

ADVENT REVIEW,



AND SABBATH HERALD.

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

VOL. XXV.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 21, 1865.

No. 16.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

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The Sabbath.

A Discourse by J. M. Aldrich, delivered in the Baptist Church, Somerset, N. Y., in review of a discourse delivered at the same place by a Rev. Mr. West, of Fulton Co., N. Y.*

(Concluded.)

The gentleman endeavors to gain a point by taking the position that the law of the Sabbath is positive and not moral. I don't see what he gains here; for a positive law is binding till it be done away or abrogated; but I choose the position that the Sabbath law is strictly moral. We may reason thus: Man owes everything to God. Every faculty of his mind, every power of his being, all his strength and all his time belong of right to his Creator. It was therefore the benevolence of God that gave to man six days for his own wants. And in setting apart the seventh day to a holy use in memory of his own rest, the Most High was reserving unto himself only one of the seven days, when he could rightly claim all as his. The six days therefore are the gift of God to man, to be rightly employed in secular affairs, not the seventh day, the gift of man to God. The fourth commandment, therefore, does not require man to give something of his own to God, but it does require that man should not appropriate to himself that which God has reserved for his own worship. To observe the Sabbath then, is nothing short of rendering to God, of the things that are his; and to appropriate his rest-day to ourselves, is simply robbing God. Judge ye, whether the fourth commandment is of moral obligation.

But under this head, Mr. West offers a very weak argument in the form of a supposition, which I will note. He says, "Suppose we admit that the Sabbath is moral. Then all the saints in Heaven would be compelled to work six days and rest the seventh day. So would all the devils in hell; therefore days and nights must exist in Heaven and hell;" and all this he exclaims "is preposterous." Now I should think, myself, that some part of this argument at least would be preposterous, surely. The gentleman in speaking of our observing the seventh day, and then neglecting to stone our brethren to death for kindling fires on that day, was pleased to term it, straining at a gnat and swallowing a camel; and this figure not being strong enough to suit him, he said it was serving God like the Devil. Now, I submit, that in his effort to produce an argument on this point he strained at something quite as small as a gnat, and swallowed even more than a camel. And surely, when he gets the devils to keeping Sabbath in hell, as the result of the Sabbath being a moral law, he may say in truth, that that would be serving God like the Devil. But I have no idea that the

Devil will ever pay any such regard to the moral law, nor do I see any reason for his so doing in consequence of the moral obligation of the Sabbath. But I see no objection to the idea that the Sabbath will be observed by the saints of God in the future state.

In this place I have one text to offer. It may be found in the prophecy of Isaiah, lxvi, 22, 23. "For as the new heavens and the new earth, which I will make shall remain before me saith the Lord, so shall your seed and your name remain; and it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me saith the Lord." Now my hearers, where are you pleased to locate this prophecy? If in the future, or new-heavens and new-earth state, (where, I will say, I choose to apply it,) then I ask, what becomes of the gentleman's idea that he regarded as being so preposterous; viz., Sabbath-keeping in the future state? But if you see fit to locate this prophecy in the present, or gospel dispensation, as I presume most of you do, then according to your own application, the Sabbath of the fourth commandment is binding in this dispensation. Either application of this text is an unanswerable argument against our friend's theory of the Sabbath.

But it is objected to the idea of a Sabbath in the future state, that it would involve the succession of day and night. I fail to see anything preposterous in this. I do not object to the idea of day and night in the future state. And I apprehend, that when the earth is made new it will revolve on its axis the same as now, and hence measure off day and night the same as now. I know it is said with reference to the New Jerusalem, that there will be no night there. But why? I answer, because there will be no absence of light; for the glory of God and the Lamb is to be the light thereof. Hence, if Mr. West insists on one eternal day without a night to shade his peaceful slumbers, he had better seek a permanent place inside of the city. Enough on this point.

Let us now give a passing notice to this stoning question, over which our friend waxed so jubilant. He wonders if we are law-breakers on this point! He thinks if we profess to observe this *old done away law*, mark the expression, and then refuse to stone our brethren to death for kindling fires on the Sabbath, we strain at a gnat and swallow a camel; and more yet, we serve God like the Devil. Does this look like an old done away law? "Thou shalt have no other gods before me." That done away? "Thou shalt not make unto thee any graven image." Thou shalt not take the name of the Lord thy God in vain." Done away? "Remember the Sabbath day to keep it holy." "Honor thy father and thy mother." "Thou shalt not kill." "Shalt not commit adultery." "Shalt not steal." "Shalt not bear false witness." "Shalt not covet." Old done away law is it? Such is the doctrine of Eld. West. We demur. This law, we do indeed profess to observe. Judge ye, my hearers, who does the greater straining; and who performs the biggest swallowing!

Allow me to say, that Eld. West is not the first on record, of being unduly exercised on this stoning question. On a noted occasion, which you will call to mind, certain conceited Scribes and Pharisees, sought to make capital against our Saviour on this very mat-

ter. But how effectually they were silenced by the Saviour's reply; "He that is without sin among you, let him first cast a stone." Had the gentleman studied this text as he ought, he would have known more than his folly indicated. Here we may learn the important, yet simple fact, that the penalty attached to a law may be modified or postponed, without doing away with the law itself. We see that our Saviour still recognized the perpetuity of the law that had been violated, by saying, "Go and sin no more;" although the stoning penalty which was but a figure of the real penalty for sin, be forever abolished. And what is true in this respect of the seventh commandment, is alike true of all, the fourth not excepted.

This is enough, perhaps on the stoning matter; but as he attempts to make considerable of a point, in regard to the prohibition of fires on the Sabbath, and as this is often urged as a reason why the Sabbath should not be kept, I wish to examine at some length the only text in the Bible where such prohibition occurs. Ex xxxv, 3. "Ye shall kindle no fire throughout your habitations on the Sabbath-day." It should be observed:

1. That this language does not form part of the fourth commandment, the grand law of the Sabbath.

2. That as there were laws pertaining to the Sabbath, that were no part of the Sabbatic institution, but that grew out of its being entrusted to the Hebrews, such as the law respecting the presentation of the shewbread on the Sabbath, and that respecting the burnt offering for the Sabbath; so it is at least possible that this is a precept pertaining only to that nation, and not a part of the original institution.

3. That as there were laws peculiar only to the Hebrews, so there were many that pertained to them only while they were in the wilderness. Such were all those precepts relating to the manna, the building of the tabernacle and the manner of setting it up; the manner of encamping about it, &c.

4. That of this class were all the statutes given from the time that Moses brought down the second tables of stone, until the close of the book of Exodus, unless the words under consideration form the only exception.

5. That the prohibition of fires was a law of this class, i. e., a law designed only for the wilderness, is evident from several decisive facts: 1st. That the land of Palestine during a part of the year is so intensely cold that fires are necessary to prevent suffering. The Bible and history abound with facts to establish this proposition. The Psalmist in an address to Jerusalem, says, "He giveth snow like wool; he scattereth the hoar frost like ashes. He casteth forth his ice like morsels; who can stand before his cold?" See also, Jer. xxxvi, 22; John xviii, 18; Matt. xxiv, 20. And history informs us that the cold has been at times so severe in Judea, that men and animals have perished in consequence of it. 2nd. That the Sabbath was not designed to be a cause of distress and suffering, but of refreshment, of delight and of blessing. The testimony of the Bible on this point is very explicit. To be required to be without fire on the Sabbath, in the severity of winter would cause the Sabbath to be a curse and not a refreshment. Our Saviour says, "The Sabbath was made for man," but who will affirm that it was made for him, to be a curse, or source of distress and suffering? The prophet Isaiah says, "If thou

*The reader will please note the free use made of J. N. Andrews' History of the Sabbath, and give credit accordingly. J. M. A.

turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable," &c. Thus we see that the Sabbath was designed to be a delight, instead of a cause of suffering. 3rd. That in the wilderness of Sinai, where this precept respecting fires on the Sabbath was given, it was not a cause of suffering, as they were two hundred miles south of Jerusalem, in the warm climate of Arabia. 4th. That this precept was of a temporary character, is further implied in that while other laws, are said to be perpetual statutes and precepts to be kept after they should enter the land of Canaan, no hint of this kind here appears. On the contrary, this seems to be similar in character to the precept respecting the manna, and to be co-existent with, and adapted to it. 5th. If the prohibition of fires, did indeed pertain to the promised land, and not merely to the wilderness, it would every few years conflict directly with the law of the passover. For the passover was to be roasted by each family of the children of Israel, on the evening following the fourteenth day of the first month, which would occasionally fall on the Sabbath. This prohibition of fires on the Sabbath would not conflict with the passover while the Hebrews were in the wilderness; for the passover was not to be observed until they reached that land. But if that proposition did extend forward to the promised land, where the passover was to be regularly observed these two statutes would often come in direct conflict. This is certainly a strong confirmation of the view that the prohibition of fires upon the Sabbath was a temporary statute relating only to the wilderness.

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

The gentleman insisted further, that the Sabbath of the fourth commandment was Jewish, and hence done away, from the fact that it is declared to be a sign between God and that people. But in what sense, I inquire, are we to understand the Sabbath, as a sign between God and the children of Israel? Certainly, not in the sense that God made the Sabbath exclusively for that people, for nothing of the kind, is to be implied from the language of inspiration; but on the contrary, as we have seen, the Sabbath was made at creation, and some 2500 years before the Jewish nation came into existence.

