the quotations which he and the apostles made from the Old Testament, being taken from this version. A literal translation of the fourth commandment as found in this book, would read as follows:

"Remember the day of the Sabbath to hallow it. Six days you shall labor and perform all your works; but the day the seventh is the Sabbath to the Lord your God: you shall not do in it any work, you nor your son, nor your daughter, your servant, nor your maid-servant, your ox, nor beast of burden, nor any of your cattle, nor the stranger sojourning with you. For in six days the Lord made the heaven, and the earth, and the sea, and all the things in them, and rested on the day the seventh; for which reason the Lord spake well of the day the seventh, and consecrated it."

It is easy to see, therefore, that nothing can be further from the truth than to represent the testimony of the word of God respecting the Sabbath, as in any degree indefinite; and no one will do it, unless to serve some unworthy purpose.

U. S.

THE TWO LAWS, AND TWO COVENANTS.

BY MOSES HULL.

(Continued.)

There were two laws in the former dispensation, one of which was a ministration of the other, and was of no utility until the other had been transgressed. The Jews sustained a similar relation to the ten commandments that we do; and to the ceremonial law, that we do to the gospel. In fact, the ordinances of the Jewish church pointed forward to a sacrifice for sin (transgression of a previously-existing law) as the ordinances of the Christian church point back to the same sacrifice: the law of ten commandments being the same in both dispensations.

It is with reference to this that Paul says [2 Cor. iii, 7-11], "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious."

Those who believe in the abolition of the ten commandments, use this text as an argument to prove it. We consider it a decisive argument against them.

1. There was no ministration written and engraven on tables of stone. But as the penalty of death was attached to the violation of each of the ten commandments, they could be termed, "death;" and the law which executed the penalty for violating them, could be termed the "ministration of death, written and engraven on stones:" it being "death," and not the ministration which was written on the tables of stone.

2. Other expressions not only show that it was the ministration which was done away, but they positively forbid the idea of the ten commandments' being done away. Verse 7 says, "The children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which glory was to be done away." And verse 13 says, "And not as Moses, which put a vail over his face that the children of Israel could not look to the end of that which is abolished."

Mark! that which was covered with a vail is that which should be abolished. But the vail was not over the tables of stone, but on the face of Moses. Moses, at this time, was the only minister, and as all the ministration came through him, all the glory of it could be represented as hid behind the vail which covered his face. Moses held the tables in his hand; hence they were not covered with the vail. The children of Israel could look at them, but they could not look at that which was to be abolished; namely, the glory, representing that ministration. This argument we regard as invulnerable.

3. Verse 11 says: "For if that which was done away was glorious, much more that which remaineth is glorious." In the former dispensation there were (1.) The law, or ten commandments, and (2.) Its ministration, or the ceremonial law. In the foregoing, Paul teaches that one was done away, and that the other remains. This being true, we are compelled to take the position that the ten commandments are done away and the ceremonial law remains, or that the ceremonial law is done away and the ten commandments remain.

Again Paul says, "The law was added because of transgression, until the seed should come to whom the promises were made." Gal. iii, 19.

This added law could not have been the ten commandments.* 1. The ten commandments were not added because of the transgression of some other law; but the ceremonial law was added because of the transgression of the ten commandments. For proof of this see Jer. vii, 21-23. Here God says, "Put your burnt-offerings to your sacrifices, and eat your flesh; for I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings and sacrifices; but this thing commanded I them, saying, Obey my voice, and I will be your God and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imaginations of their evil heart, and went away backward and not forward."

Here we learn that ceremonies were not required of them until they had refused to obey the voice of God. The voice of God is the ten commandments. Proof, Deut. v, 22. That the ten commandments were what the children of Israel refused to obey, is evident from verse 9, where he says, "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not?"

This testimony is greatly strengthened by the testimony of Neh. ix, 13, 14. "Thou camest down also upon mount Sinai and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant."

Here, in addition to the "true laws" which God spake on mount Sinai, he has given laws and statutes by the hand of Moses. Now which of the two is the "added" law? I leave the candid to answer.

But was it added because of transgression? I think it was. God says [Eze. xx, 24, 25], "Because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols, wherefore I gave them

also statutes that were not good, and judgments where-by they should not live." What can be plainer? He names the commandments which they have transgressed, which has made it necessary to add the other law.

But it is objected that the added law is one which "polluted them in their own gifts." In this the objector errs; for God says, "And I polluted them in their own gifts." Here the polluting was done in addition to the adding of the law.

2. It was added "until the seed should come," only. But the ten commandments last till heaven and earth pass away. Matt. v, 17-19. The law which offered sacrifices did last until the seed came, or until Jesus proved himself to be the true Messiah, by being put to death "in the midst of the week." Dan. ix, 27. There "the sacrifice and oblation should cease." There the typical offerings were swallowed up in their antitype; and the law which offered them ceased.

