



ADVENT REVIEW, AND SABBATH HERALD.

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

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A PRAYER.

GIVER of every perfect gift,
Maker of all things here,
Our hearts in grateful prayer we lift,
Assured that thou art near.

Thy tender care has led us on,
Thy word has been our stay;
Still let the light that shines therefrom
Illuminate our way,

To scatter error from the mind,
And let the truth impart
A holy, sanctifying power,
On every willing heart.

Although we are unworthy, Lord,
To press our suit to thee,
Yet think upon the Saviour's prayer,
Made in Gethsemane.

When darkness gathers round our way,
And foes our steps assail,
Then let that prayer once offered up
In our behalf, prevail.

Unite us to the living vine,
And make us one in thee;
So shall the wondering world discern
Who thy disciples be.

S. ELMER.

Ashfield, Mass.

HISTORY OF THE SABBATH.

(Continued.)

SABBATH DURING THE MINISTRY OF THE APOSTLES.

SOON after writing his first epistle to the Corinthians, Paul visited Troas. In the record of this visit occurs the last instance in which the first day of the week is mentioned in the New Testament:

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days;* where we abode seven days. 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. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep and fell down from the third loft, and was taken up dead. And Paul went down and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. And we went before to ship, and

*Prof. Hackett remarks on the length of this voyage: "The passage on the apostle's first journey to Europe occupied two days only; see chapter xvi, 11. Adverse winds or calms would be liable, at any season of the year, to occasion this variation."—Commentary on Acts, p. 329. This shows how little ground there is to claim that Paul broke the Sabbath on this voyage. There was ample time to reach Troas before the Sabbath when he started from Philippi, had not providential causes hindered.

sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot." Acts xx, 6-13.

This scripture is supposed to furnish a sixth pillar for the first-day temple. The argument may be concisely stated thus: This testimony shows that the first day of the week was appropriated by the apostolic church to meetings for the breaking of bread in honor of Christ's resurrection upon that day; from which it is reasonable to conclude that this day had become the Christian Sabbath.

If this proposition could be established as an undoubted truth, the change of the Sabbath would not follow as a necessary conclusion; it would even then amount only to a plausible conjecture. The following facts will aid us in judging of the truthfulness of this argument for the change of the Sabbath: 1. That this is the only instance of a religious meeting upon the first day of the week recorded in the New Testament. 2. That no stress can be laid upon the expression, "when the disciples came together," as proving that meetings for the purpose of breaking bread were held on each first day of the week; for there is nothing in the original answering to the word "when;" the whole phrase being translated from three words, the perfect passive participle, *συνηγμενων*, "being assembled," and, *των μαθητων* "the disciples;" the sacred writer simply stating the gathering of the disciples on this occasion. Thus Prof. Whiting renders the phrase: "The disciples being assembled." And Sawyer has it: "We being assembled." 3. That the ordinance of breaking bread was not appointed to commemorate the resurrection of Christ, but to keep in memory his death upon the cross. 1 Cor. xi, 23-26. The act of breaking bread therefore upon the first day of the week, is not a commemoration of Christ's resurrection. 4. That as the breaking of bread commemorates our Lord's crucifixion, and was instituted on the evening with which the crucifixion day began, on which occasion Jesus himself and all the apostles were present, Matt. xxvi, it is evident that the day of the crucifixion presents greater claims to the celebration of this ordinance than does the day of the resurrection. 5. But as our Lord designated no day for the celebration of this ordinance, and as the apostolic church at Jerusalem are recorded to have celebrated it daily, Acts ii, 42-46, it is evidently presumption to argue the change of the Sabbath from a single instance of its celebration upon the first day of the week. 6. That this instance of breaking bread upon first-day, was with evident reference to the immediate and final departure of Paul. 7. For it is a remarkable fact that this, the only instance of a religious meeting on the first-day recorded in the New Testament, was a night meeting. This is proved by the fact that many lights were burning in that assembly, and that Paul preached till midnight. 8. And from this fact follows the important consequence that this first-day meeting was upon Saturday night.* For the days of the week being reck-

*This fact has been acknowledged by many first-day commentators. Thus Prof. Hackett comments upon this text: "The Jews reckoned the day from evening to morning, and on that principle the evening of the first day of the week would be our Saturday evening. If Luke reckoned so here, as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas, at the beginning of the Chris-

oned from evening to evening, and evening being at sunset, it is seen that the first day of the week begins Saturday night at sunset, and ends at sunset on Sunday. A night meeting therefore upon the first day of the week could be only upon Saturday night. 9. Paul therefore preached until midnight of Saturday night—for the disciples held a night meeting at the close of the Sabbath, because he was to leave in the morning—then being interrupted by the fall of the young man, he went down and healed him; then went up and attended to the breaking of bread; and at break of day on Sunday morning he departed. 10. Thus we are furnished with conclusive evidence that Paul and his companions resumed their journey toward Jerusalem on the morning of the first day of the week; they taking ship to Assos, and he being pleased to go on foot. This fact is an incidental proof of Paul's regard for the Sabbath, in that he waited till it was past before resuming his journey; and it is a positive proof that he knew nothing of what in modern times is called the Christian Sabbath. 11. This narrative was written by Luke at least thirty years after the alleged change of the Sabbath. It is worthy of notice that Luke omits all titles of sacredness, simply designating the day in question, as the first day of the week. This is in admirable keeping with the fact that in his gospel, when recording the very event which is said to have changed the Sabbath, he not only omits the slightest hint of that fact, but designates the day itself by its secular title of first day of the week, and at the same time designates the previous day as the Sabbath actian Sabbath, i. e., on Saturday evening, and consequently resumed his journey on Sunday morning." (Commentary on Acts, pp. 329, 330.) But he endeavors to shield the first-day Sabbath from this fatal admission by suggesting that Luke probably reckoned time according to the Pagan method, rather than by that which is ordained in the Scriptures!

Kitto, in noting the fact that this was an evening meeting, speaks thus: "It has from this last circumstance been inferred that the assembly commenced after sunset on the Sabbath, at which hour the first day of the week had commenced, according to the Jewish reckoning [Jahn's Bib. Antiq., sec. 398], which would hardly agree with the idea of a commemoration of the resurrection."—*Cyc. of Bib. Lit., article, Lord's Day.*

And Prynne, whose testimony relative to redemption as an argument for the change of the Sabbath has been already quoted, thus states this point: "Because the text saith there were many lights in the upper room where they were gathered together, and that Paul preached till midnight, . . . this meeting of the disciples at Troas began at evening. The sole doubt will be what evening this was. For my own part I conceive clearly that it was upon Saturday night, as we falsely call it, and not the coming Sunday night. . . . Because St. Luke records that it was upon the first day of the week when this meeting was, therefore it must needs be on the Saturday, not on our Sunday evening, since Sunday evening in St. Luke's and the Scripture account was no part of the first, but of the second day; the day ever beginning and ending at evening."

Prynne notices the objection drawn from the phrase, "ready to depart on the morrow," as indicating that his departure was not on the same day of the week with his night meeting. The substance of his answer is this: If the fact be kept in mind that the days of the week are reckoned from evening to evening, the following texts, in which in the night, the morning is spoken of as the morrow, will show at once that another day of the week is not necessarily intended by the phrase in question. 1 Sam. xix, 11; Esth. ii, 14; Zeph. iii, 3; Acts xxiii, 31, 32. Diss. on the Lord's Day Sab., pp. 36-41, 1633.

ording to the commandment. Luke xxiii, 56; xxiv, 1. The same year that Paul visited Troas, he wrote as follows to the church at Rome:

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him. Who art thou that judgeth another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Rom. xiv, 1-6.