But in considering the Sabbath as a sign between God and the children of Israel, it should be borne in mind that they were the only people that were worshippers of the true God. All other nations had turned from him to the gods of their own making. For this reason, the memorial of the great Creator was selected, and became a most expressive sign, between God and Israel. As a sign, its object is stated to be to make known the true God; and the reason is also given why it was such a sign. Ex. xxxi. 13, 17. "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth and on the seventh day he rested and was refreshed." Also, "that ye may know that I am the Lord that doth sanctify you." How full of meaning, then, was the Sabbath as a sign between God and his own peculiar people, when all other nations were given over to idolatry. The institution itself signified the God that created the heavens and the earth. Its observance by the people signified, that the Creator of all things was their God. In this sense, the Sabbath became a sign between God and Israel; and not in the sense that it was created exclusively for that people. Indeed, it were well for God's professed people in this age of sin and apostasy, to lay hold of the Creator's great memorial, and, by a proper observance of it, show that they accept it as a sign between them and the God they profess to worship.

I therefore object to bestowing the Sabbath and all its attendant blessings upon the Jews.

Again, he sought to dispose of the Sabbath of the fourth commandment, by attempting to prove that the ten commandments, constituted the old covenant, spoken of in Hebrews, that was done away, to give place

to the new or second covenant; thus making a clean sweep, as I have before remarked, of the whole decalogue. But in this effort he seemed to forget, that according to his own showing from the sixteenth of Exodus, he had the Sabbath instituted some six weeks before the covenant of ten commandments was given. Hence when he performs the unenviable task, of striking from existence God's covenant of ten commandments, this bothersome Sabbath still remains, existing on prior account. Surely, it requires a gigantic effort to dispose of the Sabbath! He must try again.

Much might be said of interest respecting the several covenants of the Bible, but I shall say but very little. The gentleman's effort to identify the old, or done-away covenant, referred to in the book of Hebrews, as the covenant commanded, or ten commandments, is a failure. The ten commandments! They, the covenant that Paul labored so earnestly to convince the Hebrews was faulty?—that decayeth, and waxeth old and is ready to vanish away? You don't believe it. Notwithstanding your prejudice against the Sabbath embraced in the decalogue, you don't believe that it of itself, is so bad an institution, as to cause the same to become so very faulty, that it must needs decay, wax old and vanish away! Paul reasoned quite differently. When referring directly to the law of ten commandments, he pronounced it holy, just and good. He says he had not known sin but by the law, and that he had not known lust except the law had said: Thou shalt not covet. Be assured, then, Paul does not labor to convince the Hebrews that that law that convinced him of sin, and which he declared to be holy, just and good, was faulty, and ready to vanish away!

But the Sabbath is to be disposed of, hence the decalogue must be abolished. The gentleman's idea of the decalogue is about as lucid as that of a certain candidate for Congress, that some of you, perhaps have heard of. In a certain congressional district where a little learning was not considered a dangerous thing, a certain Hon. gentleman who had been so fortunate as to receive a nomination for Congress, on a certain occasion when stamping his district to convince the people that he ought to be elected, was so unfortunate, as to be inquired of, respecting his religious views. Some one of his audience, no doubt a person of strong Jewish affinity, asked him what he thought of the decalogue? D-e-c-a-l-o-g-u-e? (Turning to a learned friend that sat by.) Decalogue? decalogue? What's the meaning of decalogue? I d-o-n't k-n-o-w, says his friend, but I g-u-e-s-s it means flogging in the navy! Oh yes (re-assuring himself), I, I, am utterly opposed to it. I am in favor of having it abolished immediately.

So with Mr. West: although he may not think the decalogue means flogging in the navy, yet he thinks it is something that may be, and no doubt ought to be abolished.

The primary and common meaning of covenant is a mutual agreement between two or more persons, based upon mutual considerations; but the ten commandments are no such covenant; for they contain no mutual considerations, and are based upon no conditions whatever. It is true God calls the ten commandments his covenant, and for the reason doubtless, that they constitute the basis or moral conditions of all other covenants to which he is a party.

To be brief, I will say that the old covenant that was ready to vanish away, I regard as the remedial scheme of the former dispensation, through which man was permitted to approach God on account of sin; or in other words, the ceremonial law. This law is identified as the first or old covenant that is said to be done away, in the first part of Heb. ix. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Then follows a descriptive list of the vessels of the sanctuary, the ministration of the priests, &c., and then the whole is summed up in the 10th verse, thus: "Which stood only in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." These meats, and drinks, and divers washings, and carnal ordinances, all will admit, were done away, nailed to the cross. It should be borne in mind that

the book of Hebrews does not treat upon the moral law, but is mainly a commentary on the ceremonial law, or a contrast between the Levitical and Melchisedec priesthoods; the offerings and ceremonies of the former dispensation, and those of the present; in other words, the old and new covenants, showing that the former were to vanish away to give place for the latter.

Jeremiah xxxi, 31 was referred to by the gentleman to strengthen his view of the covenant question. "Behold the days come saith the Lord, that I will make a new covenant with the house of Israel. . . . But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." This text is against him. It will be observed that the "new covenant" and the "my law" spoken of in the text are not identical; and though a new covenant is promised, there is no promise of a new law. And further still, it must be conceded that whatever constituted God's law in the days of Jeremiah, was that which in due time was to be written in the heart; and no one will deny that the ten commandments were God's law in the days of Jeremiah; hence, as we are now living under the fulfillment of this prophecy, as he admitted, the ten commandments, Sabbath and all, must be in force at the present time.

We were also referred to 2 Cor. iii, as further proof on the point under consideration: "But if the ministration of death, written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away, how shall not the ministration of the Spirit be rather glorious? . . . For if that which was done away was glorious, much more that which remaineth is glorious." This passage our friend says, is proof that "the old Jewish Sabbath of the decalogue, is that which was done away;" and then in still stronger terms he says, that "here we have the most conclusive evidence that the old covenant, Sabbath and all, is done away and not binding." Hence the ten commandments are not binding on us; for, according to his showing, as we have seen, the old covenant was the ten commandments. But how does he arrive at such a rash conclusion? There is nothing said in the passage under consideration, about the Sabbath being done away, nor the ten commandments, nor that which was written and engraven in stones. But on the contrary, it was the Mosaic ministration of the ten commandments, or ministration of death that was so glorious; and which glorious ministration was to be done away to give place to the ministration of the Spirit, that is still more glorious. Death here represents that which was written and engraven in stones, or the ten commandments, for the reason doubtless, that under the Mosaic ministration they were enforced by the penalty of death. It is enough then for me to say that the ministration of a law, and the law itself, are two different things. And it is certainly strange that any person need mistake the one for the other.

Again: Mr. West quotes from Galatians; "Wherefore the law was our school-master to bring us unto Christ," to prove the ten commandments done away. In reply to this, I have to say that the law here spoken of as the school-master, is not the law of ten commandments, but the ceremonial law which Paul is treating upon in this epistle. The ten commandments are in no sense a school-master to lead us to Christ. It is true they convict of sin; for sin is the transgression of the moral law; but they point to no remedy. But the ceremonial law was instituted for this very purpose, to serve as a school-master to bring us to Christ. Every offering made, and every ceremony performed, was a lesson that told of Christ the great offering to come. Hence this text like so many others, proves that it is the ceremonial law, and not the ten commandments that is done away.

In this connection allow me to state what I have before suggested, and what perhaps you already know, that during the former dispensation,—as in fact during the present, there were two laws, separate and distinct from each other;—the moral and the ceremonial; and it is the great mistake of many, as it seems to be with Eld. West, to blend or incorporate these two laws

into one; when in fact the Bible makes a clear distinction between them.

The moral law grows out of the relations that we sustain to God and to our fellow men, and is binding upon all men through all ages; and which being spoken with the voice of God, it was said, "He added no more." Deut. v, 22. Thus showing that it was a law complete in itself. The ceremonial law was temporary in its nature, not founded on fundamental principles, but grew out of the fact that man had sinned and stood in need of redemption. And the fact that we find one system or law, shadowing forth a work of redemption, proves the existence of sin; hence the transgression of another and prior law, for "sin is the transgression of the law." Hence, we may clearly see, as we have seen, that the ceremonial law which was temporary in its nature, may have served its time, have answered the purpose for which it was instituted, and have vanished away, and yet leave the moral law as complete and perfect as before.

The gentleman asks us how we can arrange to keep the Sabbath near the poles where the days are so long? I answer, just as he can arrange to keep the first-day! But I would ask him how and where he learned that the days at the poles were any longer than on other portions of the earth? I was taught that the revolution of the earth on its axis constituted days on all parts of the earth, and that it performed its revolution at the poles in the same time that it did at the equator or elsewhere! If such is the fact, his objection is more imaginary than real. And I would further state, that as far as man has explored the arctic regions, there has been no difficulty whatever in keeping dates; and hence there would be no difficulty in arranging to keep the Sabbath. For proof on this point, I would refer you to the history of Dr. Kane's arctic expedition.