Again, Paul, in speaking of the same law, says, "It was our schoolmaster to bring us to Christ." Gal. iii, 24. The ten commandments did not point to Christ. It is true they would teach a man that he was a sinner, but they pointed to no remedy; while the offerings of the ceremonial law did bring those who accepted of them, to Christ. Every offering pointed to Christ as being the only one through whom they could obtain remission, after having violated the law of God.

In Col. ii, 14-16, Paul speaks of Christ's having blotted out "the handwriting of ordinances" (the law which was added because of transgression—the schoolmaster that pointed to Christ), and adds, "Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days, which are a shadow of things to come, but the body is of Christ." Here I think all must agree that it is the ceremonial law that contained the feast-days, new moons, and Sabbaths, which shadowed forth that which is of Christ; hence the ceremonial law is the schoolmaster. For further testimony upon this point see Heb. viii, 5; ix, 23; x, 1.

In the above scriptures you will learn that the law "which stood in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation," not only led those who followed it, to Christ, but to his ministration in the heavenly sanctuary.

3. "To bring us," is supplied in Gal. iii, 24. It is evident that there is an ellipsis here that must be supplied with some word, but I think the words "to point us to Christ," would be preferable. At least they would not be so liable to be misapprehended.

But if any doubts yet remain as to what law is the subject of the book of Galatians, they will be removed by reading some of the various places where the word law occurs. It is unnecessary for us to give all the places of the occurrence of the word. Let the reader examine them at his leisure.

1. Chap. ii, 14-16. "But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."

Here Paul informs us that Peter dissembled not in keeping the ten commandments, but in compelling the Gentiles to live as do the Jews, and then shows that we are not justified by the law, but by the faith of Jesus Christ. Thus the contrast is drawn between a law by which the Jew expected justification or pardon for his sins, and the faith of Christ, by which God's people now obtain justification. The same contrast is drawn by the same apostle in Acts xiii, 38, 39: "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." No one can read Gal. ii, 14-16 in the light of this latter text, without understanding that "the law of Moses," or the ceremonial law, is the one

*I am alone responsible for the positions here taken.—M. H.

referred to here. The phrase "law of Moses," never refers to the ten commandments.

2. In Gal. iii, 10, we read: "For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things written in the book of the law, to do them." If the ten commandments are the subject of remark here, then we should expect to find the writing referred to, in them; but it is not there; it is in Deut. xxvii, 26.

Again, the text should read, "Cursed is every one that continueth not in all things written on the tables of stone," if that is the law to which he refers. The words, "book of the law," render it certain that the ceremonial law is the one of which Paul speaks. There are no "curses" written in the ten commandments; but Paul makes the two following quotations from the law of which he is speaking: (1) "Cursed is every one that continueth not in all things written in the book of the law;" and (2) "Cursed is every one that hangeh on a tree." This last quotation is taken from Deut. xi, 23.

3. In Gal. iv, 21-26, Paul introduces an allegory in the following language: "Tell me, ye that desire to be under the law, do you not hear the law? For it is written that Abraham had two sons; the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born after the flesh, but he of the free woman was by promise, which things are an allegory: for these are the two covenants, the one from the Mount Sinai which gendereth to bondage, which is Agar; for this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is and is in bondage with her children: but Jerusalem which is above is free, which is the mother of us all."

Our antinomian friends suppose that this allegory teaches the abolition of the ten commandments; and if the ten commandments are the subject under consideration, I acknowledge myself unable to fairly meet their positions; for what he calls "the law" in verse 21, he calls "the covenant that gendereth to bondage" in verse 24. But I do not believe that there was one of the ten commandments in the old or new covenants. The ten commandments are "God's covenant," not made with any people, but obedience to which, was enjoined upon all. Rom. iii, 19. First and second are relative terms; so are old and new. The old covenant relates to the new, and the new to the old.

The ten commandments existed before the old covenant was made with the children of Israel, and will exist after the new has accomplished its work. That the ten commandments were a perfect covenant in and of themselves, we prove thus: "And he wrote upon the tables the words of the covenant, the ten commandments." Ex. xxxiv, 29. "And he declared unto you his covenant which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." Deut. xxi, 13.

