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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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OUR ONE LIFE.

'Tis not for man to trifle. Life is brief,
And sin is here;

Our age is but the falling of a leaf—
A dropping tear.

We have no time to sport away the hours;
All must be earnest in a world like ours.

Not many lives, but only one have we—
One, only one.

How sacred should that one life ever be—
That narrow span.

Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

Our being is no shadow of thin air,
No vacant dream,
No fable of the things that never were
But only seem.

'Tis full of meaning as of mystery,
Though strange and solemn may that meaning be.

Our sorrows are no phantoms of the night,
No idle tale,
No cloud that floats along a sky of light
On summer gale.
They are the true realities of earth,
Friends and companions even from our birth.

Oh! life below; how brief and poor and sad
One heavy sigh.

Oh! life above, how long, how fair and glad!
An endless joy.

O, to be done with daily dying here!
O, to begin the living in yon sphere!

Oh! day of time, how dark; Oh! sky and earth,
How dull your hue!

Oh! day of Christ, how bright; Oh! sky and earth,
Made fair and new.

Come, better Eden, with thy fresher green;
Come, brighter Salem, gladden all the scene!

[Bonar.]

HISTORY OF THE SABBATH.

(Continued.)

EXAMINATION OF A FAMOUS FALSEHOOD.

The next important witness in behalf of first-day sacredness is thus presented by Dr. Edwards:

"Hence Irenæus, bishop of Lyons, a disciple of Polycarp, who had been the companion of the apostles, A. D. 167, says that the Lord's day was the Christian Sabbath. His words are, 'On the Lord's day every one of us Christians keeps the Sabbath, meditating on the law, and rejoicing in the works of God.'—*Sabbath Manual*, p. 114.

This testimony is highly valued by first-day writers, and is often and prominently set forth in their publications. Sir Wm. Domville, whose elaborate treatise on the Sabbath has been several times quoted, states the following important fact relative to this quotation:

"I have carefully searched through all the extant works of Irenæus, and can with certainty state that no such passage, or any one at all resembling it, is there to be found. The edition I consulted was that by Massuet (Paris, 1710); but to assure myself still further, I have since looked to the editions by Erasmus (Paris,

1536), and Graba (Oxford, 1702), and in neither do I find the passage in question."—*Examination of the Six Texts*, pp. 131, 132.

It is a remarkable fact that those who quote this as the language of Irenæus, if they give any reference, cite their readers to Dwight's Theology, instead of referring them to the place in the works of Irenæus where it is to be found. It was Dr. Dwight who first enriched the theological world with this invaluable quotation. On this point Domville remarks:

"Where then did Dwight obtain this testimony, which has so many times been given as that of Irenæus? It is recorded in a biographical memoir, prefixed to his Theology, that by some disease in his eyes he was deprived of his capacity for reading and study from the early age of twenty-three. The knowledge which he gained from books after the period above mentioned was almost exclusively at second hand by the aid of others."—*Id.*, p. 128.

Domville states another fact which gives us unquestionably the origin of this quotation:

"But although not to be found in Irenæus, there are in the writings ascribed to another father, namely, in the interpolated epistle of Ignatius to the Magnesians, and in one of its interpolated passages, expressions so clearly resembling those of Dr. Dwight's quotation, as to leave no doubt of the source from which he quoted."—*Id.*, p. 130.

Such, then, is the end of this famous testimony of Irenæus, who had it from Polycarp, who had it from the apostles! It was furnished the world by a man whose eyesight was impaired; who in consequence of this infirmity took at second hand an interpolated passage from an epistle falsely ascribed to Ignatius, and published it to the world as the genuine testimony of Irenæus. Loss of eye-sight, as we may charitably believe, led Dr. Dwight into the serious error which he has committed; but by the publication of this spurious testimony, which seemed to come in a direct line from the apostles, he has rendered multitudes as incapable of reading aright the fourth commandment, as he, by loss of natural eyesight, was of reading Irenæus for himself. This case admirably illustrates tradition as a religious guide; it is the blind leading the blind until both fall into the ditch.

It is a remarkable fact that the first instance upon record in which the bishop of Rome attempted to rule the Christian church was by AN EDICT IN BEHALF OF SUNDAY. It had been the custom of all the churches to celebrate the passover, but with this difference: that while the eastern churches observed it upon the fourteenth day of the first month, the western churches kept it upon the Sunday following that day. Victor, bishop of Rome, in the year 196,* took upon him to impose the Roman custom upon all the churches; that is, to compel them to observe the passover upon Sunday. "This bold attempt," says Bower, "we may call the first essay of papal usurpation." [*History of the Popes*, Vol. i, p. 18.] And Dowling terms it the "earliest instance of Romish assumption." [*History of Romanism*, heading of page 32.] The churches of Asia Minor informed Victor that they could not comply with his lordly mandate. Then says Bower:

"Upon the receipt of this letter, Victor, giving the reins to an ungovernable passion, published bitter in-

*Bower's History of the Popes, Vol. i, pp. 18, 19; Rose's Neander, pp. 188-190; Dowling's History of Romanism, book 1, chap. ii, sec. 9.

vectives against all the churches of Asia, declared them cut off from his communion, sent letters of excommunication to their respective bishops; and, at the same time, in order to have them cut off from the communion of the whole church, wrote to the other bishops, exhorting them to follow his example, and forbear communicating with their refractory brethren of Asia."—*Hist. Popes*, Vol. i, p. 18.