Now, after our friend has thus cut and slashed, hewed and hacked, after the most barbarous sort, first the Sabbath, and then the whole decalogue, he very graciously brings forward a speedy cure for all except the Sabbath. The poor old Jewish Sabbath he so wounded and maimed, so fatally stabbed, that no balm sufficeth for it! Here is his cure! "What was important to be brought into the new dispensation, Christ has transferred himself." And here is the article of transfer: Matt. xxii, 37-39. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it. Thou shalt love thy neighbor as thyself." Now if these words of our Saviour be the act of transferring from the decalogue what was "important therein, I would ask how the gentleman knows but what the Sabbath was transferred at that time? Whilst it is true that nothing is said in this "act of transfer" (if such it be) about the Sabbath, it is also true that nothing is said about either of the other commandments. Then how does he know but what the Sabbath is also embraced in this, his new law of love? It certainly ought to be embraced therein; for there is nothing more indicative of love to God than a holy regard for his Sabbath.

But we need not rest our case on what we think ought to be, but I will prove that the Sabbath is embraced in one of these two commandments; and I will say, in the first, the great commandment which requires supreme love to God. Christ says, "On these two commandments (i. e., love to God, and to our neighbor) hang all the law and the prophets." Now I have only to say that if all the law hang on these commandments, then most assuredly the Sabbath hangs there with the rest.

But I deny, that Christ in giving these two great commandments, undertook to legislate upon the moral law. In answer to the question, "Which is the great commandment in the law?" he simply gave a summary of the whole ten. First, of the first four, that relate to our duties to God; second, of the remaining six, that relate to our duties to our fellow men.

Again, if it be a fact, that Christ here enacted a new law for this dispensation, with the Sabbath left out, which was to go into effect at the crucifixion, where it is claimed that the old covenant of ten commandments ceased by being nailed to the cross; how is it to be accounted for, that those holy women, who had so long been his intimate and immediate followers, were so heed-

less in regard to a matter of such account, and of such public notoriety, as to have such a pious regard for the very first seventh-day of the new law dispensation, not even willing to engage in so noble a work as the embalming of their Lord; but instead, as the record states, "rested on the seventh-day according to the commandment." Let those answer who are able.

I will now follow our friend a few moments only, in his consideration of the reasons for observing the first-day. He made one admission under this head that is worthy of note, and which I regard as fatal to his first-day, or Christian Sabbath, viz.: that we have no divine command or authority for the observance of the first-day. This statement should cause all first-day observers, who flatter themselves that they are rendering obedience to divine authority in their observance of that day, to consider well their position, possibly some will find they have been mistaken in this matter, that the gentleman's admission is indeed the truth.

Notwithstanding his admission, he claims that there are sufficient reasons for our observance of the first-day as the Christian Sabbath. Here let me remark, that although Christian Sabbath, and Jewish Sabbath, are very common terms on his vocabulary, they are entirely gratuitous, not being found or used in the Bible. I make this remark that none need labor under any false impression that may have arisen from the very frequent use that he made of these terms.

It is claimed that the first day is to commemorate the finished work of redemption. There are at least two serious objections to this claim: First, there is no authority in the Bible or elsewhere that the first-day bears any such relation to the work of redemption. Secondly, the work of redemption is not yet finished, and therefore as such, cannot be commemorated by the first day. Redemption will not be finished till Christ shall have completed his work, as our great High Priest in the heavenly sanctuary. The resurrection of the just, and the restoration of our earth from the curse, are included in that work.

But if you would commemorate redemption by the observance of any day, why not observe the sixth day? for the day on which our Saviour was crucified, was more noted, and bore a much closer relation to redemption, than the day on which his resurrection took place. On the sixth day our Saviour's blood was shed; and the Bible informs us that it is through his blood that we have redemption. Hence as the Christian Sabbath is based on reason, and not divine authority, as the gentleman admitted; and as the reason assigned is redemption, I insist that the sixth day should be observed instead of the first.

Again he says, as much greater as the work of redemption is, than that of creation, so much more does the Christian Sabbath transcend the Jewish. This is a very cheap kind of argument. How does he know that redemption is greater than creation? He never redeemed a world, nor created one; nor did he ever know a person that did; then what means has he of knowing which work is the greater? The great God who created the world, and who has undertaken to redeem it, has not seen fit to reveal anything on the point in question. The fact is, redemption and creation are both infinite works, and it is not within the skill or knowledge of finite man to tell which is the greater.

Here the gentleman presents another very cheap argument; it is this: "When the Jews met on the seventh day they had a dead Saviour before them. So have those who now keep the seventh day." I don't see the force of such logic. It is proof of one thing, viz., that he was hard pressed for good arguments. I fail to see why it follows that we, seventh-day keepers—now have a dead Saviour before us, from the fact that our Lord lay dead in Joseph's new tomb during one seventh day, over eighteen hundred years ago.

Again he says "the first day is emphatically the Lord's day." This, I have to say, is "emphatically" an assertion. He gave however what he called proof, Rev. i, 10. "I was in the Spirit on the Lord's day." How does he know that this text teaches that the first day is the Lord's day? The text says not a word about the first day. But there are other texts in the Bible that do tell us "emphatically" what day is the Lord's day. I have only to cite you to the fourth

commandment, which says in direct terms, that "the seventh day is the Sabbath of the Lord." Our Saviour also says, that the Son of man is Lord of the Sabbath day. Hence the seventh day or Sabbath day is the Lord's day; and there is no intimation in the whole Bible that any other day is the Lord's day. And this text proves further, that we have a Lord's day in this dispensation, and in connection with the proof texts that I quoted, proves that we have a Sabbath in this dispensation of divine appointment which our friend Mr. West denies.

As another reason for observing the first day, he says it was particularly noted for Christ's presence with his disciples. We learn from the Bible, that Christ met with his disciples on one first-day, viz., the day of his resurrection. If his presence with his disciples this once on the first day, makes it particularly noted in this respect, then indeed it is thus noted; but not otherwise. It is true that he met with them again "after eight days," but there is neither proof nor logic, that eight days after a given first-day, would be the next first-day. But even if Christ did meet with his disciples on the first day, as many times as the gentleman would wish, I fail to see a sufficient reason therein for observing the first day as a Sabbath. With equally good authority, we might observe as a Sabbath, the day on which Christ met with his disciples on a fishing occasion. But such authority for a Sabbath, is decidedly weak, by the side of the fourth commandment.

As another pillar for the first-day Sabbath we were referred to 1 Cor. xvi, 1, 2. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." From this text it is argued that this was a public collection, and hence the churches of Corinth and Galatia met on the first day of the week for public worship. I greatly wonder that any one should base an argument on such a foundation. What do these words enjoin: "Upon the first day of the week let every one of you lay by him in store?" I answer they enjoin precisely the reverse of a public collection. Each one should lay by himself on the first day of the week according as God had prospered him, that when Paul should arrive they might have their bounty ready. Greenfield in his Lexicon, translates the Greek term, "with one's self, at home." Hence in obedience to the precept enjoined in this text, each individual would at the opening of each new week be found at home, laying aside something for the cause of God, as his worldly affairs would warrant; therefore this pillar for the Christian Sabbath, is like all the rest that have been reared in its support a thing of the imagination.

Again we are referred to Acts xx, 7, as affording another strong pillar for the first-day temple. "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow, and continued his speech until midnight." This is the only instance recorded in the New Testament of a religious meeting upon the first day of the week; hence if there was any sacredness attached to the first day, we might expect on this occasion at least to see it sacredly observed by Paul and his companions. But let us see. This meeting, although on the first day, was a night meeting as we learn from the fact that Paul continued his speech till midnight; also from the fact that there were many lights in the chamber where they were gathered together, as shown in the text. A night meeting then on the first day, would occur on our Saturday night, after the close of the seventh day; for according to Bible reckoning, days begin and end at sunset. And we learn that Paul preached unto them ready to depart on the morrow; and the context informs us that after he had talked a long while, even till break of day, he departed. Here then we are furnished with conclusive evidence that on Sunday morning at break of day, Paul and his companions resumed their long journey toward Jerusalem, his company taking ship to Assos, and he being pleased to go on foot, a journey that even our most moderate Sunday-keepers at the present day would hardly think of undertaking.

This record then, of the only first-day religious meeting mentioned in the New Testament, affords us strong incidental proof of Paul's regard for the seventh-day Sabbath; in that he waited till it was past before resuming his journey; and it affords positive proof that he knew nothing of what in modern times is called the Christian Sabbath; nor of any sacredness to the first day.

The early Christians were next brought upon the stand, and made to testify in favor of the first day. A fabulous narrative which has often been used for a like purpose, and which the historians of the church have not deemed worthy of record, was brought forward to show that the observance of the first day of the week was the grand test by which Christians were known to their heathen persecutors. The narrative to which I refer, and from which the gentleman sought to make considerable capital in his favor, recites that when Christians were brought before their persecutors, this question was always asked them: *Dominecum Servasti? Hast thou kept the Lord's day?* If they had they were Christians and must be put to death unless they recanted. It might be interesting to some to hear the proof which I have at hand, showing this narrative to be a famous falsehood of the seventeenth century, gotten up for the very purpose for which it was here introduced; but the time which I have already occupied forbids anything on this point. I will simply say that the story was first introduced in the early part of the seventeenth century by one Bishop Andrews of Winchester, in his speech in the Star chamber court against one Thraske, who was brought to answer before the tribunal, for maintaining the opinion that Christians should observe the seventh day as the Sabbath of the Lord. He claimed to have taken it from the *Acta Martyrum*,—an ancient collection of the acts of the martyrs. But it may be shown from competent testimony, that among the many questions recorded in the acts of the martyrs as having been put to them by their persecutors; the question, "*Hast thou kept the Lord's day?*" or its equivalent, does not even once occur. So much then for a famous falsehood, that certain doctors of divinity have forced into their service for the want of better arguments.