These words have often been quoted to show that the observance of the fourth commandment is now a matter of indifference; each individual being at liberty to act his pleasure in the matter. So extraordinary a doctrine should be thoroughly tested before being adopted. For as it pleased God to ordain the Sabbath before the fall of man, and to give it a place in his code of ten commandments, thus making it a part of that law to which the great atonement relates; and as the Lord Jesus during his ministry spent much time in explaining its merciful design, and took care to provide against its desecration at the flight of his people from the land of Judea, which was ten years in the future when these words were written by Paul; and as the fourth commandment itself is expressly recognized after the crucifixion of Christ; if under these circumstances we could suppose it to be consistent with truth that the Most High should abrogate the Sabbath, we certainly should expect that abrogation to be stated in explicit language. Yet neither the Sabbath nor the fourth commandment are here named. That they are not referred to in this language of Paul, the following reasons will show:

1. Such a view would make the observance of one of the ten commandments a matter of indifference; whereas James shows that to violate one of them is to transgress the whole. James ii, 8-12. 2. It directly contradicts what Paul had previously written in this epistle; for in treating of the law of ten commandments, he styles it holy, spiritual, just and good; and states that sin—the transgression of the law—by the commandment becomes "EXCEEDING SINFUL." Rom. vii, 12, 13; 1 John iii, 4, 5. 3. Because that Paul in the same epistle affirms the perpetuity of that law which caused our Lord to lay down his life for sinful men; Rom. iii; which we have seen before was the ten commandments. 4. Because that Paul in this case not only did not name the Sabbath and the fourth commandment, but certainly was not treating of the moral law. 5. Because that the topic under consideration which leads him to speak as he does of the days in question was that of eating all kinds of food, or of refraining from certain things. 6. Because that the fourth commandment did not stand associated with precepts of such a kind, but with moral laws exclusively. Ex. xx. 7. Because that in the ceremonial law associated with the precepts concerning meats, was a large number of festivals, entirely distinct from the Sabbath of the Lord. 8. Because that the church of Rome, which began probably with those Jews that were present from Rome on the day of pentecost, had many Jewish members in its communion, as may be gathered from the epistle itself; Acts ii, 1-11; Rom. ii, 17; iv, 1; vii, 1; and would therefore be deeply interested in the decision of this question relative to the ceremonial law; the Jewish members feeling conscientious in observing its distinctions, the Gentile members feeling no such scruples. Hence the admirable counsel of Paul exactly meeting the case of both classes. 9. Nor can the expression, "every day," be claimed as decisive proof that the Sabbath of the Lord is included. At the very time when the Sabbath was formally committed to the Hebrews, just such expressions were used, although only the six working days were intended. Thus it was said: "The people shall go out and gather a certain rate every day;" and the narrative says "they gathered it every morning." Yet when some of them went

out to gather on the Sabbath, God says, "How long refuse ye to keep my commandments and my laws?" The Sabbath being a great truth, plainly stated and many times repeated, it is manifest that Paul in the expression, "every day," speaks of the six working days among which a distinction had existed precisely co-eval with that respecting meats; and that he manifestly excepts that day which from the beginning God had reserved unto himself. Just as when Paul quotes and applies to Jesus the words of David, "All things are put under him," he adds: "It is manifest that he is excepted which did put all things under him." 1 Cor. xv, 27; Ps vii, 10. And lastly, in the words of John, "I was in the Spirit on the Lord's day," Rev. i, 10; written many years after this epistle of Paul, we have an absolute proof that in the gospel dispensation one day is still claimed by the Most High as his own.

About ten years after this epistle was written, occurred the memorable flight of the people of God that were in the land of Judea. It was not in the winter; for it occurred just after the feast of tabernacles, sometime in October. And it was not upon the Sabbath; for Josephus, who speaks of the sudden withdrawal of the Roman army after it had, by encompassing the city, given the very signal for flight which our Lord promised his people, tells us that the Jews rushed out of the city in pursuit of the retreating Romans, which was at the very time when our Lord's injunction of instant flight became imperative upon the disciples. The historian does not intimate that the Jews thus pursued the Romans upon the Sabbath, although he carefully notes the fact that a few days previous to this event they did, in their rage, utterly forget the Sabbath, and rush out to fight the Romans upon that day. These providential circumstances in the flight of the disciples being made dependent upon their asking such interposition at the hand of God, it is evident that the disciples did not forget the prayer which the Saviour taught them relative to this event; and that as a consequence the Sabbath of the Lord was not forgotten by them. And thus the Lord Jesus in his tender care for his people, and in his watchful care for the Sabbath, showed that he was alike the Lord of his people and the Lord of the Sabbath.

Twenty-six years after the destruction of Jerusalem the book of Revelation was committed to the beloved disciple. It bears the following deeply interesting date as to place and time:

"I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in THE ISLE that is called PATMOS, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on THE LORD'S DAY, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book." Rev. i, 9-11.

This book is dated in the isle of Patmos, and upon the Lord's day. The place, the day and the individual have each a real existence, and not merely a symbolical or mystical one. Thus John almost at the close of the first century, and long after those texts were written which are now adduced to prove that no distinction in days exists, shows that the Lord's day has as real an existence, as has the isle of Patmos, or as had the beloved disciple himself.

What day then is intended by this designation? Several answers have been returned to this question.

1. It is the gospel dispensation. 2. It is the day of judgment. 3. It is the first day of the week. 4. It is the Sabbath of the Lord. The first answer cannot be the true one; for it not only renders the day a mystical term, but it involves the absurdity of representing John as writing to Christians sixty-five years after the death of Christ that the vision which he had just had, was seen by him in the gospel dispensation; as though it were possible for them to be ignorant of the fact that if he had a vision at all he must have had it in the existing dispensation.

Nor can the second answer be admitted as the truth. For while it is true that John might have a vision CONCERNING the day of judgment, it is impossible that he should have a vision ON that day when it was yet future. If it be no more than an absurdity to repre-

sent John as dating his vision in the isle of Patmos, on the gospel dispensation, it becomes a positive untruth, if he is made to say that he was in vision at Patmos on the day of judgment.

The third answer, that the Lord's day is the first day of the week, is now almost universally received as the truth. The text under examination is brought forward with an air of triumph as completing the temple of first-day sacredness, and proving beyond all doubt that that day is indeed the Christian Sabbath. Yet as we have examined this temple with peculiar carefulness, he have discovered that the foundation on which it rests is a thing of the imagination only; and that the pillars by which it is supported exist only in the minds of those who worship at its shrine. It remains to be seen whether the dome which is supposed to be furnished by this text is more real than the pillars on which it rests.

That the first day of the week has no claim to the title of Lord's day, the following facts will show: 1. That as this text does not define the term Lord's day, we must look elsewhere in the Bible for the evidence that shows the first day to be entitled to such a designation. 2. That Matthew, Mark, Luke, and Paul, the other sacred writers who mention the day, use no other designation for it than first day of the week, a name to which it was entitled as one of the six working days. Yet three of these writers mention it at the very time when it is said to have become the Lord's day; and two of them mention it also some thirty years after that event. 3. That while it is claimed that the Spirit of inspiration, by simply leaving John to use the term Lord's day, though he did in no wise connect the first day of the week therewith, did design to fix this as the proper title of the first day of the week, it is a remarkable fact that after John returned from the isle of Patmos he wrote his gospel; and in that gospel he twice mentioned the first day of the week; yet in each of these instances where it is certain that first-day is intended, no other designation is used than plain first day of the week. This is a most convincing proof that John did not regard the first day of the week as entitled to this name, or any other, expressive of sacredness. 4. What still further decides the point against the first day of the week; is the fact that neither the Father nor the Son have ever claimed the first day in any higher sense than they have each of the six days given to man for labor. 5. And what completes the chain of evidence against the claim of first-day to this title, is the fact that the testimony adduced by first-day advocates to prove that it has been adopted by the Most High in place of that day which he once claimed as his, having been examined, is found to have no such meaning or intent. In setting aside the third answer also, as not being in accordance with truth, the first day of the week may be properly dismissed with it, as having no claim to our regard as a scriptural institution.

That the Lord's day is the Bible Sabbath admits of clear and certain proof. The argument stands thus: When God gave to man six days of the week for labor, he did expressly reserve unto himself the seventh, on which he placed his blessing in memory of his own act of resting-upon that day, and thenceforward through the Bible has ever claimed it as his holy day. As he has never put away this sacred day and chosen another, the Sabbath of the Lord is still his holy day. These facts may be traced in the following Scriptures. At the close of the Creator's rest it is said:

"And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Gen. ii, 3.

*Dr. Bloomfield, though himself of a different opinion, speaks thus of the views of others concerning the date of John's gospel: "It has been the general sentiment, both of ancient and modern inquirers, that it was published about the close of the first century."—*Gr. Test. with Eng. Notes*, Vol. i, p. 328.

Morer says that John "penned his gospel two years later than the Apocalypse, and after his return from Patmos, as St. Augustine, St. Jerome, and Eusebius affirm."—*Dialogues on the Lord's Day*, p. 54.

The Paragraph Bible of the London Religious Tract Society, in its preface to the book of John, speaks thus: "According to the general testimony of ancient writers, John wrote his gospel at Ephesus, about the year 97."

After the children of Israel had reached the wilderness of Sin, Moses said to them on the sixth day:

"To-morrow is the rest of the holy Sabbath unto the Lord." Ex. xvi, 28.

In giving the ten commandments the Law-giver thus stated his claim to this day:

"The seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it." Ex. xx. 8-11.

He gives to man the six days on which himself had labored; he reserves as his own that day upon which he had rested from all his work. About eight hundred years after this, God spoke by Isaiah as follows:

"If thou turn away thy foot from THE SABBATH from doing thy pleasure on MY HOLY DAY, . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." Isa. lviii, 13, 14.

This testimony is perfectly explicit; the Lord's day is the ancient Sabbath of the Bible. The Lord Jesus puts forth the following claim:

"The Son of man is Lord also of the Sabbath." Mark ii, 27, 28.

