

# ADVENT REVIEW,

## AND SABBATH HERALD.

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

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### PEACE PURCHASED BY SUFFERING.

"But the Son of man had not where to lay his head."—Matt. viii, 20.

Birds have their quiet nest,  
Foxes their holes, and man his peaceful bed;  
All creatures have their rest—  
But Jesus had not where to lay his head.

Winds have their hour of calm,  
And waves, to slumber on the voiceless deep,  
Eve hath its breath of balm,  
To hush all senses and all sounds to sleep;

The wild deer hath its lair,  
The homeward flocks the shelter of their shed;  
All have their rest from care—  
But Jesus had not where to lay his head.

And yet he came to give  
The weary and the heavy laden rest;  
To bid the sinner live,  
And soothe our griefs to slumber on his breast.

What then am I, my God,  
Permitted thus the paths of peace to tread?  
Peace purchased by the blood  
Of him who had not where to lay his head!

O, why should I have peace?  
Why? but for that unchanged, undying love,  
Which would not, could not cease,  
Until it made me heir of joys above.

Yes! but for pardoning grace,  
I feel I never should in glory see  
The brightness of that face,  
That once was pale and agonized for me!

Let the birds seek their nest,  
Foxes their holes, and man his peaceful bed;  
Come, Savior, in my breast  
Deign to repose thine oft-rejected head!

Come! give me rest, and take  
The only rest on earth thou lov'st—within  
A heart, that for thy sake  
Lies bleeding, broken, penitent for sin.

### HISTORY OF THE SABBATH.

(Continued.)

#### TRACES OF THE SABBATH DURING THE DARK AGES.

ANOTHER class of witnesses to the truth during the dark ages, bore the name of Cathari, that is, Puritans. Jones speaks of them as follows:

"They were a plain, unassuming, harmless, and industrious race of Christians, patiently bearing the cross after Christ, and both in their doctrines and manners, condemning the whole system of idolatry and superstition which reigned in the church of Rome, placing true religion in the faith, hope and obedience of the gospel, maintaining a supreme regard to the authority of God in his word, and regulating their sentiments and practices by that divine standard. Even in the twelfth century their numbers abounded in the neighborhood of Cologne, in Flanders, the south of France, Savoy, and Milan. 'They were increased,' says Egbert, 'to great multitudes, throughout all countries.'—*Ilist. Church*, chap. iv, sec. iii.

That the Cathari did retain and observe the ancient Sabbath, is certified by their Romish adversaries. Dr. Allix quotes a Roman Catholic author of the twelfth century concerning three sorts of heretics, the Cathari, the Passagii, and the Arnoldists. Allix says:

This Romish writer lays it down also as one of their opinions, 'that the law of Moses is to be kept according to the letter, and that the keeping of the Sabbath, Circumcision, and other legal observances, ought to take place. They hold also that Christ the Son of God is not equal with the Father, and that the Father, Son, and Holy Ghost, these three persons, are not one God and one substance; and as a surplus to their errors, they judge and condemn all the doctors of the church, and universally the whole Roman Church. Now since they endeavor to defend this their error by testimonies drawn from the New Testament and prophets, I shall with the assistance of the grace of Christ stop their mouths as David did Goliath's, with their own sword.'—*Ecol. Hist. of the Ancient Churches of Piedmont*, pp. 168, 169.

Dr. Allix quotes another Romish author to the same effect:

"Alanus attributes to the Cathari almost the very same opinions in his first book against heretics, which he wrote about the year 1192."—*Id.* p. 170.

These statements of their views are given in the uncandid language of their enemies. The charge that they observed circumcision will be noticed presently. Mr. Robinson represents these Passagii or Passaginians as a branch of the Waldenses. He says:

"It is very credible that the name Passageros or Pasagini was given to such of them as lived in or near the passes the mountains, and who subsisted in part by guiding travelers or traveling themselves for trade."—*Ecol. Researches*, chap. x, pp. 305, 306.

Mosheim gives the following account of them:

"In Lombardy, which was the principle residence of the Italian heretics, there sprung up a very singular sect, known by the denomination of Passaginians, and also by that of the circumcised. They had the utmost aversion to the dominion and discipline of the church of Rome; but they were at the same time distinguished by two religious tenets that were peculiar to themselves. The first was a notion that the observation of the law of Moses, in everything except the offering of sacrifices, was obligatory upon Christians; in consequence of which they circumcised their followers, abstained from those meats the use of which was prohibited under the Mosaic economy, and celebrated the Jewish Sabbath. The second tenet that distinguished this sect was advanced in opposition to the doctrine of three persons in the divine nature."—*Ecol. Hist.* cent. xii, part 2, chap. v, sec. xiv.

Mr. Benedict speaks of them as follows:

"The account of their practicing circumcision is undoubtedly a slanderous story forged by their enemies, and probably arose in this way: because they observed the seventh day they were called by the way of derision, Jews, as the Sabbatarians are frequently at this day; and if they were Jews, it followed of course that they either did or ought to, circumcise their followers. This was probably the reasoning of their enemies; but that they actually practiced the bloody rite is altogether improbable."—*Ilist. Bapt. Den.*, vol. 2, pp. 412-418, ed. 1813.

An eminent church historian, Michael Geddes, thus testifies:

"This fixing something that is justly abominable to all mankind upon her adversaries, has been the constant practice of the church of Rome."—*Acts and Decrees of the Synod of Dampier*, p. 158.

Of the origin of the Petrobrusians, we have the following account by Mr. Jones:

"But the Cathari or Puritans were not the only sect which, during the twelfth century, appeared in opposition to the church of Rome. About the year 1110, in the south of France, in the provinces of Languedoc and Provence, appeared Peter de Bruys, preaching the gospel of the kingdom of heaven, and exerting the most laudable effort to reform the abuses and remove the superstition which disfigured the beautiful simplicity of the gospel worship. His labors were crowned with abundant success. He converted a great number of disciples to the faith of Christ, and after a most indefatigable ministry of twenty years' continuance, he was burnt at St. Giles, a city of Languedoc in France, A. D. 1130, by an enraged populace, instigated by the clergy, who apprehended their traffic to be in danger from this new and intrepid reformer."—*Ilist. of the Church*, chap. iv, sec. iii.

That this body of French Christians who in the very midnight of the dark ages witnessed for the truth in opposition to the Romish church were observers of the ancient Sabbath is expressly certified by Dr. Francis White, lord bishop of Ely. He was appointed by the king of England to write against the Sabbath in opposition to Brabourne who had appealed to the king in its behalf. To show that Sabbatic observance is contrary to the doctrine of the Catholic church—a weighty argument with an Episcopalian—he enumerates the various classes of heretics who had been condemned by the Catholic church for keeping holy the seventh day. Among these heretics he places the Petrobrusians:

"In St. Bernard's days it was condemned in the Petrobrusians."—*Treatise of the Sabbath-day*, p. 8, *Lib. Am. Antiq. Society*, Worcester.

The Anabaptists are often referred to in the records of the dark ages. The term signifies rebaptizers, and was applied to them because they denied the validity of infant baptism. The designation is not accurate, however, because those persons whom they baptized, they considered as never having been baptized before, although they had been sprinkled or even immersed in infancy. This people have been overwhelmed in obloquy in consequence of the fanatical insurrection which broke out in their name in the time of Luther. Of those engaged in this insurrection, Buck says:

"The first insurgents groaned under severe oppressions, and took up arms in defense of their civil liberties; and of these commotions the Anabaptists seem rather to have availed themselves, than to have been the prime movers. That a great part were Anabaptists seems indisputable; at the same time it appears from history that a great part also were Roman Catholics, and a still greater part of those who had scarcely any religious principles at all."—*Theological Dict.*, art. *Anabaptists*.

This matter is placed in the true light by Stebbing:

"The overthrow of civil society, and fatal injuries to religion were threatened by those who called themselves Anabaptists. But large numbers appear to have disputed the validity of infant baptism who had nothing else in common with them, yet who for that one circumstance were overwhelmed with the obloquy, and the punishment richly due to a fanaticism equally fraudulent and licentious."—*Ilist. Church*, vol. 1, pp. 183, 184.

The ancient Sabbath was retained and observed by a portion of the Anabaptists, or to use a more proper term, Baptists. Dr. Francis White thus testifies:

"They which maintain the Saturday Sabbath to be in force, comply with some Anabaptists."—*Treatise of the Sabbath-day*, p. 132. He cites *Ilist. Anabapt. lib. 6*, p. 153.

Thus it is seen that within the limits of the old Roman empire, and in the midst of those countries that submitted to the rule of the pope, God reserved into himself a people that did not bow the knee to Baal, and among these the Bible Sabbath was observed from age to age. We are now to search for the Sabbath among those who were never subjected to the Roman pontiff. In Central Africa, from the first part of the Christian era—perhaps from the time of the conversion of the Ethiopian officer of great authority Acts viii, 26-40—have existed the churches of Abyssinia and Ethiopia. About the time of the accession of the Roman bishop to supremacy they were lost sight of by the nations of Europe. "Encompassed on all sides," says Gibbon, "by the enemies of their religion, the Ethiopians slept near a thousand years, forgetful of the world, by whom they were forgotten." *Dec. and Fall*, chap. xlvii. In the early part of the sixteenth century they were again brought to the knowledge of the world by the discovery of Portuguese navigators. Undoubtedly they had, during this long period, been effected by the dense darkness of pagan and Mahometan errors with which they were encompassed; and in many respects they had lost the pure and spiritual religion of our divine Redeemer. A modern traveler says of them: "They had divers errors and many ancient truths."—*Mason's Hist. Sab.* p. 33.

