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

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.

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HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK;

SHOWING THE MANNER IN WHICH THE SABBATH HAS BEEN SUPPLANTED BY THE HEATHEN FESTIVAL OF THE SUN.

BY J. N. ANDREWS.

CHAPTER IV.

THE EPISTLES OF BARNABAS, PLINY AND IGNATIUS.

We leave the solid ground of the New Testament, and enter the field of tradition, and of forgery. The three documents which have come down to us, as written in the period next following the apostles, we are now to examine. These are all that remain to us of a period more extended than that embraced in the statement of Moshien. He speaks of the first century; we summon all the writers of that century and of the following one to the time of Justin Martyr, A. D. 140, who mention the first day of the week. Thus the reader is furnished with all the data in the case. We quote from the so-called epistle of Barnabas what that says on the point:

"Lastly, he saith unto them: 'Your new moons and your sabbaths I cannot bear them. Consider what he means by it; the sabbaths, says he, which ye now keep, are not acceptable unto me, but those which I have made; when resting from all things, I shall begin the eighth day, that is, the beginning of the other world; for which cause we observe the eighth day with gladness, in which Jesus arose from the dead, and having manifested himself to his disciples, ascended into heaven.'"

It might be supposed that Moshien would place great reliance upon this quotation, as purporting to come from an apostle, and as speaking such acceptable words. Yet he frankly acknowledges that this epistle is spurious. Thus he says: "The epistle of Barnabas was the production of some Jew, who, most probably lived in this century, and whose mean abilities and superstitious attachment to Jewish fables, show, notwithstanding the uprightness of his intentions, that he must have been a very different person from the true Barnabas, who was St. Paul's companion."†

In another work Moshien says of this epistle: "As to what is suggested by some, of its having been written by that Barnabas who was the friend and companion of St. Paul, the futility of such a notion is easily to be made apparent from the letter itself; several of the opinions and interpretations of Scripture which it contains, having in them so little of either truth, dignity or force, as

to render it impossible that they could ever have proceeded from the pen of a man divinely instructed."*

Neander speaks thus of this document: "It is impossible that we should acknowledge this epistle to belong to that Barnabas who was worthy to be the companion of the apostolic labors of St. Paul."†

Of the epistle ascribed to Barnabas, Milner says: "It is a great injury to him to apprehend the epistle, which goes by his name, to be his."‡

Kitto speaks of this production as "the so-called epistle of Barnabas, probably a forgery of the second century."§

The earliest of church historians places this epistle in the catalogue of spurious books. Thus he says: "Among the spurious must be numbered both the books called, 'The Acts of Paul,' and that called 'Pastor,' and 'The Revelation of Peter.' Besides these the books called 'The Epistle of Barnabas,' and what are called 'The Institutions of the Apostles.'"||

As a specimen of the unreasonable and absurd things contained in this epistle, we quote a single verse: "Neither shalt thou eat of the hyena: that is, again, be not an adulterer; nor a corrupter of others; neither be like to such. And wherefore so? Because that creature every year changes its kind, and is sometimes male, and sometimes female."¶

Thus first-day historians being allowed to decide the case, we are authorized to treat this epistle as a forgery. And whoever will read its ninth chapter—for it will not bear quoting—will acknowledge the justice of this conclusion. This epistle is the only writing purporting to come from the first century, except the New Testament, in which the first day is even referred to. That this furnishes no support for Sunday observance, even Moshien acknowledges.

The next document that claims our attention is the letter of Pliny, the Roman governor of Bithynia, to the emperor Trajan. He says of the Christians of his province: "They were accustomed on a stated day to assemble before sunrise, and to join together in singing hymns to Christ, as to a deity; binding themselves as with a solemn oath not to commit any kind of wickedness; to be guilty neither of theft, robbery nor adultery; never to break a promise, or to keep back a deposit when called upon."**

This epistle of Pliny certainly furnishes no support for Sunday observance. The case is presented in a candid manner by Coleman. He says of this extract: "This statement is evidence that these Christians kept a day as holy time, but whether it was the last or the first day of the week, does not appear."††

Although Moshien relies on this expression of Pliny as a chief support for Sunday, yet he speaks thus of the opinion of another learned man: "B.

*Historical Commentaries, Cent. 1, § 53.

†Rose's Neander, p. 407.

‡History of the Church, Cent. 1, Chap. xv.

§Cyclopedia of Biblical Literature, art. Lord's Day.

||Eusebius Eccl. History.

¶Epistle of Barnabas, ix, 8.

**Goodrich's Church History; Milner's Hist. Church, Cent. 2, Chap. i.

††Ancient Christianity Exemplified, p. 528.

Just. Hen. Boehmer would indeed have us to understand this day to have been the same with the Jewish Sabbath."*

This testimony of Pliny's was written only a few years subsequent to the time of the apostles. It relates to a church which had probably been founded by the apostle Peter.† 1 Pet. i, 1. It is certainly far more probable that this church, only forty years after the death of Peter, were keeping the fourth commandment than that they were observing a day never enjoined by divine authority. It must be conceded that this testimony from Pliny proves nothing in support of Sunday observance.

It remains that we examine the epistle of Ignatius so often adduced for Sunday as a divine festival. He is represented as saying,

"Wherefore if they who were brought up in these ancient laws came nevertheless to the newness of hope; no longer observing sabbaths, but keeping the Lord's day, in which also our life is sprung up by him, and through his death, whom yet some deny: (by which mystery we have been brought to believe, and therefore wait that we may be found the disciples of Jesus Christ, our only master;) how shall we be able to live different from him; whose disciples the very prophets themselves being, did by the Spirit expect him as their master."‡

Such is the language of Ignatius as often quoted for Sunday-keeping. But when we refer to the epistle of Ignatius as written by himself in Greek, we discover the fraud that has been palmed off upon the world. That there may be no chance to say that fraud is committed in this work, the whole matter shall be laid before the reader in the language of Kitto, a learned first-day writer. Thus he presents the original of Ignatius with comments and a translation as follows:

"We must notice one other passage as bearing on the subject of the Lord's day, though it certainly contains no mention of it. It occurs in the epistle of Ignatius to the Magnesians, (about A. D. 100.) The whole passage is confessedly obscure, and the text may be corrupt. The passage is as follows:

Εἰ οὖν οἱ ἐν πάλαις πράγμασιν ἀναστραφέντες, εἰς καὶ νόμιμα ἐλπίδος ἦλθον — μηκέτι σαββατίζοντες, ἀλλὰ κατὰ κυριακὴν ζωὴν ζῶντες—(ἐν ἡ καὶ ἡ ζωὴ ἡμῶν ἀνέτειλεν δι' αὐτοῦ &c.) Ignatius ad Magnesios § ix.

"Now many commentators assume, (on what ground does not appear), that after κυριακὴν [Lord's] the word ἡμέραν [day] is to be understood. . . . Let us now look at the passage simply as it stands. The defect of the sentence is the want of a substantive to which αὐτοῦ can refer. This defect, so far from being remedied, is rendered still more glaring by the introduction of ἡμέρα. Now if we take κυριακὴ ζωὴ as simply 'the life of the Lord,' having a more personal meaning, it certainly goes nearer to supplying the substantive to αὐτοῦ. . . . Thus upon the whole the meaning might be given thus:

"If those who lived under the old dispensation have come to the newness of hope, no longer keeping Sabbaths, but living according to our Lord's life, (in which, as it were, our life has risen again through him, &c.)

*Historical Commentaries, Cent. 1 § 47.

†See Clarke's Commentary, Preface to 1st and 2d Peter.

‡Ignatius to the Magnesians, iii, 3-5.

*Epistle of Barnabas, xiv, 9, 10.

†Eccl. History, Cent. 1, part II, Chap. ii, § 21.

"On this view the passage does not refer at all to the Lord's day; but even on the opposite supposition it cannot be regarded as affording any positive evidence to the early use of the term 'Lord's day,' (for which it is often cited), since the material word *ἡμέρα* [day] is purely conjectural."*

The learned Morer, a clergyman of the church of England, confirms this statement of Kitto's. He renders Ignatius thus:

"If therefore they who were well versed in the works of ancient days came to newness of hope, not sabbatizing, but living according to the dominical life, &c., . . . The Medicean copy, the best and most like that of Eusebius, leaves no scruple, because *κύριον* is expressed and determines the word dominical to the person of Christ, and not to the day of his resurrection."†

Thus it appears that in the New Testament and in the uninspired writers of the period which we have referred to, there is absolutely nothing to support the strong Sunday statement of Mosheim. Of the three epistles, we have found the first a forgery, the second speaks of a stated day without defining what one, and the third would say nothing of any day if the advocates of Sunday had not interpolated the word *day* into the document. We can hardly avoid the conclusion that Mosheim spoke on this subject as a doctor of divinity, and not as a historian; and with the firmest conviction that we speak the truth, we say with Neander, "The festival of Sunday was always only a human ordinance."

CHAPTER V.