Thus whether it be the Father or the Son whose title is involved, the only day that can be called "the Lord's day" is the Sabbath of the great Creator. And here at the close of the Bible history of the Sabbath, two facts of deep interest are presented: 1. That John expressly recognizes the existence of the Lord's day at the very close of the first century. 2. That it pleased the Lord of the Sabbath to place a signal honor upon his own day in that he selected it as the one on which to give that revelation to John, which himself alone had been worthy to receive from the Father.

J. N. A.

(To be Continued.)

THE DEAD SEA.

ENTRANCE OF THE JORDAN INTO THE DEAD SEA.

LIEUT. Lynch, who explored the Jordan with care, from its source to the Dead Sea, has said: "Everything said in the Bible about the Sea and the Jordan, we believe to be fully verified by our observations." Now, we have glanced at the truth regarding the stream, and all that remains is to exemplify it concerning the Sea.

In the river between the Lake of Galilee and the Dead Sea, the voyager on the Jordan plunges down no fewer than twenty-seven threatening rapids, besides a great many smaller ones. As the former sea is above three hundred feet below the level of the Mediterranean, and the latter more than thirteen hundred, the difference between the two is the measure of the descent; but as the distance, though in reality only sixty miles, is about two hundred by water, in consequence of the windings of the river, there are some portions of the Jordan sufficiently sluggish. Approaching the Sea, the river is from a hundred and twenty to a hundred and fifty feet wide, and twelve feet deep. Cane-brakes, tamarisk-trees, and various others, line the shore. The river gradually widens to two hundred and forty feet and upwards. Several islands are near its embouchure; and where the stream actually joins the sea it is a hundred and eighty yards, or five hundred and forty feet wide, and three feet deep.

We are now, then, on the nauseous waters of the Sea of Lot, for so the Arabs call this sheet of water. Portions of it at least were once "even as the garden of the Lord;" but now the scene is one of unmingled desolation. The air is tainted with noxious exhalations; and even the foliage of the cane, (generally a light green,) is tawny near this sea. Except the cane-brakes, which appear near some of the streams, there are spots where no vestige of vegetation can be traced. Barren mountains, precipices which overhang the sea sometimes to the height of twelve hundred or fifteen hundred feet; fragments of rocks precipitated to the beach, and blackened by the deposits of the place; trees washed down by the Jordan, but now lying blasted and dead along the margin of this region of death; the sullen, lead-colored waters, in which no microscope can detect a trace of life; the bare, bluff mountains on the east side; the hills of Moab, and other scenes far more than classical; above all, the associations of the sea with Sodom and Gomorrah; all

render this basin so sad and so sombre in appearance, as to depress even the most jubilant mind. At the sight of "such calcined barrenness," we can well justify the application so often made of the lines—

"But here, above, around, below,
In mountain or in glen,
Nor tree, nor plant nor shrub, nor flower,
Nor aught of vegetative power
The wearied eye may ken:
But all its rocks at random thrown—
Black waves, bare crags, and banks of stone."

What a contrast between the present aspect of the Sea of Lot, and the appearance of the neighborhood when he chose it as his pasture-ground and heritage, though it proved one of woe!

And yet there are spots of unusual beauty at no great distance—fragments spared, as if to show how exquisite once was the whole. The nabk, or thorn-tree called by the Arabs dhom, the osher or apple of Sodom, the tamarisk, the oleander, as well as some other trees, are found at some spots; and the osher seems to deserve description, as we are now amid the scenes which are deemed its home. The blossom is of a delicate purple, small, bell-shaped, and grows in large clusters. The leaf is oblong, thick, smooth, and of a dark green hue. The branches are tortuous, and the fruit which is about the size of a small lemon, with the color of an apple, is dry, and easily broken, like a puff-ball. Hence its peculiar character, as if all ashes within.

We do not tarry to describe the masses of bitumen sometimes thrown up from the bottom, remains of the slime pits of old; or the absence of an outlet for the waters of the Jordan; nor do we dwell on the two plains now ascertained to form the bottom of the sea, the one thirteen hundred feet deep, where the bed of the river once lay, the other about thirteen, where as some argue, the cities of the plain formerly stood; neither do we describe the salt pillar of Usdom—that is, Sodom; we only say, that of all dreary scenes, this is one of the most awful and depressing. Taken in connection with its history, and viewed in the light of the Bible, it is more desolate than the great Zahara—the land as well as the sea seems dead. Fetid exhalations, leafless wastes, the earth seared, the waters salt, the sky brass; behold a picture of this sublime desolation—this most solemn of witnesses for God.

The conclusion of the whole matter is this: If a man's mind be open to conviction, the aspect of this Sea must fasten conviction on his mind. One who explored all its coasts, and fathomed its depths, and cleared up some of its mysteries, has said: "We entered upon this sea with conflicting opinions. One of the party was skeptical, and another, I think, a professed unbeliever in the Mosaic account. After twenty-two days' close investigation, if I am not mistaken, we are unanimous in the conviction of the truth of the Scriptural account of the cities of the plain." The facts observed tally so completely with the truths recorded, the whole condition of the wondrous region is so unique, the very structure or form of the rocks is at some places so peculiar, that the mind is forced to accept of some great catastrophe, perhaps more than one, to explain what it beholds.

GIVING THE HEART TO CHRIST.

"I don't want to read this article." Well, my friend, then turn to the spicy editorials, to the summary of war news and the proceedings of the somewhat bewildered legislators at Washington. Read over the list of the married and of the dead. In this latter list, one of these days, somebody will read your own name. When you have gone over the other more attractive columns, then sit down with me, and answer the plain affectionate question—*Have you given Christ your heart?*

1. This phrase you understand perfectly well in its every-day applications. You know well what is meant when the trustful maiden in the auroral morn of her love gives her heart to him who pledges his strong arm to support and guide her through the life-journey. From that moment, his interests are hers. She gives up many a pleasure for him, or finds a higher pleasure in putting herself out of the way in order to make him happy. In his fame she glories; in his

success she rejoices. And if the tempest of adversity darken wildly on his path, she hangs like an ever-beaming star, far beyond the reach of howling storm or engulfing wave. Sever every tie—strip away every other possession—bereave her of other friends, she is still rich, and her joy dieth not as long as she can live for him and love him to whom she hath given her faithful heart.

Now just what this ingenuous girl does for her lover, what the miser does for his rusting gold, the hungry student for his books, and the thirsty sensualist for his cup,—what the enthusiast of science does for his telescope, his blow-pipe, or his herbarium, you are to do for your Lord and Savior. You are to give him the foremost place in your heart. When we speak of the "heart" spiritually, we refer to the very seat and source of all the purposes, all the determinations, all the affections, the likings and the dislikings, in the man. Thence flow the issues of life. Thence come the longings for holiness or the ungodly hate of everything lovely and of good report. Thence come the noble resolves—the lofty aspirations; thence the evil thoughts, the pride, the malice, the unbelief. The heart right, all is right. But while the heart remains away from Christ, it is impossible to please God—impossible to make any headway toward a religious life or toward heaven. Then, as the first step, give Jesus Christ your heart.

2. "How am I to do it?" "My heart is stubborn." So it is; more than you think for. But Christ can subdue its strong-necked waywardness. "I cannot change my heart. It is beyond my power." We admit that; Jesus Christ does not ask you to convert yourself. He simply asks you to *give him your heart*. He can change it. And he will too most assuredly just as soon as you, in entire sincerity and penitence, commit your soul unreservedly into his hands. This you are to do solemnly, with a fervent appeal to the Holy Spirit for his aid. You had better do it alone in the solitude of your closet. Do it on your knees. Commit yourself to Jesus with such language as—

"Just as I am—and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come."

We beg you not to wait until you have tried to better your heart. Bring it as it is. And bring it all. Christ demands the whole heart. "Ye shall seek me and ye shall find me, when ye shall search for me with *all your heart*." You cannot hope to remain an out-and-out man of the world, or a thorough-going woman of fashion, and yet be a Christian. The Divine Master will hold no divided rule, or be thrust off with a fragment of your heart. Perhaps the very reason why your former anxieties and serious impressions did not end in your becoming a Christian, was that you kept back your soul's inmost affections from the Saviour. Or having *in name* given yourself to him, you went on and *lived* like a follower of the world just as before. Lest you should be overtaken by death without having secured your salvation, we entreat you to seize the first spare hour for quiet thought, and make it the hour of your surrender to Jesus Christ.—*Cuyler*.

SUBSTITUTES FOR COFFEE.

Numerous experiments are now being made to find some article that shall serve as a substitute for coffee. Carrots, cut in slices and dried, rye, wheat and barley, are named; but, we believe, the best and healthiest is pure cold water—nature's own beverage. The use of coffee has become so common that it will be difficult for some time, to learn to do without it; but we believe that mankind would be better off and healthier if the use of coffee were banished entirely. That it is injurious to health, as a general thing, we entertain no doubt; that it is a heavy expense to a family, without conferring any real benefit, but rather a positive injury, we are equally convinced. If the present crisis shall result in doing away almost entirely its use, a positive blessing will be conferred on mankind. Then why seek for a substitute to gratify a useless, expensive habit, if not an injurious one? We do not believe that nature designed that any man or woman should drink at meal time, from a half pint to a quart

of hot water, impregnated with tea or coffee.—The human stomach would be better off with the cooling, refreshing beverage provided by nature—pure cold water.—*Battle Creek Journal.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 11, 1892.