Here the ten commandments are a covenant, not a part of a covenant. Now if it be true that the ten commandments are the old covenant (and they are all of the covenant to which they belong), then they are gone; for the old covenant has given place to the new. But the truth is, the ten commandments are no part of the old covenant. The old covenant was the remedial scheme through which they approached God after having violated his law of ten commandments. The new covenant is the plan through which we approach God and obtain remission for our sins. When Paul wrote to the Galatians, the Jews expected justification, or remission, through the ceremonial law, or old covenant. They expected to go to old Jerusalem, into the old temple, and through the old priests offer the old sacrifices, and thus claim justification on the conditions of the old covenant. But Paul informs them that Jerusalem which is, is in bondage, hence could not give liberty to her children; that we must now approach the "building not made with hands," the new sanctuary in the New Jerusalem, "by a new and living way." A new victim has been offered, and a new Priest is officiating in the new temple, after a new order. In this consists the new covenant. As none of the ten commandments are in the old covenant, so none of them are in the new. But the old and new are both plans through

which the violators of the ten commandments can obtain mercy.

4. Verse 21 gives us to understand that certain persons desired to be under the law. Certainly Paul does not intend to be understood that these persons desired to be condemned by the ten commandments. But if they constitute the law spoken of, this is his meaning. It is much more rational to suppose that they desired to obey the ceremonial law and thus be justified from their past transgressions of the ten commandments.

5. Gal. v, 1-4. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul, say unto you, If ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Here Christ has freed them from something that Paul calls a yoke of bondage. As to what the yoke of bondage is may be seen by turning to Acts xv, where you will find that some of the Pharisees thought it was needful to "command the disciples to be circumcised and keep the law of Moses." See verse 5. But the disciples thought it was a yoke which neither we nor our fathers were able to bear. Verse 10. Again, Paul is opposing circumcision, a thing not commanded in the ten commandments. But it is commanded in the ceremonial law, although it was instituted before that law. Verse 3 says that "every man that is circumcised is a debtor to do the whole law." But surely circumcision does not make it necessary to obey the law of ten commandments, which are binding upon all, whether they are circumcised or not. See Rom. iii, 19; 1 Cor. vii, 19. Other arguments might be given upon this point, but this must suffice.

(To be Continued.)

SEVENTH-DAY BAPTIST STATISTICS.

In the Recorder, the organ of the S. D. Baptists, of March 6, 1862, over the signature of A. H. Lewis, we have the following statistical information:

"The report of 1807 (see Seventh-day Baptist Manual) shows 1,648 as the number of communicants. Forty years later, 6,092 are reported, giving an average annual increase of 111. From 1830 to 1846, the last fifteen years of this period, an average gain of 175 is shown, while from 1846 to 1862, a gain of only about 35 is reported, showing a most sad decline in the ratio of our increase within the last fifteen years. The greatest number of additions in any one period during this time, was probably from 1855 to 1858, during which time the denominational gain was greater than the entire real gain since 1846, it being 626, or 208 annually. The fact just stated would seem to denote that this gain was more in numbers than in real godliness. A hasty growth which, 'when the sun was risen, withered away.' The history of the last three years fully corroborates this testimony, for with all the real strength which this rapid growth ought to have given us, we have as rapidly declined during an equal number of years since that time.

"A summary of the reports as published in the minutes of our last General Conference, gives the following: From 1858 to Sept., 1861, the gain in the Eastern Association was none; loss, 79. In the Central, gain, none; loss, 22. Western, gain, none; loss, 48. North-Western, gain, 6. Excess of denominational loss over gain, 143. Had the reports of all the churches in the North-Western Association been made entire, there is little doubt but in that, as in every other Association, the loss would have exceeded the gain. Thus our figures show a rapid decline in the ratio of our increase for fifteen or twenty years past, and a positive loss of nearly 150 within the last three years.

"Now, it is scarcely possible that such a decline in numbers could take place without a corresponding decrease of vital piety. Could the private heart-history of individuals and churches be read to-day, such would be its story, and in this decline we should find the cause of many of those unpleasant things which are among us. Necessarily our enterprises have gone down with our life and numbers. In the direction of missions, if I mistake not, one man in Kansas, with

one in Wisconsin (local), and one in Pennsylvania, the last two being only partially supported by the Board, constitutes our home force. Favorable opportunities for building up societies, and establishing outposts, are lost. Men who would gladly hear the truth, go unwarned, scattered individuals and isolated families are left alone to battle with the tide, and go down, becoming an injury rather than a benefit to truth, because we have no shepherds to look after and defend, no vanguard to press the war into the camp of the enemy."

The writer commences his article with the text: "But can ye not discern the signs of the times?" Matt. xvi, 3. And it must be admitted that the facts contained in it are significant. I would not say anything invidious of this people. I am acquainted with many of them, and have been from my earliest recollections. Many of them are my personal friends. And I can say of them in general, as Paul said concerning his brethren the Israelites: "My heart's desire and prayer to God for Israel is, that they might be saved."