Michael Geddes says of them:

"The Abyssinians do hold the Scriptures to be the perfect rule of the Christian faith; inasmuch that they deny it to be in the power of a general council to oblige people to believe anything as an article of faith without an express warrant from thence."—*Church Hist. of Ethiopia*, p. 31.

They practice circumcision, but for other reasons than that of a religious duty.—*Id.* p. 96; *Gibbon*, chap. xv, note 25; chap. xlvii, note 160.

Geddes further states their views:

"Transubstantiation and the adoration of the consecrated bread in the sacrament, were what the Abyssinians abhorred. They deny purgatory, and know nothing of confirmation and extreme unction; they condemn graven images; they keep both Saturday and Sunday."—*Church Hist. Ethiopia*, pp. 34, 35; *Purchase's Pilgrimage*, book ii, chap. v.

Their views of the Sabbath are stated by the ambassador of the king of Ethiopia, at the court of Lisbon, in the following words, explaining their abstinence from all labor on that day:

"Because God, after he had finished the creation of the world, rested thereon; which day, as God would have it called the holy of holies, so the not celebrating thereof with great honor and devotion, seems to be plainly contrary to God's will and precept, who will suffer heaven and earth to pass away sooner than his word; and that especially, since Christ came not to destroy the law, but to fulfill it. It is not therefore in imitation of the Jews, but in obedience to Christ and his holy apostles, that we observe that day."—*Ch. Hist. Eth.* pp. 87, 88.

The ambassador states their reasons for first-day observance in these words:

"We do observe the Lord's day after the manner of other Christians in memory of Christ's resurrection." *Id.* *ib.*

He has no scripture to offer in support of this festival and evidently rested its observance upon tradition. This account was given by the ambassador in 1534. In the early part of the next century the emperor of Abyssinia was induced to submit to the pope in these words; "I confess that the pope is the vicar of Christ, the successor of St. Peter, and the sovereign of the world. To him I swear true obedience, and at his feet I offer my person and kingdom."—*Gibbon*, chap. xlvii. No sooner had the Roman bishop thus brought the emperor to submit to him than that potentate was compelled to gratify the popish hatred of the Sabbath by an edict forbidding its further observance. In the words of Geddes, he set forth a proclamation prohibiting all his subjects upon severe penalties to observe Saturday any longer."—*Ch. Hist. Eth.* pp. 311, 312. Or as Gibbon expresses it, "The Abyssinians were enjoined to work and to play upon the Sabbath." But the tyranny of the Romanists after a terrible struggle caused their overthrow and banishment, and the restoration of the ancient faith. The churches resounded with a song of triumph, "that the sheep of Ethiopia were now delivered from the hyenas of the

West;" and the gates of that solitary realm were forever shut against the arts, the science and the fanaticism of Europe.—*Gibbon*, chap. xlvii.

The Armenians of the East Indies are peculiarly worthy of our attention. J. W. Mossie, M. R. I. A., says of the East Indian Christians:

"Remote from the busy haunts of commerce, or the populous seats of manufacturing industry, they may be regarded as the Eastern Piedmontese, the Vallois of Hindoostan, the witnesses prophesying in sackcloth through revolving centuries, though indeed their bodies lay as dead in the streets of the city which they had once peopled."—*Continental India*, vol. ii, p. 120.

Geddes says of them:

"The three great doctrines of popery, the pope's supremacy, transubstantiation, the adoration of images, were never believed nor practiced at any time in this ancient apostolical church. I think one may venture to say that before the time of the late reformation, there was no church that we know of, no, not that of the Vaudois, that had so few errors in doctrine as the church of Malabar." He adds concerning those churches that were never in the bounds of the Roman empire: "It is in those churches that we are to meet with the least of the leaven of popery."—*Acts and Decrees of the Synod of Diamper*, preface.

Mr. Mossie further describes these Christians:

"The creed which these representatives of an ancient line of Christians cherished was not in conformity with papal decrees, and has with difficulty been squared with the thirty-nine articles of the Anglican episcopacy. Separated from the western world for one thousand years they were naturally ignorant of many novelties introduced by the councils and decrees of the Lateran: and their conformity with the faith and practice of the first ages, laid them open to the unpardonable guilt of heresy and schism, as estimated by the church of Rome. 'We are Christians and not idolaters,' was their expressive reply when required to do homage to the image of the virgin Mary. . . . La Croze states them at fifteen hundred churches, and as many towns and villages. They refused to recognize the pope and declared they had never heard of him; they asserted the purity and primitive truth of their faith since they came, and their bishops had for thirteen hundred years been sent from the place where the followers of Jesus were first called Christians."—*Continental India*, vol. ii, pp. 116, 117.

The Sabbatarian character of these Christians is hinted by Mr. Yeates. He says that Saturday "Amongst them is a festival day, agreeable to the ancient practice of the church." *East Indian Church History*, pp. 134.

The same fact is further hinted by the same writer in the following language:

"The inquisition was set up at Goa in the Indies, at the instance of Francis Xavier [a famous Romish saint] who signified by letters to pope John III, Nov. 10, 1545, 'That the Jewish wickedness spread every day more and more in the parts of the East Indies subject to the kingdom of Portugal, and therefore he earnestly besought the said king, that to cure so great an evil he would take care to send the office of the inquisition into those countries.' *Id.*, pp. 139, 140.

In other words this Jesuit missionary desired the pope and the king of Portugal, to establish the inquisition in that part of the Indies subject to Portugal, in order to root out the Sabbath from those ancient churches. The inquisition was established in answer to this prayer, and Xavier was subsequently canonized as a saint! Nothing can more clearly show the malignity of the Roman pontiff toward the Sabbath of the Lord; and nothing more clearly illustrates the kind of men that he canonizes as saints.

Since the time of Xavier, the East Indies have fallen under British rule. A distinguished clergyman of the church of England some years since visited the British empire in India, for the purpose of acquainting himself with these churches. He gave the following deeply interesting sketch of these ancient Christians, and in it particularly marks their Sabbatarian character:

"The history of the Armenian church is very interesting. Of all the Christians in Central Asia, they have preserved themselves most free from Mahometan and papal corruptions. The pope assailed them for a time with great violence, but with little effect. The churches in lesser Armenia indeed consented to an union, which did not long continue; but those in Persian Armenia maintained their independence; and they retain their ancient Scriptures, doctrines, and worship to this day. 'It is marvelous,' says an intelligent traveler who was much among them, 'how the Armenian Christians have preserved their faith, equally

against the vexatious oppression of the Mahometans, their sovereigns, and against the persuasions of the Romish church, which for more than two centuries has endeavored, by missionaries, priests and monks, to attach them to her communion. It is impossible to describe the artifices and expenses of the court of Rome to effect this object, but all in vain.'

"The Bible was translated into the Armenian language in the fifth century, under very auspicious circumstances, the history of which has come down to us. It has been allowed by competent judges of the language, to be a most faithful translation. La Croze calls it the 'Queen of Versions.' This Bible has ever remained in the possession of the Armenian people; and many illustrious instances of genuine and enlightened piety occur in their history.

"The Armenians in Hindoostan are our own subjects. They acknowledge our government in India, as they do that of Sophi in Persia; and they are entitled to our regard. They have preserved the Bible in its purity; and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout our empire, on the seventh day, and they have as many spires pointing to heaven among the Hindoos as we ourselves. Are such a people then entitled to no acknowledgment on our part, as fellow Christians? Are they forever to be ranked by us with Jews, Mahometans, and Hindoos?" *Buchanan's Christian Researches in Asia*, pp. 159, 160.

These facts clearly attest the continued observance of the Sabbath during the whole period of the dark ages. The church of Rome was indeed able to exterminate the Sabbath from its own communion, but it was retained by the true people of God who were measurably hidden from the papacy in the wilds of Central Europe; while those African and East Indian churches that were never within the limits of the pope's dominion, have steadfastly retained the Sabbath to the present day.

J. N. A.

(To be Continued.)

WHAT FAMILY GOVERNMENT IS.—It is not to watch children with suspicious eye, to frown at the outbursts of innocent hilarity, to suppress their joyous laughter, and to mould them into melancholy little models of aged gravity. And when they have been in fault it is not simply to punish them on account of the personal injury that you have chanced to suffer in consequence. Nor is it to overwhelm the little culprit with angry words; to stun him with a deafening noise; to call him by hard names, which do not express his misdeeds: to load him with epithets which would be extravagant if applied to a fault of tenfold enormity; or to declare with passionate vehemence that he is the worst child in the world and destined for the gallows. But it is to watch anxiously for the first risings of sin, and to repress them; to contract the earliest workings of selfishness to repress the first beginnings of rebellion against rightful authority; to teach an implicit and unquestioning and cheerful obedience to the will of the parent, as the best preparation for a future allegiance of the requirements of the civil magistrate, and the laws of the great Ruler and Father in Heaven. It is to punish a fault because it is a fault; because it is sinful and contrary to the commands of God, without reference to whether it may or may not be productive of immediate injury to the parent or others. It is to reprove with calmness and composure, and not with angry irritation; in a few words fitly chosen, and not with a torrent of abuse; to punish as often as you threaten, and threaten only when you intend and can remember to perform; to say what you mean, and infallibly do as you say. It is to govern your family as in the sight of Him who gave you authority, and who will reward your strict fidelity with such blessings as he bestowed on Abraham, or punish your criminal neglect with such curses as he visited on Eli.