JAMES WHITE, EDITOR.

A NATIONAL SABBATH.

A MOVEMENT has lately been inaugurated in New York, which will be of interest to all commandment-keepers. There is a growing tendency in the minds of some who occupy high places in Church and State toward the inauguration of a great national Sabbath to which all classes shall be amenable. In a late number of the N. Y. Independent, is an editorial on this subject, of which some paragraphs seem to be especially to the point. It opens as follows:

"The Sabbath question is on the way to be one of the most important moral questions of our times. That a whole people should agree to cease from secular industries, and open their hearts to truths of affection and of religion for one full day of every seven, is more than interesting, it is sublime. But how shall the inhabitants of this continent be brought to such a consent?"

The writer then speaks of a diversity of opinion and practice on this subject which should not exist, in the following language:

"While on one side of the street our children are, on Saturday, driving hoop, or playing boisterously, on the other side Jewish worshippers are chanting their services in their synagogue. On the morrow the Jew is at liberty, but the Christian is at church. But even on the Christian Sabbath there is no unity either of worship, opinion, or custom. The Lutheran Sabbath is not the New England Sunday. The Protestant day is not like the Roman Catholic day.

"Now we hold few things so important as the general and religious observance of the Sabbath-day. One of the most fatal blows at religion, and one of the most uncivilizing to society, would be that which destroyed the Sabbath-day. It would be peculiarly oppressive to the poor. It would make the yoke of labor yet harder, and the burden of care heavier. It would withdraw safeguards that now restrain pleasure from wantonness, and leaving the popular mind without a regularly recurring moral influence, would soon demoralize it. Even if we regarded the question as one of health, there should be a physiological Sabbath;—as a matter of political economy, there should be one day in seven of productive rest.

"There are industrial, social, and moral reasons for a Continental Sabbath. Even if there were no authority in the Bible, there is authority in Nature for this day of rest. Even if the revelation of the letter had forgotten to ordain it, the revelation of creation did not forget; and, though the New Testament does not command the day, so neither does it command eating, sleeping, proper clothing, or any other act or course for which there is already a custom among men, and an organic necessity in nature."

In arguing upon the methods by which this national Sabbath can be established, and its observance secured, the writer continues:

"What are the best methods of producing popular consent to the observance of the Sabbath? We cannot force the day upon people. It would not be desirable to do it if we could. It is not the American Christian way of dealing with men. Our civilization teaches us to take every man in society along with us. The poorest citizen is a general partner in this national concern. The American Sabbath must not be a class Sabbath; an ecclesiastical day; a peculiar church day. It must become the people's day. They must be led to adopt it; to love and revere it; to make it a delight and honorable! Then there will be a national Sabbath. But, in order to this, the Sabbath which we advocate must have in it some provision or allowance for the wants of every class and condition of men in our nation. It must be a day as humane to the poor as to the rich. Its observance must not be framed for the convenience of those who have ease and leisure, and

without sympathy for those who all the week are ground and milled with oppressive labor. If it is to be national it must be a people's Sabbath. If it is to be the people's, then it must be the Bible Sabbath. If it is to be the Bible Sabbath, it must, not alone in its general and remote intent, but in its details and working elements and observances, be thoroughly humane. It must be Christ's day.

"A course of sermons has been begun in New York, by such eminent and able ministers as Dr. Rice, Dr. Vinton, Dr. Wm. Adams, Dr. Hague, Dr. Ganse, and others fit to company with them. They will, without doubt, give the best scriptural view of the nature, authority, and benefit of this divine institution."

From the expression, "It must be Christ's day," it is not difficult to determine, in view of the popular belief on this subject, which day of the week will be taken as the national Sabbath. But, says one, you are expecting that what is denominated the Christian Sabbath will yet be enforced with severe penalties; and this writer says, "We cannot force the day upon the people." Very well. This is the language which is just adapted to the present state of this question. This is the very language which we might expect while the enforcing element—the mass of the people—are yet to be molded upon this subject. But when all concur upon this question, except a few who conscientiously observe the fourth commandment; when those who stand out are only those whose godly lives are a standing condemnation of the formal course of an apostate and world-loving church, whose faithful warnings of approaching danger disturb their easy slumber, and their delusive dreams of peace and safety, whose very presence is as much of an annoyance to them as was that of Elijah to Ahab, and whose rejection of a false Sabbath is based upon their refusal to worship the beast and his image, or receive his mark, how long before coercive measures would be adopted toward such a people? How long before their constancy would be attributed to obstinacy and bigotry? And how long before the sentence would go forth, as it did in the days of Pliny, that for this, if for nothing else, they deserved to be punished?

The course of sermons commenced by the five "eminent and able" doctors of divinity mentioned above, gives us something of an idea of the breadth and depth of the agitation upon this subject. We shall watch with interest the movement which is undoubtedly soon to be developed upon this question, believing it has a more intimate connection with the fulfillment of prophecy than its authors, though men of mighty intellects and good intentions, are aware, or would be willing for a moment to admit.

U. S.

THERE IS A PLACE OF REST.

ALL those who receive a part of the Advent messages and reject a part, are troubled and find no rest. They are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. This is occasioned from the fact that the third message proves them transgressors of the law of God. Some have taken the position that that law has been abolished, and having said so, they are determined to have it so. They would abolish it, if they could; but it is out of their reach. It is safely housed in heaven, beneath the mercy-seat, and the throne of God. Rev. xi, 19. All those that will cease their rebellion, and turn their feet into God's testimonies, are invited to rest with us. We extend the invitation, because we have found rest. The Spirit and the bride say, Come; we have heard the invitation, and it is our privilege to say, Come.

But there are a few who do not object to the third message, but through its proclamation have turned their feet into the testimonies of God, and are striving to keep his commandments, and yet are troubled about the instrumentalities by which they have received it, and seem to tremble for the future safety of the ark. To such I would say, There is a place of rest. Trust wholly in the Lord, and try to fill some humble place in the body of Christ. The Lord does not call on you or me to correct the defects in his work in the past, or guide it in the future. He has called us in, that we might get humble and confiding enough to be saved.

The Lord has not entrusted this work to any man, or to any certain number of men. Yet he uses human instrumentalities, as he will, and every true member has a use and a place assigned it. God himself is

pledged to direct and fulfill the work. Consequently there is no reason to fear in respect to its certain and harmonious fulfillment. But let every one beware how he gets in the way to hinder the work. The wheels will not stop, let who will get in the way.

But God always works with order. He has chosen some to bear a conspicuous part in his work. The chief Shepherd makes choice of under shepherds to take the oversight of the flock and watch for souls, as they that must give account; and we are instructed to obey them that have the rule over us, and to submit ourselves. Heb. xiii, 17. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake; and be at peace among yourselves." 1 Thess. v, 12, 13.

The remnant of God's people are to keep the commandments of God, and have the testimony of Jesus. Rev. xii, 17. The testimony of Jesus is the spirit of prophecy. Rev. xix, 10. Then we may expect the Lord to work in a special manner in preparing the remnant of his people for translation. We may expect to see the gifts of the Spirit revived. We may expect to see all the members of the body in harmonious and healthy action. The hands will not try to pluck out the eyes because they see more than the hands can; but will willingly labor, and be glad to be directed by the eyes. The feet will be willing to tread the dust in obedience to the Head. To speak without a parable: Visions have accompanied the third message from its very rise. The work accomplished by this message we know is of God; for it leads men to keep his commandments; and a corrupt tree cannot bring forth good fruit. Now these visions are of God, or they are not. If they are not, why has God used them to advance his work? If any one wishes to know how they have aided in the rise of this message, let him read Spiritual Gifts, Vol. 2; then let him answer the foregoing question. It is true, the visions leave room for the doubter to doubt, and the quibbler to quibble. So does the Bible.

A noted attempt has been made to preach the third message and reject the visions. This signally failed. An independent paper was started for this very purpose, called, The Messenger of Truth. The paper was soon discontinued, and the people who supported it are now no people. Some of the most prominent leaders have forsaken the Sabbath, and are now fighting against it with all their powers. The vision said that God would suffer them but a little while. And so it was. In a very little while God removed them far away from his work, so that honest souls should not be deceived by them. The sheep's clothing is laid aside, and the wolf appears in his native ugliness and ferocity.