THE SABBATH AND FIRST DAY IN THE FIRST CENTURIES AFTER CHRIST.

It must be borne in mind by the reader that the writers we are now about to quote are all first-day observers, with the exception of the infidel Gibbon, and evidently no friends to the Sabbath. Hence it is that they call the Sabbath of the Lord, the Jewish Sabbath, and represent its observers as heretics; while they exalt the heathen festival of Sunday, and give it the title of Lord's day. Of the observance of the Sabbath in the early church, Morer speaks thus:

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the apostles themselves."‡

But notwithstanding this confession that the Sabbath was transmitted to the primitive church by the apostles themselves, Morer speaks of the ancient Sabbath-keepers as heretics, and he denounces them as holding strange notions, very much as Sabbath-keepers of the present day are set forth by religious journalists. It must ever be remembered that the Sabbath-keepers are not speaking for themselves, but their adversaries are speaking for them, a forlorn prospect that they will escape contumely. He says:

"Of the same stamp were the Nazarenes who retained the Sabbath; and though they pretended to believe as Christians, yet they practiced as Jews, and so were in reality neither one nor the other."

About the same time were the Hypsistarii who closed with these as to what concerned the Sabbath, yet would by no means accept of circumcision as too plain a testimony of ancient bondage. All these were heretics, and so adjudged to be by the Catholic church. Yet their hypocrisy and industry was such as gained them a considerable footing in the Christian world. So that though the Lord's day had got a very great figure and was well supported by those who presided in religious matters, yet for a long while the Sabbath-day kept its ground, and both together were respected as two sisters.§

Yet Gibbon speaks of these Nazarenes as in reality the apostolic church of Jerusalem. Thus he testifies:

*Kitto's Cyclopedia of Biblical Literature, art. Lord's Day.

†Dialogues on the Lord's Day, pp. 206, 207. London, 1701.

‡Id. p. 189.

§Id. pp. 66, 67.

"The Jewish converts, or, as they were afterwards called, the Nazarenes, who had laid the foundations of the church, soon found themselves overwhelmed by the increasing multitudes, that from all the various religions of polytheism enlisted under the banner of Christ. . . . The Nazarenes retired from the ruins of Jerusalem to the little town of Pella beyond the Jordan, where that ancient church languished above sixty years in solitude and obscurity."*

This testimony shows that the Nazarenes are not to be spoken of contemptuously, even though they were observers of the ancient Sabbath.

Of the Sabbath and first day in the early ages Coleman speaks as follows:

"The last day of the week was strictly kept in connection with that of the first day, for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."†

This is a most explicit acknowledgement that the Bible Sabbath was for ages strictly kept. It is true that he speaks of the first day of the week also, yet his subsequent language shows that it was a long while before it became a sacred day.

Thus he speaks of Sunday: "During the early ages of the church, it was never entitled 'the Sabbath;' this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, continued to be observed for several centuries by the converts to Christianity."‡

That "Sunday was always only a human ordinance," is most explicitly confessed by Coleman in the following language respecting the change of the Sabbath: "No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath, or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."§

Coleman next relates the manner in which this Sunday festival which had been nourished in the bosom of the church, usurped the place of the Lord's Sabbath; a warning to all Christians of the tendency of human institutions, if cherished by the people of God, to destroy those which are divine. Let this important language be carefully pondered. He speaks thus: "The observance of the Lord's day was ordered while yet the Sabbath of the Jews was continued; nor was the latter superseded until the former had acquired the same solemnity and importance, which belonged, at first, to that great day which God originally ordained and blessed. . . . But in time, after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and finally was denounced as heretical."||

Thus is seen the result of the apparently harmless Sunday festival in the church. A viper was nourished into life by the great adversary, which, when it was of sufficient strength, destroyed the Sabbath of the Lord.

But were not these Sabbath-keepers confined to the converts from the Jewish nation? The learned Giesler bears a very explicit testimony on this point. He says: "While the Jewish Christians of Palestine retained the entire Mosaic law, and consequently the Jewish festivals, the Gentile Christians observed also the Sabbath and the passover, (1 Cor. v, 6-8), with reference to the last scenes of Jesus' life, but without Jewish superstition. In addition to these, Sunday, as the day of Christ's resurrection, was devoted to religious services."¶

This eminent historian of the church testifies that the Bible Sabbath was observed by the Gentile Christians, who also paid some respect to the passover in memory of our Lord's suffering at that festival, and to Sunday as the day of Christ's

*Decline and Fall of the Roman Empire, Chap. xv.

†Ancient Christianity Exemplified, p. 527.

‡Id. p. 529.

§Id. p. 530.

||Id. p. 531.

¶Ecc. History, Vol. I, Chap. ii, § 30.

resurrection. The supplanting of the Sabbath by Sunday as a consequence after ages had elapsed, we have already noted.

But does not Mosheim contradict this statement of Giesler, and affirm that the Sabbath was confined to the Jewish converts? We quote his language, and also the authority on which he rests his denial that the Gentiles observed the Sabbath.

Mosheim says: "The seventh day of the week was also observed as a festival, not by the Christians in general, but by such churches only as were principally composed of Jewish converts, nor did the other Christians censure this custom as criminal and unlawful."* To support this denial of the Sabbath in the Gentile churches, Mosheim cites in the margin, as his authority, the letter of Pliny to Trajan. He says: "The churches of Bithynia, of which Pliny speaks in his letter to Trajan, had only one stated day for the celebration of public worship; and that was, undoubtedly, the first day of the week, or what we call the Lord's day."

A weighty reason indeed to prove that the Sabbath was not regarded by the Gentile Christians. The churches of Bithynia observed a stated day for divine worship; therefore the Gentile Christians neglected the Sabbath. Such reasoning is unworthy of a historian, and belongs rather to one determined to sustain himself right or wrong. Who shall affirm that this was "undoubtedly" Sunday? Rather, who shall deny that this was the day of which the Most High has said, "Remember the Sabbath day to keep it holy; 'the seventh day is the Sabbath of the Lord thy God?'" For this was the stated day of religious worship with Christ and his apostles. Luke iv, 16; Acts xiii, 14, 42, 44; xvi, 13; xvii, 2; xviii, 4.

CHAPTER VI.

CAUSES WHICH ORIGINATED AND PROMOTED THE SUNDAY FESTIVAL—JUSTIN MARTYR—TERTULLIAN—FIRST INSTANCE OF LORD'S DAY AS A NAME FOR SUNDAY—FIRST TRACES OF RESTING ON THAT DAY—"DOMINICUM SERVASTI?" "HAST THOU KEPT THE LORD'S DAY?"

The consequences which result from adding to or taking from the word of God cannot be estimated by the magnitude of the first acts. Every corruption of doctrine and practice in the church begins with apparently unimportant departures from the divine standard. Thus in the early churches men began with sincere hearts to venerate things which God had never ordained; and from such a beginning these human ordinances increased in strength until, not satisfied with an equality with the commandments of God, they supplanted them altogether. It was thus with the festival of Sunday, and the Sabbath of the Lord.

That Sunday had some regard paid to it at an early age, not from divine command, but from veneration of the day of the resurrection, appears from the historians already quoted. And Mosheim speaks of *Friday* as receiving the like regard. Thus he says: "It is also probable that Friday, the day of Christ's crucifixion, was early distinguished by particular honors from the other days of the week."‡

And the same writer adds: "Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of his crucifixion."†

From what causes, then, was the day of the resurrection able to distance the day of the betrayal and the day of the crucifixion, since they stand on the same foundation, namely, voluntary observance, and once were nearly equals in rank? It is reasonable to suppose that some powerful cause has contributed to elevate Sunday, since that day has now obtained the place of the Bible Sabbath in a weekly celebration, while good Friday is ob-

*Ecc. History, Cent. I, Part II, Chap. iv, § 4.

†Ecc. History, Cent. I, Part II, Chap. iv, Note ‡.

‡Id. Cent. 2, Part II, Chap. iv, § 8.

served but once a year, and the fourth day of the week has lost its honors entirely.

At the time when the early church began to apostatize from God and to foster in its bosom human ordinances, the heathen world—as they had long done—very generally observed the first day of the week in honor of the sun. Many of the early fathers of the church had been heathen philosophers. Unfortunately they brought with them many of their old notions and principles. Particularly did it occur to them that by uniting with the heathen in the day of weekly celebration they should greatly facilitate their conversion. But we must permit a first-day historian to relate these facts. Thus Morer says:

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

In a word, then, the engrafting of the first-day festival upon the stock of a paganism gave to it the wonderful vitality which it has ever possessed. It thus made common cause with heathenism, and when at a later period as we shall shortly notice, the emperor Constantine made a law in behalf of the heathens' venerable day of the sun, the *Christian* festival of first-day engrossed to itself all the authority of the empire, and overtopped even the divine institution of the Sabbath. But this shall be noticed in its place.