#### THE POWER OF SATAN.

Fallen man is Satan's lawful captive. The mission of Jesus Christ was to rescue him from his power. Man is naturally inclined to follow Satan's suggestions, and he cannot of himself successfully resist so terrible a foe, unless Christ, the mighty conqueror, dwells in him, guiding his desires, and giving him strength. God alone can limit the power of Satan. He is going to and fro in the earth, and walking up and down in it. He



is not off his watch for a single moment, through fear of losing an opportunity to destroy souls. It is important that God's people understand this, that they may escape his snares. Satan is preparing his deceptions that in his last campaign against the people of God, they may not understand that it is he. 2 Cor. xi, 14: "And no marvel, for Satan himself is transformed into an angel of light." While some deceived souls are advocating that he does not exist, he is taking them captive, and is working through them to a great extent. Satan knows better than God's people the power that they can have over him, when their strength is in Christ. When they humbly entreat the mighty Conqueror for help, the weakest believer in the truth, relying firmly upon Christ, can successfully repulse Satan and all his host. He is too cunning to come openly, boldly, with his temptations, for then the drowsy energies of the Christian would arouse, and he would rely upon the strong and mighty Deliverer. But Satan comes in unperceived, and in disguise he works through the children of disobedience, who profess godliness. Satan will go to the extent of his power to harass, tempt, and mislead God's people.

He who dared to face, and tempt, and taunt our Lord, and who had power to take him in his arms and carry him to a pinnacle of the temple, and up into an exceeding high mountain, will exercise his power to a wonderful degree upon the present generation, who are far inferior in wisdom to their Lord, and who are almost wholly ignorant of his subtlety and strength.

In a marvelous manner will he affect the bodies of those who are naturally inclined to do his bidding. Satan exults for his own sake that he is regarded as a fiction. When he is made light of, and is represented by some childish illustration, or as some animal, it suits him well. He is thought so inferior that minds are wholly unprepared for his wisely-laid plans, and he almost always succeeds well. If his power and subtlety were understood, minds would be prepared to successfully resist him.

All should understand that Satan was once an exalted angel. His rebellion shut him out of heaven, but did not destroy his powers and make him a beast. Since his fall he has turned his mighty strength against the government of heaven. He has been growing more artful, and has learned the most successful manner to come to the children of men with his temptations.

Satan has originated fables with which to deceive. He commenced in heaven to war against the foundation of God's government, and since his fall has carried on his rebellion against the law of God, and has brought the mass of professed Christians to trample under their feet the fourth commandment, which brings to view the living God. He has torn down the original Sabbath of the decalogue, and instituted in its place one of the laboring days of the week.

The great original lie which he told to Eve in Eden, "Thou shalt not surely die," was the first sermon ever preached on the immortality of the soul. This sermon was crowned with success, and terrible results followed. He has brought minds to receive that sermon as truth, and ministers preach it, sing it, and pray it. No literal Devil, and probation after the coming of Christ, are fast becoming popular fables. The Scriptures plainly declare every person's destiny forever fixed at the coming of the Lord. Rev. xxii, 11, 12: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly; and my reward is with me, to give every man according as his work shall be."

Satan has taken advantage of these popular fables to hide himself. He comes to poor deceived mortals through modern Spiritualism, which places no bounds to the carnally minded, and, if carried out, separates families, creates jealousy and hatred, and gives liberty to the most degrading propensi-

ties. People know but little yet of the corrupting influence of Spiritualism. The curtain was lifted, and much of its dreadful work was revealed to me. I was shown some who have had an experience in Spiritualism, and have since renounced it, who shudder as they reflect upon how near they came to utter ruin. They had lost control of themselves, and Satan made them do that which they detested. But even they have but a faint idea of Spiritualism as it is.

Ministers inspired of Satan can eloquently dress up this hideous monster, hide its deformity and make it appear beautiful to many. But it comes so direct from his satanic majesty, that all who have to do with it, he claims as his to control, for they have ventured upon forbidden ground, and have forfeited the protection of their Maker.

When poor souls have been fascinated with the eloquent words of the teachers of Spiritualism, and they have yielded to its influence, and afterward find out its deadly character, and would renounce and flee from it, some cannot. Satan holds them by his power, and he is not willing to let them go free. He knows that they are surely his while he has them under his special control. But if they once free themselves from his power, he can never bring them again to believe in Spiritualism, and so directly under his control. The only way for such poor souls to overcome Satan, is to discern between pure Bible truth and fables. As they acknowledge the claims of truth, they place themselves where they can be helped. They should entreat those who are experienced, and have faith, to plead with the mighty Deliverer in their behalf. It will be a close conflict. Satan will reinforce his evil angels who have controlled the individuals; but if the saints of God with deep humility fast and pray, their prayers will prevail. Jesus will commission holy angels to resist Satan, and he will be driven back and his power broken from off the afflicted ones. Mark ix, 29. "And he said unto them, This kind can come forth by nothing, but by prayer and fasting."

The popular ministry cannot successfully resist Spiritualism. They have nothing to shield their flocks from its baleful influence. Much of the sad result of Spiritualism will rest upon ministers of this age; for they have trampled under their feet the truth, and in its stead have preferred fables.

The sermon Satan preached to Eve upon the immortality of the soul—"Thou shalt not surely die"—they have re-iterated from the pulpit, and the people receive it as pure Bible truth. It is the foundation of Spiritualism. The word of God nowhere teaches the soul of man immortal. Immortality is an attribute of God alone. 1 Tim. vi, 16. "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen."

God's word, rightly understood and applied, is a safeguard against Spiritualism. An eternally burning hell preached from the pulpit, and kept before the people, does injustice to the benevolent character of God. It presents him as the veriest tyrant in the universe. This wide spread dogma has turned thousands to universalism, infidelity, and atheism.

The word of God is plain. It is a straight chain of truth. It will prove an anchor to those who are willing to receive it, even if they have to sacrifice their cherished fables. It will save them from the terrible delusions of these perilous times.

Satan has led the minds of the ministers of different churches to adhere as tenaciously to their popular errors, as he led the Jews in their blindness to cling to their sacrifices, and crucify Christ. The rejection of light and truth leaves men captives, and subjects of Satan's deception. The greater the light they reject, the greater will be the power of deception and darkness which will come upon them.

I was shown that God's true people are the salt of the earth, and the light of the world. God requires of them continual advancement in the knowledge of the truth, and in the way of ho-

liness. Then will they understand the coming in of Satan, and in the strength of Jesus will resist him. Satan will call to his aid legions of his angels to oppose the advance of even one soul, and, if possible, wrest it from the hand of Christ.

I saw evil angels contending for souls, and angels of God resisting them. The conflict was severe. Evil angels were crowding about them, corrupting the atmosphere with their poisonous influence, and stupefying their sensibilities. Holy angels were anxiously watching these souls, and were waiting to drive back Satan's host. But it is not the work of good angels to control minds against the will of the individuals. If they yield to the enemy, and make no effort to resist him, then the angels of God can do but little more than hold in check the host of Satan, that they should not destroy, until further light be given to those in peril, to move them to arouse and look to heaven for help. Jesus will not commission holy angels to extricate those who make no effort to help themselves.

If Satan sees he is in danger of losing one soul, he will exert himself to the utmost to keep that one. And when the individual is aroused to his danger, and, with distress and fervor, looks to Jesus for strength, Satan fears he shall lose a captive, and he calls a re-enforcement of his angels to hedge in the poor soul, and form a wall of darkness around him, that heaven's light may not reach him. But if the one in danger perseveres, and in helplessness and weakness casts himself upon the merits of the blood of Christ, Jesus listens to the earnest prayer of faith, and sends a re-enforcement of those angels which excel in strength to deliver them. Satan cannot endure to have his powerful rival appealed to, for he fears and trembles before his strength and majesty. At the sound of fervent prayer, Satan's whole host trembles. He continues to call legions of his evil angels to accomplish his object. And when angels, all-powerful, clothed with the armory of heaven, come to the help of the fainting, pursued soul, Satan and his host fall back, well knowing that their battle is lost.

The willing subjects of Satan are faithful and active, united in one object. And although they will hate, and war with each other, yet they will improve every opportunity to advance their common interest. But the great Commander in heaven and earth has limited Satan's power.

My experience has been singular, and for years I have suffered peculiar trials of mind. The condition of God's people, and my connection with the work of God, has often brought upon me a weight of sadness and discouragement which cannot be expressed. For years I have looked to the grave as a sweet resting-place.

In my last vision I inquired of my attending angel why I was left to suffer such perplexity of mind, and so often thrown upon the Devil's battle-ground. I entreated that if I must be so closely connected with the cause of truth, that I might be delivered from these severe trials. There was power and strength with the angels of God, and I plead that I might be shielded.

Then our past life was presented before me, and I was shown that Satan had sought in various ways to destroy our usefulness; that many times he has laid his plans to get us down from the work of God; he had come in different ways, and through different agencies, to accomplish his purposes; and through the ministration of holy angels he had been defeated. I saw that in our journeying from place to place, he had frequently placed his evil angels in our path to cause accident which would result in our losing our lives; but holy angels were sent upon the ground to deliver. Several accidents have placed my husband and myself in great peril, and our preservation has been wonderful. I saw that we had been the special objects of Satan's attacks, because of our interest in, and connection with, the work of God. As I saw the great care God has every moment for those who love and fear him, I was inspired with confidence and trust in God, and felt reprov-  
ed for my lack of faith. E. G. WHITE.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 13, 1882.