Neither would I boast; for boasting is excluded. We, as a people, have nothing of which to boast, but have much reason of humiliation before God. But we have a right to speak of what God has wrought. During the last few years, in which, according to the above statistics, the S. D. Baptists have been declining, the Lord has wrought more powerfully and effectually for the upbuilding of that truth which is the distinguishing feature of that denomination, than at any time since the dawn of the Reformation. He has raised a people to do and teach all his commandments, probably outnumbering greatly the S. D. Baptists, not from their ranks, with a very few exceptions, but from the quaries. They are to be found in various localities, from Maine to Minnesota and California, and some few on the east of the Atlantic. The Lord has established a printing-office, with a good power-press, and Sabbath-keepers to do the work, and provided the means for the accomplishing a great work, even the gathering together into unity the scattered members of Christ's body. God has raised up writers and preachers to advocate Bible truth, and the Sabbath is sustained by clear and forcible arguments, which Sabbath-keepers before had not dreamed of.

Brethren, S. D. Baptists, all of you that fear God, "Can ye not discern the signs of the times?" Can you not see that the hand of the Lord is with the S. D. Adventists? Can you not see that the Lord is at work for his truth, but that the work is taken out of your hands?—that the "kingdom is taken from you," and given to a people bringing forth the fruit thereof? Can you not see that the reason why you decrease, while the work of the Lord in favor of his down-trodden commandment increases, is, that we have truth respecting the faith of the gospel which you have not? Can you not see that we have present truth?—that the Lord is fulfilling prophecy, even the last prophetic warning, through the instrumentality of the Advent doctrine? Think of these things, brethren, and know that if you would have the blessing of God upon your labors, you must embrace the light that is now shining upon the prophetic word. R. F. COTTRELL.

MEETINGS IN MICH.

SINCE my last report I have held a two-days' meeting with the church in Hillsdale. On the second day of the meeting, first-day, Apr. 6, two were baptized. In the evening we had a refreshing season in attending to the ordinances of the Lord's house.

Sabbath, April 12, met with the few at Ransom. We had an excellent prayer and conference meeting on the Sabbath, and they expressed themselves as encouraged to press on. While in the place I gave two lectures and had a three-hours' public discussion one evening with Eld. Stout, Baptist minister, on the morality and perpetuity of the Sabbath institution.

As there was sickness with the only family I could stop with in Jefferson, it was decided to postpone lectures there for the present.

Monday, April 14, came on to Clinton, expecting to spend two or three days with the church there. But Brn. Seymour and Moore met us at the cars and in-

formed us that the small pox was in their neighborhood, and it was not advisable for us to expose ourselves to it. So we took the train again and came on to Jackson, where we had meeting with the church, Sabbath, April 19. Spoke twice on the work called in Rev. xi, 1, measuring the people of God, which is not only done by the law of God, but by the manifestation of the Spirit of God in all its close teaching. There was one sister baptized between the discourses on Sabbath; and after the second discourse we celebrated the ordinances with the brethren. Arrived home in good health the afternoon of April 21.

J. N. LOUGHBOROUGH.

Battle Creek, April 22, 1862.

REPORT FROM BRO. CORNELL.

FROM Roxbury Vt., I came on to Washington, N. H., in time to have some rest before the meeting, which I improved at the home of Bro. C. K. Farnsworth. The weather and going were favorable, so that a goodly number came in from the adjacent towns. Seven discourses were given, and three social meetings were enjoyed. On Sabbath afternoon two were baptized. A measure of the good Spirit was enjoyed all through, but at the last meeting a greater power rested upon us, and there was freedom in confessing the truths which had been spoken. Bro. W. Ball (whose queries Bro. Smith answered through the Review), became satisfied that the visions were from God, and gave his experience while he had been in Doubting Castle. Said he had enjoyed the most of the blessing of God, when he had the most confidence in the visions, but he had grown darker all the time while doubting. This, together with the Bible testimony by which they are supported, he thought was sufficient evidence in their favor. Several very pointed, free testimonies, were given to the same effect. All was harmonious, except the testimony of one who had been reproved by vision. His was another spirit that would not harmonize with the humble, sweet spirit of those who believed. It was a murmuring, fault-finding spirit, and of course it brought darkness. We endeavored to deal faithfully, yet kindly with him for his good. The brethren appeared to feel very sorry and grieved that he should refuse reproof, and to his own hurt, stand out against the judgment of the church. May he, and all others in a like condition, realize that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "As many as I love, I rebuke and chasten." In love and mercy this people have been reproved and counseled by these testimonies. It is for the entire body to heed these admonitions. Self-abasement is called for, before the Lord can exalt us. What about tobacco, tea, coffee, hoops, &c.? Can we give up the idols? Where is our self-denial? A little moment and it is too late. Let us make haste to lay aside the weights, lest it soon be said, They are joined to their idols, let them alone.