JUSTIN MARTYR is so often mentioned by first-day Sabbath advocates, that we must not omit to quote his testimony. Before his conversion he was a pagan philosopher. He wrote about A. D. 140. Of his writings, Milner says:

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

If the writings which pass as his are to be credited, there is little propriety in the use made of his name by first-day Sabbath advocates. He taught that the Sabbath institution itself was wholly abrogated, and there is no intimation in his words that the Sunday festival which he mentions was other than a voluntary observance. Thus he says:

"Upon Sunday we all assemble, that being the first day in which God set himself to work upon the dark void, in order to make the world, and in which Jesus Christ our Saviour arose from the dead."‡

It is to be carefully noticed that Justin assigns no divine authority for this observance, and that he does not designate the first day of the week, as Christian Sabbath, or Lord's day, or by any word expressing faith in it as a divine institution. On the contrary he calls it by its heathen name, and excuses the observance of this pagan festival by mentioning from the Scriptures such events

* Dialogues on the Lord's Day, pp. 22, 23.

† Hist. Church, Cent. 2, chap. iii.

‡ Justin Martyr's First Apology, translated by Wm. Reeves, p. 127.

as he could call to mind that had happened on that day. In his "Dialogues with Trypho the Jew" he treats the Sabbath with the utmost contempt, uttering among other falsehoods the following:

"It was because of your iniquities, and the iniquities of your fathers, that God enjoined you to observe the Sabbath."* After classing the Sabbath with the Mosaic rites he affirms of it and them, "there is no need of them, since Jesus Christ, the Son of God was by the determinate counsel of God born of a virgin of the seed of Abraham without sin."† So that Justin sets aside the fourth commandment as well as the Mosaic sacrifices, and well he might if it were true that God instituted the Sabbath on account of the wickedness of the Hebrews. Yet the Sabbath Manual which teaches the perpetuity of the Sabbath institution, and that it is to be observed by keeping the first day of the week, gravely adduces Justin—a man whose reputed writings never mention the Sabbath but with a sneer—as teaching the same doctrine with itself. It is however but charitable to remind the reader of the testimony of Milner respecting the spurious character of the works ascribed to Justin. If however they are genuine they are a strong proof that Sunday was not known in his time by the name of Lord's day; for he twice mentions the day in his first apology as "the day called Sunday."

TERTULLIAN, the oldest of the Latin fathers wrote about A. D. 200. He excuses the Christians of his time for their Sunday observance, affirming that they were not worshipers of the sun, however their observance of Sunday might indicate it. His language clearly shows that there were in his time Sabbath-keepers, of whom, however, he speaks most contemptuously. He says:

"Others with a greater show of reason, take us for worshipers of the sun. These send us to the religion of Persia, though we are far from adoring a painted sun, like them who carry about his image everywhere upon their bucklers. This suspicion took its rise from hence, because it was observed that Christians prayed with their faces towards the east. But some of you likewise out of an affectation of adoring some of the celestial bodies wag your lips towards the rising sun; but if we, like them, celebrate Sunday as a festival and day of rejoicing, it is for a reason vastly distant from that of worshiping the sun; for we solemnize the day after Saturday in contradistinction to those who call this day their Sabbath, and devote it to ease and eating, deviating from the old Jewish customs, which they are now very ignorant of."‡

Kitto with his usual candor testifies that it is in Tertullian that we meet with the first authentic instance of the term Lord's day as applied to Sunday. Thus he says: "The earliest authentic instance in which the name of the Lord's day is applied . . . is not till A. D. 200, when Tertullian speaks of it as 'die Dominice resurrectionis;' (De Orat. § 23;) again, 'Domineum Diem;' (De Idol. 14;) and Dionysius of Corinth (probably somewhat later) as *ἡμέραν κυριακήν* [Lord's day].§

Kitto speaks further of Tertullian and Dionysius as presenting the first traces of resting from labor on Sunday. Thus he says:

"But in these last cited writers we trace the commencement of a more formal observance. Thus the whole passage in Tertullian is:—'Solo die Dominice resurrectionis non ab isto tantum (genuflexione) sed enim anxietatis habitu et officio cavere debemus, differentes etiam negotio ne quem diabolo locum demus;' [i. e.,] on the day of the Lord's resurrection alone we ought to abstain not only from kneeling, but from all devotion, to care and anxiety, putting off even business, lest we should give place to the devil."||

* Brown's Translation, p. 59.

† Id. p. 63, 64.

‡ Wm. Reeves' Translation of the Apologies of Justin Martyr, Tertullian and others. Vol. I, pp. 238, 239.

§ Cycl. Bib. Lit. art. Lord's Day.

|| Id.

It is this language of Tertullian that Neander quotes to sustain his modest statement, already quoted in connection with the language of Mosheim that "perhaps at the end of the second century a false application of this kind [that is of the Sabbath law to Sunday] had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."* In the margin, Neander cites these very words of Tertullian as his authority.

Here let us note a few important facts which we have learned from the historians already quoted. First. That the first faint trace of resting from work on Sunday is found at the end of the second century in the above cited words of Tertullian. Such is the testimony of Kitto and Neander. We shall find hereafter in Mosheim a curious confirmation of the fact that the observers of Sunday for a long period did not cease their labor on that day. Second. That the first instance in which Sunday is dignified with the title of Lord's day is A. D. 200, more than 100 years after John uses the term. And it is curious to note that in the writings of the intervening period, i. e., from John to Tertullian those testimonies that are adduced in support of Sunday, are silent respecting any sacred title. Thus in the so-called epistle of Barnabas it is called "the eighth day." Pliny's epistle which is so much relied on to support Sunday, and which it is highly probable refers to the Sabbath, speaks of "a stated day." The epistle of Ignatius is indeed quoted as calling Sunday the Lord's day. But as has been already shown it is by one of the grossest frauds that this is done. The material word "day" is wanting, and without this the language of Ignatius has not the least appearance of sustaining Sunday. The apology of Justin Martyr twice mentions the day, and each time calls it the day of the sun. More than a hundred years therefore elapsed from the death of the last apostle before the "venerable day of the sun" began to acquire either a sacred name or character.

We must not omit a brief notice in this place of the statement that the early martyrs when upon trial for their lives were tested by the question whether they had kept the so-called Lord's day. This is gravely stated in Justin Edwards' Sabbath Manual, though he carefully refrains from citing his authority for the statement. I have at length ascertained this and will now present the statement, and also what Mosheim says of the work upon which it rests for authority. Thus the [Sunday] Sabbath Manual says:

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

This statement, so interesting to first day observers, is not to be found in any of the standard first day historians or martyrologists. This omission can only be accounted for from the fact that they knew the statement to be fabulous. It is to be found however in an old Latin work of Ruinart entitled, *Acta Martyrum*. Of the character of this work for veracity Mosheim says:

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

* Rose's Neander, p. 186, and marginal note.

† Sabbath Manual, p. 120.

‡ Historical Commentaries, Cent. 1, § 32.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, JULY 21, 1859

HISTORY OF THE SABBATH.

We presume it is not necessary for us to call the attention of the reader to that interesting feature of the REVIEW, the History of the Sabbath and First-day, from the pen of Bro. Andrews, now in process of publication, to insure for it a careful and thorough perusal. We need to be well posted up on this subject. Opinions grievously erroneous concerning the origin of First-day observance have been imbibed and are perhaps honestly entertained by multitudes who have no means of testing their accuracy. These need to be corrected. A vast cloud of superstition on this subject, like smoke from the bottomless pit, has arisen and darkened the whole land. This cloud must be dispersed. The light of truth will disperse it. A correct history of the steps by which this bantling of heathenism and popery, a Sunday sabbath, has grown into existence, and an unperturbed statement of the testimony of those who lived in the times when this took place, will dispel the erroneous impressions from all minds save such as choose to be willfully ignorant, and are willing to be deceived.

Our opponents are very bold and assuming on this subject. Whether this arises from any conviction that people are not generally prepared to expose the fallacy of their statements, we will not say; but it can be accounted for on that principle of logic which says that "it is of the nature of sophistry boldly to assume, and to supply by a show of confidence the want of a true and adequate basis." It is time that the ignorance or deception of such be fully exposed.

As an illustration of what we are liable to meet on this subject, we give the following extracts from a writer in the "Wesleyan," about a year ago, over the signature of "Awleph." On the change of the Sabbath he has the assurance to speak as follows:

"What say ecclesiastical historians on the subject? What the apostolic and primitive fathers? Do they bear witness to the observance of the first day Sabbath? Do they ascribe to the command of Christ, and to the inspired founders of apostolic churches the transfer of this holy rest from the seventh to the first day of the week? To this inquiry, I answer: There is no one subject of historical record on which all the early christian writers more completely harmonize than on this. It was the general custom of all the primitive churches to observe the Lord's day as their weekly Sabbath, and in support of this custom, they never refer to their own wishes or authority, but to divine authority, to apostolic order and sanction. I believe it is not in the power of any man to name even one person of regular standing in the church of Christ during the first sixteen hundred years of the Christian era, who has spoken one word against the sacredness of the first day Sabbath, but scores can be found who have spoken of it as the day which God has blessed and sanctified as the weekly Sabbath under the gospel."