JAMES WHITE, EDITOR.

## WHICH DIED?

THE no-Sabbath men affirm that Paul teaches in Rom. vii, 6, that we were delivered from the law by its abolition, or death, at the crucifixion of Christ. The verse reads as follows,—

"But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter."

This text taken alone, at first sight, with those who wish to have the law abolished, seems to teach what they would like to have it teach. But here are several facts worthy as especial notice.

1. Rom. vi, and vii, set forth the law as the means of conviction of sin necessary to true repentance, in connection with baptism, in a manner to establish its perpetuity. Hence Paul does not contradict his plain teachings in these two chapters, in verse 6 of the latter. Paul does not contradict Paul. But if we make him say in this verse that the law died at the crucifixion, and in the very next verse say, "I had not known sin but by the law," we have him convicted of sin by a law that had been dead about four years. This would make Paul a teacher of nonsense. Consistency will lead honest men to avoid such contradictions, even if thereby they are led into the truth.

2. The marginal note of the text under consideration will help those who love to see harmony in the word, and want the truth. We will give the text with the marginal reading. "But now we are delivered from the law, being dead to that wherein we were held," &c. This shows which died. And we see a beautiful harmony with other declarations in these two chapters. Verse 4. "Wherefore, my brethren, ye also are become dead to the law." Verse 9. "I was alive without the law once, but when the commandment came, sin revived and I died." Chap. vi, 6. "Knowing this, that our old man is crucified with him." Also Col. iii, 3. "For ye are dead, and your life is hid with Christ in God." Verses 9, 10. "Ye have put off the old man with his deeds, and have put on the new man." Gal. ii, 20. "I am crucified with Christ." There is not an intimation here that the law died; but rather, the apostle teaches the death of what is called "the old man;" and the law is the very instrument by which this is accomplished. The first and second husbands of chap. vii, 2, 3, illustrate the old man and new man mentioned in Col. iii, 9, 10. The old man is the carnal mind, the new man is the mind of Christ. The woman, in Paul's illustration, could not be legally married to the second man until the death of the first. Neither can the new man be put on till the death of the old man. Now let Paul say what is instrumental in slaying, or crucifying, and putting off, the old man. Hear him. He says, "I was alive without the law once, but when the commandment came, sin revived and I died." So far then from the law of God dying, it is the very instrument by which the old man is slain, and put off, preparatory to the putting on of the new man, which is Christ the Lord. Here the no-Sabbath men have made a most egregious mistake.

3. Ἀποθανόντες ἐν ᾧ κατεχόμεθα. "We being dead, or having died, to that in which we were held."

We know of no translation of Rom. vii, 6, that gives a rendering essentially different from this but the received version, which in most editions has the marginal reading above given.

Macknight renders, "But now, having died with Christ, we are released from the law, by which we were held."

Wakefield translates, "But now we have been released by death from that law, by which we were held on."

Wesley renders, "But now are we freed from the law, being dead unto that whereby we were held."

Sawyer translates, "But now we are released from the law by which we were held, having died."

Whiting translates, "But now are we separated from the law, being dead to that by which we were held."

Campbell renders, "But now are we loosed from the law, having died in that by which we were tied."

## THE TYPICAL FEASTS.

BRO. SMITH: Your remarks in the Review of March 18, on the "Two-horned Beast," have removed from my mind views similar to those of the sister to whom you reply. I thought this nation was to be divided in order to develop the two horns. I do not now believe this. But I am watching the progress of the present mighty rebellion with deep interest, as I believe that it is in some way connected with, or has a bearing upon, our future destiny as Sabbath-keepers.

But I have taken up my pen to lay before you a difficulty that lies in my mind on another subject. The difficulty certainly cannot be insurmountable, but I do not know how to overcome it, therefore ask for light.

In Lev. xxiii, commencing at verse 4, we find a series of typical feasts and sabbaths instituted. From verse 4 to 21 inclusive, the types and shadows evidently refer to the sacrifice, death, resurrection, ascension of Christ, and pouring out of the Holy Ghost at the Pentecost. From verse 23 to 32 we believe refers to the work of our High Priest, Jesus, in the most holy place in the heavenly sanctuary, from the tenth of the seventh month, 1844, until the consummation. The typical sabbaths and feast of ingathering of verse 39 and onward I believe will be fulfilled in the immortal state. Now the question with me is, How can those types and shadows relate to events at the close of this dispensation, and yet the shadows themselves cease to exist more than eighteen centuries ago? It has been a favorite illustration with our preachers that the shadow of a tree can be traced up to the tree. If this subject is clear to your mind, please let the light shine through the Review.

I remain as ever, your brother.

H. E. CARVER.

Iowa City, Iowa.

REMARKS. The key to an understanding of the fulfillment of the ancient typical feasts and ceremonies, I think is found in two statements made by Paul. One occurs in Hebrews, and reads as follows: "For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect." Heb. x, 1. Paul shows by this language that the system of types and shadows is to be taken together as a whole. "The law," he says, as a whole, "having a shadow of good things to come." Hence we cannot take each individual type and consider it as something complete and distinct in itself, and trace it down till we reach the particular event in this dispensation which it typifies. But the law, as a system—that whole dispensation, with its typical work—foreshadowed the good things of the gospel. The dividing line, then, must come between the dispensations. No part of the former dispensation can lap over into this. None of the shadows which went to make up that system can continue when that dispensation has given place to the new. The shadows there cease because the particular economy which gave them existence there closed; but in their appropriate places in this dispensation, will be found the antitypes of all those shadows which composed that system, by which this, taken collectively, was foreshadowed.

The other statement referred to, is Col. ii, 16, 17: "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." It is the little word, of, which is important, in this testimony, to our present purpose. "The body is of Christ;" that is to say, the body or antitype of all these ceremonies is connected with the work of Christ, and will be found in something pertaining to his ministration. As in the text first quoted, Paul shows that it was the law system, taken as a whole, that contained the shadow, he here shows that it is the ministration of Christ, taken as a whole, that contains the substance. And when the ministration of Christ commences, the typical dispensation has given place to the real, the shadow to the substance, and all things pertaining to the former must cease, or we should have two ministrations going on at the same time, which would be inadmissible.

There is no difficulty in the illustration which our preachers have used, that the shadow of a tree can be traced up to the tree itself, if we remember that each individual ceremony was not a separate and independent shadow of itself, to be traced to a distinct tree in this dispensation; but that that dispensation, as a whole, was the shadow, and this as a whole, the tree which cast it; and the shadow did reach down without interruption to the introduction of this dispensation, where the tree commenced.

The paschal lamb met its antitype in the death of the Son of God; the offering of the first-fruits in his resurrection; the feast of pentecost, fifty days thereafter in the outpouring of the Holy Spirit. The antitype of the day of atonement is now being fulfilled by Christ in the holy of holies of the heavenly sanctuary; while the antitype of the feast of ingathering, to be fulfilled in connection with the ingathering of the great harvest of the earth, the gathering together from the four winds of heaven of the redeemed hosts, is the grand result of Christ's intervention and work in behalf of man. Thus we see that all these feasts must meet their antitype in the ministration of Christ; or, the body of them, as the apostle says, is of Christ.

Perhaps in this connection a word should be added in reference to the Sabbath. When it has been claimed that the weekly Sabbath is a type of the future thousand years' rest, that claim has been met with the argument that a type must reach to its antitype, and that consequently, even on this ground the Sabbath should now be observed. And this argument is still good; for the Sabbath was instituted before ever the typical dispensation was ordained; it was never incorporated with that dispensation to the extent that it was dependent upon it for its existence; and its supposed antitype, the glorious seventh thousand years, has no connection with the ministration of Christ. It might be added that there is nothing in the antitypical work of the Saviour of which the weekly Sabbath can be shown to be typical, hence it does not belong to that class of feasts and sabbaths, the body of which is of Christ. If therefore the Sabbath is a type, it stands out as the only one of its kind, absolute, and independent, and must consequently exist till its direct antitype is reached. It is unnecessary to add here that the Sabbath is not a type, it having been instituted before the fall of man, when anything shadowy was not only uncalled for, but would have been inappropriate, and not in accordance with God's gracious and uniform rule in giving types, which is to foreshadow good things to come, not evil.

U. S.

## REPORT FROM BRO. WAGGONER.

SABBATH and first-day, April 19, 20, I spent at Marshall, Mich. I found much darkness there, but most of them had a desire to be helped. Confessions were made, and union restored, except with the persistently unruly.

The last Sabbath in April I spent with the church in Salem, Ind. The meetings held with them in March had been productive of good, and I found them much better prepared for organization than I expected to. Those who were determined to move onward were united, and the disaffected and wavering were taking their appropriate positions. The covenant was adopted, Bro. C. C. Bodley was chosen and ordained elder, Bro. N. R. Rigby was chosen clerk, and Bro. J. L. Locke treasurer of the S. B. fund. It was also determined to ask permission to connect themselves with the nearest conference in Michigan. One was baptized, and the ordinances celebrated on Tuesday evening.