The historian informs us that "not one followed his example or advice; not one paid any sort of regard to his letters, or showed the least inclination to second him in such a rash and uncharitable attempt." He further says:

"Victor being thus baffled in his attempt, his successors took care not to revive the controversy; so that the Asiatics peaceably followed their ancient practice till the council of Nice, which out of complaisance to Constantine the great, ordered the solemnity of Easter to be kept everywhere on the same day, after the custom of Rome."—*Id.*, pp. 18, 19.

The victory was not obtained for Sunday in this struggle, as Heylyn testifies,

"Till the great council of Nice [A. D. 325], backed by the authority of as great an emperor [Constantine] settled it better than before; none but some scattered schismatics, now and then appearing, that durst oppose the resolution of that great synod."—*Hist. of the Sab.*, part ii, chap. ii, secs. 4, 5.

Constantine, by whose powerful influence the council of Nice was induced to decide this question in favor of the Roman bishop, that is, to fix the passover upon Sunday, urged the following strong reason for the measure:

"Let us then have nothing in common with that most hostile rabble of the Jews."—*Boyle's Historical View of the Council of Nice*, p. 52.

This festival was not weekly, but annual; but the removal of it from the fourteenth of the first month, to the first Sunday following that day, was the first thing attempted in honor of Sunday as a Christian festival; and as Heylyn quaintly expresses it, "The Lord's day found it no small matter to obtain the victory." In a brief period after the council of Nice, by the laws of Theodosius, capital punishment was inflicted upon those who should celebrate the feast of the passover upon any other day than Sunday. The Britons of Wales were long able to maintain their ground against this favorite project of the Roman church, and as late as the sixth century "obstinately resisted the imperious mandates of the Roman pontiffs."

Four years after the commencement of the struggle just narrated, bring us to the testimony of Tertullian, the oldest of the Latin fathers, who wrote about A. D. 200. He excuses the Christians of his time for their Sunday observance, affirming that they were not worshippers of the sun, however strongly their observance of Sunday might indicate it. His language clearly shows that there were in his time Sabbath-keepers in the Christian church, of whom, however, he speaks most contemptuously. He says:

"Others with a greater show of reason, take us for worshippers 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 toward the east. But some of you likewise out of an affectation of adoring some of the celestial bodies, wag your lips toward 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 worshipping 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."—*Wm. Reeves' Translation of the Apologies of Justin Martyr, Tertullian, and others*, Vol. i, pp. 238, 239.

Milman, author of the "History of Christianity," in his notes on Gibbon, speaks thus of Tertullian:

"It would be wiser for Christianity, retreating upon its genuine records in the New Testament, to disclaim this fierce African, than identify itself with his furious invectives, by unsatisfactory apologies for their unchristian fanaticism." *Dec. and Fall of the Roman Empire*, chap. xv, remarks appended to note 72.

The testimony of Tertullian is valuable as an acknowledgment that the Sunday festival was identical with the day on which the ancient Persians worshipped the sun; and also as showing the reason on which he grounded that observance. It was not the command of God, nor the act of Christ in changing the Sabbath, nor the example of the apostles, nor because it was in any respect a Christian institution; but, to use his own statement of reasons, "We solemnize the day after Saturday in contradistinction to those who call this their Sabbath." Opposition to those Christians who kept the Sabbath—for he distinguishes them from the Jews—is the grand reason assigned by Tertullian for observing the ancient festival-day of the heathen.

Kitto states the important fact that Tertullian is the earliest writer who uses the term Lord's day as a designation for the first day of the week. 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 Dominico resurrectionis* [De Orat., sec. 23]; again, *Dominicum Diem* [De Idol., 14]; and Dyonysius of Corinth (probably somewhat later) as *ἡμέραν κυριακήν* [Lord's day.] *Cycl. Bib. Lit. art.*, Lord's day.

Kitto speaks further of Tertullian and Dyonysius 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 Dominico resurrectionis non ab isto tantum (genusflexione) 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." *Id.*, *ib.*

It is this language of Tertullian that Neander cites in the margin, 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.'

Yet Dr. Heylyn somewhat modifies the shade of sacredness that Tertullian gives the festival of the sun. He says:

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time there was no law or constitution to restrain men from labor on this day in the Christian church." *Hist. of the Sab.*, part 2, chap. 8, sec. 13.

The origin of first-day observance has been the subject of inquiry in this chapter. We have found that Sunday from remote antiquity was a heathen festival in honor of the sun, and that in the first centuries of the Christian era this ancient festival was in general veneration in the heathen world. We have learned that patriotism and expediency, and a tender regard for the conversion of the Gentile world, caused the leaders of the church to adopt as their religious festival the day observed by the heathen, and to retain the same name which the heathen had given it. We have seen that the earliest instance upon record of the actual observance of Sunday in the Christian church, is found in the church of Rome about A. D. 140. The first great effort in its behalf, A. D. 196, is by a singular co-incidence the first act of Papal usurpation. The first instance of a sacred title being applied to this festival, and the earliest trace of abstinence from labor on that day, are found in the writings of Tertullian at the close of the second century, and even he assigns as

the grand reason for observing that day a wish to be distinguished from those who kept the ancient Sabbath. The origin of the festival of Sunday is now before the reader; the steps by which it has ascended to supreme power will be pointed out in their proper order and place.