Thus my hearers, I have endeavored to follow the gentleman through his discourse, and notice, very briefly, every argument and proof text advanced by him; both as against the seventh day and in favor of the first day. How well I have succeeded in my effort, I leave for the candid to decide.

The gentleman, in conclusion was pleased to remark, that those who adhered to the seventh-day Sabbath, absolved themselves from Christ and his cause, and from all allegiance to Christ. This I consider a grave charge. In behalf of myself and my brethren in the seventh-day faith, I repel the charge. We cannot accept it as true. We acknowledge strictest allegiance to Christ. We love his cause, and we look for redemption through the purchase of his blood. We therefore reverence every precept of God's law; that very law that Christ magnified and made honorable through the offering of his own blood.

I submit to you then my hearers, with all deference to your views of this question, that we are not the ones who absolve ourselves from Christ.

We rest our authority for the Sabbath, in the commandment of God. We accept the great Creator's memorial, and also the reasons that he has assigned for its sacred observance.

You rest your authority for a Sabbath on, what? Shall I read the commandment? Here it is. "Remember the Christian Sabbath to keep it holy. The first day is the Sabbath of the Lord Jesus Christ. For on that day he arose from the dead; wherefore he blessed the first day of the week and hallowed it." The exact place where this commandment is to be found I am not prepared to tell. I am persuaded, however, that it is not to be found in the Bible. Although such an edition of the fourth commandment does exist in the theory and practice of a great share of the Christian church, yet on the part of the God of truth it is impossible; for it not merely affirms that which is false, and denies that which is true, but it turns the truth of God itself into a lie. Yet such I have to say is the foundation of your first-day Sabbath.

In conclusion my friends, I ask you to review this question, to ascertain in the clear light of truth and revelation, your exact position in regard to it. And when you shall see, as you inevitably must, the foundation of your Christian Sabbath, tottering and crumbling away, I entreat you to step out upon the sure foundation,—the eternal rock,—the law of God, upon which rests the ancient and true Sabbath of the Lord.

And may the glad day speedily come, when it may be said of us in the language of inspiration, "Here are they that keep the commandments of God and the faith of Jesus." Amen.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 21, 1865.

URIAH SMITH, EDITOR.

Praying for the Fulfillment of Prophecy.

If prophecy is to be fulfilled, why pray for it? If the time has come for Rev. vii, 3, to be accomplished why pray for that event? We will let Daniel answer. His remarkable prayer, as recorded in the 9th chapter of his prophecy, presents many features which are parallel to the circumstances of the church at the present time, and affords us an example which we may consistently and profitably follow. He gives the occasion of his prayer in verse 2, as follows:

"In the first year of his reign [the reign of Darius], I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem."

It was the fulfillment of prophecy, then, that called forth this action on the part of the prophet. Daniel was in captivity, with his people. That captivity had been a subject of prophecy, as to when it should commence, and when it should close; and at that time the power of Babylon was to be broken. Daniel understood from the prophetic word, the prophecy of Jeremiah, that "the time had come" for the seventy years' captivity to expire. The time had come for the prophecy to be fulfilled; and this was the occasion of his prayer, and of his humiliation before the Lord. He continues:

"And I set my face to the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes; and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments."

What language could express more fervent supplication, and deeper humility! and how the prophet adapts it to commandment-keepers, by reminding us that it is with such that God will keep the covenant and mercy. He then goes on to confess the sins of his people, how they had departed from the Lord, rebelled against his precepts and judgments, and had not hearkened to the voice of his prophets. He acknowledged that righteousness belonged to God, but unto them shame and confusion of face.

After confessing his sins and the sins of his people, he then states the object of his prayer, in verse 17, as follows: "Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate." Daniel, it seems, had mistaken the application of what he had heard respecting the 2300 days, Dan. viii, 14, so far as to suppose they would end with the seventy years' captivity, and that the sanctuary was to be cleansed at the close of the captivity, which had then come. Hence he prayed, "Cause thy face to shine upon thy sanctuary which is desolate." But it matters not that he mistook in the application of this prophecy. His example is equally to our purpose, and Gabriel was immediately sent to set him right in this matter. The point before us, is that while the time had come for the fulfillment of that prophecy which he supposed involved the cleansing of the sanctuary,

he set his heart to seek the Lord, and with fasting and sackcloth, prayed for that event.

May we not, therefore, understanding from books, even the Revelation of the Lord, that the time has come for the winds to be held, consistently pray for that event? And if Daniel, the man who though he had not a testimony worded like Enoch's that he pleased God, yet had the testimony that he was a man *greatly beloved*—if such a man in view of the accomplishment of a prophecy in behalf of his people, had occasion for such humiliation, fasting and prayer, how much more have we occasion for the same things! And if in anything we can and should exercise living faith, it is in those requests which find an immutable foundation in the sure word of prophecy.

Saying Lord, Lord.

THE article in Review No. 11, present volume, from the Earnest Christian, is deeply interesting. The text declares some truths of vast importance, which all would do well to take home to the heart and consider with the most solemn and prayerful attention. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. vii, 21-23.

Alas! how many will be disappointed in that day! Think, O my soul! shall I be one of that number?

One fruitful cause of that dreadful disappointment, will be the absurd and criminal mistake, that the gospel of the Son has superseded and abolished the law of the Father—that a professed faith in Christ, calling him Lord, Lord, releases us from our obligation of doing the will of his Father, i. e., keeping the commandments of his law. The language of Christ when coming into the world was, "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God! yea, thy law is within my heart." Ps. xl, 7. And it was his object to put the same law, which he loved, in the hearts of his people. The ten commandments then as God gave them from Sinai, is the law which ought to be in every Christian's heart, and should be practiced in his life.

Another idea is naturally suggested by the disappointment of the "many," spoken of in the text, that are to be disappointed "in that day," i. e., the day of judgment. "Think of the disappointment!" says the writer in the Christian. "Here are souls that will go right up to the gate of Heaven, expecting to enter, and saying, Lord, here we come; we have been prophesying in thy name, been doing wonderful works for thee, open the gate, Lord, let us enter, that we may receive our reward." But instead of opening the gate, the Lord will say, "I never knew you, depart from me ye that work iniquity." O, my soul! art thou to meet with such a disappointment as that, in the day of God," &c. The idea I refer to is this: If souls have been in hell torments from the day of their death, some for hundreds, others for thousands of years, how is it that they do not, in all that time, learn their doom, but come up in the day of the Lord, saying, Lord, Lord, with the expectation that their good works will be their passport into Heaven? Have they not, rather, been asleep from their death to the resurrection?

R. F. COTTRELL.

Humiliation, Fasting, and Prayer.

BRO. WHITE: The church in Monterey most cheerfully responded to the call and earnest request of the General Conference Committee to observe Sabbath, Feb. 25; also from March 1st to the 4th inclusive, as days of humiliation, fasting, and prayer to God our heavenly Father, in behalf of his precious suffering cause, Rev. vii, 3, our bleeding country, and the down-trodden bondmen, as per Review, Vol. xxv, No. 13. The evening following these series of meetings, viz., after the Sabbath, the church celebrated the ordinances of the Lord's house, when the confessing, forgiving, melting Spirit of the Lord caused his people to rejoice and

praise him. One brother said that he had enjoyed more this evening than he had for eighteen months before.

The fast, also, in reference to the present war, for Feb. 11, was specially observed here, and was a profitable season to God's loyal people. And we trust that each successive one for the second Sabbath in each coming month will bring the house of Israel into a closer walk with God.

Feb. 18, held the Allegan Co. Monthly Meeting in the church in Allegan. The meeting was well represented, and was a good harmonious and spiritual gathering of God's people.

Until after the Annual General Conference, all the Allegan Co. Monthly Meetings are appointed to be held in the church in Allegan.

JOSEPH BATES.

Monterey, March 6, 1865.

Report from Bro. Lawrence.

BRO. WHITE: Since my last report I have spent my time at home except as follows: Sabbath, Feb. the 4th, met with the church in Shelby. The 18th and 25th, met with the church in Oakland. March 1-4 was observed for fasting and prayer according to appointment in Review. The first day, after reading Rev. vii, 1-3; Daniel x, 4, and James v, and making some remarks we had a season of prayer, when it was evident that our minds were not prepared to enter into the work properly. Further remarks were made and explanations given in regard to the national movements, as relating to the third angel's message, when the importance of our position began to be apparent. From this time fervent prayer began to be offered, and heartfelt confessions began to be made, and the interest increased until the Sabbath, when the obstructions gave way. The falling tear, the throbbing heart, and faltering voice gave evidence that the foundations of the deep of the heart were broken up.

Several who never made any profession before, have manifested a deep concern. At the close of the meeting, by request, a good number of them arose as special subjects of prayer. Accordingly we appointed meetings on Tuesday and Thursday afternoons, which were well attended, and a good interest manifested.

Last Sabbath I spoke to a large gathering of Sabbath-keepers, and some from without, from Luke xxi, 34, followed by prayer and conference. A good interest. We are to have a meeting to-morrow afternoon. May the Lord bless the effort of his people, and hear their cry for the staying of the winds, and for the opening of the way for the message to swell into the loud cry, is our constant prayer.