M. E. CORNELL.

THE CROSS REMOVED.

DEAR BRO. WHITE: There seems to be quite an interest in this place to know the reasons of our faith; therefore our books and papers are in good demand. For some time past we have kept the back numbers of the Review and stitched them together in a book; but we can no longer do this without withholding the light from those who seem anxious to know the reasons of our faith. There are some here who have read nearly all our books on the Sabbath question, and who seem to be convinced of the truthfulness of our position; but still they hesitate; and the question come home to us, What more can we do? Again and again we look over the list of our publications, but fail to find the book that will remove the last and greatest objection to the Sabbath question. If any one could present us with the desired book we think it would accomplish more in bringing people to decide for the truth than all the other books together: the title of such a book would be, *The Cross Removed*.

But we may well despair of ever removing this great objection from the minds of our fellow-men; for it lies directly across the narrow path that leads to eternal life: and while some have labored to remove it, others

choose to pass around and climb up some other way. But Jesus has given his disciples instructions in regard to this point. He says [Matt. xvi, 24], "If any man will come after me, let him deny himself and take up his cross and follow me." Some think the cross greater than they can bear; but Jesus has said, "My grace is sufficient for you; for my strength is made perfect in weakness." If we find the cross greater than we are able to bear alone, we have only to come to Jesus and ask for help, and he has promised to be a present help in every time of need. He requires no more of us than we are able in his strength to perform.

And to those who stand trembling I would say, Go forward; take up the cross and follow Jesus. He has promised never to leave nor forsake those who trust in him. Walk out by faith. Trust your all on the promises of God. Follow in his footsteps; and life, eternal life in the kingdom of God will be your reward. O, is not this enough? What more could we have to induce us to faithfulness?

There seems to be quite a field for labor here. There is not so much prejudice existing in the minds of the people here as in some other places. We think if we could have a course of lectures, there would be some who would take a stand for the truth. Hope the way will soon open for some of the messengers to visit this place.

L. J. RICHMOND.

Vernon, Vt.

Extracts from Letters.

Sister S. J. Voorus writes from Morgan, Ind.: "I love the doctrine that brings the coming of our blessed Lord near at hand. I hope we shall live up to the light that we have, that it may be even unto us as a pillar of fire by night and a cloud by day, to lead us in the way we should go. And may God abundantly bless those that are connected with the Office, that his unadulterated truth may shine forth through the publications to the preparing of a people for the second coming of our blessed Saviour. Although unworthy, I mean through the mercy of God to be one of that number."

Bro. J. C. Holloway writes from Marion, Iowa: "I embraced the third angel's message under the labors of Bro. Cornell about two years since. At that time I was a professor of the popular religion, and it alarmed me to hear the doctrine of the soon coming of Christ preached; but through the mercies of God my eyes have been opened, and I love the doctrine. The signs of the times plainly indicate that probation is soon to close, and what we have to do must be done quickly. As the way seems to be growing more narrow, I feel the need of more entire consecration to God. I am determined by the help of God to live so that I may be counted worthy of an inheritance in the earth made new. I feel thankful that the path is made so plain, although narrow, that we can walk therein. I am striving to keep all the commandments of God, that I may have a right to the tree of life, and at last be permitted to enter in through the gates into the city. When Jesus shall come to make up his jewels, I want to have oil in my lamp, and have it trimmed and burning, and be ready to enter in to the marriage-supper of the Lamb."

Sister L. Bullock writes from Wawkon, Iowa: "It is not two years since I began to keep the Sabbath, having been a member of the Methodist church for some twenty years. I had but little idea of what it was to be a true Christian. I am now striving to overcome. I think I can truly say it has been a great blessing to me. I have been able to see some of my wrong ways and confess and forsake them. I had taken opium for the last seven years for distress in the stomach; but I became convinced it was wrong, and have abandoned and overcome the habit. I have not taken any for one year, and I feel to praise the Lord that my health is much better than for two years before. I have been greatly blessed in reading sister White's views, and mean to strive with my whole heart to overcome and stand on mount Zion."

If you have a heart of rock let it be the rock of Horeb, that gushed when stricken by the prophet's rod.

Good temper is like a sunny day. it sheds a brightness over every thing: it is the sweetener of toil, and soother of disquietude.

OBITUARY.

DIED of chronic abscess, in Buckland, Mass., March 26, 1862, at the residence of her parents, after a long and painful illness, our dear sister Abby, wife of Bro. Andrew Graham, aged 22 years.