Again he says:

"Some who wish to retain the Jewish and reject the Christian Sabbath, tell us that there is no evidence that the latter was observed as the Sabbath for several hundred years after the apostles. There are several pamphlets circulating in this region and at the East and West containing the above statement, which is a gross misrepresentation of fact and the most unjustifiable perversion of history. But, for the honor of Christianity, it is to be hoped that this declaration is made more from a want of information and consideration than from a thorough knowledge and recollection of what the fathers have written on this subject."

Perhaps the writer of the above has deluded himself into a belief of the declarations he has made; but upon how good ground the reader can judge, as Bro. A.'s History proceeds. We may occasionally hold up some others of Awleph's declarations by the side of pure truth; but the above extracts place him in a position sufficiently unenviable for once.

We close these remarks by calling the attention of the reader to one fact. It will be observed that those pretending to give history in favor of the first day of the week, seem to find it inconvenient (we might say impossible) to verify their quotations by a reference to

the volume and page of the author quoted. Equally conspicuous will be the fact that the history now going through this paper does refer the reader to the volume, page, section or paragraph of every author quoted, so that those who are so disposed and have opportunity may look up the matter for themselves and learn that whatever is said may be depended on as correct.

YEARLY MEETINGS.

We wish to call the attention of the brethren to the subject of holding one or more Conferences yearly in each State where needed. Our yearly meetings in this State, held at Battle Creek, for a few years past, have been most beneficial and refreshing. Then why not have a regular annual meeting in each State, and, perhaps, three or four in Michigan, New York, and some other States? The yearly meeting in this State has a most healthful influence on the cause, especially in the vicinity, then why may not other States, and other portions of this, share the same blessing?

At our last Conference, the north part of the State was scarcely represented at all. Not so much as one delegate from the large churches at Wright, Caledonia, Lapeer, &c. It is our opinion there should be four or five yearly meetings in Michigan, and will name as proper places, Lapeer, Wright, Monterey, Hillsdale and Battle Creek. This arrangement would give different parts of the State, and more than twice the number, the advantages of a yearly Conference, at far less expense than to have but one yearly meeting.

We lack system. And we should not be afraid of that system which is not opposed by the Bible, and is approved by sound sense. The lack of system is felt everywhere, especially in New England, New York and the West. Much labor is lost by this lack. Why not have a yearly meeting in Maine, Massachusetts, New Hampshire, Vermont, Connecticut, Penn.; several in New York, Ohio, Michigan, Wisconsin and Iowa, one in Illinois, Indiana, Minnesota, and so on as the truth spreads, and friends rally around the standard? Let the time and places of these meetings be seasonably known, and how easy to secure the needed amount of ministerial labor. Many of our brethren are in a scattered state. They observe the Sabbath, read with some interest the REVIEW; but beyond this they are doing but little or nothing for want of some method of united action among them. It is time that all do something to add to the strength of this cause. Its enemies are many and active, and its friends should be awake and zealous. Then let the scattered friends of the cause of Bible truth be assembled in their localities yearly, to learn their present position and duty, and be cheered on to vigorous action.

We are aware that these suggestions, will not meet the minds of all. Bro. Over-cautious will be frightened, and will be ready to warn his brethren to be careful and not venture out too far; while Bro. Confusion will cry out, "O, this looks just like Babylon! Following the fallen church!" Bro. Do-little will say, "The cause is the Lord's, and we had better leave it in his hands, he will take care of it." "Amen," says Love-this-world, Slothful, Selfish, and Stingy, "if God calls men to preach, let them go out and preach, he will take care of them, and those who believe their message;" while Korah, Dathan and Abiram are ready to rebel against those who feel the weight of the cause, and who watch for souls as those who must give account, and raise the cry, "Ye take too much upon you."

In reply we would say that Bro. Over-cautious reminds us of the brakeman who supposed that all that was necessary to run a train of cars was to use the brake well. We would also suggest that he, and others of the same views and feelings, try to run a train by the use of brakes. Their success in standing still would, we think, teach them the necessity of having an engine, wood, fire, water, steam, as well as brakes.

Bro. Confusion makes a most egregious blunder in calling system, which is in harmony with the Bible and good sense, Babylon. As Babylon signifies confusion, our erring brother has the very word stamped upon his own forehead. And we venture to say there is not another people under heaven more worthy of the brand of Babylon than those professing the Advent faith who reject Bible order. Is it not high time that we as a people heartily embrace everything that is good and right in the churches? Is it not blind folly to start

back at the idea of system, found everywhere in the Bible, simply because it is observed in the fallen churches?

True, the Bible does not say in so many words that we should have yearly meetings; neither does it say that we should have a weekly paper, a steam printing-press, that we should publish books, build places of worship, and send out tents. Christ says, "Ye are the light of the world. A city that is set upon an hill cannot be hid," "Let your light so shine before men," &c. He does not enter into the particulars just how this shall be done. The living church of God is left to humbly move forward in this great work, praying for divine guidance, and acting upon the most efficient plans for its accomplishment.

Men of the world lay their plans wisely and well, combine their strength, and prosecute them vigorously. And should not the church, aided by the principles of the word, and the influence of the Holy Spirit, act as wisely in their high and holy calling? "But," says Bro. Do-little, "Christ says that the children of this world are in their generation wiser than the children of light." Very true; but he does not say they should be. So far from it, that his words are a cutting rebuke on Bro. Do-little, and all his careless, disorderly brethren. It will be seen that these men have wound themselves up in a kind of cob-web argument, and have lain down in an easy position; but we design to tear off the cob-webs, and stir them up to find their place in the church of Christ.

There are two extremes which should be shunned; one is for human wisdom alone to combine its feeble strength to carry on the work of God; the other is to leave with God what he has left with us, and set down with the idea of waiting for special providences before moving. If such move at all, it is independent of the views and feelings of others, each individual constituting an independent church.

Some may cry, The Spirit! the Spirit! and others, The Word! but our cry shall be, The Word and the Spirit. The Word presents the form of doctrine, and requires systematic, united action, and the Spirit sanctifies the judgment, gives vitality to the body, and efficiency to the work. It leads into all truth.

Read the doings of the apostles in the book of Acts. Notice in particular the conference at Jerusalem recorded in chap. xv. Certain ones had been teaching circumcision as necessary to salvation, and had caused trouble in the churches. Paul, Barnabas, and certain others went up to Jerusalem to help settle the matter. After some contention with Judaizing teachers, Peter, Paul, Barnabas and James made scriptural and experimental remarks. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company with letters to the Gentile churches in Antioch, Syria and Cilicia containing the decision of the Jerusalem conference which commences as follows: "For it seemed good to the Holy Ghost, and to us," &c. What life-giving words at the very opening of this conference address. They speak forth union among the brethren, and the testimony of the Holy Ghost. No wonder that Luke records the fact that the Gentiles "rejoiced for the consolation."

We presume that Bro. Confusion and Bro. Do-little would have said, "Leave these Judaizing teachers with the Lord. He will take care of them. You must not abridge their religious rights." And the church would have been rent asunder if it had been left to the care of these unfaithful men. But Paul and his brethren stood forth in the counsel and strength of Christ, as the shepherds of his flock, and the guardians of his truth, and the Holy Spirit was with them to testify to the judgment of the whole assembly of saints, and to bring the unhappy dissension to a most happy settlement.

We wonder if the friends of extreme free discussion and confusion were never shocked at the word "decrees," applied to the Jerusalem conference documents, in Acts xvi, 4.

In conclusion we would say that it is too late to be afraid of gospel order merely because others have gone into the creed business; too late to run off the bridge on one side, simply because the water roars on the other. Some may feel rebuked in this article; well, perhaps they need it, though this has not been our object, so much as to wake up thought on the subject of yearly conferences, and systematic action of the entire body. Hope others will speak out on these matters. J. W.

A DISCOURSE

Delivered at B. C. Conference, June 3d, 1859.

BY J. H. WAGGONER.

We are not assembled at this conference to learn the reasons of our faith, but to become more deeply impressed with the truths we have learned. We may with profit follow the example of the Apostle Peter, who wrote, not to acquaint his brethren with things which they did not know, but to stir up their minds by way of remembrance because they knew these things and were established in the *present truth*. Especially should this be our object in the opening exercises of the conference, that we may be prepared for a profitable season of worship and labor; and to this end I would call your attention to Rom. xiii, 11: "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed."

The Apostle in this connection has coupled together the two great leading points of our faith: the law and the prophets. The law, containing the great fundamental principles wherein are revealed our duties as subjects of the government of God:—the prophets, directing our minds to those duties, describing the circumstances in which we shall be placed, and the dangers that will surround us as followers of our Lord Jesus Christ, and keepers of his faith. This text, then, should ensure our especial attention as believers in the third angel's message of Rev. xiv, 9-12.