Yours in the patient waiting.

R. J. LAWRENCE.

Rochester, Mich.

My Experience. No. 3.

SOME time has passed since No. 2, of my reports, but I have the more to relate. After confessing my faith in the third angel's message, I was requested to return to North Stonington, where I had held some grove meetings the previous summer, and quite a number of meetings the following winter, just before embracing present truth. Accordingly I went and preached some six times on prophecy and the perpetuity of God's holy law. The Lord was with me to make truth effectual; and the result was, three confessed they had been enlightened, and two of them are now keeping the Sabbath of the Lord. Returned home praising the Lord that I could be instrumental for good. In a few days I moved to this place and went to work in the factory, as was my custom to do in the summer, preaching some here on Sabbath in my own hired house, then in a small chapel that was offered me, until my health forbade my doing even that, if I continued to work in the factory. The factory stopping some, by the request of the brethren in Kingston, I visited them and endeavored to strengthen and comfort in the truth, in doing which I was greatly blessed, as they also confessed themselves to be. But my health was poor, and I sometimes almost decided I must sleep, and rest in the grave, until Jesus should

come; but again I would be impressed to pray unto him in whose hand our breath is, and was not a little comforted; and I live yet to praise the Lord whose word I love more than gold, yea, more than fine gold, and prize above rubies.

And often the thought would come into my mind, Ought you not to devote your time to proclaiming this new light to others that are just as honest and sincere followers after the Lord as yourself? Yes, if I understood it perfectly, I would say, perhaps it would be my duty. But this did not satisfy my mind fully.

At length I decided as follows: If I ought to give my time and energies to the work of proclaiming the third message, others will be persuaded of the same. Thus I decided to have a talk with Elds. White and Loughborough at the Conference then appointed at Peacedale. I met them there, and received encouragement beyond my expectations, and in a few weeks started on my mission.

My first labors were in Kingston at Curtis' Corners, with the brethren who had embraced the truth under Bro. Cornell's labors. They confessed themselves not a little comforted; and one more decided to keep all the commandments of God, and the faith of Jesus, and be prepared to escape the mark of the beast, and so be saved from the unmixed wrath of God.

About this time, the Advent church of which I was a member, sent me a letter to know if I wanted to remain a member of that church any longer. I attended their church meeting, and was satisfied that I was not wanted among them, by some of their members, while I held the present truth. Their action plainly showed this; for they withdrew the hand of fellowship, while they acknowledged me a Christian. I asked for the reason as they had it recorded, but they replied they had recorded none. I suppose if the true reason had been recorded, it would have read something as follows: "For keeping the commandments of God;" for I had done no more than before, except to keep the Sabbath of the Lord.

Others were served in the same way. Some of these had belonged to the church for years while living worldly and careless, and now had begun to serve the Lord with diligence; but they, also, were guilty of keeping the Sabbath and striving to obey the Lord in all things, and so out they must go. Well, God is judge, and he will not err. So brethren we need not fear; only love and obey him, and we shall at last be blessed with the right to the tree of life, which is in the midst of the paradise of God. Amen. And no one will be disposed to put us out of that happy place forever. The Lord will give grace and glory. We need not be discouraged; for Jesus is our friend. He never leaves nor forsakes, unless first forsaken. Then let us, like Enoch of old, walk with God, and he will finally take us, whether we wake or sleep.

I find some trials, but out of them all the Lord delivers, and will, to the end. May we impose all that confidence in him that draws the needed grace, to enable us to perfectly obey him to the end.

The work is onward in this State, notwithstanding the opposition. God will make the truth to prosper in our hands, if we only meekly obey and advocate the same. So if men will oppose the truth, one thing is certain, they can do nothing against the truth, but for the truth. God speed the right in preparing a people to stand in the day of the Lord which will soon be here.

Truth is like a river rising from a never-failing spring. Its onward course may be apparently stopped for a time; but when the impediments are overcome, it has only caused its waters to deepen and widen. Thus its strength is increased, rather than diminished. So it is with the work of God. And I believe the truth of the third angel's message will yet go in mighty power. Already is it gathering strength. The Lord help all its followers to be humble walking with God.

P. C. RODMAN.

Ashaway, R. I.

ENVY, if surrounded on all sides by the brightness of another's prosperity, like the scorpion, confined within a circle of fire, will sting itself to death.

In regard of natural life, we live in God; in regard of spiritual life, Christ lives in us.

Working Like Leaven.

THE following communication shows how the truth is working its way, even in advance of the preachers, into the by ways and secret places, where there are honest hearts to receive it. Eleven keeping the Sabbath, and others convinced, and the Review the only preacher they ever had! Such places would seem to present an inviting field for labor, and we would that some preacher might be able to visit them.

BRO. WHITE: I would say to the brethren and sisters scattered abroad, that I am still trying to keep all the commandments of God and the faith of Jesus. I can truly say, that I rejoice in the light of the third angel's message, and praise the holy name of the Lord, that my eyes have been opened to see the truth.

I believe that we hold the truth as taught in the word of God. And oh that we all may be sanctified through it, that we may be found without fault before the great white throne, when God shall judge his people. I for one feel determined to persevere, by the grace of God, unto the end of the race; for if we faint not we shall win the prize, which is eternal life through Christ our great High Priest and Redeemer.

It is five years since myself and husband embraced the third angel's message. We were then living in Saginaw City. There were none of like faith there then, and we know not that there are now. Three years ago last fall we removed to the town of Jerome. Here we stood alone till this fall, when the Lord was pleased to give us some of our neighbors.

There are now six of us that are full in the faith, and five more that are keeping the Sabbath, besides several that are convinced it is right, but have not decided to keep it as yet. There have none of us I believe, ever heard an advent preacher. What little light we have, we have found in a dark place. We all would like to have a messenger come here if there could be one spared. We live in a back place, twenty-two miles from Midland, and there are but few inhabitants. We have heard that there were Adventists holding meetings in Gratiot Co., and that they talked of coming to Midland. We sincerely hope they will. The Review is all the preacher we have on present truth, or ever had. Oh, how I love to read the cheering testimonies of the scattered flock and the many good sermons and warm exhortations from the ministers. Oh, we cannot do without the Review. The "Lo here's and lo there's" will not disturb us, with the Review and Bible for our guides.

We have some opposition. When meetings are held here, they do not like to have us talk out our sentiments and faith. They call it proselyting, and say it has a bad influence on the unconverted. We told the minister that if there were any converted we wished them converted to the whole truth.

We have many trials and sometimes feel cast down but not destroyed. We do not feel weary but sometimes weak. We have prayer meetings every Sabbath evening, either at our house or Bro. Erway's. Some of our meetings are quite interesting, and we feel that it is good to wait upon the Lord. We desire the prayers of the brethren that our faith fail not, and that we may at last meet them where parting will be no more. Yours striving for the kingdom.

L. A. MARSH.

Jerome, Mich.

Reasons for Loving Jesus.

I LOVE my dear Saviour because he first loved me, and shed his precious blood that I and all the fallen race who will, may inherit eternal life. Oh how highly I prize this great and glorious plan of salvation! And I am trying to render the gratitude of my heart to this lovely Being, who suffered the agonies of death that I might enjoy so rich a boon.

I love my Saviour for the joy he bestows when I maintain communion with him. I love him for his sustaining power to bear me up in all my trials. When with care and sorrow my heart droops like the willow, he calls to me, I look, and by an eye of faith I view him whom my soul loveth. His dear promises

opened anew to my weakened vision, quiet the turbulent emotions of my heart. All is well, and I "draw from Heaven that calm repose that none but he who feels it knows." I fall at his feet helpless as a child, begging his holy protection. He hears my weak petitions and is so near to me I almost think I lean on his mighty arm. Oh what a privilege! Every anxious care gone, and I bathing in the pure atmosphere of Heaven, with every thought subdued to his holy will. Oh who would not love such a kind Saviour! Who could help loving such a lovely being, so richly bestowing his choicest blessings upon us! Oh I am charmed with his matchless worth. His loveliness is past description. His comeliness and beauty, oh, how great! The more I commune with him the better I love him, the brighter his glories shine.

MARY M. COOK.

Sandyville, Iowa, Feb. 1865.

A Prayer for You.

I HAVE a Saviour—he's pleading in glory—
So precious, tho' earthly enjoyments be few;
And now he is watching in tenderness o'er me,
But oh! that my Saviour was your Saviour too!
For you I am praying—I'm praying for you.

I have a Father—to me he has given,
A hope for eternity, precious and true;
And soon shall I go to be with him in Heaven;
But oh! that he'd let me bring you with me too!
For you I am praying—I'm praying for you.

I have a Crown—and I'll wear it forever,—
Encircled with jewels of heavenly hue;
'Twas purchased by Jesus, my glorified Saviour,
But oh! could I know one was purchased for you!
For you I am praying—I'm praying for you.

I have a Robe—'tis resplendent in whiteness,—
Awaiting in glory my wondering view;
Oh! when I receive it, all shining in brightness,
Dear friend! could I see you receiving one too!
For you I am praying—I'm praying for you.

I have a Rest—the earnest is given,
Though now for a time, 'tis concealed from my view,
'Tis life everlasting—'tis Jesus—'tis Heaven:
And oh! dearest friend let me meet you there too!
For you I am praying—I'm praying for you.