One fact of deep interest will conclude this chapter. The first great effort made to put down the Sabbath was the act of the church of Rome in turning it into a fast while Sunday was made a joyful festival. While the Eastern churches retained the Sabbath, a portion of the Western churches, with the church of Rome at their head, turned it into a fast. As a part of the Western churches refused to comply with this ordinance, a long struggle ensued, the result of which is thus stated by Heylyn:

"In this difference it stood a long time together, till in the end the Roman church obtained the cause, and Saturday became a fast almost through all parts of the Western world. I say the Western world, and of that alone: the Eastern churches being so far from altering their ancient custom that in the sixth council of Constantinople, A. D. 691, they did admonish those of Rome to forbear fasting on that day on pain of censure." *Hist. of the Sab.*, part 2, chap. 2, sec. 3.

Wm. James, in a sermon before the University of Oxford, thus states the time when this fast originated:

"The Western church began to fast on Saturday at the beginning of the third century." *Serm. on the Sac. and Sab.*, p. 166.

Thus it is seen that this struggle began with the third century, that is, immediately after the year 200. It is probable therefore that Tertullian's reference to Sabbath-keepers as eating on that day, was occasioned by the fact that the adversaries of the Sabbath had turned it into a fast. Neander thus states the motive of the Roman church:

"In the Western churches, particularly the Roman, where opposition to Judaism was the prevailing tendency, this very opposition produced the custom of celebrating the Saturday in particular as a fast-day." *Neander*, p. 186.

By Judaism, Neander meant the observance of the seventh day as the Sabbath. Dr. Charles Hase, of Germany, states the object of the Roman church in very explicit language:

"The Roman church regarded Saturday as a fast-day in direct opposition to those who regarded it as a Sabbath. Sunday remained a joyful festival in which all fasting and worldly business was avoided as much as possible, but the original commandment of the decalogue respecting the Sabbath was not then applied to that day." *Ancient Church History*, part 1, div. 2, A. D. 100-312, sec. 69.

Lord King attests this fact in the following words:

"Some of the Western churches, that they might not seem to judaize, fasted on Saturday, as Victorinus writes: We used to fast on the seventh day. And it is our custom then to fast, that we may not seem, with the Jews, to observe the Sabbath." *Inquiry into the Constitution of the Primitive Church*, chap. vii, sec. 11.

Thus the Sabbath of the Lord was turned into a fast in order to render it despicable before men. Such was the first great effort of the Roman church toward the suppression of the ancient Sabbath of the Bible.

(To be Continued.)

J. N. A.

IN WHAT SENSE DID THE LORD HARDEN PHARAOH'S HEART?

It cannot be denied that some minds find serious difficulties in this subject. This fact is a sufficient reason for an effort to relieve the subject of its difficulties, and to set it in the light of reason and of Scripture.

It is supposed by some that the Lord hardened Pharaoh's heart by an exertion of divine power, that was, first, direct; second, irresistible; and, third, of set purpose to produce this result.

Over against this view, we maintain that God's agency in the hardening of Pharaoh's heart was, first, indirect and permissive; second, negative (not positive)—and consisted in leaving him to himself, withholding efforts of mercy to save him; third, that it was not irresistible, but was in perfect harmony with Pharaoh's free moral agency; fourth, that God's agency and policy in the case were *judicial*—done as a just

judgment on Pharaoh for his sin, and under circumstances which fully justified Jehovah in revealing his power, his justice, and his righteous retribution on a persistent sinner.

The reader will now very properly inquire, On what grounds do you give the Scriptures the construction you propose? For the Scriptures declare repeatedly that the Lord hardened Pharaoh's heart. He first said to Moses, Ex. iv, 21; vii, 3, that he would do it; and after it was done, said more than once (for example, Ex. x, 1; xi, 10) that he had done it. Do you not, therefore, evade the plain sense of Scripture when you interpret God's agency as only indirect, permissive, negative, and not purposing the end of his hardening for its own sake?

In reply we have several things to say in support of the construction we give:

1. *The known character of God requires it.*

It is absolutely known that God is *good*—from which we must infer that he cannot delight in having his creatures sin, and much less (if this were possible) in making them sin, compulsorily.

It is certainly known that God is *just*—from which we must infer that he cannot press, urge, over-persuade one of his creatures to sin, and then punish him for yielding to his own influence.

But quite apart from our reasonings on this subject, yet most fully sustaining these reasonings, the Scriptures explicitly teach us that God never tempts men to sin. "Neither tempteth he any man," is the inspired affirmation. James i, 13. Hence he did not tempt Pharaoh to sin.

Again, by implication the Scriptures deny that God can ever desire to have men sin, so that he could take measures for the purpose of leading them into sin. He solemnly avers, "As I live, I have no pleasure in the death of the wicked," which certainly must imply that he has no pleasure in their sin, for their sin is the thing to be morally hated, even more than their death.

The Bible gives us also most emphatic utterances of God's strong desire that men would not ever sin: "O do not that abominable thing which I hate!" We must assume that this is said in sincerity, and hence precludes the possibility of his desiring men to sin, and of his using means and influences to lead them into sin.

Yet further, the Bible teaches us that God works both in men and upon men, toward their holiness. Indeed, this is one of the greatest truths of divine revelation. The Bible is richly filled with statements respecting this fact, the means employed, the results, the criteria by which we may identify them, the condition on which we may enjoy this divine power, and the glory due to God for it. Now if it were true that God always works in sinners and upon sinners in the same way, or in any analogous way, toward their sinning—working in them to will wrong and to do wrong; then, by analogy, we ought to find this truth taught also in scripture, in the same or in similar methods, and, for aught that appears, with equal explicitness and fullness.

But no such teachings are found in the Scriptures; and hence we must infer that there is no analogous working of God in and upon sinners to make them sin.