On Friday evening, May 2, I commenced meetings in the "Free church," in Sturgis, Mich. This church was built by the citizens, and though the trustees are Spiritualists, and therefore it is supposed by some to be dedicated to Spiritualism, it is open to all who wish to occupy it.

Bro. Palmer lives near Sturgis, and the repeated invitations he had received from all classes, professors and others, to get some one to lecture on our faith in Sturgis, and their promises to attend and hear, he supposed were given in good faith, and therefore I was induced to come and make the trial. But the congregations were small, except on Sunday evening, when it



was large and attentive. But as they suffered themselves to be drawn away by other meetings, we judged there was not sufficient interest to justify a continuance of the meetings, and so I closed last evening. Many of the professors seemed pleased with the idea of my attacking Spiritualism in such a strong hold as this, for they are very numerous here; yet the Spiritualists invited me to continue to occupy the house. The conduct of professors was in strong contrast with this; for, though I had plainly printed in my bills, "The Bible, and the Bible alone," one minister refused to read in the pulpit a notice of my meetings. I verily believe that if my advertisements had contained the motto, "The Bible, and the Methodist Discipline," he would not have objected to reading a notice before his congregation. I hope and trust that all Protestant principle is not yet crushed out of that people, and that they protest against such partisan bigotry when they understand its workings.

I expect to go from here to Vicksburgh, according to Bro. Hull's request. J. H. WAGGONER.

Sturgis, Mich., May 6, 1862.

## THE TWO LAWS, AND TWO COVENANTS.

BY MOSES HULL.

(Concluded.)

In Heb. ix, Paul tells us what the first covenant is. In verse 1, he says: Then verily the first covenant had also ordinances of divine service and a worldly sanctuary. He then gives a description of the vessels of the sanctuary, the ark, the ministration of the priests, &c., and finally says of that covenant, "Which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation." This being true, there was not one of the ten commandments in the first covenant unless they came under the head of meats, drinks, divers washings and carnal ordinances.

Is it objected that, in verse 4, he speaks of the tables of the covenant? I answer these are not the tables of the first covenant. But of God's covenant, which was commanded to a thousand generations.

Paul proceeds, talking about the blood of the old and new covenants (not the ten commandments,) until we come to verses 16-24, when he says, "For where a testament [διαθήκη, covenant] is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength while the testator liveth. Whereupon, neither the first testament was dedicated without blood; for when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying: This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood, and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

From the above quotation we learn,

1st. That a testament (or covenant) is of force after the death of the testator. This being true, if the ten commandments was the first covenant, they were not in force until after the death of the testator, be that whom or what it may. This also clearly refutes the position that the new covenant is not made in this dispensation; for if Christ is the testator, the covenant comes in force immediately after his death.

2d. The first covenant was dedicated with blood. But the ten commandments were not thus dedicated; hence they are no part of this covenant. The history of the dedication of the first covenant reads as follows: "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant and read in the audi-

ence of the people; and they said, all that the Lord hath said will we do, and be obedient. And Moses took the blood and sprinkled it on the people, and said Behold the blood of the covenant which the Lord hath made with you concerning all these words. Ex. xxiv, 4-8. In this history of the dedication of the first covenant, it is said that Moses "sprinkled both the book and all the people," but the tables are not so much as referred to.

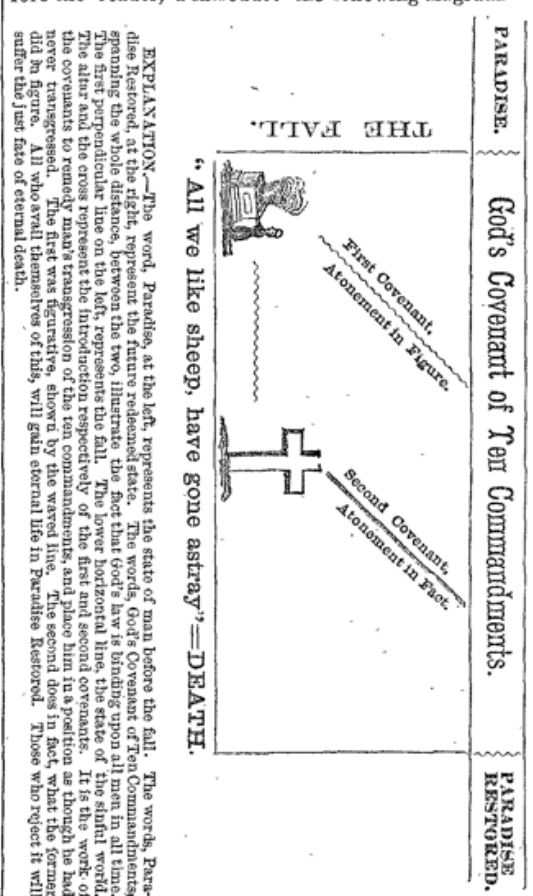
3d. Moses spoke every precept of the first covenant but God himself spoke the ten commandments. Compare Ex. xxiv, 7. 2 Kin. xxiii, 22. 2 Chron. xxxiv, 3. Heb. ix, 19, with Ex. xxiv, 12, xxxi, 18, xxxii, 15, 16, xxxiv, 28. Deut. iv, 13.

4th. The first covenant provided blood which could not take away sin. But the ten commandments knew no blood. They offered no sacrifices.

5th. It was only typical of the new covenant which takes away, in fact, the sins which were only taken away in figure under the old. Heb. ix, 23, 24.

From the above facts we draw the conclusion that the first covenant was not something by which sin was made known, but was introduced as a remedy for sin, or, rather, as pointing to a remedy under the new, and antitypical covenant.

To present my views of this subject more fully before the reader, I introduce the following diagram.



I regard God's covenant of ten commandments as embracing every moral principle, and as reaching from paradise, where the morning stars sang together, and the sons of God shouted for joy, Job. xxxviii, 7, to paradise restored, where every creature in heaven and earth and under the earth and such as are in the sea, will be heard praising God. Rev. v, 13.

But that happy state of things which existed when man was placed in Paradise did not continue. Man sinned and thus fell from that "high way of holiness." The prophet declares that "all we like sheep have gone astray." Isa. liii, 6. Now man needs a covenant to bring him back to allegiance, to place him again in "the old paths," as though he had never transgressed God's covenant of commandments. To this end a plan was provided embracing the new covenant; and until this could be brought about, a system of types and shadows, a faulty covenant, which could not take away sin, was introduced, to point the poor otherwise hopeless sinner to a covenant where God's law should be engraved upon his heart, and his sins be remembered no more.

We think the idea is now clearly before the reader that the first covenant is identical with the ceremonial

law, and its priesthood. Now if the reader will turn to Heb. x, 1-9, he will find Paul speaking of the law and covenant in the same terms. In verse 9, he says, "he taketh away the first that he may establish the second." This first which is taken away is the first covenant. Now is it the ten commandments or any one of them that is taken away? Answer. See verses 5-10. Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."

This connection shows very clearly that it is the first order of sacrifice that is taken away in order to give place to the second.

That the Levitical priesthood was emphatically called a covenant, we prove by the following quotations from scripture. Num. xxv, 12, 13. "Wherefore say, behold, I give unto him my covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel." Neh. xiii, 29, "Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites." See also Mal. ii, 4-10.

Now, kind reader, I shall relieve your patience. May you and I ever live in obedience to that law which is "holy, just and good." And through the blood of Jesus Christ the Mediator of the new covenant, which is applied on the mercy seat over the ark of God's covenant in the sanctuary in heaven, obtain remission for our past transgressions, and finally with the redeemed stand upon Mount Zion.

## GRAFTING CONTRARY TO NATURE.

In natural grafting, or grafting in accordance with nature, we always expect that the fruit of the ingrafted branch will be like the fruit of the tree from which the scion is taken. But Paul, in Rom. xi, speaks of the Gentiles' being grafted into the stock of Israel, under the figure of grafting scions from the wild olive-tree into the good. This is said to be contrary to nature; because the branches that before bore wild olives, now, partaking of the root and fatness of the good olive, bear the same good fruit.

I was yesterday conversing with a sort of Adventist who took the ground that the Sabbath was never given to the Gentiles, but admitted that the Jews were under perpetual obligation to keep it. In the course of our conversation, wishing to enlighten my mind concerning the "age to come," he referred to Rom. xi, and the subject of grafting contrary to nature was mentioned. He agreed with me that in this kind of grafting the fruit of the scion was changed from what it was by nature to that of the stock into which it was ingrafted. Now, said I, you admit that Israel were under perpetual obligation to keep the Sabbath, and that they will keep it in the "age to come," therefore, when the Gentiles are grafted in, they must bear the same fruit with that Sabbath-keeping stock. He saw he was caught, and made no other response than a burst of laughter. R. F. COTTRELL.

## ORDER--AN EXAMPLE.

THERE should be order in family devotion, as well as in public worship. It is impossible to conduct devotional exercises acceptably to God amid confusion and distraction, "for God is not the author of confusion, but of peace, as in all the churches of the saints." 1 Cor. xiv, 33. The churches of the saints are advancing toward order. Shall we not witness a move in this direction in the family circle?

We mark with admiration the order of the Saviour as he repeatedly fed the multitude. Before blessing and breaking bread he commanded them to be seated. They were not moving here and there in tumult and confusion, but all was order and quietude, as he looked

up to heaven and craved the blessing of God upon their scanty, yet more than plentiful, portion.