I have a Peace—and it's calm as a river,—
A peace that the friend of the world never knew;
My Saviour alone is its author and giver:
But oh! could I know it was given to you!
For you I am praying—I'm praying for you.

For you I am praying—for you I am praying!
For you I am praying—for you, yes for you!
And shall I not soon hear you joyfully saying—
"Your dear loving Saviour is my Saviour too!"
And prayer will be answered, yes answered for you.

And when he has found you, tell others the story,
How Jesus extended his mercy to you;
Then point them away to the regions of glory,
And pray that your Saviour may bring them there too!
For prayer will be answered—'twas answered for you.

Oh speak of that Saviour, that Father in Heaven,
That Harp, Crown and Robe which are waiting for you,
That Peace you possess, and that Rest to be given!
Still praying that Jesus may save them like you!
And prayer will be answered—'twas answered for you.

—Christian Mirror.

"To be a Christian"

Is to be a true gentleman in the highest and broadest sense of the term: Oh the exalted privileges our dear Saviour has purchased for us; "think of it!" to be a son and daughter of the Lord Almighty.

To be a Christian; let us remember, is to be Christ-like; to be in intimate relation with him, the author of our salvation, the fountain of all our joys.

He that winneth souls is wise. Prov. xi, 30. And I know of no better plan to win our fellow-men to the truth, than by a uniformly kind, courteous, gentlemanly demeanor. Few are so incorrigibly wicked and lost to all the finer feelings of our nature, that they cannot be reached by the power of Christian kindness. Said a great and good man, "He who shows that he loves me, has access at once to my heart. He who does not, cannot make a way there, by any argument, eloquence, denunciation or learning."

An inspired writer in giving his experience in winning souls says, "I am made all things to all men, that I might by all means save some." 1 Cor. ix, 22. Horne, I think, gives a true idea of the apostle's meaning in

the following: "With the most pliant condescension, bending his notions and manners to theirs, as far as his duty to God would permit, a conduct compatible neither with the stiffness of the bigot, nor the violent impulsiveness of fanatical delusion."

Here we are, dear brethren, on the very threshold of eternity. A great work is to be accomplished, and all have a part to act. "Enter into my vineyard and work," says Jesus. A faithful record is being kept, and the hour of recompense is at hand. What is done must be done quickly. Oh let us be true, heroic, and kind, "in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth." 2 Tim. ii, 25.

GEO. WRIGHT, JR.

Lapeer, Mich.

Cold Water.

Look at that, ye thirsty ones of earth! Behold it! See its purity! How it glitters, as if a mass of liquid gems! It is a beverage brewed by the hands of the Almighty himself! Not in the simmering still, over smoky fires, choked with poisonous gases, and surrounded by the stench of sickening odors and rank corruptions, doth your Father in Heaven prepare the precious essence of life, the pure cold water; but in the green glade, and the grassy dell, where the red deer wanders, and where the child loves to play, there God brews it; and down, down in the deepest valleys, where the fountains murmur and the rills sing; and high up the tall mountain tops, where the naked granite glitters like gold in the sun, where the storm-clouds brood and the thunder storms crash; and away far out on the wide sea, where the hurricanes howl music, and the waves roar the chorus, sweeping the march of God—there he brews it, that beverage of life—health-giving water! And everywhere it is a thing of beauty, gleaming in the dew drop—singing in the summer rain—shining in the ice-gem, till the trees all seem turned into living jewels—spreading a golden veil over the setting sun, or a white gauze over the midnight moon—sporting in cataracts—sleeping in the glaciers—dancing in the hail-shower—folding its bright snow curtains softly about the wintry world, and weaving the many-colored iris—that seraph's zone of the sky—whose warp is the rain-drop of the earth, whose woof is the sunbeam of Heaven, all checkered over with celestial flowers, by the mystic hand of refraction—still, always it is beautiful, that blessed life-water! No poison bubbles on the brink; its form brings no sadness or murder; no blood stains its limpid glass; broken-hearted wives, pale widows, and starving orphans, shed no tears in its depth; no drunkard's shrieking ghost from the grave curses in the words of eternal despair; beautiful, pure, blessed, and glorious. Give me, then, forever, the sparkling, pure cold water! —Gough.

Lead the Children to Christ.

Let two examples tell what I mean. I knew a father who never ceased to pray in secret with a daughter, at least occasionally, until she, a young lady, came forward and took her place by his side among the professed people of God.

I knew a mother who never ceased to pray in secret with a son, until she was permitted to bring him with her to the table of the Lord. I hardly need to say that these were converted young, or that they beautifully adorned the profession of faith which they thus imbibed from their parent's devotion.

Mark: we cannot send an infant into the street to learn to walk all by itself, because it has limbs of its own. We aid those tottering, stumbling little feet till they are strong enough to walk alone, and then let them go forth. Even so we are bound to sustain and guide the feet of prayer till indeed the little ones pray—not merely say their prayers.

We are bound to lead them toward Christ till indeed they meet him, and we are sure we have put their little hands into his. In other words, parents are under the most sacred obligation to superintend the private devotions of their children till their little hearts catch from them the true flame of prayer, till they love prayer, till they can pray alone, and will pray alone.

But how many parents, after having begun this work, it may be, in the earliest infancy of their children, drop it just at the point where there is hope of its becoming really effectual? The mother teaches the little one to "say its prayers" for the little time that it is too young to go to bed alone; but as soon as it is able to undress itself, or be trusted with a light, it is sent off with an occasional heartless injunction, "Don't you forget your prayers;" and soon she knows not whether or not any attempt is made to pray.

God said to his ancient people, "Thou shalt teach these words which I command thee, diligently unto thy children * * * when thou liest down and when thou risest up." The quiet hour when "he lieth down," when the day can all be calmly reviewed in the light of conscience, is the time when the door of the child's heart is most open, when evil can be best turned out of it, and Christ be brought in.

Lead the children till you are sure you have brought them all the way to the Saviour. Never let go their hands till then.—Evangelist.

Friends of the Church.

Who are the best friends of the Church? Those who have the most of the spirit of Christ, and who, under God, do the most to lead sinners to seek pardon, and believers to seek purity. He who loves the Church most, other things being equal, will do most for her, and will watch over her purity, usefulness and interests with the deepest godly jealousy. Her true friends will never treat the hurt of the daughter of her people slightly. To be faithful to the Church, and point out her duties, her faults, and her dangers, is one of the strongest evidences of love for her. "He who tells me of my faults is my friend." To faithfully point out the duties, defects and sins of the Church, is very far from "stabbing," "bleeding," or "abusing" the church as some appear to believe. A time-serving, temporizing man who seeks more to please men, and make the church popular with the world, than he does to lead sinners to God, and believers on to holiness, is very far from being the best friend of the Church. And the minister who maintains a strict fidelity to God, and who, like Wesley and his coadjutors, deals faithfully—though kindly—with the Church and the world, and gives sin of every kind, either in or out of the Church no quarter, is very far from being an enemy of the Church. The worst enemies the Church has, are some within her own pale. A compromising, self-seeking, worldly-minded, back-slidden minister will do more to run down her piety, kill off her converts, and scatter spiritual desolation through all her borders, than all her enemies from without, combined. Robert Hall says, "False professors care only to please;" and Bishop George says, "A temporizing spirit has been the curse of the Church in all ages."—J. A. Wood.

The Solace.

"God is our refuge and strength, a very present help in trouble."—Ps. xli, 1.

God is whatever his people need, and whatever he is he is to them. Are they in danger? He is their refuge. Here they are safe from the avenger of blood, the justice of God, and the threatenings of a violated law. Are they weak? He is their strength. He will strengthen them for conflict with the foe, strengthen them while in the engagement, and bring them off more than conquerors. Are they in trouble? He is a help, a very present help in trouble. He will help them to bear trouble. He will help them to improve trouble. He will deliver them in six troubles, and in seven shall no evil touch them. Christian, in every danger run to thy God. His arms are open to receive thee. His heart is a refuge for thee. He will screen thee. He will shelter thee. He will defend thee. He will be thy protection in adversity and prosperity, in life and death. In all thy infirmities, repair to him for grace. He is the strength of the poor, and the strength of the needy in his distress. He has strengthened thousands of poor feeble ones, and he will strengthen thee. In all thy troubles go to him for solace and succor. He will help thee. Hear his own precious words addressed to his people, when in deep trouble and distress:—"Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." He is thy shield in danger, and thy very present help in trouble. He is always at hand, always ready to help, always willing to bless thee.—Rev. James Smith.

Christian Humility.

If the Lord saw fit to place you in a position most obscure, or to assign to you a service the most menial, not calculated to catch the eye or win the applause, but rather the oversight and the slight of your fellows, it would be one of the sweetest tests of the reality of your love to him. When Morrison, the Chinese missionary, the man of God who first gave the Bible to China in its vernacular, offered himself to the directors of the London Missionary Society as a missionary to the heathen, his appearance was so uncultivated and unpromising, that, hesitating to accept him as a candidate, they inquired if he were willing to go simply as an assistant in one of the missionary schools. "Gentlemen," was young Morrison's noble reply, "while the temple of Christ is building, I am willing to be a hewer of wood, or a drawer of water." In a moment they decided that a man who so much loved his Saviour, who was willing to undertake any service for Christ, was the fittest for the higher office of a missionary to the heathen. They accepted him as such, and the result proved that they were not mistaken in their judgment. If you love Christ, you will be willing to undertake any service your Lord and Master may appoint you. Love will make drudgery for Jesus, pleasant and welcome.—Octavius Winslow.