Besides, apart from Scripture, it is intrinsically absurd and impossible that the same God should love both holiness and sin, and should therefore use similarly direct positive influences to produce one as the other. "Doth the same fountain send forth at the same place sweet water and bitter?"—"salt water and fresh?"

We pass to another and quite different argument, and say,

2. *The detailed history of the transaction evinces our position.*

Very kindly and wisely God has given us a full analysis of the steps by which Pharaoh's heart was hardened. We can trace all their influences and their operations.

1st. He ignored Jehovah and his claims. He said, "Who is the Lord that I should obey his voice and let Israel go? I know not the Lord, neither will I let Israel go." This is the common way of sinners when

they give themselves up to stubborn resistance against God. But (to our present point) let it be noted, this state of heart is not from God. *He* does not impel men to ignore himself and thrust away his claims. This ignoring of God, and this repelling of his claims by denying or half denying his existence, is from the Devil, not from God; or it comes up from the foul depths of the sinner's own heart.

2d. Pharaoh was encouraged by the apparent temporary success of the magicians. This is twice indicated—to wit, in the account of rods turned to serpents, Ex. vii, 11-13, and in the miracle of water becoming blood. Verse 22. But this work of the magicians was by instigation and help of the Devil, and not God.

3d. Pharaoh prodigiously desired the unpaid labor of this great nation of operatives. His heart was set on these mountain masses of brick they were making—these cities they were building. He sought this in the spirit of real *oppression*.

But this spirit cannot be from God; never! whether in Egypt or in "Secessia"—it never can be from the Lord. He hates oppression with the utmost intensity of his soul.

4th. Human nature stands out again most palpably in the fact that while the plague oftentimes softened Pharaoh's heart, its removal in mercy hardened it. Under the plague of frogs, Pharaoh had said, "I will let the people go;" but when he saw there was respite, he hardened his heart. Ex. viii, 8, 15. Under the hail he begged for mercy and promised to let the people go; but "when he saw that the rain and hail and thunders were ceased, he sinned yet more, and hardened his heart, he and his servants." Ex. ix, 27, 28, 34.

Who does not know that this is the way of all stubborn sinners? One is sick, nigh to death: he begs for mercy and promises to forsake his sins forever, if God will only spare his life. God spares him, and he hardens his heart and sins yet the more.

The softening is due to divine mercy and to God's own Spirit; the hardening is not God's work, but the sinner's own.

5th. Pharaoh was apparently irritated and mad because the magicians failed and frankly acknowledged God's hand. After the lice-plague they said to Pharaoh, "This is the finger of God, and Pharaoh's heart was hardened." Ex. viii, 19.

This too is human nature.

6th. Pharaoh hardened his own heart by allowing himself to banter, parley, and debate the question with God. He had three seasons of this, narrated in Ex. viii, 25-28; x, 8-12; x, 24. The demand being, "Let my people go that they may serve me," he pleaded successively that they would sacrifice in the land (of Egypt); in the wilderness, only very far way; that the men only should go, leaving behind the women and the little ones; and that finally all might go, save their cattle. Just so sinners sometimes banter and try to drive a sharp bargain with Jehovah—every thought of which goes to harden the heart against God. Yet who could say, This is God's influence?

7th. In one case, Pharaoh seems to have hardened his heart because he saw a discrimination made between his people and Israel. After the plague on cattle, "Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And his heart was hardened," etc. Sinners are often hardened when they see more mercy shown to others than to themselves. This is the fruit of their proud, jealous, rebellious, hearts.

8th. In the one case the hardening seems specially occasioned by the nervous irritability produced by acute suffering, to wit, the plague of boils. Here the effect needs no direct agency from God for its philosophical explanation.

9th. In many of these cases Pharaoh seems to have been under the influence of a dogged committal to his wicked course. He had said: should not a king stick to it? He had taken his ground; his pride and his stubborn will, as well as his love of such power, held him to his purpose. This too is human nature. It is not wrought by God's Spirit on men's hearts.

10th. More than once Pharaoh not only relents, but even confesses his great sin. See Ex. ix, 27, 28; x,

16, 17. "I have sinned this time; the Lord is righteous, and I and my people are wicked." "I have sinned against the Lord your God, and against you. Now therefore, forgive, I pray thee, my sin only this once," etc. This is a fact of prime importance to our main question, since it gives us the testimony of *Pharaoh's own consciousness*. Pharaoh knew that God had not put sin into him in any such way as would throw his moral responsibility off from himself and upon God. He was conscious of no compulsory hardening of his heart. In plain words, he knew that all his sin was his own act and doing—his own thinking, feeling, and willing, and that he had none to blame for it but himself. And what testimony can be more decisive to our point than this?

11th. With the utmost propriety, therefore, and with the clearest reason, the historian repeatedly avers that Pharaoh hardened his own heart. See Ex. vii, 23; viii, 15, 32. "Pharaoh turned and went into his house, neither did he set his heart to this also." "When he saw that there was respite, he hardened his heart." "And Pharaoh hardened his heart at this time also."

Now it needs no argument to show that if God hardened Pharaoh's heart by any direct, positive, irresistible power, Pharaoh did not do it himself. In *such* agency of God he must work alone. Its very nature precludes human co-operation. You might as well say that man co-operates with God in the lightning and the earthquake, or in gravitation.