We are met by our opponents on two points in this text; (1.) That it is of no importance to know the time; (2.) That we cannot know the time.

On the first point we have only to examine the scripture examples to perceive the fallacy of the objection. The Saviour said it would be in the last days as it was in the days of Noah and of Lot. To Noah it was of the utmost importance to know the time; and he knew it, while the wicked *knew not* till the flood came and took them all away. They too, might have known the time. Here was their error—their fatal error. It was the knowledge and belief of the time that moved Noah to build the ark. His faith in the fact of the flood would never have availed him anything if he had said: "I believe God's word, that there will be a flood; but whether it will be in 120 years, or in 1000, or 120,000, I don't know; and it makes no difference if I'm only prepared." This is the way that faith in God's word is professed in these days. But as this is our divinely given example, it becomes our duty, as it is our interest, to inquire what prepared Noah for that event? It was the building of the ark. Without this all his faith would not have saved him from the raging elements. But it is evident that he would not have built the ark if he had not embraced the *time* as well as the *event*. Can we even suppose that Noah would have built an ark to prepare for a flood that might not have occurred in 10,000 years. We cannot.

Another illustration is given in the case of Lot. He believed the word of the angels that the Lord would destroy the city. But did he continue at his employment, saying, it makes no difference when if I'm only prepared? No, no. *He fled from the city*. This shows us that his faith also embraced the time as well as the purpose. These illustrations were given by the Saviour, and are intended, not only to show what has been, but to point out our duty in reference to coming events. By these we learn that the time must be embraced with the event, and that our preparation for the event will only be made as we realize the time of its accomplishment. Our duties in reference to that event are not ordinary, but extraordinary. Thus, Noah and Lot, on hearing the messages given to them, might have been moved to unusual fervency of feeling, and have prayed three times as often as they did before, but unless the one had built the ark, and the other fled from the city, their destruction would have been as certain as that of those who never prayed at all. And why? Because faith without works is dead, being alone. Our professions of faith and of love are no substitutes for obedience.

That we *may know the time*, is not only taught in the examples referred to, but also in our text. It speaks not to them that do not know the time, that do not care about the time, or that say it makes no difference, but to them that know the time. Some are ever ready to quote the text, "of that day and hour knoweth no

man." To this we respond, Amen! We believe it as firmly as they can, but in turn would quote another which they seem to forget: "When ye shall see all these things, know that it is near, even at the doors." We believe *all scripture* is profitable, and the true position will harmonize it all. We fully believe that no man knoweth the day or hour, but a belief in that scripture we hold to be no excuse for denying another which assures us that we may know when it is near, even at the doors.

Having thus assured ourselves that this scripture speaks to us, let us try to examine ourselves in the light of its admonition and instruction. These words are addressed to them who not only know the time, but are sleeping over that knowledge. This is a startling proposition, and a first glance might tempt us to throw it back on the careless around us who know not the time. But it cannot be done. Humiliating as it is, we must acknowledge that it belongs here.

Is it possible that we are sleeping over these great—these solemn truths? We wonder at the position of the world, who shut their eyes against the truth, and do we hold the truth in unrighteousness; and sleep over that which God in mercy has given for the special purpose of keeping us awake? Can we be dull, listless, and idle, when he has said, watch and pray? Can we be lukewarm when he says, be zealous? The delusions in the world are strong indeed, by which the minds of men are blinded against the truth; but there can be no delusion so great as this, to have known the truth, to have felt its power, seen its beauty and its glory, and yet suffer the enemy to lull to sleep on the very brink of ruin.

We are commanded to grow in grace, and go on to perfection; and unless we do this we are going back. There is no standing still in the current. If we do not row up we shall float down. If we do not gather, we scatter. There is no middle ground to occupy. Beloved friends, are we so growing? Are we so striving? Are we so zealous? By watchfulness and prayer, are we kept free from the power of the tempter? Do we realize these things more than we did a few years ago? Here we may test our faith. I think we may safely say, we are sleeping over these things if our zeal has suffered any decline, if our love has grown cold, or if we have lost the vividness of first impressions. I appeal to you, dear brethren and sisters, on this point. How many of us realize that our salvation is nearer than when we believed? Very few indeed, I think I may safely say.

When we first received the truth, how lovely it appeared! What a strong sympathy—what feelings of compassion were raised for our fellow-men so soon to be overwhelmed in destruction? How it enlarged our feelings of benevolence! How small the things of this world appeared! The spirit of the gospel attended its proclamation, and the holy fruits were manifest in the consecration, the devotion, and the self-sacrifice of those who believed. How dreadful then were the threatenings of the Message. How awful the thought, to fall under the seven last plagues—to drink of the wine of the wrath of God!

We may not fully realize this truth, yet we are deciding in our lives the value we attach to the third angel's message. How easy it is to be deceived on this point. If we were told to name its value in dollars and cents, we should shudder at the thought. Yet Heaven knows the estimate we put upon it. Conversing once with a Methodist minister, he told me that he believed the Sabbath was right, and he would keep it, if circumstances would permit. But he was indebted for the place on which he lived, and he was engaged in business; if he kept the Sabbath he would have to retire from the business, and on it alone he depended to meet the payments on his place. So if he kept the Sabbath he would probably lose all. What a calculation of loss and gain for a Christian minister to make, who had often told his hearers that it would profit them nothing to gain the *whole world* and lose their souls! Is this following the Saviour, who would not do one act of homage to Satan for all the kingdoms of the world, and the glory of them? Let us beware lest we too fall into the snare of the wicked one. Many among us have yet to learn what this means, "Ye cannot serve God and mammon!"

Our Saviour said, the children of this world are wiser in their generation than the children of light.

And so it is. People calculate more prudently in this world's matters than they do in the things of the kingdom of God. Men of the world are more diligent in their labors, more persevering in their efforts, and more consistent in their actions for the accomplishment of their purposes, than Christians are to gain eternal life. This is exemplified every day in our sight. I will name a notable instance. Professor Agassiz was lately solicited to lecture before a society, but refused for the reason that it would interfere with his studies. He was told that this need be no objection, as he should be liberally rewarded. To this he replied that he could not afford to spend his time in making money! What was he engaged in of such importance that money could not tempt him to leave it for a little while? He was making acquisitions to science, and perhaps his mind was intent on a name among the great ones of the earth. But whatever it may have been, it is certain that no motive was before his mind worthy to be compared with the object we profess to have in view. Yet how few—how very few among us feel that we have no time to spare in making money! We profess to have our minds fixed on all-important things, and to make worldly gain a secondary object. But if this is our case, how the Professor's diligence and consistency shames our profession. Instead of making worldly gain secondary to the great object of his life, he makes it no object at all! Is heaven so cheap? are our Father's mansions so poor? is an eternal weight of glory so light, that they may all be outweighed by a breath of fame? Surely the example of the men of this world may rise up in judgment against us and condemn us.

Among those who appear to be sleeping on the brink of destruction I may especially notice many, if not most, of the young professors of the present truth: those who are trained in pious families, and under religious influences. They kneel in time of worship, and occasionally their voices are heard in prayer in the family or social circle. And by these means they are persuaded to believe that they are converted to God, and are on the way to the kingdom, while they are yet destitute of vital piety, and know nothing of the power of godliness. They do not seek the living testimony that they please God, but rely on the life and experience of others. Their religion is not a hungering and thirsting after righteousness: not a striving for holiness of heart, to be conformed to the sufferings of Christ, but a mere conformity to outward circumstances. Our hearts have been pained while witnessing these things. We often see the young profess religion, while they do not manifest that deep, heart-felt, abiding interest which alone assures us that they are the children of God. We can but pity them, knowing that under different circumstances they would act differently. And so it has too often been. Often have the hearts of the parents and friends indulged the fondest hopes of the young, which have in a moment been dashed down by a change in their circumstances.

But this deception is not confined to the young alone. Many of the aged are equally at fault. Sometimes we see a husband or wife, convinced 'tis true, by the argument for the truth, but led passive by an energetic or devoted companion, while their listlessness and apathy assure us that the same amount of energy differently directed would lead them in a contrary direction. Others are held merely by their associations and church connections. At first they gladly receive the word, but when the strength of first impressions passes away, they have not moral courage to fight the fight of faith, or self-denial to separate themselves from the world. Their hearts still go "after their covetousness." Yet after having made a profession of the faith, they find it easier to nominally conform to its usages than to break away from it. Or, perhaps a pride of opinion, and fear of being called fickle may keep them in a position in which their hearts are not interested. Thus they go on deceived, and each successive step in this darkness but strengthens the deception, and renders their case more hopeless. This is not mere supposition. I feel fully assured that there are those who pass for Sabbath-keepers before the world whose actions show that mammon reigns in their hearts, and selfishness is the ruling trait of their lives.