Tired.

DEAR Saviour, the path is so dreary,
No shelter the way sides afford,
My feet are all bleeding and weary;
I long for a view of my Lord:
My heart is o'er shadowed with sadness,
My harp by no song is inspired,
Its strings give no echo of gladness,
'Tis tuneless.—I'm tired, so tired.

The tempter his forces has gathered,
And marshaled them all to the fray;
Oh when will the gale be out weathered,
And sunbeams illumine my way?
Blind, blind in the dark do I wander,
My feet in the clay pits are mired,
His forces do bear my soul under,
My strength fails—I'm tired, so tired.

I sought to this earth for pure pleasures;
How lovely they glowed from afar:
My heart, how it beat to its measures,
And hope was my bright guiding star.
But earth gave no pleasures existence,
In vain were its splendors admired;
They vanished like clouds in the distance,
And left me dear Father, so tired.

The friends I so lovingly cherished,
Pass coldly, unheeding by;
While some by the way side have perished,
Down in the lone valley they lie.
For them I neglected my Bible,
Their presence was all I desired;
God saw, and removed my dear idols,
And left my poor spirit, so tired.

Look up! do I hear my God saying?
I do! 'tis the blessed One's voice;
Look up; from where now thou art straying,
I bid thee return and rejoice;
Earth's joys are a vain empty bubble,
Come lean thy lone head on my breast,
The wicked shall here never trouble,
And the tired ones ever find rest.

A small moment have I forsaken,
And let thee pass under the rod,
Thy idols and joys have I taken,
To show thee the joys of thy God.
Yes Lord, too long I've been straying,
Too long earthly pleasures admired,
I'll drink where life's fountains are playing,
And the weary ones never are tired.

Then suffer, and wait, and grow stronger,
Our Lord in the clouds soon will come;
With loved ones, then idols no longer,
We'll enter that glorious home.
Afflictions here round us may center,
We'll soon reach the haven desired,
Where sickness and death cannot enter,
And no one shall say, I am tired.

C. M. WILLIS.

Charlotte, Mich.

Letters.

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

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Sister Walsworth.

DEAR BRETHREN AND SISTERS: I feel that I would communicate to you something of the precious time we have had waiting upon the Lord. The four days set apart for fasting, prayer, and humiliation before God, that he would have mercy upon us and our distressed nation, have proved a great blessing to the church here.

We had felt for a long time that we were upon the back-ground, and we needed something to arouse us; and when we read the request in the Review, we felt that it was what we had long needed. The church did not fully realize at first, the object of the meeting; and as Bro. Taylor was not at home, it was a question with some how we were to keep up so long a meeting; but we felt that there was a stronger arm upon which to lean, than any mortal man, and in our imagination did we hear the sweet voice of our Saviour, saying unto us, "Come unto me all ye that labor and are heavy laden, and I will give you rest." And as we leaned upon him we felt that his promise was sure.

Business was suspended throughout the church generally, and all, as far as they were able, met with one accord at the house of worship. Deep solemnity rested upon us the first two days of our meeting; but it

was hard to break the chains of darkness which Satan had bound round us. But praise be to him who is ever ready to hear the cries of his children, the clouds were dispersed, and the sunshine of his loving countenance shone in upon us.

As it was in olden time, so it was with us, we had "the best of the wine at the last of the feast." We felt that the heavenly manna was descending upon us in plentiful showers.

While meditating upon the great rebellion in our land, which has taken so many of our near and dear ones away, we felt to mourn; but again, we felt to rejoice when we think it has been the means of bringing one to our midst, for whom the prayers of a dear mother and sister have long been offered up, that she might become an earnest seeker after truth. She had from childhood been a faithful follower of Jesus, and would obey him at the cost of all earthly things. She had never heard any preaching upon the doctrine we set forth, but from what she has seen of this people, she believes we have the truth, and are trying to live it out. Oh how we felt to rejoice when she became fully decided to come out and unite with the humble people of God who are looking for the coming of our Saviour.

Others are investigating. One has embraced the Sabbath, and is earnestly seeking to know the will of the Lord, that she may follow him fully. Truly the Lord is answering our prayers. Oh let us rejoice and be not discouraged. May the Lord help his children to have more faith, and not give up if our prayers are not immediately answered, but to hold on to the promises of God; for they are sure and steadfast.

There are, I trust, better days for the church here. The language of every heart seems to be,

"Nearer my God to thee,
Nearer to thee."

As we met together Sabbath morning, we felt that the love of God was still burning in our hearts. After the usual exercises the rest of the forenoon was spent in prayer; and as we came unto him in faith, the blessing came down in great power; and we sat in heavenly places in Christ Jesus. After a short intermission we met again in the afternoon, which was spent in hearing testimonies. All the brethren and sisters spoke as the Lord gave them utterance. I cannot describe the precious season we enjoyed. As one brother remarked, "Oh that these meetings were but just commenced." We had great freedom in speaking, and we felt to praise God for such tokens of his love as we had witnessed.

As we parted to go to our different homes, we felt that the chain of love had been drawn around us more closely than ever before, and we were determined to hold out faithful, believing we should be gathered home to our Father's kingdom, to enjoy the smiles of our Saviour to all eternity.

Your sister in hope of the coming kingdom.

ELLEN E. WALSWORTH.

Adams' Center, N. Y.

From Bro. Hardy.

BRO. WHITE: Since the faithful labor of Bro. and Sister Byington, in the Caledonia church, last January, there has been a decided change in the state of feeling in the church. That spirit of accusing and fault-finding that has been so prevalent with us, has nearly disappeared; and when it does appear, it is promptly checked. The result is, harmony and union have taken the place of discord and confusion. There has been a steadily-growing interest in our meetings, Sabbath-school, and Bible-class.

We have just closed a series of meetings that commenced March 1st, in accordance with the request in Review, No 13., present Vol. Some were prevented from attending on account of sickness, and some from other causes. But all who attended the meetings felt a growing interest in them. Sabbath March 4th, 1865, was, I trust, a day long to be remembered by the Caledonia church. All felt the benefit of fasting, humiliation and prayer. Two of the Sabbath-school scholars publicly expressed their determination to go to Mount Zion. Others were deeply interested. May the heaven continue to work in our prayer.

This church has paid last fall and this winter \$1050 commutation, and bounty-fund money.

W. J. HARDY.

Gaines, Mich.

Extracts from Letters.

Sister P. H. Moffett writes from Seville, Mich.: I feel assured that God is in the work of present truth, and that truly the time has come when the Lord has set watchmen on the walls of Zion. Although it has been eight or nine years since I started to serve the Lord, I feel that I have been traveling in darkness and still would have been in the dark, had I not received the knowledge of the third angel's message, that is spreading light and truth through the land. The first I was privileged to hear of this warning message was last summer, when the Mich. tent was at Alma. I

there heard a few discourses, and commenced at once the investigation of the Sabbath. I could find no proof that the first day of the week was or is a holy or Sabbath day in the word of God. I also read the review of T. M. Preble, and soon became convinced that the seventh-day was, is, and ever will be, the Sabbath of the Lord our God. I then commenced to keep the Sabbath of the fourth commandment, and feel that I have been blessed in keeping the day that the Lord blessed and sanctified as his own. And though I started alone in this neighborhood, to keep the commandments of God and the faith of Jesus, I was not alone long. Some of my people soon commenced, to keep the Sabbath. And it has now pleased God to send his messengers this way, that more may receive the truth. Bro. Van Horn and Canright have recently closed a series of lectures in this place. There was, at the commencement of the meetings, a number that were opposed, but prejudice soon began to give way. First one and then another stepped out on the truth, till at last we think we have a sufficient number for organization, and we hope soon to be organized that we may move forward with the body.

Bro. C. M. Davis writes from Montgomery, Ills.: I have never heard any of your messengers preach; but I feel constrained, after reading the Review for two years, to say, This is the way and I can walk in it.

GENIUS.—Intellect can't bear fashionable refinement, and dies under it in one or two generations. If you would select a youth who is likely to make his mark in the world, take one who is carting mud in a clam-shell wagon, or building houses in the sand—and not the delicate baby who is fondling a china lap-dog on the parlor carpet. Daniel Webster's father made a cradle for little Dan out of a pine-log, with an axe and auger; Lewis Cass was rocked by his staid New Hampshire mother in a second-hand sugar-trough. The great architects for the manufacture of genius are Poverty and Democracy.

Redeem the Time.

THE heavenly spirits, when their purpose is effected, do not stand in wonderment at their own exploits; they take no breathing time; they want no leisure to rest from the toil, and contemplate the conquest. It is a very ordinary thing to them; it excites no particular surprise or elation in their minds; they do not think of repose. So should it be with the servants of God on earth. They should not stand still, wondering at their own doings, or think they deserve a year's holiday after the labor of one exploit; they also should be in solemn haste—their time is all too short. Not an hour should pass, after their greatest effort, without preparing for some new service.—John Foster.

Obituary Notices.