You that are troubled with doubts and fears, lay them aside and rest with us. Take a comprehensive view of the Advent movement, and especially of the evidences that the third message is the work of God. If it bears the divine impress, receive it; if not, reject it. If you deem the vessel sufficient to bear its burden safely over, embark—embark wholly. Do not stand with one foot on shore, and the other in the boat. Put all on board except your doubts and fears. Leave them behind. And if you have not skill to guide the vessel, you can obey orders and do what you can. Our Father is at the helm. God will take care of his cause, and if you are faithful he will take care of and save you. Each one bears his own responsibilities and not another's. We can trust God to guide, and that in his own chosen way. We can obey, and be at peace among ourselves. Let us throw off responsibilities that do not belong to us, and faithfully discharge those that rest upon us. There is a place of rest. It is in doing what we can, and leaving the rest with God. Here let us rest.

R. F. COTTELL.

REPORT FROM BRO. WAGGONER.

I GAVE ten lectures at Paragon, Morgan Co., Ind. The attendance was not large. At Gosport there was a regiment of soldiers, and during the time I was in the neighborhood there were nearly one hundred cases of measles on an average; how many in all, I do not know. The regiment lost about twenty men there by

measles. The disease spread over the country, and all meetings were nearly broken up. Many wished to hear the lectures who could not attend. I did not feel it duty to continue under the circumstances. I spoke once in Stilesville, Hendricks Co., to an interested audience. I think that will yet be a good place for labor; but my mind was directed to Cloverdale, Putnam Co., where I sent an appointment for Tuesday evening, Feb. 18, which was not given out. Next day Bro. Hull joined me, and as circumstances then were, we were somewhat perplexed to know what was duty. But as the citizens became acquainted with us they were urgent that we should hold meetings. Accordingly we announced for a course of lectures in the Disciple meeting-house, commencing on Thursday evening, 20th. The attendance was large, and the interest as good as we ever saw for the same length of time. But at the close of the third discourse we had a practical illustration of "the power of the keys," about which we have heard so much in the preaching of that church. Time was when they laughed to scorn other denominations because their

"Bolts and locks, turned orthodox;"

but by such means orthodoxy is now secured amongst them.

Efforts were made by the citizens to procure a suitable place to continue the meetings, but the best that could be obtained was too small, inconveniently situated, far from side walks, and the mud was increasing in depth; so we concluded it would be better to leave the matter as it was, trusting to the future, than to make a further effort which might prove abortive by reason of unfavorable circumstances. While waiting for the cars on Monday morning, many gathered around to converse, and we sold about two dollars' worth of books.

This has been an open winter; consequently a muddy one in Indiana. As soon as consistent with duty here we shall make our way northward where the country is sandy and the roads good.

The brethren may feel interested to learn respecting challenges received in this State; but as matters stand now we must reserve them for future notice.

J. H. WAGGONER.

MEETINGS IN OHIO.

SINCE last report good success has attended our efforts. I do not think it best to narrate all the difficulties we had to overcome, but suffice it to say we had a battle with the powers of darkness in nearly every place. The result is far better than we had even hoped.

Our next meeting was with the little company near Attica. They came out from the people called "Church of God." More than half of the church came out, and by mutual agreement each party has a key to the meeting-house, with equal rights and privileges. Here the impropriety of our taking the name, "Church of God," is fully manifest. As the object of a name is to distinguish persons and things in this world, which are really distinct in nature, it is necessary that the Sabbath-keepers there should take a name significant of their peculiar faith, or that the two churches so opposite in faith and practice should be called "Church of God, No. 1," and "Church of God, No. 2." They unanimously adopted the name, Seventh-day Adventists, and Bro. John Heabler was chosen elder. Bro. Oliver Hoffer was a public speaker in the old church, and has spoken occasionally since he embraced the Sabbath. He is fully established in all the present truth as far as he has heard, and is trying to some extent to hold it up in his vicinity.

Our next meetings were at Jackson, and Bro. Henry Hodgson was chosen elder. Their fears in regard to organization vanished, and sweet union seemed to prevail. Hope our efforts there will be an encouragement.

We next returned to Gilboa, and found them prepared for organization. Brn. Wm. S. Foote and Joseph Dudley were chosen elders, and Stillman Blodget, deacon. We hope now they will all take new courage. The brethren manifested a willingness to take up every stumbling-block that had been thrown in the way of T. J. B., and were grieved to see him so indifferent

on his part. Whatever course he may pursue, they feel that they have done their duty.

Our next and last meeting was at Ayersville. Bro. Baker, of Wauseon, piloted our company through to the place, and faithfully witnessed to the truth spoken. We found this company had been greatly perplexed by unwise counsel, and some had been cruelly oppressed, but the burden was rolled where it belonged, and the oppressed went free. We were glad to find so many precious souls in that place. Our meetings there were free. Bro. David M. Stites was chosen elder, and Bro. H. A. St. John, deacon. Here we parted with Brn. Baker, Hoffer, Fleming, and Bro. Wolfe, of Republic, who had brought us on a three days' journey with his easy carriage. He has our thanks. The morning we left, the brethren and sisters gathered at the house where we stopped, and we had a season of prayer. It was a precious, free time, and all appeared loth to leave the place.

Before closing this report I must refer to my report last fall, in which I made mention of an "officious informer's" going fifty miles to prejudice the mind of T. J. B. Upon learning all the circumstances I am convinced that he had no such intention, although it did have that effect. He came to Gilboa at the request of his brethren, and in justice to him I make this correction. His prejudice against organization has been removed, and he is now heartily with us.

We look back upon our labors with pleasure, believing that the cause in Ohio is now in a more prosperous state than ever before. There is more union existing. Eight churches have been organized on this tour. A general anxiety is manifested about tent operations in Ohio. They have a new sixty-foot tent, and are ready to support it in the field. Bro. Waggoner will no doubt be invited to go with it. May the Lord open the way and direct.

M. E. CORNELL.

ULTRAISM.

ULTRA is a term hard to define, but more easy to illustrate. A striking illustration has just come under my notice. A discussion is to be held the present week in Hamilton Co., Ind., of the following questions:

1. The doctrine that the Son of God, Christ Jesus, was entirely unconscious in death, is, in the light of reason and revelation, infidelity.

2. The Scriptures teach that it is essential to the present and future salvation of man to believe that the kingdom of God will be set up—organized—at the second coming of Christ.

The 3d and 4th affirm that it is essential to salvation to believe that the dead are unconscious, and that the wicked will be destroyed. The 1st is affirmed by A. Walker, Disciple; and the other three by Wm. P. Shockey, Age-to-come.

Judging from the questions as stated, we should say both parties were "hard up" for something to do, or else they debate for the sake of debating. It is a pity that any holding to the truth of life and immortality only through Christ should stand in defense of propositions that are calculated only to bring the truth into reproach. If we cannot get an opponent to take a fair position, it were better to let him "pass by on the other side."

J. H. WAGGONER.

ONE LESSON TOO MUCH.

WHILE in conversation with a near relative I was very much interested in hearing him narrate a few incidents of his life. Having hired himself out as a common brick-maker, for the season, he in company with a couple of fellow-laborers were fortunate enough to catch a swarm of bees as they were passing; and as my friend was quite a lover of bees, he bought of his fellows their interest and right to the swarm. Well, (as the narrative runs) in the fall of the year, when corn is fit for roasting and melons for picking, my friend, in company with his two fellows, sallied forth one night for the purpose of taking what they could find. And having taken what apples, corn and melons they wanted, they next came to neighbor T.'s bee stand, and taking a small hive therefrom, appropriated the honey to their own use. But what must have been the disappointment and chagrin of my friend on learning a few evenings afterward that his own swarm

had been stolen, and that too by the same fellows with whom he had stolen neighbor T.'s? And I could not but exclaim, as he finished his story, Ah! you learned them one lesson too much.

The above is but a simple tale yet it illustrates a great moral truth, viz.: all sins are akin. We cannot therefore license men to commit one without preparing them for the commission of others.

As an instance, If we give our children liberty to disregard or live in open violation of the third and fourth commandments of the decalogue, we may rest assured that they will take the liberty and find a ready excuse for disregarding the fifth, yea, all the commandments. The mind is ever active, reaching forward after conclusions: and it is only necessary for us to teach the first principles of iniquity, to reap in those who receive our teaching the ripe fruits of high-handed, heaven-daring sins. To the carnal mind, if we but give an inch, an unmeasurable distance will be taken. We cannot therefore be too careful of our influence and how we give men liberty to break even one of the least of God's commandments. And in Matt. v, 19, we have a very plain and pointed warning touching this very thing. The Saviour, after speaking in a very pointed manner of the perpetuity of both the law and the prophets, said, "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven." Can it be possible that those who indirectly and directly teach the abolition of the law of God realize the influence they exert upon those but too willing to escape all moral restraint? And can it be that Christ when he comes will say to such, Well done, good and faithful servant, enter thou into the joy of thy Lord? This cannot be.

E. GOODRICH.

Edinboro, Pa.

MEETINGS IN WIS.