These classes, both old and young, inconsiderately think themselves secure because they are identified with those who they think are going through to the kingdom. But in this they may be most fatally mistaken! We must not only be identified with them be-

fore the world, or in the church, but we must be partakers with them who through faith and patience inherit the promises. We must suffer the trial of our faith, be disciplined by chastisement, and overcome temptation. Let us consider the example pointed out by our Lord. He said, "Remember Lot's wife." She stood connected with the only family that was saved from the destruction of Sodom. The angels of God were her guides and her protectors. They led her by the hand, hastening her out of the city. Who can consider themselves safe if she could not? Yet in the midst of all these privileges and evidences of divine favor, one longing look at her earthly possessions was her ruin. And there her friends left her; a monument of human folly and divine justice: a warning to lukewarm professors of the last days! 'Tis not every one that joins the army, that gains a victory: not every one that saith, Lord, Lord, shall enter into the kingdom of heaven. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life.

We are admonished that it is high time to awake out of sleep by the position assumed by the nations of the earth. We are convinced by the signs of the times, by the fulfillment of prophecy that we are fast approaching the closing scenes of this dispensation. We are also assured that the Lord is holding, and will hold, the nations in check till he has prepared a people to "stand in the battle in the day of the Lord." And this is "the day of his preparation." Now he is sending forth the warning, and sounding an alarm by the voice of his messengers. Truly, "the battle is coming between the two kingdoms, the armies are gathering round." But let us notice the different effects produced by the different calls. But a short time since and the representatives of the powers of Europe met in conference—a "peace conference," as it was styled. How ready were men to rejoice over the fact: how eager to listen to, and spread, the cry of "peace and safety." But look at their position now. The alarm has been sounded, war is proclaimed, and the number of those armed and prepared for the work of death are counted by hundreds of thousands! all ready and eager to go forth to do the work of their masters.

Our whole course, as a people, shows that we need to be reminded of the fact that our salvation is nearer than when we believed. We need it because we have declined from the power of the truth, instead of going on to perfection. Our path has not been as the shining light that shineth more and more unto the perfect day. While we should have grown more zealous we have become lukewarm. Our minds have become so far accustomed to the dangers before us that they do not look so terrible as they formerly did. We have held the precious truth so near the world, that it seems tarnished and dimmed by the contact. Some that have known the truth for many years seem almost to have forgotten how near God drew to his people in the early proclamation of this message, while others do not realize it, never having seen the power of God displayed in answer to the prayer of faith. I might appeal to the old tried laborers in this work, and I think they would freely testify that there is not as much fervency of spirit, as much humility, as much zeal and devotion, of the spirit of consecration, and of sacrifice for the truth, as there was five years ago. Not so much earnest, fervent prayer, by which I mean a struggling for present victory and present blessings, as then. The displays of God's power in answer to prayer were more frequent then than now. I say not these things to blame you, but as beloved brethren I would warn you. It is time to arise and draw near to God; to put off the works of darkness and to put on the armor of light. We want a deeper heart work—a real hungering and thirsting after righteousness—a panting for the living God.

While these facts have been before me, and these thoughts crowded my mind; while I have regretted the want of consecration and the consequent lack of the power of godliness, I have yet felt to rejoice over the certainty of God's promises, and the assurance I have felt that he was about to revive his work. God's work must, and will, be done; his purposes will be accomplished. True, we may sit still and neglect to rise with it, but it will not be stayed. Its course is onward. If we wish to be partakers of its blessings, its joys, our course must be onward too. We are entirely dependent on the truth for success. But the truth

is altogether independent of us. It will go on, it will triumph whether we go or not.

I think I speak not my own feelings only when I say that I have for some time been deeply impressed with the thought that this message is soon to rise and go with power. Satan is working powerfully in them that perish: the nations are angry and struggling to rush on to ruin: and I firmly believe that God will not leave himself without a witness in the midst of prevailing and overspreading wickedness. If we take a humble position where God can use us to his glory, and ask for the assistance of his Spirit, without which we can do nothing, I trust that God will strengthen us for the conflict, and give us a testimony that will condemn the world, and cause the inhabitants of the land to tremble. When the church of God takes the mighty weapons of her warfare, and is clothed with the power and energy of his Spirit, she need not fear to stand up before the angry world, or face all the infuriate armies of earth. When they have sought unto the Lord with all their hearts, and the refreshing shall come from his presence, and the gifts and graces of his Spirit are restored in the church, then will she be to her enemies as terrible as an army with banners. May we be sanctified through the truth, and redeemed from among men when Jesus comes. Amen!

INTERESTING INCIDENTS.

WHILE returning from Conference Bro. Caldwell was hailed by a man he never saw or heard of before, and asked if he had any religious books. He happened to have a few tracts with him, which the man received with great eagerness and went his way.

Bro. C. had to put up and stay over the Sabbath; first asked for the night, and then told them he would be glad to stay over the Sabbath as he did not travel on that day. But they undertook to tell him he had made a mistake, that the next day was Saturday, but he merely replied that he knew it, and said no more. But they were troubled and wished to know what he meant; so he gave them his Bible reasons which appeared to astonish them very much. They were rigid Methodists. The next morning they went to work, the woman about the house, and the man out in his garden. But soon the woman gave out. She said she could not work, and went out and told her husband, and he acknowledged that he felt condemned, and finally left his hoe and came in. They are anxious to hear on the subject, and will attend when the tent goes within reach of them. Hundreds are all ready to embrace the truth as soon as they can hear it—the harvest is ripe—and where are the laborers?

How few are willing to labor in the vineyard; many are ready to go and dig away on the outside over the fence; but the Lord has not promised to any laborers pay, except they labor in the vineyard. And those who labor inside have to be all agreed, and all work after one rule, but the outsiders, every man goes on his own hook. They don't like to be penned up where they cannot have liberty(?) to work as they desire. O for those who will for the sake of the penny, work in harmony with those who have borne the heat of the day.

M. E. CORNELL.

Never forget that Jesus had you in his mind when he died upon the cross.

Letters.

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

From Bro. Welcome.

DEAR BRETHREN AND SISTERS: Through the tender mercies of our heavenly Father I yet live to praise his name for his past goodness to me. Through trials and afflictions he has led me, but I can still say, Praise the Lord, he doeth all things well. Much of the time for the past three years I have suffered under a painful disease, the dropsy of the chest; but at one time last winter a number of the brethren collected together for the purpose of praying for me that my health might be restored. We had a powerful time; the Lord poured out his Spirit upon us, and heard and answered prayer in my behalf, and for over two months I was free from pain, and enjoyed good health, which had not been the case before for

over two years, except for a few days at a time. But this spring I was again attacked, and although the brethren have urged me to again apply to the great Physician, I cannot feel it duty. It seems as though it was God's will that I should suffer a little longer here below, in patience, and then bid farewell to these scenes of sorrow and sadness, and lie down to sleep, resting in hope, believing that I shall soon awake in the likeness of my blessed Saviour. For two months past I have suffered much, and have often felt that my work was done here on earth. And while I would think of parting with the friends I love, my family, my kindred, and the brethren and sisters who have so often sympathized with me in my affliction, and with whom I have often met in social meetings in different places, and mingled our voices together in prayer and praise to God, it made my heart feel. But again joy would spring up at the thought that as Jesus had died and rose again, so also when the earth shall be restored to its Eden beauty, all the righteous dead shall come forth clothed with immortality, death shall no more have dominion over us. Then shall loved ones meet to part no more forever, where sickness and pain cannot disturb our rest, but all is happiness, joy and peace, in the home prepared for the weary. Many times have these thoughts passed through my mind in the lonely night watches while I could not rest, and others were asleep, and other thoughts would come into my mind which would cause a self-examination. O how closely have I searched my heart, to see if all was right before God. And while I have deeply felt my unworthiness before him while realizing his holiness and purity, yet I could feel the gentle influence of the Spirit upon my heart and witnessing with my spirit that I was his child. Yet, O how weak, how unworthy of his love! Can it be possible that I, a poor sinner before God, have been brought back and restored to his favor, and can enjoy the light of his countenance, and his approving smiles? Yes, praise God! this is even so. There is peace in believing, and joy in the Holy Ghost. While the blood of Christ has been applied and our sins washed away, the weapons of our rebellion laid down, our wills all submitted to his will, it is our duty to believe that he accepts of us, and that we are restored to his favor through faith in Christ. O then I will continue to believe in Jesus unto the end, that my life may be hid with Christ in God, and when he appears I also may appear with him in glory.

Again, in my meditations my mind would run out after my brethren and sisters scattered throughout the land. How is it with you? Are you ready for the coming of the Saviour? Have you put on the whole armor of God, that you may be able to fight manfully in his cause? Is your motto Holiness to the Lord? and while you profess to keep the commandments of God, do you keep them with all your heart? Is it your delight to do the whole will of God? Have you submitted your hearts unreservedly to him, giving all up to him, the world with all its fashions and vain allurements, its pride, its honors, its sayings and thinkings, its forms and customs, loving God with all your soul? If so, then praise God, all will be well; for God loves an undivided heart. But if not, if you only have an outward form of religion, if you have not the principle of love and obedience implanted within your hearts, if you seek to please men rather than God, to follow the fashions of this wicked world, having an anxiety as to how you shall dress to make a good appearance in the world, fearing to attend meetings unless you can dress as others do, if you turn a cold shoulder to all those that do not see as you see, and your hearts are filled with sectarianism, may God pity you.