DIED, in Lynn, Mass., Jan. 31, 1865, of erysipelas and typhoid fever, Emma A. Hastings, aged 23 years and 7 months. Thus afflictions are our lot. But God grant that we and ours may so live that in the resurrection morn we may meet each other in the kingdom.
L. W. & M. C. HASTINGS.

DIED, in Cass, Hancock Co., Ohio, Feb. 6, 1865, James Baker, after a short illness of one week, of typhoid pneumonia, and congestion of the brain.

Bro. Baker's attention was called to present truth at the time Bro. Cornell was at Findlay with the tent, the first that was pitched in Ohio. He did not immediately embrace the truth, but took time to thoroughly investigate, before embracing it; when he did embrace it, it was with a whole heart. When the time came for a more thorough organization of the churches, he was fully awake to the subject, and was chosen Elder of the church, which office he faithfully filled until he was taken away.

He leaves a companion and five children to mourn his loss, but not without hope. In him the church has sustained a great loss.

H. JAMES KITTLE.

DIED, of consumption, in Oakland, Mich., Bro. James Snider, in the 50th year of his age.

He died in hope of a resurrection among the just. The funeral services were attended by the writer at the Oakland meeting-house, March 2nd.

R. J. LAWRENCE.

DIED, of typhoid fever, in Fletcher, Vt., December 15, 1864, Lafayette Lamb, aged 84 years, 8 months, and 23 days. He embraced the Sabbath about two years ago. A wife and a daughter are left to mourn his loss.

On Wednesday Feb. 15, 1865, the writer gave a discourse on the death of Bro. Lamb, in the brick Chapel, in Fletcher, from 1 Thess. iv, 13.

A. C. BOURDEAU.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 21, 1865.

Draft Documents.

We have prepared a set of books and papers for those who may be drafted from the Seventh-day Adventist churches, and wish to pay the \$300 commutation money, a privilege granted non-combatants by the Seventeenth Section of the Enrolment Law.

These books and papers constitute general proofs as to the just claims of our denomination to the immunities secured by law to those who are conscientiously opposed to bearing arms, or engaging in war, and should be on file at the Provost Marshal's office in every Congressional District where our people are located. Besides these there are particular proofs which each drafted man must make as suggested in the slip of directions which we furnish with the general proofs.

A word as to the expense of these documents. Should one hundred sets be ordered, one half of them to be used out of the State, the expenses would be about \$300. Those used out of the State have to be taken to the County Clerk, thirteen miles, to receive his certificate.

If we had supposed the little tract, entitled the Draft, issued at this Office in 1864, sufficient for this time, we should not have been to the trouble and expense of preparing the general proofs we now offer. Those who order them to be used out of the State of Michigan, will please enclose the sum of \$4.00 for a set. Those in the State may enclose the sum of \$3.50.

Those who rely on former proofs, will do so at their own risk. Those drawn in the Third District of Michigan will please call on Dan R. Palmer, Jackson, before reporting. J. W.

The following remarkable and noble sentiment was uttered by President Lincoln in his inaugural address March 4, 1865. It is an unequivocal acknowledgment that the scourge of war is a direct infliction of punishment upon this nation for the unparalleled crime of slavery. Such a declaration from such a source and on such an occasion, will be hailed by many as most appropriate and timely:

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so, still it must be said, that the judgments of the Lord are true and righteous altogether."

Bibles and Testaments.

ENGLISH BIBLES.

Minton, Ref. after verse, Morocco, Gilt, Nonparel,	\$4.75, postage 28
" " " " " " " "	4.50, " 24
" " " " " " " "	3.50, " 24
Pearl, Ref. after verse, Brass Rim,	3.50, " 16
Diamond, Marg. Ref., " " "	2.60, " 12
" " " " " " " "	1.25, " 12

AMERICAN BIBLES.

Minton, Marg. Ref., Morocco, Gilt,	\$4.25, postage 36
" " " " " " " "	3.25, " 36
" " " " " " " "	2.25, " 36
Nonparel, " " " " " " " "	1.75, " 28
" " " " " " " "	1.40, " 28
Pearl, " " " " " " " "	2.60, " 20
" " " " " " " "	2.10, " 20
" " " " " " " "	2.00, " 20
" " " " " " " "	1.00, " 20
" " " " " " " "	1.25, " 20
Diamond, " " " " " " " "	2.00, " 12
" " " " " " " "	1.65, " 12
" " " " " " " "	1.10, " 12

We can furnish Testaments, Plain, Gilt, Clasp, or Tuck with Psalms, from 25 to 75 cents. Postage 4 cents.

Artificial Revivals.

I KNOW of nothing more saddening than to attend a prayer meeting where the devotion is forced, and the fervor laborious; where brethren puff and strain like engines with a load behind them too heavy for them to drag. It is painful to detect an evident design to get up an excitement, and wind up the people to the proper pitch; when the addresses are adapted to foster hot-headedness, and the prayers to begot superstition. God's true saints cannot but feel that to gain the graces of the Spirit by fleshly vehemence is sad work. They retire from such a meeting, and they say,

"How different is this from occasions when God's Spirit has been really at work with us!" Then, like a ship with her sails filled with a fair wind, floating majestically along without tugging and straining, the church, borne onward with the breath of the divine Spirit, with a full tide of Heaven's grace, speeds on her glorious way. "If thy presence go not with me, carry us not up hence," was the request of Moses; and I think we may rather deprecate than desire a revival if God's presence be not in it. Lord, let us stay as we are, crying and groaning to see better days, rather than permit us to be puffed up with the notion of revival without thine own power in it; let us have no special prayer meetings merely for the sake of them; but let us, O let us receive special blessings as the result of prayer: if thou dost not intend to help us now, let us weep in secret, but let us not rejoice in a mere name if the substance be lacking.—Spurgeon.

Appointments.

PROVIDENCE permitting, I will meet with the churches as follows: Orleans, Mich., Sabbath and first-day, March 25 and 26. Cato, 28 and 29. Fair Plains, Sabbath and first-day, April 1 and 2. Bushnell, 3 and 4. West Plains, 5 and 6. Wright, 8 and 9. Bowne, 11 and 12. Lowell, 15 and 16. R. J. LAWRENCE.

THE next Quarterly meeting of the Wolcott, Vt., church, Providence permitting, will be held at Wolcott, Sabbath, March 25, 1865. A general invitation is extended to the adjoining churches. S. H. PECK.

THE Quarterly Meeting of the Seventh-day Adventist church at Avon, Rock Co., Wis., will be held at the Barr school-house near Bro. A. H. Cooper's, April 1 and 2. Bro. T. M. Steward is invited to meet with the church on that occasion.

This arrangement for the meeting at the above named place was made on account of the Small Pox prevailing to some extent in the village of Avon. GEO. E. GREGORY, Clerk.

Business Department.

RECEIPTS.

For Review and Herald.

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

Mrs L G Sterling 27-14, Harriet Lombard 27-9, S Howland 28-10, M Singer 27-1, O B Hoard 27-1, C Johnson 26-1, A G Carter 26-8, each \$1.
W T Hinton 27-14, E M Crandall 27-9, M H Wheeler 27-14, W Ellis 27-13, each \$2.
Eliza S Cobb 26-14, S M Davis 26-13, each 50c.
J C Adlon \$1.50 25-22, H W Moore 75c 22-1.

Subscriptions at the Rate of \$3.00 per year.

J Messersmith \$3, 29-14, G Kelsey \$3, 26-18, J P Kellogg \$3, 28-1, C C Drown \$3, 28-1.

Books Sent By Mail.

L H Russell \$2.50, Mrs H M Casler 25c, E C Brand 25c, M J Bartholf 67c, D E Gibson 83c, Mrs L Densmore \$1.80, S J Wakeling \$1.02, Ann E Hurd \$4.28, A Frost \$1.00, E C Wheeler 25c, J B Baust 25c, Geo Kellogg 96c, I F Frauenfelder 12c, W H Whitman \$2.75, S Blodget \$1, H C Hayden \$1, A H Hilliard \$1, Eli Wick \$1.02, Eld M I Firey \$1, O F Brookway 25c, G W Mitchell 25c, H Abbott 25c.

Review to Poor.

C C Drown \$1.

Michigan Conference Fund.

Received from Churches.—Church at West Plains \$15.80, North Plains \$15.00, Caledonia \$7.00, Salem Center, Ind., \$6.00, Tompkins \$9.50, Church at Wright, in payment of Pledge up to June 1st, 1865, \$107.00, and as a donation \$68.00. Burlington \$16.00, Shelby \$25.00, Otsego \$5.00, Colon \$9.00, Monterey \$13.50, Millford \$3.00, Orange \$14.00, Locke \$10.00, Woodhull \$13.00, Orleans \$19.00.

From Individuals.—A M Gravel \$10.00, A Friend \$3.00, Mrs C McCoy \$1.00, Lucretia Day \$3.00, J Strong \$1.30, John Langdon \$2.00, Mrs L Kenfield \$1.00, Brethren at Leslie \$4.00, A Noyes \$15.00, D A Owen \$25.00.

Cash Received on Account.

Joseph Clarke \$10.00.

General Conference Missionary Fund.

Church at North Jay, Me., \$10.00, Harriet N Lombard \$1.00, Phebe W Noyes \$1.00.

Soldiers' Tract Fund.

C C Drown \$1.00

PUBLICATIONS.

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On Pamphlets and Tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address, ELDER JAMES WHITE, Battle Creek, Michigan.

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