12th. The entire history of the hardening of Pharaoh's heart shows that God's agency in it was in no respect peculiar, as compared with the hardening of sinners' hearts in all ages. It did not differ from the million cases that fall under observation in these days. This history is so written that in nearly or quite every instance of hardening stated, we can see *how* the thing was done; we can trace the influence under which Pharaoh rallied his courage, strengthened his purpose, and once more set a bold and yet bolder front against God. All through, it was the Devil and his own human nature; nowhere is it any other power or agency. The well-known laws of wicked sinning cover the whole ground, and provide for all the influences necessary for the results. Hence it is altogether unphilosophical to introduce any other agency. With reverence we say it: There is no room here for any direct, positive agency from God's Spirit; no room for any other agency from God, save that of the external events, the providences, the surroundings, within which Pharaoh acts.

3. We pass to a third general argument in favor of our construction: *The laws of language allow it.*

1st. And first let it be noted that the Bible makes more account of God's agency than any other book in the world. None other teaches as this does that God feeds the ravens, and clothes the lilies, and lets not a sparrow fall without his hand in it. It should be expected therefore, that in this Bible, very great and special prominence would be given to an agency put forth by God, though it were only the very indirect agency of his providence.

These hints, if faithfully carried out, would suffice to show that Bible usage—in other words, the laws of language as employed in the Bible—allow the construction we maintain.

2d. But again, it seems plain that in the cases where the Lord is said to have hardened Pharaoh's heart, the language looks rather to the certainty of the event, or to the incidental results God would educe from Pharaoh's sin by over-ruling and punishing it, than to the nature of the agency by which it was done. Phrases sometimes take their shape from their first use. The first use of this is prophetic. Ex. iv, 21, spoken to Moses while yet in Midian, and manifestly having reference to the certainty of the event, and not to the particular kind of agency employed in producing it.

3d. We give to the words all the meaning they naturally call for, when we explain them to refer to that permissive and providential agency whereby the Lord sent Moses to Pharaoh with his own commands; brought plagues on him and his people; let his wicked heart have its own way, withheld all divine restraining influence, and gave some, more or less, scope to Satan's

temptations. This done, any sinner hardens his heart fast enough. There is never occasion for any other influence from God to make men sin.

4th. There is no detailed account of the operation of any direct influence from God. The detail of the history shows us very fully how Pharaoh's own mind worked; how under judgments he relented, yielded; but under respite, rallied his proud, rebellious spirit again.

Now if the history had expanded the account of God's agency, and if it had shown some direct power working irresistibly on Pharaoh's heart, then the exigencies of the case would compel us to put more and other significance than we have into the words, "The Lord hardened his heart." But no such exigency exists. Its absence confirms our interpretation.

5th. Yet once more. The several allusions to the objects which the Lord would accomplish by hardening Pharaoh's heart, such as to make his own great power known in all the earth; to read to all kings and to all sinners; indeed, solemn moral lessons on the peril of hardening their hearts against God, do not call for any other agency from God than that permissive, negative one which our construction assigns. If the case were otherwise; if God had objects in view which required some direct power of his, then the exigencies of the case would perhaps demand that this be given to his language. Thus, for example, if the object had been to glorify his grace by converting Pharaoh to a holy man, then, leaving him to a merely external providence and an indirect influence, were not enough. For the occurrence of any amount of sin and hardness of heart, a very remote and merely permissive agency from God is sufficient.

Hence it appears manifest from various points of view, that the construction we give the words, "The Lord hardened Pharaoh's heart," is amply allowed by legitimate laws of interpretation. It meets all the known exigencies of the case.

4th. It only remains now to urge, fourthly, in support of our construction, that *the principles and ends of God's moral government confirm it.*

We allude to such principles as these—that this government is properly *moral*—over free intelligent agents; that it never interferes with human freedom; never abrogates personal responsibility; brings down no coercive power upon human hearts; and above all, never includes any agency from God which tempts men to sin—that is, which leads, draws men to sin by its natural, legitimate influence, and with intent on God's part that it should make men sin.

These principles forbid us to suppose any direct, positive influence from God to harden Pharaoh's heart. Consequently they confirm the view we have taken.

As to the ends of God's moral government, illustrated in this case of Pharaoh, God would teach all sinners that he does not hold himself responsible for placing them amid such surroundings that they *cannot* sin. He does not try to frame this world to such a result. Even when he sends judgments in discipline, he cannot forestall the possibility of their being abused to yet greater sin.

God would show sinners that it is a fearful thing to harden their hearts against him—that every step in it is guilt, and its certain end is fearful ruin; and that there is in truth no escaping from its moral responsibility by attempting to throw it over upon their Maker and Ruler.

Perhaps we may add that in this whole history we may see that the Lord seems not to be specially careful to shield his own ways against cavilers. Those who choose and who try to blame God, can do so. They are free to do this—even as Pharaoh was free to harden his heart under the respite granted from the plagues in answer to his imploring cry. Sometimes it may seem to us that scripture language leaves the ways of God unguardedly open to cavil. Let us rather say, Their tone is that of perfect honesty, and of a full and peaceful consciousness of integrity. The entire Bible history reveals a God whose absorbing concern it is to *be*, not merely to *seem*, right; and who throws upon all readers the responsibility of being candid and fair-minded as toward God. If they will not be fair and unsuspecting;—if they will not dispel from their souls all prejudice against God's ways and character, they must bear their own responsibilities.—*Ob. Evan.*

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."
BATTLE CREEK, MICH., THIRD-DAY, APRIL 1, 1862.

JAMES WHITE, EDITOR.

WESTERN TOUR.