I hope there are not many among those who profess to love the appearing of the Saviour, that are living in this way, though I fear there are some. To such I would say, Awake thou that sleepest, and arise from the dead and Christ shall give thee light. O do not rest on past experience, an old hope, or a dead form, for this cannot save

you. Without holiness no man shall see the Lord. Seek then for full salvation. Nothing short of an entire consecration to God will do, and now is the time it is required of us. Our talents, our time, our money, all should be upon the altar, sanctified and set apart for the Master's use. Thank God, many are awaking from sleep, arising and taking higher ground, seeking for higher attainments, hungering and thirsting after holiness of heart; while many stand looking on, knowing what their duty is, but continually putting it off, saying, "I wish I could overcome my evil disposition, my bad habits, my pride, my covetousness, my evil speaking, and I hope I shall get rid of them one of these days." "O my brother or sister, whoever you are; when will you get rid of them? now? or will you wait until it is said in thunder tones, "He that is unholy, let him be unholy still." Defer it not at the peril of your souls. Now is the accepted time, now is the time to present yourselves living sacrifices to God. Now is the time to show by your holy lives and conversation that you love to do the will of God, and now is the time to use the means that God has given you, to help spread the glad news of salvation to a perishing world. This, God requires at your hand. Let not the watchmen cry upon the walls without support, and you squandering your money for that which does you no good, for vain articles of apparel, and ornaments to deck your bodies that may soon moulder in the dust, but while the watchmen sound an alarm in God's holy mountain, stay up their hands with the Lord's money, and with your prayers and exhortations, that the message may go forth with mighty power, until many that now sit in darkness may be brought to the glorious liberty of the children of God.

Yours in hope of a glorious resurrection beyond the grave.

S. C. WELCOME.

Almond, Wis.

From Bro. VanGorder.

BRO SMITH:—Before coming into this message I was engaged in selling and teaching music, and had selected for my own use, a large number of the most popular pieces of music, such as, "Old dog Tray," "Massa's in the cold ground," "Old folks are gone," "Poor Robin's growing old," "Nelly Gray," "Old folks at home," "Young folks at home," "Jamie's on the stormy sea," &c. &c., and I take this method of inquiring if it is right to sing or play the popular pieces of the day, even through the original words are not applied.

It is true the melody of all secular music is more or less pleasant, to the ear, (as we have been more or less accustomed to hearing sacred music) but when we consider it is the Devil's music, and that it is now the most popular dancing music of the day, it seems to me we cannot call them "humble songs," nor can we pray they may "like incense rise," "and prayer and (such) praise, ascend the skies;" but rather, that we are engaging in an exercise that causes all the associations connected with light and trifling music to arise in our minds, thus driving out all the more spiritual feelings that our hearts desire.

I make this inquiry for the reason that my mind has, for some time past been considerably exercised in regard to it, I and have nearly come to the conclusion that if it is right to sing or play such music, it is right to sing or play the "Devil's dream," "Fisher's hornpipe," or any other piece of music under the sun.

My only object is to elicit correct information of what is right; therefore I inquire of those more advanced in religious duties, and if I am wrong I ever stand ready for correction, the reason also being given.

Your brother in hope of life.

L. N. VANGORDER.

Portage, O.

NOTE. If any have an opinion to utter upon this subject from feeling, experience or observation, let them speak on. Bro. Andrews suggests that the different circumstances and temperaments of different individuals greatly affect this question. Thus, there are those who are not acquainted with the above pieces of music in their secular charac-

ter, and to such they would of course bring up no evil associations, while the music is in many instances very agreeable. But with those who are carried away with music, and with whom their associations have been such as to poison them for religious use, the case is very different. Such should deal sparingly with them or forego their use altogether.—ED.

From Sister Thurston.

CHRISTIAN FRIENDS: My heart says, Praise the Lord, because of the fullness there is in Jesus. Yes, bless his holy name, that fullness is mine because I believe in him. "Christ being the end of the law" to the believer only, causeth all that come to him through the mental act of faith, to rejoice and be exceedingly glad, for great is their reward in heaven. The knowledge of the law is sin, and sin when it is finished bringeth forth death, but the gift of God is eternal life through the resurrection of Christ. The law is not against the promises of God, but is our schoolmaster to bring us to Christ. The law not only condemns, but also leads to that open fountain in the house of Judah and Jerusalem for the remission of sins. Yes, Jesus having offered himself a sacrifice for sin, hath opened a way whereby man can come to God, and God be just. Man's future destiny is at his own option. "As in Adam all die, even so in Christ shall all be made alive." Adam by disobedience entailed death upon himself and posterity. Hence were it not for the mediation of Christ, that would have been the last of man. But, lo! the blessed Saviour appears to do his Father's will, and then receive the penalty due to man, in his own sinless body, that the wages of transgression might be averted, and the gift of God freely offered to fallen man. Christ's tender love for his Father, caused him to develop a perfect obedience, which the law sternly demands. Man evidently having merited eternal death through disobedience, never can merit eternal life through the most zealous obedience to every iota of God's law, out of Christ, i. e. in his own strength. Thus our kind heavenly Father, employs the schoolmaster to lead us to the perfect example of acceptable obedience, whose righteousness then becomes imputed to us through faith, even as it was unto Abraham, for the gospel was preached before unto him, that they, i. e., the worthies, without us should not be made perfect. Seeing that God would justify the heathen through faith; that the promises of Abraham might be given to all who come to God through the worthy name of Christ; when we thus come to God, clothed upon with the righteousness of Christ, he graciously accepts for the sake of his dear Son, releases us from the iron grasp of the schoolmaster, and enables us to serve him in newness of life, through faith, "that it might be by grace, to the end the promise might be sure to all the seed."

How often the commandment-keepers are cruelly accused of being saved by the law, and throwing Christ away. Says Paul, "If the law could have given life, verily righteousness should have been by the law." It was added because of transgression till the promised seed should come. Before faith came we were kept under the law, but after faith is come, we are no longer under the schoolmaster but under grace. May the Lord have mercy on those our accusers, and lead them to see that the commandments of God and the faith of Jesus, go hand in hand, and that to follow Christ acceptably, implies the keeping of *all* God's commandments. It is a contradiction of terms to say we follow Christ and yet throw away the law; for he came to magnify the law and make it honorable, (not to do it away). He was obedient to the law, and submissive to all the will of his Father, thus becoming a pattern for all his followers. Then to follow Christ is to obey God, and "to obey is better than whole burnt offerings and sacrifice."

Again, to follow Christ is to love God with all the heart, which is the first great command. Love being thus perfected in the heart, will lead to implicit obedience and perfect submission to the will of God. When we thus willingly, rever-

entially, approximate towards our great Pattern, God accepts, (not for any merit in us, for that is impossible through the fall,) but through that worthy Lamb "whose blood cleanseth from *all* sin." His own blessed righteousness covers all the imperfections of those who come to God through faith in him, Christ still presenting his blood in the holy sanctuary becomes the righteousness of every saint.

God can never turn away the pleading of his Son. And all who come to God through him shall ere long wear a crown. Brethren and sisters, whom the Son makes free, is free indeed. Let us therefore stand fast, cast not away our confidence through unbelief, or any insinuation of the adversary, but come boldly to the throne that we may obtain mercy and find grace for every trial. Ah! let us open wider our hearts and admit the gentle Saviour, that he may reign therein, the "God and spring of every motion," get the carnal mind subdued, that we may receive the spiritual mind of life and peace. Let us pant after holiness of heart, without which none can see God, and as we daily bow at the altar of prayer, may the goodness of God lead us to unfeigned repentance of all our sins, and a humiliating sense of our own unworthiness, drive us close to the wounded side of the Saviour, that we also may be crucified to the world, and have every sin-spot washed away by those precious drops which once trickled warm from his sacred wounds. Let us become so submissive to God's will, that we may reflect the characteristics of our great Pattern, in every act of life, in the daily avocations thereof. Then shall we become living epistles, beacon lights to lead others to Christ.

While we submit to do the will of God, let us also meekly suffer his will. If our lot is cast in some lonely corner of earth, let us confidently lean upon the arm of our Beloved, and impart all the light possible. Perhaps that is a wise arrangement of God, to dispense the truth more rapidly, while the message graciously lingers; also to try your faith, whether or no you will stand alone on the word. Fear not, for the foundation is sure, and God's grace sufficient for every event of life.