DEAR BRO. WHITE: After giving sixteen lectures in Geneva I was under the necessity of closing my labors there for the present on account of sickness in the place. I believe that my labor has not been in vain, as one sister who was in the message in 1844 has come out strong in the present truth, rejoicing that she has lived to see this day. Some others are almost persuaded to yield to the just claims of God's law. May the Lord help them, is my prayer. And may the Lord pity those men that are going about there and telling the people that the law is abolished, and the Sabbath is changed. Says the Lord by the prophet, "Her priests have violated my law, and have hid their eyes from my Sabbaths, and I am profaned among them." Eze. xxii, 26.

I am now on my way to Johnstown Center, where I expect to commence a course of lectures this week, and continue as long as the interest may demand. I also expect to meet Bro. and sister White at Little Prairie, March 22 and 23.

ISAAC SANBORN.

NOTE FROM BRO COTTRELL.

I HAVE have been laboring recently in Shelby, Orleans Co., N. Y. Have given fifteen discourses in a school-house; and though the meetings were not large, the interest was good. More attentive hearers I have never seen. Three have commenced keeping the Sabbath, and many others are convinced. I hope they will have a willingness to obey God, let the consequences be what they will. The prospect now is that a little church will be raised up in that place. I have had invitations to preach in three other places in the vicinity, which I intend to accept as soon as I am at liberty to do so. While the Macedonian cry is heard, may God help his servants to discharge their responsibilities, and help all the church to fulfill their part in sending out laborers into the harvest. When the plan of Systematic Benevolence is fully carried out, those servants approved of God and the church, will not be detained from the work by their secular affairs. May we all feel our individual responsibilities.

R. F. COTTRELL.

MEETINGS IN OAKLAND, CO., MICH.

DEAR BRO. WHITE: I commenced meetings in a school-house about half a mile from the Baptist meeting-house in Oakland, and gave two lectures. Then I

was invited to the meeting-house, where I have given twelve lectures. After I had given some six lectures, there was an objection raised against our occupying the house any longer by some that were members of the church, and professed to be trustees of the society. But they were informed by the Clerk present that he was the only legal officer of the society, the time of the last-appointed trustees having run out last October. The next step was to demand the keys of the Clerk, which were refused. Then a clasp and padlock were put on the door, which were removed by some one, so that our meetings have continued unmolested.

There is some interest. Some are taking a stand on the truth. On account of a severe hoarseness and a cough, I have not been able to hold meetings only three evenings in the week, and twice on first-day and evening. The church in Shelby is rising. The Spirit of the Lord is present to assist in giving searching testimony, and it is received well by the church. Our meetings are well attended, though we are scattered over a territory of fifteen or twenty miles.

R. J. LAWRENCE.

TRIFLE NOT.

Trifle not, O brother pilgrim,
Speak no vain nor idle word;
Never once let foolish jesting,
From a Christian's lips be heard.

Trifle not; for from the fullness
Of the heart the mouth doth speak,
And from clear and rock-bound fountains
Never will foul waters break.

Trifle not, for danger thickens
Round our path on every hand,
Rather let our footsteps quicken,
While we cross enchanted land.

Trifle not while earth in sadness,
Warns us of the final hour;
Nature, robed no more in gladness,
Groans beneath the tempter's power.

Trifle not, while the great harvest
Of your Father waiting stands,
For each precious moment wasted,
He'll require at your hands.

He that reaps receiveth wages,
Gathering fruit to endless life;
They'll have joy though ceaseless ages,
Who are earnest in the strife.

E. W. DARLING.

Beaver, Minn.

PATIENCE.

"For ye have need of patience, that after ye have done the will of God, ye might receive the promise." Heb. x, 36.

Surely we need patience, dear brethren, in this day of trouble and perplexity. We are surrounded with temptations. The Devil himself lies in wait to deceive us. He has great power to attract our attention from the duties that devolve upon us. He puts God's children to great trouble, as he finds opportunity, and has been doing so ever since the days of our first parents. He has never failed to try all saints, from the first to this time, and will until the last servant of God is sealed. So we have need of patience as the apostle has said.

We are not left without example. We are referred to Job, the worthy saint of olden times. In all the sore troubles that he passed through, he through patience maintained his integrity, and died in full faith of one day seeing God in his flesh, and that he should stand upon the earth, and praise God with all the saints in light.

And that day is close upon us. It is soon to burst upon the heads of a gainsaying world, and find the great mass of mankind as in the days of Noah, in darkness, woe and despair. But the saints of God, from righteous Abel down to the last servant of God that will be sealed, will delight in the works of God in that great day of the overturning of the powers of darkness.

The saints of God have manifested a great degree of patience all the way through, and have endured affliction with the glorious prospect before them of gaining the promised inheritance that God our heavenly

Father has promised unto such as prove faithful to the end. Those worthy saints endured sore trials and many afflictions, that they might attain unto eternal life and be among the regenerated in the new creation.

I often think, Could Moses, Job, and Daniel have lived in this day, they would count all troubles and trials that we have to endure, joy. We live in a grand and awful time, while the joys and tittles are being fulfilled, and the saints are being tried, and the servants of God are being sealed. The child of God beholds the hand of the Almighty arranging the nations for the final conflict. He bows humbly before him, feeling himself nothing. He beholds Jehovah, making ready through Jesus Christ our Lord, to restore all things spoken of by the holy prophets, and with patience he waits until all things are ready, knowing this, that the trying of his faith worketh patience. Also knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Dear brethren, God is for us. He is sifting out the wheat. The testimony to the church is good. Let us desire the gifts of the Spirit. Let us not despise prophesyings, but prove all things, and hold fast the good. God has promised good concerning Israel. Victory, victory will turn on Zion's side. The blessed Redeemer will come and put down all the enemies of righteousness. The saints shall possess the kingdom and dominion under the whole heavens. The time is close upon us; let us hold on whereunto we have attained, and press forward. The Lord will help.

E. MAGOMBER.

Newport, R. I.

TO BRO. LANDES, FAIRFIELD, IOWA.

Your letter to Bro. White respecting matters in Fairfield has been referred to us inasmuch as we were better acquainted with the circumstances. We regard your letter as containing a fair statement of facts; but to avoid filling the columns of the Review with local matters, we will briefly give our judgment on the several facts that have transpired:

1. We hold that a vote to give a letter to a person who is a Sabbath-breaker, or who does not walk with the church, or whose walk is not according to the truth, is itself disorderly, calculated to engender strife, and weaken the influence of the church and of the truth.

2. We hold that the course of Bro. Bartlett was disorderly in attending the meetings of, and preaching for, a body which had rejected both the name and faith of the Seventh-day Adventists, thereby giving countenance to their action before the world.

3. We hold that the further course of Bro. Bartlett, D. W. Hull, and others, is disorderly in receiving them, or making efforts to have them or any of them, received into fellowship, without their making a proper confession, or taking such steps as shall effectually remove the reproach from the cause of truth which they have willfully brought upon it.

We think these points embrace all that it is necessary for us to speak of; but if anything more is demanded for the good of the cause in Iowa (which has been put to shame by the course pursued by some in Fairfield), we may give facts from our own knowledge which will satisfy all in regard to the spirit that has been manifested by some in that place.

MOSES HULL.

J. H. WAGGONER.

Russiaville, Ind., March 3, 1862.

SYSTEMATIC BENEVOLENCE.

THERE are some things which look well in theory; there are other things which are shown to be good by practice. And when a subject is of such a nature that it can be tested by practice, and is shown by such a test to be good and effectual, it arms itself with an argument which cannot be gainsayed nor resisted. Such a subject is Systematic Benevolence, as the following testimony from Bro. A. N. Curtis, of Camden, N. Y., shows.

U. S.

"I was about to write to the Office, when Review

No. 10 came to hand, stating the call upon the Treasurer for deposits; and as I have some of the Lord's money on hand, the fruits of Systematic Benevolence, I hasten to respond to the call.

"The subject of Systematic Benevolence, as a system for all to act upon, I dearly love. It is reasonable and scriptural, and thus well calculated to meet the demand for which it was instituted. I am satisfied that without a systematic course in this thing, we are liable to think we are doing considerable when the fact is we are far below the line of duty, doing far less than God requires at our hands. I rejoice that there seems to be a coming up to duty on this all-important subject."

LETTERS.

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

From Bro. Landes.

DEAR BRO. WHITE: Though a stranger to many of its readers, I wish to say through the Review to the brethren and sisters scattered abroad, that I am striving to overcome. It has been about nineteen months since I embraced this present truth. I feel to praise the Lord for sparing my life to hear this last message of mercy, and for giving me a heart to receive it. The sincere desire of my heart is to be an overcomer, and have a humble position among the children of God. I believe this is the Lord's cause, and there is danger of bringing a reproach upon it by our actions and conversation. May the Lord help us to separate ourselves from everything that is evil in his sight. Let us try to live more humble and devoted in this good work. O for a will to submit to all truth!