Might not a little reflection on the beautiful order of this example of the Son of God, help some Sabbath-keepers to require more order in their families and around their tables, as the blessing of heaven is asked upon their food? God is a God of order, and not of confusion. Should not the children of the remnant know this at a young age?

We were about to speak very plain, and say, dear brethren, that there is utterly a fault among some of you, that there is so little respect for the reading of the word of God, and to the season of prayer in your families. At the hour of family worship, a holy, sacred stillness should be observed. As the Scriptures are read, work should be laid aside, children seated, whispering, talking, and reading of other matter, &c., should all cease, and every heart be raised in devotion to the holy and reverend name of the Most High, through the entire exercise.

To the family that pays due respect to the word and worship of God, the hour of prayer is emphatically the best hour of the day. In the sunshine of heavenly order the Christian grows in grace, and in the knowledge of Christ Jesus; but in confusion he withers and dies. Let us get clear out of Babylon. "Let all things be done decently and in order."

A. S. HUTCHINS.

### WILL YOU BE THERE?

Beyond this life of hopes and fears,  
Beyond this world of grief and tears,  
There is a region fair;  
It knows no change and no decay,  
No night, but one unending day.  
O say, will you be there?

Its glorious gates are closed to sin;  
Nought that defiles can enter in  
To mar its beauty rare;  
Upon that bright eternal shore,  
Earth's bitter curse is known no more.  
O say, will you be there?

No drooping form, no tearful eye,  
No hoary head, no weary sigh;  
No pain, no grief, no care;  
But joys which mortals may not know,  
Like a calm river, ever flow.  
O say, will you be there?

Our Saviour, once a mortal child,  
As mortal man, by man reviled,  
There many crowns doth wear;  
While thousand thousands swell the strain  
Of glory to the Lamb once slain!  
O say, will you be there?

Who shall be there? The lowly here—  
All those who serve the Lord in fear,  
The world's proud mockery dare;  
Who by the Holy Spirit led,  
Rejoice the narrow path to tread—  
These, these shall all be there!

Those who have learned at Jesus' cross  
All earthly gain to count but loss  
So that his love they share,  
Who, gazing on the crucified,  
By faith can say, "for me He died"—  
These, these shall all be there!

Will you be there? Yon shall, you must,  
If hating sin in Christ you trust,  
Who did that place prepare.  
Still doth his voice sound sweetly "Come  
I am the way—I'll lead you home—  
With me you will be there!"

### ADDRESS TO THE BRETHREN IN SOUTHERN IOWA.

BRETHREN AND SISTERS IN THE LORD:—An all-wise Creator has in mercy toward us, spared our lives until the present time, and we have enjoyed the great privilege of beholding the light of present truth. The commandments of God and faith of Jesus, the last message of mercy, has dawned upon our minds, and enlightened our understanding. It is through the goodness of the Lord alone that we enjoy these things.

While we realize all these blessings, and reflect upon what God has done for us in days that are in the past, it would be but reasonable for us to expect that those who have been favored with these blessings, and who

are looking for the soon coming of the Saviour, and claim to be his "peculiar people zealous of good works," would show forth in their lives all the manifestations of the Spirit of truth, the fruits of which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. v, 22, 23. It is the privilege of God's people, and their duty also, to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, 2 Pet. iii, 18, and to let their light grow brighter and brighter unto the perfect day. We have also enjoyed the privilege of having the words of eternal life proclaimed unto us. The straight testimony has been given, and the testimony to the churches made known unto us. Yet notwithstanding all this, we are not making that progress in divine life, according to the means and opportunities given us. In some of the churches in Southern Iowa, who profess to keep the commandments of God and faith of Jesus, there is a great lack of love, spirituality, and humility; but in its stead a cold and lukewarm feeling is manifested, a lethargy and benumbing influence exercised, and an almost total disregard of the testimonies given for the church,—darkening influences spreading and causing divisions amongst us, and a negligence to clothe ourselves with the whole armor of God, Eph. vi, 13-18, and by this means allowing the enemy of souls to enter and wound us severely.

While we are in this condition, we are causing our brethren elsewhere to lose confidence in us, and to some extent, the Lord of hosts has withdrawn the influence of his holy Spirit from us. Now whose fault is all this? Manifestly our own. Of all sins committed, none are more flagrant than mercies abused, Heb. vi, 4-10, and none more deserving the severe judgments of heaven. God has done for us all that can be done, and in the language of Isaiah the prophet, "What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" Isa. v, 4. We are in danger of being spued out of the mouth of the faithful and true witness, and when this is done whose condition can be more desolate than ours? 'Tis fearful indeed.

Dear brethren, if we ever expect to arise, and live in the message, now is the time for action. Let us cry mightily unto God, and turn unto him with our whole heart, and with fasting, and with weeping, and with mourning, and rend our hearts and not our garments, and turn unto the Lord our God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel ii, 12, 13.

Brethren, in love allow me to urge upon you the following for your consideration:

1. We must humble ourselves under the mighty hand of God, pray to him earnestly, that he would look upon us a little longer, and let us try to arise and bring forth fruit. Hear the language of the Saviour: "Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down." Luke xiii, 7-9.

Brethren, why do we reject the gifts? Do we believe the Bible to be the book of God? Yes, surely. Will it "thoroughly furnish us unto every good work?" It says so. If there is any doctrine clearly taught in the Bible, it is spiritual gifts, and consequently must be a good work. Has not this doctrine been most clearly set forth? It certainly has. But do you say, We believe them; we do not reject them by any means; we know that they should be in the church. A good profession truly; "but as the body without the spirit is dead, so faith without works is dead also." James ii, 26. Are we living out the testimony for the churches? "Oh, well," says one, "I believe in the gifts, but I am not so certain about the testimony." A poor subterfuge truly. Doubt the testimony! What is the matter with it? Did you ever find any thing in it contrary to God's word? you must answer, No, I have not.

Now brother, allow me to point out to you the dif-

ficulty. If this testimony "prophesied smooth things," we could all receive it, but as it cries aloud, and spares not, we do not like it. In Rom. xiii, 14, we are commanded to "put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." See also 1 Pet. ii, 11; Gal. v, 24. The testimony points out some of those fleshly appetites, and for this reason some do not like it. Let us see if this is not correct. We go to a brother and commence interrogating him on the subject. "Do you receive the testimony?" "Well, I cannot say that I do." "Do you abstain from all the fleshly habits of this age, pointed out in the word?" "No, not quite, I smoke some, chew a little tobacco, drink my coffee and tea," and the sister adds, "I wear small hoops!"

This shows at once why we do not want the testimony, as we cannot live it out, and at the same time bow to our fleshly appetites; and rather than mortify our members which are upon the earth, we sacrifice all that is good and pure. Oh, do not dishonor God any more; throw away that enemy to health, cleanliness, and holiness—tobacco. God says, "If any man defile the temple of God, him shall God destroy." We are shown what we must do, and let us live it out. This one case must suffice as an example of all those who are defiling themselves.

Brethren, this is one cause of our low condition. Now let me entreat you to cast aside all of your idols, and in the language of the poet—

"The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from thy throne,  
And worship only Thee."

If we do not put away these things, how can we be a part of that glorious church? Eph. v, 27. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish."

Arise and cleanse yourselves as churches from this filthy habit. See that your leaders are free from this practice, and are living out the testimony, for they must be ensamples to the flock [1 Peter v, 3], and if they have not purified themselves by obeying the truth, they have no business to occupy such a station, for if the blind lead the blind both will fall into the ditch.

Brethren, let us purgo ourselves, do our duty, and the Lord will bless us. Away with our coffee and tea. It destroys our health, and wastes the money that belongs to the Lord and his cause. Sisters, show to the world that you are the meek and lowly followers of the Saviour, and not of the fashions of the world. Let hoops and jewelry be cast aside, "and whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter iii, 3, 4.

The subject of Systematic Benevolence must claim our attention briefly. In most of the churches it has been adopted; but instead of carrying it out it has dwindled down, and in some places died out. Brethren, I will not try to bring any testimony in favor of it, as you all have examined the subject, and know it to be right, and the only way by which an abundant supply of means can be raised to support the cause. Some complain a great deal about not having messengers visit them, and preach to them. But the ministers have but little faith in doing any good, as the testimony given would not be received, and their time and labor would be lost, and they compelled to bear the reproaches and bitter feelings of those whom they would gladly benefit. And some if asked to do something for the messenger's temporal welfare, (and they cannot live without their daily bread,) always find themselves too poor. Yet every difficulty is surmounted, when the carnal appetite requires food. Brethren; Jesus is soon coming, now is the time to do something for the cause; now is the time to lay up treasure in heaven; soon it will be too late; soon our cattle, horses, farms, and money out at interest, will do us no good. O brethren may a burden of souls rest upon you, and cause you to lend liberally to the Lord. Then do not reject systematic benevolence, it is the very thing we want, and if we prosper we must have it. Some of our churches are living it out, and the united testi-



mony is, that it is resulting in good. Now, in conclusion, brethren, lay aside every weight and the sin which doth so easily beset you, and obey the testimony given, from the heart, and you will be active again. Yea, lively stones in the house of God. The Lord will bless, and our brethren will gain confidence in us as a people. The messengers will have no dead churches to work over, and souls will be converted to God. Amen.

WM. H. BRINKERHOOF.