The trial of our faith is precious. The Lord will prove his people and try them. Heaven is a prepared place for a prepared people. All who enter therein will have on the wedding garment, which is prepared for all the pure in heart. What though trials thicken around, though friends forsake and foes oppress? Shall we murmur or repine? Is not God's grace sufficient? Are we better than our Saviour, of whom they said all manner of evil falsely? Only let it be falsely for Christ's sake, then patiently endure to the end. But some are ready to say, "My trials are so great;" well, increasing trial calls for more grace, and God says he'll give more. So there's the word which we dare not distrust; for the promises of God are all yea and amen in Christ Jesus. All who will have peace, may. Yes, glory to God, and joy in the Holy Ghost. Only believe when ye pray, that ye receive, and ye shall have the things ye ask. Then let your confiding heart flow out in gratitude to God, for his tender, forbearing love, and progress steadily along in the journey of divine life, "growing up into Christ our living Head in all things." It is no prerogative of ours to be choosing our trials, but our peculiar privilege is, to submit to God, lie passive in his moulding hand, that the language of our heart may at all times be the same which meekly fell from our blessed Saviour's lips, when he said, Father, not my will, but thine be done.

Now, dear brethren and sisters, let us pray for and watch each other for good, bear each other's burdens, and so fulfill the law of Christ. Love God with all the heart, be firm and decided in obeying the truth; and thus like our great Head, develop a perfect christian character, that we may become "living epistles, known and read of all men."

Yours hoping for eternal life at the appearing of our Saviour.

RUTH M. THURSTON.

Hancock, Wis.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., JULY 21, 1859.

✍ CORRESPONDENTS will have patience with us in regard to their communications. We have quite a number on hand which we intend shall make their appearance in due time. We might mention "Consecration," by M. E. S. "When did the Law Die," by M. H.? "Three Baptist Apostles," by E. S. "The Sabbath did not originate with the Jews," by D. T. B., and others which we have not space to mention. Meanwhile we solicit a continuation of their favors from all our correspondents. Send on the ammunition, brethren and sisters, and let the weekly discharge of the REVIEW be such as shall be effective in the ranks of our enemies, and comforting and hope-inspiring to the hearts of believers.

Meetings in Vt.

DEAR BRO. SMITH: For a few days past Brn. Pierce, Evans and myself have been trying to strengthen our brethren, and the Lord has strengthened us, and blessed our feeble efforts.

We first visited the brethren in Jay, who made us a good reception, and manifested a willingness to learn the way of God more perfectly. These brethren have met with much opposition; but they are determined to have the patience of the saints, and to work while the day lasts. They are encouraged by the thought that their light afflictions will prepare them to stand in the evil day, and work out for them a far more exceeding and eternal weight of glory.

Last Sabbath and First-day we held meetings in Sutton, C. E., where we had the pleasure of hearing Bro. and Sr. Howlet give in their first testimony in favor of the present truth. Others acknowledged that we had got the truth, and that the good Spirit pervaded our meetings. We are convinced that many of those who attended our lectures felt the deep movings of the Spirit of truth, and realized that God called upon them to keep his commandments and the faith of Jesus. May the Lord help them to decide for the truth, that they may have a shelter in the day of his fierce anger.

I still love the cause of truth, and my desire is that I may so direct my steps that God will deign to own and bless me, and lead me in the way of duty.

D. T. BOURDEAU.

OHIO

OCCUPIES a central position in the States, and is a promising field of labor for those who are engaged in the wonderful work of spreading the news of the third angel's message.

Her position among the States of this union, is very favorable for the spread of the message among the several States. Bordered on the south-east by slavery, by a single leap the message may find its way to the slave; and could the message find its way into Ohio pretty generally, it might rapidly spread east and west, and perhaps south, as the current of her waters tends to the gulf.

Her population too being from every State in the union, and from every nation of Europe, and being in the main an enterprising people, having sent her sons and daughters to every mart of commerce, and to every new State and territory, any general movement in Ohio would pulsate through the whole union.

Take the map, and view carefully the position of Ohio, and with her history in your hand, you must conclude that this State is to all human appearance, the most favorable spot for a general systematic effort for the spread of present truth.

A general movement in Ohio would be in all probability more generally felt in all parts of the union, than such a movement in any other State in the union, New York not excepted, and for this reason especially, her mixed population: her position too, in many senses is favorable for the spread of this truth.

In view of this subject, in view of the vast field before us, those engaged in this work must see the importance of taking such steps, and laboring in such a manner as shall in the least time, and with the least expenditure, accomplish the greatest amount of good.

God grant that we who are citizens of Ohio may feel the responsibility of our situation. Shall covetousness close our eyes and harden our hearts? No; let our hearts soften down. Let us look with unobscured eyes upon the work before us, and let us enlarge our

desires, and pray for means and men to enter this field. True, God will raise up the means and the men, but will not you cheerfully put in for a share in the work? Won't you invest capital in an enterprise which is soon to pay such infinite dividends?

Come brethren, let us go cheerfully to the work, and when we pray and labor, think of this great State and how many have not heard of the third angel's message. Do not confine your ideas to the little spot called home, but think of the world; and as the means of spreading it over the earth, pray and labor for Ohio. Brethren and sisters abroad pray for us, and "come over and help us."

J. CLARKE.

APPOINTMENTS.

PROVIDENCE permitting I will meet with the church in Bowne, Aug. 4th, 5 o'clock, Wright, 6th and 7th, Caledonia 13th and 14th, Otsego 16th, 5 o'clock.

J. B. FRISBIE.

A tent meeting will commence July 22d, 1859, at Juda, Green Co. Wis., and continue over two Sabbaths, there being no preventing providence.

WM. S. INGRAHAM.

I. SANBORN.

Business Department.

Business Notes.

A. S. Hutchins: One of the books you ordered was sent, the other is not yet printed.

S. N. Haskell: Yes.

J. Clarke: The P. O. Address of G. W. Amadon is Waukon, Allamakee Co., Iowa.

J. R. Goodenough: The price of Litch's Prophetic Expositions (2 volumes) is 50 cts. You do not give your P. O. Address, but we send the tracts ordered to Mauston.

Letters.

UNDER this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

E. Sanford, M. Hull, J. H. W., S. M. Inman, J. Iden, E. Everett, Wm. G. Springer, I. M. Davis, J. Clarke, S. Lawton, W. H. Ball, A. S. H., C. H. Barrows, S. Warner, M. E. S., M. E. Satterlee, H. S. Wells, J. Edgerton, M. J. Hill, P. A. Hawley, S. W. Flanders, H. F. Phelps, E. Phelps, J. R. Goodenough, S. N. Haskell, D. T. Bourdeau, J. W. Raymond, Jno. Smith, E. B. Saunders, M. Labounty, S. O. Winslow, P. Robinson, M. E. C., Thos. L. Hawkins, A. Smith, H. Barr, J. A. Loughhead, A. A. Marks, H. S. Gurney, L. J. Belnap, J. I. Bostwick, B. McCormic, I. M. Davis, A. S. Hutchins, I. C. Vaughan, A. Ross.

Receipts.

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

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FOR REVIEW TO POOR. Mrs. J. Loughhead \$1.00. P. Robinson \$0.60.

FOR IOWA TEXT. F. Morrow \$4.00. R. Garrett \$5. Lucy Royce \$1.50. A sister in N. Y. \$5.00.

Books and Accounts.

BOOKS SENT since July 4th. Geo. Wright, Mich., 10c, J. Reynolds, Mich., 20c, M. C. Butler, Mich., 10c, H. W. Kellogg, Vt., 6c, M. B. Pierce, Vt., 6c, G. Larison, Pa., 60c, L. Maxson, N. Y., 60c, J. G. Sanders, N. Y., 40c, C. W. Olds, Wis., \$1.00, J. Jones, Wis., \$1.00, E. Cobb, Vt., 10c, L. Fogg, Mass., 25c, J. Demerest, N. Y., 40c, A. Page, Iowa, 10c, F. Morrow, Iowa, 10c, S. M. Swan, Ohio, 50c, W. H. Ball, N. H., 90c, A. S. Hutchins, Mass., 10c, E. Sanford, Minn., 65c, F. Morrow, Iowa, 10c, J. Naramore, N. Y., 10c, J. M. Lindsay, N. Y., 15c, H. F. Phelps, Wis., 12c, J. W. Raymond, N. Y., 21c, J. Smith, N. Y., 33c, L. Royce, Vt., 40c, H. Barr, Vt., 15c, J. A. Loughhead, N. Y., 40c, A. Smith, Wis., 4c, T. L. Hawkins, Mo., 15c, P. Robinson, N. Y., 45c, J. R. Goodenough, Wis., 17c, I. M. Davis, Wis., 5c, B. McCormic, Wis., 5c, J. Bostwick, Ills., 15c.

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Rec'd on Acct. M. Hull, \$23.50. J. H. W., \$1.00. W. & J. Gulick, \$2.00. B. F. Curtis, 70c. J. M. Lindsay \$10.00. M. E. Cornell, \$5.00.

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