Sister Abby was converted and embraced the truth of the third message at the age of thirteen, under the labors of Bro. F. Wheeler. From that time she endeavored to live a Christian life. For two years her health was quite poor, and nearly four months previous to her death she was confined to her bed. She bore her extreme suffering with marked patience, and has left good evidence that she sleeps in Jesus.

Rest, dearest sister, rest awhile,
Until the Lord himself shall come;
Rest from thy sorrow, pain, and toil,
Until his voice shall break thy tomb.

We do not mourn for thee like those
Who have no hope in Christ our Lord;
For we believe he died and rose,
According to his blessed word.

And them that rest in hope he'll bring
From the dark mansions of the dead;
Together they shall rise and sing
The praises of their living Head.

O, blessed hope to mortals given!
It buoys the sinking spirits up,
It points the burdened soul to heaven,
While drinking deep of sorrow's cup.

WM. H. GRAHAM.

Sister Esther C. Gregory fell asleep in Jesus, in Parma, Mich., on the morning of April 5, 1862, aged 33 years.

She suffered much for a few days, which rendered it difficult for her to converse much until a few minutes before her death, when she seemed to revive and said to her companion and friends who stood weeping around her dying bed, "O, it is an easy thing to die. Be reconciled to God." From her youth she had loved the people of God, but never made a profession of religion until some three years since, when she and her companion became interested in the truth under the labors of Bro. Bates, and commenced keeping the Sabbath of the Lord. Since that time her life has ever been consistent with her profession, and of her it might be truly said that she possessed a "meek and quiet spirit, which is in the sight of God of great price." Our sister's request was to have Bro. and sister White attend her funeral; but as they could not be obtained, a discourse was delivered by Mr. Fassett, of the Methodist order. Our sister has left a large circle of friends to mourn their bereavement; but we believe their loss is her gain. Paul says, "To die is gain." She rests from her labors, and her works do follow her.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrows heal.

"Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

ACHSAH BURWELL.

Died, at the residence of her parents, in Roosevelt, N. Y., April 14, of disease of the lungs, Eliza Ann, daughter of Bro. G. W., and sister Betsey Davis, aged 21 years, 5 months, and 18 days.

The deceased had for several years been of feeble constitution, but was in her usual health until the Friday previous to her death, when she was taken suddenly ill, and died on Monday, A. M. She was of an amiable disposition, and her parents, brothers, and sisters deeply feel their loss. The funeral services were attended on the 16th, at the Seventh-day Adventist house by a large congregation of sympathizing relatives and friends. Discourse by the writer from James iv, 14.

F. WHEELER.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 23, 1862.

THE RIGHTEOUS NEVER REMOVED.

BRO. WHITE: In Eld. Waggoner's reply to C. N. Giles (Review No. 12, Vol. xix), he advances the idea that the declaration, "The righteous shall never be removed," Prov. x, 30, has no reference to a physical fact. His construction of that scripture, in my opinion, is not the most easy and natural one, neither the nearest the truth of any. I suppose he will admit that the latter clause of Prov. x, 30, has reference to a physical fact. Then why not the former? Mark the antithesis here—"The righteous shall never be removed, but the wicked shall not inhabit the earth." Shall not inhabit it permanently or forever, of course this means. Then does not the former clause signify that the righteous shall never be removed from the same forever? or otherwise than temporarily? In my opinion it does, and Bro. Waggoner has here overlooked important testimony, not only for the future re-instatement of the righteous in their original and rightful dominion, but also for the theory of the annihilation of the wicked. See Ps. xxxvii, 9-11, 22, 27, 28, 29; Prov. ii, 21, 22.

Yours hoping for an entrance into the everlasting kingdom. G. P. WILSON.

Wilson's Mills, Lincoln Plantation, Me.

REMARKS ON THE ABOVE.—I think you have fully answered your objections, and it only remains for me to call attention to the points.

You qualify the latter clause of Prov. x, 30, by adding, "permanently or forever." The necessity of this I allow. But they do inhabit it for a season, or temporarily. The same qualification to the first clause (and you have made it) meets your objection. The righteous shall never be removed, i. e., permanently or forever, or as you say, "otherwise than temporarily." I never overlooked the "re-instatement" of the righteous on the earth, but if they were never physically removed, how could they be re-instated? I consider it difficult to tell how long a period "temporarily" embraces, or to give the exact limits of the opposite of "permanently or forever." I consider the present condition of the earth, under the curse, a temporary one, though of six thousand years continuance, because it will cease and give place to an eternal and different state. So a residence in the "Father's house" in heaven, of a thousand years, would not be "permanent or forever," but "temporary," because the saints are to "reign forever and ever" in the new earth. I am not able to see wherein my reply to friend Giles conflicts with any point of Bible truth.

I will add that I think the most "easy and natural" construction of Prov. x, 30, is to refer it altogether to the new earth, and then it needs no qualifying; in either case it does not present any objection to our faith.