AFTER holding nine meetings and baptizing at Marquette, Wis., we left, March 13, to take the cars at Cambria about twenty miles. Past midnight we reached Mauston station, where Brn. Steward and Heacox were waiting to take us four miles. Our abundant labors, and loss of sleep, we now sensibly felt. These made us an easy prey to colds so prevalent this Spring, which we shared largely, followed by coughs. But we resolved to trust in God and do the best we could.

Sabbath the 15th, the place of meeting was full, and we had some liberty in speaking. But few were in from a distance in consequence of bad roads. The friends seemed willing, and some of them anxious, to be helped. First-day we spoke to a crowded house twice. Mrs. W. became so very hoarse, speaking in the forenoon, that she did not attend meeting in the afternoon. We were both very hoarse, and feared that we could not attend the next conference at Little Prairie. But the God we serve and in whom we trust helped us mightily, inasmuch that we enjoyed freedom at the Little Prairie conference.

The friends at Mauston want to be helped, and they certainly need help. They have fallen far in the rear. Bro. Steward failed to bring them up to feel that interest in the cause that our brethren generally do. They were behind on Systematic Benevolence, and did not show by their works that interest in the various enterprises by which the cause has been advanced. Having none too much confidence in the Review, and the most active men in this cause, some of their number followed their own judgment independent of the faith of the body, and fanaticism was the result; and when those who saw their sad state offered to help them, this lack of confidence led them to refuse help.

But the cause has not suffered so much at Mauston, as at Marquette, and vicinity. There a large body of Sabbath-keepers had been raised up by the labors of Brn. Loughborough and Steward, just before the conference held there by Brn. Ingraham, Sanborn, and White, which gave Bro. Steward more influence there than other preachers could have who had never labored at that place. It was at this meeting that Bro. and Sr. Steward accomplished the work of death in going from house to house, gaining the sympathy of the young disciples and prejudicing them against those whom God had sent to save them from the fearful results of fanaticism. That dear people have been scattered, torn, and divided, and now the cause in the vicinity has the living reproach of two congregations of Sabbath-keepers.

The stain upon the cause in Northern Wisconsin is widely extended. As we passed from village to village, where we were known as Sabbath-keepers, a reproachful sneer was upon the countenances of many. While at Avon and Little Prairie we were treated with marked respect. And it will be found a much easier task to reproach the cause of truth, than to wipe out the reproach.

Bro. Steward's confession in this number is full. Sister Steward is humbled greatly with a keen sense of her past mistakes. She is highly educated, and possesses superior abilities for usefulness; and probably none outside of her own family so deeply sorrow for the sadness she now feels in view of the past as Mrs. W. and self, who shared her watchful care for our wants for nearly a week, when we were worn with labor, and pressed with severe colds. God will bless them for their care for his unworthy servants. But notwithstanding they now seem willing to do their whole duty to save the cause as much as possible, it may be our duty to refer to their errors, and the causes of their errors, as a warning to others.

The first great mistake in our opinion was in sending Bro. Loughborough with the tent to Northern Wisconsin, in the summer of 1860, to labor with Bro. Steward before he was fully proved, and when it was known that he held an indefinite position in relation to

some vital points of our faith. The brethren hoped that he might be helped, so that he would fully unite with the body in faith and spirit. This was too great a risk, as time has shown. When he should give evidence that he cheerfully and joyfully threw his whole interest in with the body, then it would be soon enough to make the advance toward him that the brethren did make in 1860. The true friends of the cause in their anxiety to help those that need help, are sometimes in danger of injuring them and the cause. May God give wisdom.

DO ANGELS HAVE WINGS.

We say, Yes; others say, No: and so the subject is fairly open for investigation. Looking at this question outside of the Bible, there is certainly nothing in the nature of things to militate against the idea of angels' having wings; wings, in themselves considered, would not detract from, but rather add to, the dignity and majesty of angelic beings, so far as we are able to conceive of them. There is therefore no objection to angels' having wings, unless the Bible itself furnishes such objection. Let us then look at its testimony on this point.

It has been asserted by some, both papers and individuals, who have of late seemed quite interested on this question, that the Bible furnishes no evidence that angels have wings, but that the ideas in regard to them, so current in the religious world at the present time, have been derived instead from the imagination of artists, and the representations of picture books. Such is the position of the "Millennial Harbinger," which in a recent issue vehemently argued against the idea that angels are winged beings; and yet the very paper containing said article, bore over its editorial head, a representation of an angel flying through the midst of heaven, as liberally endowed with wings, as is usual in such illustrations.

It may be that our impressions on this point are derived somewhat, or at any rate are rendered more deep and vivid by the pictures that we almost everywhere meet, of angels with wings. But there is a question lying back of this; namely, Where did the picture books get their ideas on the subject; for it cannot be supposed that any person, however imaginative, would think of such a thing as adding wings to his representations of angels, unless he had received the impression from some source higher than his imagination merely, that they were actually in possession of such members. Where then, again we ask, did he get the impression? The answer is, From the Bible, as the following considerations will show:

1. Angels are represented in the Bible as flying. But, says one, are not the clouds and other things represented as flying, when we know that there are no wings employed in the case? Yes. But between angels and clouds there is just this difference: When we speak of clouds, &c., flying, we all understand the figure at once, and are in no danger of being misled; but when angels are spoken of as flying, we have no evidence that it is a figure, and if it is, we are in danger of receiving wrong impressions. Unless, therefore, angels have wings, such language used in reference to them is not appropriate. But that no figure is employed, when angels are spoken of as flying, may be determined from this consideration, that living, animate objects are never, in the Bible, represented as flying above the earth, through the midst of heaven, and in the air, unless this is accomplished by means of wings. So when we read of angels flying, it is good proof that they have wings. We are now prepared to read intelligently some testimony of scripture. Isaiah speaking of angels that he saw, says that they did fly. Isa. vi, 2. Daniel says, "While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Dan. ix, 21. John says, "I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth," &c. Rev. viii, 13. Again he says, "And I saw another angel fly in the midst of heaven," &c. No further comment is necessary on this point.