#### TRUTH IN BEECHER STYLE.

THE man that steals one penny is—just as great a transgressor as if he stole a thousand dollars? No, not that. The man that steals one single penny is—as great a transgressor against the laws of society as if he stole a thousand dollars? No, not exactly that. The man that steals one penny is—just as great a transgressor against the commercial interests of men as if he stole a thousand dollars? No, not that. The man that steals a penny is just as great a transgressor against the purity of his own conscience as if he stole a million of dollars. When a man makes up his mind that he will be a thorough-paced villain, and steal like a cashier, he does not do himself any more damage in his moral sense, than when he says, “I will filch a penny.” To steal large sums damages the firm, damages the bank, damages the commercial interests of the community. These things go by the ratio of quantity; but so far as moral deterioration is concerned, the moment a man says, “I will do wrong,” the damage is done; the glass is broken; the mirror is defaced; the conscience is soiled. He cannot do more if he says; “I will do a double wrong or a triple wrong.” And there is the great mischief of it. There is an impression that the culpability of things bears some proportion to their magnitude. To steal an apple is not much. In stealing it you do not get much; but you get all the damage that you would if it was a golden apple. To betray a small trust has the same moral effect as to betray a large one.

Do you stand at a bank counter, and present a check for a thousand dollars? and does the man behind the counter, hand you eleven hundred dollars? and do you walk away, saying, “It is his business to take care of his affairs: I will take care of mine?” You are a thief! The law is that no man shall take a thing without rendering an equivalent, and that law you have violated. If that man blunders in finance, it is no reason why you should steal. And yet how many men are there, that if they were to take a thousand, a hundred, or ten, or five dollars too much, would think of returning it? You say that corporations have no souls. You will not have any that is worth anything long if you pursue such a course. It is a question that is to be settled, not on that side of the counter, but on this side.

How many men are there, that when looking over the money that they have received during the day, see a bill that appears like a counterfeit, do not like to look at it again, and thrust it into the drawer? You have taken a circuitous way to make yourself a scoundrel. You saw it sufficiently to produce the conviction on your mind that it was counterfeit; and the moral effect of passing it is the same as though you knew it to be counterfeit. Or, do you take it up and say, “Well, somebody has passed it on me, and I have a right to shove it along?” Why, you are a counterfeiter! I tell you, my friend, it only requires the opportunity to lead you to forge bills, and put them on other men! Do you protest and say, “Do you expect that I am going to lose that money?” It is a choice between losing the money and your conscience. I do not know what a person would not do who is willing to throw his manhood away for the sake of a little money. And if you are going to sell yourself, do not sell yourself for a dollar bill, or a five-dollar bill—though I think you would get enough for yourself even at such a price.

I do not know of any buyer that pays such high prices as the Devil pays when he buys men. Here is a man that sells himself for about one-eighth of a pound of chicory in a pound of coffee. He sells himself to every customer that comes in. He adulterates. He prepares his commodity with a lie, and retails it with

another lie. Every time a man commits a known dishonesty he sells his soul; and thousands of men are selling themselves by little dribbles. And I think that a man who sells himself thus—cheats himself? No, he cheats the Devil. The Devil pays too much for him!

How many men are there who, if, through carelessness, the conductor neglected to punch their railroad ticket, and they found it in their pockets the next day, would not take it out, and look at it, and say, “I think I will use that again?” You paid for that ticket a dollar? Yes. You have had service to the amount of a dollar? Yes. If, then, you ride with that ticket again, you steal one dollar from the railroad company as much as if you went to the till and took a dollar. And yet, how many men would not ride twice with a ticket under such circumstances—yes, forty times?

I am informed that before the commutation system was abandoned by the ferry company, men of property and good standing in society would boldly declare that they had a commutation ticket in their pocket when they had none, for the sake of going through without paying! They did this when the ferriage was but one penny. They lied for one cent!

I pity the devil! I do not know what he does with such men! It is awful to be chief magistrate of a parcel of men like them! I cannot understand how these exiguous, thrice-squeezed men can be managed.

I have given you but one or two instances of this kind; but if you comb society you will find it to be full of just such little meannesses—things that men do with the cock of the eye, or with dexterity of finger; misunderstandings; overreachings; underplottings; all sorts of trickery—which pivot on essential dishonesty.

And these rebound. They destroy the moral sense. They undo a man. If you go to-night to a bank, and break through the door, and rob the safe, or work above it, and split the granite over it, and get at it in that way, you are not more dishonest than you would be if you only ran away with a sixpence that did not belong to you.

The danger of these little things is veiled under a false impression. You shall hear a man say of his boy, “Though he may tell a little lie, he would not tell a big one; though he may practice a little deceit, he would not practice a big one; though he may commit a little dishonesty, he would not commit a big one.” But let me tell you that these little things are the ones that destroy the honor, that destroy the moral sense, and throw down the fence and let a whole herd of hufaloes of temptation drive right through you. Criminals that die on the gallows; miserable creatures that end their days in poor-houses; wretched beings that hide themselves in loathsome places in cities; men that are driven as exiles across the sea and over the world—these are the ends of little things, the beginnings of which were thought to be safe. I tell you, it is these little things that are your peculiar temptations, and your worst danger.

Without following this theme any further this morning, I will close with that solemn declaration, “He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.”

Take heed, parents—you that are training your children—take heed what God says to you; ye that are young, take heed what God says; and let us all take heed.—Independent.

#### Extracts from Letters.

Sister E. Richmond, writes from Vernon, Vt: I greatly rejoice that God has a few on the earth that are striving to serve him and are coming into the unity of the faith. I believe the time is not far distant when the children of God will be of one heart and of one mind, and will triumph over the powers of darkness. I rejoice that the gifts are being restored to the church. I hope we shall not any of us reject the light that is shining in our pathway. God has been very merciful to us in pointing out our wrongs. My prayer is that he will enable us to lay aside all our idols and overcome through the blood of the Lamb, and the word of our testimony. Truly we live in a solemn time, when God is proving his people. I realize that we are in danger of being overcome by the enemy; but Jesus has promised to be with us, and if he is for us who can

be against us, O how many blessed promises he has left to comfort and encourage our hearts while here in this world of trial and temptation. I want to so live from day to day that I may know that my ways are pleasing to my heavenly Father. We must give all for the sake of Jesus, and be found without fault before the throne of God. I hope we shall prove all things and hold fast that which is good, and be prepared to meet on Mount Zion where parting will be no more.”

A. S. Olmstead writes from Elmore, Vt: “I feel to bless and praise the name of the Lord that he has seen fit to give me a willing heart to comply with his commandment to keep his holy Sabbath. I believe we are living in the last days, and that we should be careful how we live; and my daily prayer is that I may be found watching and waiting when my Lord shall come, that my lamp may be trimmed and burning, the oil of grace in my heart, and be I prepared to say, Lo this is our God we have waited for him, and he will save us. I long for that faith which works by love and which purifies the heart and overcomes the world.”

Sister S. Robinson writes from Girard, Mich: “I cannot do without the Review. It is all the preaching I have. I am alone here; but the Lord is my stay and support, a very present help in time of trouble. The Lord is near, Jesus is soon coming. The signs of the times indicate his near approach. May we be ready, and be overcomers.”

Sister C. Stockwell writes from Yates, N. Y: “I have often felt a desire to let the readers of the Review know what my determinations are. I was converted under the preaching of Bro. Hull, and was by him baptized, in July, 1861, and have ever since been truly thankful that I was led to see the light of preset truth. I have ever felt to rejoice that I was not left to my own ways, until it was too late to secure my eternal welfare. I find that to live in a manner to please God, requires every effort that lies in our power, and I also find that the words of Bro. H. have proved true, in my case at least, that when we commence serving God, we commence a perpetual warfare upon this earth. We cannot expect to please God and man. I am willing to bear the persecutions of this world, if I can only have the assurance of God's love, and it is my desire to live acceptably in his sight. I think I can safely say, I have no desire for the things of this world. But God knows our hearts better than we do; and it is my earnest prayer that he will cleanse and purify my heart though it be through trials and persecutions. I am determined, by the grace of God, to live the remainder of my days in such a manner that I may at last be pronounced a good and faithful servant and be received into God's everlasting kingdom. I fully believe that we are in the last days, and that those who live Godly in Christ Jesus, shall suffer persecution. I feel a deep interest in the welfare of my brethren and sisters in this truth, and love to read their letters, which so often meet my eye in the Review. We are many of us strangers now; but I live in joyful expectation of a time when we shall know each other face to face. I ask an interest in your prayers, that I may discharge every duty faithfully, put all my trust in One who is able to save, and at last be prepared to meet him with joy.”

#### OBITUARY.

DIED at Cleveland, Le Seur Co., Minn., Feb. 11, 1862, sister Mary Forsyth, aged 17 years and 3 months.

Sister Mary embraced the present truth about the middle of October last, together with her parents, who deeply feel her loss. She lived a consistent follower of Christ up to the time of her death. She sleeps in Jesus.

Also Feb. 13, 1862, in the same place, Matthew E. Shonk, son of Bro. and sister Shonk, aged 9 months.

Also March 26, 1862, Frances A. St. Clair, daughter of Bro. and sister St. Clair, aged 10 months.

W. M. ALLEN.

Died, at Oneida Valley, N. Y., April 30, 1862, Flora, daughter of Jeremiah and Sarah McLane, aged 3 years, 8 months, and 10 days.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, MAY 18, 1862.