I love to read the letters in the Review from those of like faith. They encourage me to press on. I love the Review and the truth it advocates. It is all the preaching we have. There are but few of us here, but we long for a more thorough organization. May the Lord help us to live worthy to be united with his children. We need the prayers of the faithful. I intend, by the assisting grace of God, to go on in this good work, and try to gain an abundant entrance into his everlasting kingdom. Pray for me that I may live faithful, and at last meet you where parting will be no more.

Your brother striving to overcome.

J. W. LANDES.

Fairfield, Iowa.

From Sister Farrar.

DEAR BRO. WHITE: It is now more than four years since we commenced to keep the Sabbath, and I can truly say that I have never regretted it. The Sabbath is a delight, holy of the Lord and honorable. I love to meet with God's dear children. I praise God that I have a place among his remnant people. "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another, to provoke unto love and good works, not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as we see the day approaching." "For yet a little while and he that shall come will come, and will not tarry."

I do want to be prepared for the great and terrible day of the Lord. I want a shelter from the storm that is fast gathering. Lord, hide me in thy pavilion till these calamities be overpast. Truly we are living in a grand and awful time. I want to realize more fully this time in which we are living.

"Budding fig-trees tell that summer
Dawns o'er the land;
Signs portend that Jesus' coming
Is near at hand."

Bro. Steward was at Marquette last Sabbath and first-day. He preached on the sanctuary, and the necessity of the gifts in the church. I want to confess all my sins before Jesus leaves the heavenly sanctuary, and come with God's people into the unity of the faith by means of those gifts he has set in the church.

SARAH FARRAR.

Kingston, Wis.

From Bro. Bonifield.

DEAR BRO. WHITE: Allow me to say that there are a few of us here in the vicinity of Osceola, Iowa, who are still striving to overcome the evils of this world by keeping the commandments of God and the testimony of Jesus. We feel much cheered by the late visit from Bro. Brinkerhoof. He spent two Sabbaths with us, and his pointed testimony was indeed meat in due season. On the last Sabbath of his stay we had a social meeting, and received a spiritual strengthening. About twenty arose as witnesses of the love of God.

On the evening following, the church met for business, when Bro. Wm. Heaton was set apart to the office of elder by the laying on of hands; also Bro. M. W. Neale was re-elected deacon, and set apart in the same manner, after which we attended to the ordinances of the Lord's house.

The good Spirit of the Lord was in our midst. Some of our brethren who were more than sixty years of age attended to the ordinance of washing feet for the first time in their lives. They seemed to receive a great blessing in so doing, and could exclaim that it was good to serve the Lord. Our prayer is that the good seed sown in our midst by Bro. B. may increase an hundred fold by the time he returns to us again.

Our church here numbers thirty-eight members, and I believe the most of us are trying to rise with the message. I believe the plan of organization is doing a good work; for order must be very essential to the perfecting of the church.

I still feel like pressing my way through to the kingdom, and can truly say that I have not become weary in well-doing. I think we should consecrate all to the will of God; but how oft, when we would do good, evil is present with us. There seems to be a war waging in our members to bring us into captivity and death. O, may the time soon come when we shall be delivered from such a state of things, when we shall see the end of our faith, even the salvation of our souls.

But as the signs portend that the time is near at hand, how necessary it is that we all be diligently engaged in making preparations for the event. How necessary that we make preparation to meet our Lord at his return; for soon the opening heavens will proclaim a Saviour near. Soon we shall hear the notes of the trump of God which will awake the sleeping saints when probation will have ceased, and no more time be allotted us in which to make preparation to stand with those that will be redeemed from the earth and sing the new song upon mount Zion. Then while time is allotted us, let us all be found heeding the instructions and admonitions brought to view in the word of God. Let us indeed search the Scriptures to see what God has required of us in order to be obedient children, and be sanctified through obedience to the truth, and that we may live faithful and be counted worthy to obtain an inheritance in the world to come.

Yours striving to overcome by the blood of the Lamb.

H. J. BONIFIELD.

Osceola, Iowa.

From Bro. Newton.

DEAR BRO. WHITE: As I am always glad to hear from the brethren and sisters scattered abroad, I feel called upon to speak and let them know that I am still holding to the blessed hope that Jesus is soon coming to gather the faithful ones home. And my desires are to so live that I may receive the welcome, Come, ye blessed of my Father, inherit the kingdom prepared for you. But when I think how holy and pure we must be when Christ comes, I feel doubtful of being one of those that will be made like Christ, to reign with him. But I know there is worthiness in Jesus. I know he died to save us from all our sins, and to cleanse us from all unrighteousness, if we are faithful to confess our sins, and to turn ourselves from every evil way. I do not believe with some that we cannot be perfect while here, but when Jesus comes he comes to make us perfect. I believe we must repent of all our sins. I believe we are down near that time of trouble brought to view in Dan. xii, 1, such a time of trouble, it says, as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that is found written in the book.

Brethren and sisters, my prayer is that we may so live that we shall be kept from the hour of temptation

brought to view in Rev. iii, 10, which shall come upon all the world to try them that dwell upon the earth.

I find that we here in Crane's Grove are not without temptations and trials. I never knew anything comparatively about trials till I came into the present truth, and that has been only about four years. But I feel thankful to God for his goodness in showing me his truth, which I do love, and mean by his assisting grace to live out, though I may meet with trials by the way. I am glad to say that those here that have been cold and backward, and have been in deep trial, are beginning to take hold and live again, and are trying to settle all difficulties, and get into that place where they can claim the blessed promises.

I think it is time that all our troubles were settled up, and we standing with our loins girt about with truth, like unto men that wait for the Lord, that when he returns we may be glad and rejoice.

Dear brethren and sisters, I hope that God will fit us all up to stand in the time just before us. May the Lord help us to purify ourselves by obeying the truth. I feel that the Spirit of the Lord is calling me to get up higher where I can enjoy more of his pardoning love, and his Spirit that will guide us into all truth, and where I shall be enabled to stand in the time that is just before us. Pray for me, that I may be found without a spot, or wrinkle, or any such thing when Christ comes.

Your unworthy brother looking for eternal life when Jesus comes.

SETH NEWTON.

Crane's Grove, Ills.

Extracts from Letters.

Bro. P. Cornell writes from Union Springs, N. Y.: "I am very well satisfied that the seventh day is the Sabbath according to the Scriptures of truth, and have commenced to keep it. I know of none about here that keep the Sabbath according to the Scriptures of truth. I am a lone one in these parts, but I desire to live out the blessed truth. I have read a few of the Advent books, and believe they advocate the truth. The few that I have read convince me that the Adventists are the nearest right of any society in their belief that I ever have read of. If I could live near such a class of people how cheering it would be to meet with them; but I will try to keep all the commandments, and live out this blessed truth. We are taught in the Scriptures of truth that if we love God we will keep his commandments, and through God's assisting grace I mean to prove faithful unto every known duty, and be prepared to meet my Lord in peace."

Bro. Wm. G. Kendall writes from Roxbury, Vt.: "Bro. A. C. and D. T. Bordeau, A. Stone, and A. S. Hutchins were here last Sabbath and first-day. We had a very profitable meeting. I believe much good will result from it. The Lord worked for us here. O how good the Lord is to his people! How long he has borne with us here! I think the meeting wound up with a better state of feeling in the church than there has been for a long time. I think I feel thankful for some tokens of good. It encourages my poor heart to still go forward. I feel very thankful for the instruction I have received from Bro. and sister White. I have no objection to the plan of organization given in the Review. I believe it to be just what is needed to bring God's people together, so we may know who is of us and who is not."

Bro. T. Harlow writes from Orinoco, Min.: "I have always, since embracing the truth, been particular to read all the publications from the Review Office, and the paper has been a welcome visitor weekly. I believe it is our privilege and duty to know our acceptance daily, and have a daily experience. I thank the Lord that I can say I have not grown cold, but have increased in love. I love God, his law, and his people, and I hope ever to take heed lest I fall. There are a few here striving for the kingdom, who are glad to hear the straight testimony, and I think are determined to live it."

Bro. D. Holloway writes from Marion, Iowa: "My heart is much encouraged when I read the cheering

letters in the Review: It produces a stronger attachment for those that are waiting the return of their Lord. The subject of organization has been much agitated here. I endorse what has been said in its favor in the Review. Our little church at Marion is striving to get into the unity of the faith. There is a great work before us, and the time is short in which we have to perform it; therefore we feel that we must be up and doing. I am striving to live so that I may escape the things that are coming on the earth. I want to be found willing to do the Lord's will at all times. My heart beats in unison with the Lord's people, and I rejoice to learn through the Review that they are taking measures to come up on higher and holier ground in order to be prepared for translation when Jesus comes."

Bro. G. Castle writes from Reading, Mich.: "As we are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, I wish to be found among those that hunger and thirst after righteousness, that do justice, love mercy, and walk humbly before God. I expected Christ would come before this time; but I am not weary. No, the road brightens up and looks more plain. I am resolved to walk softly before God, keep the door of my mouth, and bridle my tongue, that I sin not with my lips. As I am all alone, I could not get along without the Review in these perilous times."