J. H. W.

Burlington, Mich., April 20.

MEETINGS AT BUCK CREEK, MICH.

DEAR BRO. WHITE: I have been in this vicinity ten days, holding meetings in three separate school-districts. Our Sabbath meetings have been held at Buck Creek, where some fifteen associate to keep the Sabbath of the Lord. Their whole number would be twenty-one, but five or six of those who were among the first volunteers in this sacred cause have fallen back because of the narrow way. Bro. Frisbie commenced with the first meetings here last Dec., as we have before stated. Last Monday, after traveling with double teams through swamps, over logs, and through a deep mire a good part of the way for six miles, we came to a beautiful running stream of clear water in the dense forest, where six were buried with Christ by baptism into death, and returned on their way home rejoicing. Others are resolving in like manner to obey their Lord and Master.

Yesterday afternoon and evening we held two interesting meetings at the Winchester school-house (a new place), where the Bible Sabbath and law of God had been recently set before the people as abolished. The people gave good attention, and seemed willing also to hear the testimony from the Bible that the Sabbath

never had been changed, nor the law of God abolished. After the rain-storm is over I expect to go to Wright. JOSEPH BATES.

Buck Creek, Mich., April 21, 1862.

APPOINTMENTS.

PROVIDENCE permitting I will commence a series of Meetings in the COURT HOUSE, in the Village of Lapeer, on Friday evening, May 2, at 7½ o'clock, and continue over Sunday. MOSES HULL.

Elder M. E. Cornell appoints to meet in conference with the brethren at Roosevelt, N. Y., May 10 & 11; Kirkville 13; Bro. J. Lamson's, Hamlin, 17 & 18.

Northern Iowa Conference.

There will be a conference in Marion, Iowa, held by the delegates of the Seventh-day Adventist churches in Northern Iowa, May 9, 10, and 11, 1862.

Business: Organization of the Conference. Calling preachers, and help to man the tent the coming season, &c.

We hope to see all the churches in Northern Iowa represented. Let every church which feels determined to advance with the truth, and aid in pushing on this great work, send up at least one or two delegates. The brethren desire, if the Lord will, that Bro. and sister White be present. B. F. SNOOK.

BUSINESS DEPARTMENT.

Business Notes.

C. G. Cramer: Your Review is paid to xx, 21, and that of Jacob Cramer to xix, 1.

Mrs. L. A. Marsh: Your letter of Feb. last was not received. We will send you the book you ordered.

M. F. Cook: Your indebtedness for Review is 85 cts.

E. B. Gaskell: There is nothing due on your Review. We hold the balance of your remittance, \$1.15, subject to your order.

H. J. Bonfield: There is \$1.25 due on your Review.

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 due time acknowledged, immediate notice of the omission should then be given.

H. E. Carver 2.00, xix, 14. O. M. Patten 1.25, xxii, 14. A. A. Dodge 4.00, xxi, 1. L. L. Dunn 1.00, xxii, 1. H. S. Gurney for W. Gifford 0.60, xix, 11. A. J. Richmond for C. Beach, 0.50, xx, 1. D. Scott 2.00, xx, 18. T. Lane 1.00, xx, 14. T. Brackett 0.50, xx, 22. L. Bullock 1.00, xx, 2. S. J. Voorus for Mrs. L. Fink 0.58, xix, 15, and for L. Hodges 0.92, xix, 15. Sarah J. Voorus 2.00, xxi, 18. H. Lindsey 2.00, xxi, 22. H. Miller 1.00, xx, 1. J. M. Baker 2.00, xxiii, 7. C. J. Lane 0.50, xx, 22. A. Fife 2.00, xxi, 1. I. M. Davis 1.00, xx, 1. Mrs. L. A. Marsh 1.00, xix, 5. Delia Tripp 1.00, xx, 5. C. G. Hayes 2.00, xxi, 16. A. J. Terrell 1.00, xxi, 13. S. D. Covey 1.00, xxi, 1. O. J. Steele 1.00, xxi, 8. B. Dewitt 0.50, xx, 7. Mrs. M. Monk 0.50, xxi, 9. J. Lane 1.00, xxi, 1. W. Peabody 5.25, xxvi, 7. E. B. Gaskell for D. Cutabac 0.50, xx, 22. B. M. Hibbard 1.00, xx, 1. H. J. Bonfield 1.00, xviii, 16. S. B. McLaughlin for B. Persons and M. Grant each 50 cts. to xx, 22. N. G. Sanders 2.45, xx, 19. Nancy Gibbs 1.75, xx, 20. M. M. Hall 3.00, xxi, 7.

For Shares in Publishing Association.