## WILL THE POPE REMOVE THE PAPAL SEAT TO JERUSALEM.

"A CORRESPONDENT of the Liverpool Mercury, writing from Rome, states that French officers have latterly been very busy in obtaining information respecting Jerusalem, and the state of things in that quarter. He adds that they had been taking measurements in several localities, particularly the ground that lies about the Mosque of Omar, on Mount Moriah. From Jerusalem they had gone on to Hebron, Gaza, and other points, for the like purpose. It was also currently reported that a body of French troops were shortly to come to Jerusalem, while another would be stationed at Jaffa, and a third on Mount Carmel. At Beyrout, he says, the French officers openly affirmed that their government had no intention of withdrawing the force sent out, but were about to employ them shortly on a new and very different errand to that for which they ostensibly came. The French were also actively employed in making a road from the Holy City to Damascus, along which they were erecting houses at certain intervals. It is said that such a scheme as this intelligence shows to be in course of development, points to the realizing of Pio Nono's favorite plan of removing the seat of the Papacy to Jerusalem."

Is not the above item significant, taken in connection with Dan. xi, 45? U. S.

## MEETINGS IN MICHIGAN.

Dear Brother White:—From April 23 to 28 I spent with the church in Wright. Meetings on the Sabbath and first-day were interesting and well attended. On first-day, five were buried with Christ by baptism. In attending to this ordinance, we had to drive about seven miles to get to running water suitable for the occasion; and return in a rain storm. When obedient children of God feel duty pressing them to obey the command of the great head of the church, such are trifling obstacles. The church also, in obedience to the example and direction of their divine Lord, washed one another's feet, and then in remembrance of his agony and death, partook of the emblems of his broken body and spilt blood, and received the divine blessing.

I also spent three days with the church in Pine Creek. On the Sabbath, May 3d, we had a full meeting at Bro. Leighton's. The church is being strengthened and coming up on higher ground since their organization at the commencing of the year. The Lord answered prayer, blessed and strengthened the sick, and confirmed the wavering. Three more offered themselves for baptism to be attended to in two weeks.

JOSEPH BATES.

## ELECTROTYPE TENT PLATES.

We have on hand a number of electrotype tent plates, like the one given on this page, of a size suitable for the columns of the country newspapers, designed to advertise tent-meetings in the county papers, which we can supply to tent committees at one dollar and fifty cents each. Every tent should have one.

## APPOINTMENTS.

## TWO-DAYS' MEETING AT BATTLE CREEK.

At a meeting of the brethren the 11th, it was decided to hold a two-days' meeting at Battle Creek, Sabbath and First-day, May 17 and 18. The brethren in the region round about, and all whom this notice may reach in season, are invited to attend. Brethren Loughborough and Hull design to be present.

In behalf of the brethren. JAMES WHITE.

Providence permitting, we will hold meetings in Parkville, Mich., Sabbath and first-day, May 24 and 25. We hope to see a general attendance of the brethren from the adjoining churches.

J. N. LOUGHBOROUGH,  
MOSES HULL.

Providence permitting, I will hold a meeting in Assyria, Mich., on the evening of Friday, May 23, and Sabbath, at half-past ten. J. B. FRISBIE.

OUR next quarterly meeting will be held at Lodi, Wis., in the evening following May 31, 1862.

JONATHAN CHASE.

North Leeds, Columbia Co., Wis.

## TENT MEETINGS.



The Michigan tent will be pitched for meetings at Charlotte, Eaton Co., Mich., Thursday, June 5. First meeting Thursday evening.

J. N. LOUGHBOROUGH,  
MOSES HULL.

Providence permitting, we will hold a tent-meeting at Princeville, Ills., commencing May 16, and continuing as long as thought proper.

WM. S. INGRAHAM,  
ISAAC SANBORN.

## BUSINESS DEPARTMENT.

## RECEIPTS.

## For Review and Herald.

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

A. Green 0,50,xxi,1. John Whipple 1,00,xxi,1. E. Bartlette 2,00,xxi,20. J. Blair 2,00,xx,1. L. Bean 1,00,xxi,8. H. H. Page 1,00,xxi,8. C. P. Finch 1,00,xix,8. P. Gould 1,00,xix,22. J. C. Seeley 1,00,xvii,14. B. Dutton 1,00,xx,23. G. W. Chamberlain 1,00,xx,23. E. H. Higley 2,50,xxii,14. W. A. Jackson 2,00,xix,1. S. N. Smith 1,25,xx,7. A. W. Maynard 2,00,xxii,1. E. Comings 1,00,xxi,23. M. Langer 1,00,xx,14. M. V. Cole 2,00,xix,16. G. Hoxsey 3,00,xviii,1. P. Scarborough 2,00,xxi,1. J. B. Edwards 1,25,xxi,1. T. Smith 0,56,xxi,1. W. G. Kendall 1,00,xxi,6. H. Grant 2,75,xxi,1. E. Cobb 1,00,xxi,1. J. Donpier 2,00,xxi,24. J. Edwards for E. Kinney 0,50,xxi,1. Stephen Pierce 1,00,xxiii,1. C. Hoag 1,00,xxi,9. E. Seely 1,00,xxii,1. Ch. at Orange for Mrs. A. Williams 1,00,xxi,1. Mrs. J. H. Aldrich 1,00,xxi,14. A. G. Smith 2,00,xxiii,1. Mrs. L. M. Gates 1,00,xxi,1. Wm. A. Raymond 1,00,xxi,1. Wm. Bovee 1,00,xxi,24. E. Wick 1,00,xxi,14. James Eggleston 2,00,xix,1. Mrs. S. Benson 1,00,xxi,1. J. Breed 1,00,xx,14. W. Smith 1,00,xxi,1. C. Buck 1,00,xxi,7. E. H. Pierce 2,00,xviii,1. J. W. Learned 1,00,xxi,1. Mary Fairbanks 1,00,xxi,1.

## For Shares in Publishing Association.

Martin M. Cole \$10,00. James Harvey \$10,00. F. Swartz 5,00. Anna M. Newton \$10,00. Nicholas Smith \$10,00.

## Donations to Publishing Association.

A. W. Maynard \$80,00. M. B. Pierce \$1,00. Ch. at Kirkville, N. Y., \$5,00. Eli Wick \$8,50. Jacob Berry \$8,50. J. P. Hunt \$5,00.

## Books Sent by Express.

Wm. S. Higley Jr., Lapeer, Mich., \$26,23.

## Cash Received on Account.

M. V. Cole (E. W. S.) \$3,00. G. W. Perry 0,10. J. H. Waggoner \$3,50. Joseph Bates \$5,75. M. Hull \$31,07.

## Books Sent By Mail.

A. Green 10c. Mrs. S. Averill 10c. M. M. Langer 35c. P. Scarborough 30c. E. Seely 10c. C. A. Os-good 1,00. W. A. Raymond 10c. P. Z. Paine \$1,00. E. Wick \$1,00. R. J. Davis 25c. James Eggleston \$1,00. J. P. Hunt 45c. H. H. Bramhall 35c. James Breed 30c. A. Hafer 12c. A. Smiley 15c.

## PUBLICATIONS.

The law requires the pre-payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or more. Those who order Pamphlets and Tracts to be sent by mail, will please send enough to pre-pay postage. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

	Price.	Postage.
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History of the Sabbath, (in paper covers),	30	10
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Modern Spiritualism; its Nature and Tendency, The Kingdom of God; a Refutation of the doctrine called, Age to Come,	15	4
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Vindication of the true Sabbath, by J. W. Morton, late Missionary to Hayti,	10	3
Review of Springer on the Sabbath, Law of God, and first day of the week,	10	3
Facts for the Times. Extracts from the writings of eminent authors, Ancient and Modern,	10	3
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The Two Laws and Two Covenants,	5	1
An Appeal for the restoration of the Bible Sabbath in an address to the Baptists,	5	1
Review of Crozier on the Institution, Design, and Abolition of the Seventh-day Sabbath,	5	1
Review of Fillo. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question.	5	1
Brown's Experience in relation to entire consecration and the Second Advent.	5	1
Report of General Conference held in Battle Creek, June, 1859, Address on Systematic Benevolence, &c.	5	1
Sabbath Poem. A Word for the Sabbath, or False Theories Exposed,	5	1
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ONE CENT TRACTS. Who Changed the Sabbath?—Unity of the Church—Spiritual Gifts—Law of God, by Wesley—Appeal to men of reason on Immortality—Much in Little—Truth—Deat and Burial—Preach the Word—Personality of God.		
TWO CENT TRACTS. Dobney on the Law—Infidelity and Spiritualism.		

## English Bibles.

We have on hand a good assortment of English Bibles, which we sell at the prices given below. The size is indicated by the amount of postage.

Diamond, Marg. Ref.	Calf binding,	\$0,90.	Postage 12 cts.
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" " " "	Morocco "	\$1,75.	" 15 "
" " Marg. Ref.	" "	\$1,75.	" 15 "
Nonpareil, "	Calf binding,	\$1,75.	" 21 "
" Ref. after verse,	" "	\$1,75.	" 21 "
" " " "	Morocco "	\$2,00.	" 21 "
Minion, " " "	" "	\$2,25.	" 26 "

## Bound Books.

The figures set to the following Bound Books include both the price of the Book and the postage.

The Hymn Book, containing 464 pages and 122 pieces of music.	80 cts.
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Scripture Doctrine of Future Punishment. By H. H. Dobney, Baptist Minister of England,	75 "
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