Bro. J. Baker writes from Cass, Ohio: "We, as a Church here in Cass, Ohio, do feel thankful to God that we have been organized taking the name of Seventh-day Adventists without a dissenting voice. There seems to be now but one determination to strive more earnestly for the faith once delivered to the saints and to make a more thorough work and entire consecration to God. We most solemnly believe the time is short; and we thank God that his promises are sure to all them that put their trust in him. He has promised to never leave them nor forsake them; therefore we have a hope of eternal life when the conflicts of this world shall cease."

GO TO THE PRAYER MEETING.—Let your attendance on the meetings be regular and constant. If your faith is weak, go. If your love is chilled, go. If hope be clouded, go. Every professed Christian should be sure, if possible, to go, that the activities of the soul may be stirred up and drawn out in the service of Christ. If you have long stayed away, and the Christian armor has got rusty, go. "Prayer makes it bright," burnishes the shield, and helmet, and the breastplate of righteousness. Go, if only a few are expected to be there, for if you stay away the number will be less. Go, expecting the presence and refreshings of the Holy Spirit, and expecting to meet Christ there agreeably to his promise, that where two or three are gathered together in his name, he will be in the midst of them. Be sure to go, always to go, to the prayer meeting, when possible, even at the sacrifice of ease and profit in worldly things, and you will find a rich reward in it to your own soul and see blessings descend upon the church of Christ.

PRAYER.

PRAYER gives to needy, sinful man, at any and every hour, the great privilege of access to the King of kings and Lord of lords, to the Most High and Most Holy, and this with the utmost freedom and confidence; the access of a child to a parent.

It is a holy intercourse with God—a simple, unfeigned, humble, and ardent offering of the heart before God—the application of want to him who alone can relieve it; the voice of sin to him who alone can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of truth. It is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul. It is the "Lord, save us, we perish," of drowning Peter; the cry of faith to the ear of mercy.

Small troubles are frequently the greatest trials, because we endeavor to bear them alone.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 11, 1862.

NOTE FROM BRO. LOUGHBOROUGH.

DEAR BRO. WHITE: The meetings are still in progress in this place, and a good interest is manifest to hear. I have already given sixteen lectures. Sectarians are troubled; for their craft is in danger. Ministers warn their flocks to give no countenance to teachers of error, but still the people come out to hear. Several are satisfied that we have the truth on the Sabbath question, and we trust some will be led to obey. We shall remain here some ten days more.

J. N. LOUGHBOROUGH.

Ransom, Hills. Co., Mich.

DISCUSSION ON SPIRITUALISM.

THERE will be a discussion between F. L. WADSWORTH and myself, in Stuart's Hall, in the city of Battle Creek, commencing on Monday, March 17, at 7 o'clock P. M., and continuing three or four evenings.

The proposition for discussion reads as follows: "Resolved, That the teachings of Spiritualism are better adapted to the moral advancement of the human family than the teachings of Christianity."

All who are interested in an examination of the relative merits of Spiritualism and Christianity, are invited to attend. MOSES HULL.

TO BRO. BYINGTON.

I WILL appoint to meet you at Colon on Friday, March 28. I would be pleased to have you meet the church in Burlington on the Tuesday evening following. J. H. WAGGONER.

NOW READY.

MIRACULOUS POWERS, compiled by Elder M. E. Cornell, is now out of press and ready for delivery. It is a work of 143 pages, containing a narrative of incidents and sentiments from the eminently pious and learned, and from some of the most reliable historians, fairly representing the faith of the church in all ages upon the subject of miraculous powers, with an introduction by Elder James White, giving the Scripture testimony on the perpetuity of spiritual Gifts.

TABLE OF CONTENTS. Perpetuity of Spiritual Gifts—Scripture Testimony—Testimony of Milman—Luther—Dr. Clarke—Wesley—Bunyan—Wm. Eddy—H. W. Beecher—Prof. Kurtz—and John Winebrenner. Miraculous Powers in the days of Ignatius—Justin Martyr—Theophilus—Tertullian—M. Felix—Origen—Cyprian—Arnobius—Lactantius—Irenæus—and in the days of the Montanists. Admissions of Milner—Gibbon and Mosheim—Polycarp's Vision and Martyrdom—Speaking without Tongues—Miracles in behalf of Holmes—Baynham and Tompkins—Remarkable cases of Healing—Blindness Cured—Prophetic Utterances of Huss—Sextus—Wishart and Pyrah—Dreams—Vision of Elder J. B. Finley, and of Dr. Bond—Miraculous Healing of Zwingle—of a Dumb Woman—of Elder Keach—of John Trebble—of Mr. Meyrick—of Mr. Downs—by Mr. Smith—of a Case of Mortification—of Paralyzed Limbs—by Elder D. Haggard—by Mr. Bramwell—by Wm. Carvosso—of a Lady in Baltimore—of T. Stearns, and of G. W. Henry—Discerning of Spirits—Expelling Evil Spirits—Judgments for Lying—Miraculous Powers in Preaching—Praying for Rain—Providential Interposition—Miraculous Conversion of Justin Martyr—Miraculous Deliverance of John Wesley—of Adam Clarke—of a Ship's Crew—and of Richard Boardman. Starvation Escaped by Prayer—Remarkable Answer to Prayer—Three Days in a Trance—Remarkable Interposition—Prayer Answered—Supernatural Voice—Goodness of Providence—Answer to Prayer—Divine Interposition—Narrow Escape.

Price of the work 15 cents, with the usual discount by the quantity. E. S. W.

APPOINTMENTS.

We will, providence permitting, meet with the church at Little Prairie, Wis., March 22 and 23; Battle Creek, Mich., the 29th.

It may be in the providence of God that we visit Iowa and Minnesota in the months of May and June.

JAMES WHITE.

PROVIDENCE permitting, I will meet with the brethren in Hillsdale, Sabbath, March 15. Evening after the Sabbath and on first-day the 16th, the church in Hillsdale and vicinity will be organized.

J. N. LOUGHBOROUGH.

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

Table with 3 columns: Location, Date, and Name. Includes Buck's Bridge, N. Y., March 14-16; Rouse's Point, " 18; Berkshire, Vt., " 21-23; Wolcott, " " 28-30; Roxbury, " April 4-6; Washington, N. H., " 10-12; Boston, Mass., " 18-20.

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

M. E. CORNELL.

Business Department.

RECEIPTS.

For Review and Herald.

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

- Robert Sawyer 0,75, xx, 20. Benj. Warner 4,25, xix, 14. W. F. Cole 1,00, xviii, 1. J. Hoff 1,25, xix, 12. S. R. Twist 0,20, xix, 14. Dr. Lovejoy 1,00, xxi, 1. J. D. Hull 0,75, xx, 13. G. Thew 2,00, xxi, 1. F. F. Lamoreaux 1,00, xx, 1. L. L. Glover 1,75, xxi, 1. J. M. Mosher 0,65, xix, 14. P. Robinson 1,00, xx, 1. C. C. Spear 1,00, xix, 1. C. D. Cray 1,50, xx, 1. A. H. Adams 0,65, xviii, 21. J. Wadman 1,00, xix, 14. J. E. Churchill 1,00, xx, 14. J. E. Churchill for W. H. Humphrey and A. Randall, each 0,50, xx, 14. D. B. Webber 1,00, xx, 1. I. N. Kramer 1,00, xix, 1. Geo. Smith 1,00, xviii, 1. O. B. Jones for J. P. Dake, C. M. Dake, and Lyman Hopkins, each 0,50, xx, 1. L. M. Jones for H. E. Francisco 1,00, xxi, 1. E. W. Hatch 1,00, xix, 4. J. Knappen 1,00, xx, 1. W. Hornaday 2,00, xx, 14. M. Losey 1,00, xix, 1. F. Blinn 2,00, xx, 7. J. S. Preston 1,00, xxi, 1. W. Godmark 3,00, xxi, 1. C. Johnson 1,00, xx, 1. I. N. Pike 1,00, xix, 1. H. Easterly for W. Gleason 1,00, xxi, 1. W. McClenethan 1,00, xx, 1. C. Winchell 1,00, xx, 1. Mrs. J. Eckert 3,00, xxi, 1. W. Harris 1,00, xxi, 1.

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Geo. Stringer \$10. J. Helligass \$10. Margaret Helligass \$10.

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Cb. in Wright, Mich. s. b. \$20. Ch. in Greenbush, Mich. \$15.

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A. H. Daniels, Sumner, Wis., \$4,95. James White, Mauston, Wis., \$8,00.

Cash Received on Account.

S. R. Twist for M. Hull, 0,65. J. M. Aldrich, 0,30. S. B. Whitney, \$10,00. J. A. Demill, \$1,00. C. L. Palmer \$1,00. L. M. Jones, \$1,00. F. W. Morse \$10. J. B. Frisbie 60c.

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