A. A. Dodge \$10. J. M. Aldrich \$10. J. B. Aldrich \$10. S. D. Covey \$10.

Donations to Publishing Association.

Ch. at. Convis (s. b.) \$5. S. J. Voorus \$1.50. From a friend in Convis, Mich. \$2. Ch. at Jackson, Mich., \$30. Mrs. E. B. Stevenson 85 cts.

Books Sent By Mail.

J. A. Demill \$6.79. J. Dorcas 15 cts. E. Wilson 5 cts. Samuel Titus 30 cts. I. D. Van Horn 25 cts. D. R. Palmer 60 cts. J. M. Baker 30 cts. L. Johnson 25 cts. C. E. Harris 30 cts. J. A. Strong 80 cts. L. A. Marsh \$1. F. W. Morse \$2.50, (postage 40 cts.) H. Wing 15 cts. Mrs. E. B. Stevenson 15 cts. J. B. Sweet 15 cts. W. Wallace 35 cts. C. Maffett 25 cts. W. Peabody 25 cts. S. Howland 15 cts. A. Hafer 45 cts. S. B. McLaughlin \$1. J. B. Hicks \$1. E. Calkins 25 cts. Nancy Gibbs 25 cts.

Cash Received on Account.

J. N. Loughborough \$19.32. I. C. Vaughan 25 cts. Miss A. Knight \$10. S. Lane 50 cts. J. B. Sweet \$1. N. G. Sanders 20 cts.

Books Sent by Express.

C. G. Cramer, Hudson, Mich., \$5.

PUBLICATIONS.

- The New Hymn Book, containing 464 pages and 122 pieces of music. 80 cts.
- History of the Sabbath, in one volume, bound—
Part I, Bible History—Part II, Secular History, 60 "
- Sabbath Tracts, Nos. 1-4. This work presents a condensed view of the entire Sabbath question, 15 "
- The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast, . . 15 "
- Hope of the Gospel, or Immortality the gift of God, . . 15 "
- Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man, . 15 "
- Modern Spiritualism; its Nature and Tendency. This book should be in the hands of every family, as a warning against Spiritualism. 15 "
- The Kingdom of God; a Refutation of the doctrine called, Age to Come, 15 "
- Pauline Theology, or the Christian Doctrine of Future Punishment as taught in the epistles of Paul. . . . 15 "
- Prophecy of Daniel: The Four Universal Kingdoms, the Sanctuary and Twenty-three Hundred Days. . . 10 "
- The Saints' Inheritance. The Immortal Kingdom located on the New Earth. 10 "
- Signs of the Times, showing that the Second Coming of Christ is at the door, 10 "
- Law of God. The testimony of both Testaments, showing its origin and perpetuity. 10 "
- Vindication of the true Sabbath, by J. W. Morton, late Missionary to Hayti, 10 "
- Review of Springer on the Sabbath, Law of God, and first day of the week, 10 "
- Facts for the Times. Extracts from the writings of eminent authors, Ancient and Modern, 10 "
- Miscellany. Seven Tracts in one book on the Second Advent and the Sabbath, 10 "
- The Seven Trumpets. The Sounding of the seven Trumpets of Revelation viii and ix. 10 "
- Christian Baptism. Its Nature, Subjects, and Design, Assistant. The Bible Student's Assistant, or a Compend of Scripture references, 5 "
- The Fate of the Transgressor, or a short argument on the First and Second Deaths. 5 "
- Nature and Obligation of the Sabbath of the Fourth Commandment—Apostasy and perils of the last days, . 5 "
- Truth Found. A short argument for the Sabbath, with an Appendix, "The Sabbath not a Type." . . . 5 "
- An Appeal for the restoration of the Bible Sabbath in an address to the Baptists, 5 "
- Review of Crozier on the Institution, Design, and Abolition of the Seventh-day Sabbath, 5 "
- Review of Filio. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question. . 5 "
- Brown's Experience in relation to entire consecration and the Second Advent. 5 "
- Report of General Conference held in Battle Creek, June, 1853, Address on Systematic Benevolence, &c. . 5 "
- Sabbath Poem. A Word for the Sabbath, or False Theories Exposed, 5 "
- Illustrated Review. A Double Number of the REVIEW AND HERALD Illustrated, 5 "
- Spiritual Gifts Vol. I, or the Great Controversy between Christ and his angels, and Satan and his angels, . 50 "
- Spiritual Gifts Vol. II. Experience, Views and Incidents in connection with the Third Message, . . . 50 "
- Scripture Doctrine of Future Punishment. An Argument by H. H. Dobney, Baptist Minister of England, . . 75 "
- Debt and Grace as related to the Doctrine of Future Punishment, by C. F. Hudson, 100 "
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