2. The symbolic representations of the angelic or-

ders were made according to divine direction with wings. Moses, when commanded to make the ark, received instruction as follows: "And thou shalt make two cherubim of gold, of beaten work shalt thou make them in the two ends of the mercy-seat; and the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings." Ex. xxv, 18, 20. According to this direction the cherubim were made, Chap. xxxvii, 7-9. When the tabernacle gave place to the temple, in addition to the cherubim on the mercy-seat, there were two large cherubim made, of ten cubits high, and stationed, one at each end of the ark in the most holy place. These also were furnished with wings. "And he set the cherubim within the inner house; and they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house." 1 Kings, vi, 27. See also chap. viii, 7, and 2 Chron. iii, 11-13. What were these cherubim? The word cherub, of which cherubim is the plural, is defined by Webster as follows: "In the celestial hierarchy cherubs are represented as spirits next in order to seraphs." What then were these figures which were made upon the ark and in the inner house of the temple, by Moses and Solomon? They were representatives of this order of angelic beings. Why were they made with wings? Simply because the angels themselves have them. No other reason in the wide world can be assigned for so constructing them. Would God, in the most holy place of his earthly temple, and over the mercy seat, the very center of that typical system, and the place where he chose to take up his abode, and manifest his presence,—would he, we say, in such a place have images of cherubim erected and give them wings, while the angels of which they were the symbols had no wings? Believe it who can.

3. The Bible expressly declares that angels, some of them at least, have wings. Hear Isaiah's testimony: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." Isa. vi, 2. John, in his gospel, chap. xii, 40, refers to this language of Isaiah, and says that he spoke it while he had a view of the glory of Christ. We may be sure that Isaiah saw nothing here that was not, or will not be, true in fact. He says of the seraphim plainly and positively that they each had six wings. Seventh-day Adventists are not the persons, who, in view of this testimony feel disposed to say that Isaiah mistook in the matter, and that the seraphim have no wings. Seraphim, according to Webster, are angels of the highest order; and if angels of the highest order have wings, there is nothing inconsistent in the idea that lower orders may also have them: this being the case with the next lower order, or cherubim, as we have already seen.

The prophet Ezekiel, also, in his sublime vision by the river of Chebar, bears testimony concerning the wings of the angelic beings. See his language in chap. i, 6, 9, 24; iii, 13; x, 5, 16-21.

In view of this testimony of the Scriptures, we marvel greatly how any one can affirm that the Bible gives us no evidence that angels have wings. And would it not be well for those who do thus affirm, to remain a while longer under the rudimentary teaching of the primer and "picture books," before essaying to advance to the higher branches?

u. s.

THE OVERCOMER'S REWARD.

"AND this is the victory that overcometh the world, even our faith." The greatest possible inducements are held out before us to encourage us in the important work of overcoming. "Exceeding great and precious promises" are made to him who shall finally have obtained the victory over the world, the flesh, and the Devil.

But faith in these promises and in the willingness of God to help us in obtaining victory, must be kept in lively exercise, or we grow weary and faint in the heavenly race, and lose the glorious reward of immortality and eternal life.

Said the compassionate Redeemer, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John xvi, 33. The life of toil, anxiety, and suffering of the dear Son of God, with the heavy load of sin that he bore for the world in the garden, and his dying agonies upon the cross, enable him to sympathize with every tempted, tried, and suffering saint.

"For we have not an high Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv, 15, 16. Let our hearts then be encouraged to press on in the way of life, as we reflect upon the unparalleled mercy and love of Jesus toward us, of his sympathy for us, and matchless power to save all that come unto him.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John ii, 15, 16.

Through the lust of the flesh, and the lust of the eyes, and the pride of life, the woman was deceived. She yielded to the suggestions of Satan, and partook of the forbidden fruit. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." Gen. iii, 6. Here disobedience to God commenced. Here man rose in rebellion to his Maker. Here the ruinous fall mars the whole works of creation, and man sinks under condemnation, and the sentence of death. "The whole creation groaneth and travaileth in pain together until now." "But thanks be to God which giveth us the victory through our Lord Jesus Christ." God can be just, and the justifier of him that believeth. The Lamb of God appeared in due time to take away the sin of the world. As he entered upon his ministry, Satan met him while in a hungering, suffering condition, with the same kind of temptation with which he beguiled and overthrew Eve, scattering misery and death everywhere. His satanic hatred to God and to the happiness of man, filled his revengeful heart with the deepest anxiety to hear the hungering Son of God command the stones to be made bread, or to see him cast himself down from the pinnacle of the temple, or that he might fall down at his feet and worship him, that the plan of salvation might prove a total failure.

But each of these foul flatteries and artful temptations, is met with the word of God, "It is written," &c. The Saviour of lost man is victorious. "Then the Devil leaveth him, and behold angels came and ministered unto him." Matt. iv, 11. "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."

"To him," says he, "that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." All heaven is interested in our overcoming. The Father, the Son, and holy angels beckon us away from this blighted, groaning earth, to unspeakable joy and endless bliss. The Spirit and the bride say come. The promise to eat of the tree of life, which is in the midst of the paradise of God, and of the hidden manna, and of receiving the palm, the robe, and the crown of life, shine forth in the word of God, to the overcomer. He that overcometh shall inherit all things; and I will be his God and he shall be my son. Rev. xxi, 7.

Ye poor, sorrowing, weary, wayworn pilgrims, bound to mount Zion, look up, and take fresh courage! Jesus, the blessed Saviour, will quickly come to take his people home. The warfare of life will soon cease, and the victor's song will be sung. Immortality and eternal life are about to be given. Faith will be lost in sight and prayer in praise. O blessed be the Lord forever and ever. Amen.

"Then on let us press, for Jesus is near,
And strengthen each other with words of good cheer;
With zeal ever buoyant and courage ne'er slack,
Let's be true to our King and never draw back."
A. S. HUTCHINS.

"I want" then Christ invites you to come and receive.

MODEST APPAREL.

"In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety, not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. ii, 9, 10.

On the above passage two things are enjoined upon women professing godliness. These are modesty and economy in attire. Convenience may speak indeed, but let modesty that sits so gracefully on the female character, speak first. Whatever else claims to speak here, let these speak first, because the apostle has put them first. Especially let no claims be permitted to interfere with the first of these. Christianity and the reverse of modesty can not possibly join hands.

Matthew Henry in commenting on the above passage says, "They must be modest in their apparel, not affecting gaudiness, gaiety, or costliness." "Good works are the best ornaments; these are, in the sight of God, of great price. Those that profess godliness should in their dress, as well as other things, act as becomes their profession."

Whitby on the same passage says, "The apostle enjoined in the most decided manner, that the women should adorn themselves with modest apparel, suited to their station in life, and learning that bashfulness and sobriety of manner which would be expected from them, not copying the vain fashions of those women, whose attire was intended to render their persons attractive to beholders, and was an indication of the levity of their own minds."

Any material departure from the commonly approved method of female attire, whether it be an approximation toward the attire of the other sex, or a deviation in any other respect that would cause one to appear singular and attract attention and remark, is also to be avoided as opposed to the spirit and genius of Christianity.

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world even as I am not of the world. John xvii, 15, 16. ALBERT STONE.

RESPONSIBILITIES TO BE MET.

SUCH is the caption to an article in the United Presbyterian on the subject of the present crisis of our country, but as it winds up with an earnest appeal for something that looks to me like a call for an image to the beast, I will give that clause:

"Other grave responsibilities are growing out of our national conflict. Whatever may be the issue, there must be to some extent a re-construction of the government. This will be especially necessary if the rebellion be quelled. It will be necessary to put the disturbing element, or what may remain of it, in its proper place; and that will be, at least, in such subordination as will prevent it from ever again becoming a ruling power in the government. And if the ordeal through which we are now passing as a nation, have the effect upon our national character which it should have; if we are made, as we should be, a purer, better, more God-fearing people, we will be prepared for, and we will seek such improvement of the constitution as will make it embody a more distinct recognition of the sovereignty of God and the supremacy of his laws. For this the popular mind should be prepared. In favor of this the Christian voice of the land should make itself heard and felt."

Of course they will regard the Sunday institution as a part of the law of God, and will call for that to be enforced. And as may be seen by Bro. Smith's article in Review No. 15, the Sunday institution is about to become the most important subject. It is an old adage that straws tell which way the wind blows; and it seems to me these and other features indicate the direction in which Babylon is drifting with the unerring certainty of the mariner's compass.

May the Lord rouse his people for the conflict with the image beast, for it is surely coming.

J. N. LOUGHBOROUGH.

A COMFORTING PROMISE.

HERE we are on the verge of the perils of the last days. A few more conflicts and all will be over. A

few more struggles between the flesh and the Spirit, and the dividing line which separates the righteous from the wicked of Adam's race, will be finished, the last hour of probation passed, the goal reached, and the doom of every individual of a fallen race sealed forever. This being the case, the people of God who understand these things should be making all preparation to bid a final adieu to a sinful world, which has afforded them a sort of home for the time being, they should be constantly absorbed in the theme of the coming of their glorious Redeemer, they should be cutting loose from the world and be fully awake.

We ought to avail ourselves of every portion of the word of God, and manifestation of his Spirit that will benefit us at this time. We are wretched, and miserable, and poor, and blind, and naked. We must examine ourselves and prove our own selves. 2 Cor. xiii, 5; Ps. xxvi, 2. Come unto me all ye that labor and are heavy laden and I will give you rest, says Jesus. Although this language is addressed particularly to the convicted sinner we can avail ourselves of it. Do we not labor and strive, watch and pray? Are we not sorely pressed by the powers of darkness? Do we not feel burdened many times? If so Jesus says to us, "Come to me." We then resolve anew to call on the Lord, and strive with all our powers. Day after day we wrestle and strive without much success. We go to the Lord in our distress, and ask, why is this? Perhaps the Lord then shows us that we have been relying too much on our own strength. We cannot do it all, neither will he do it all for us, and happy is that man who finds the exact place where he and the Spirit can labor harmoniously together, for the result will certainly be victory over every foe, and freedom in Christ. John viii, 36.

We have now reached the place where we find ourselves poor and needy; in the greatest need of effectual and immediate aid. Now what shall we do, shall we cry mightily to God? Yes, but how, with our own strength? No; thank the Lord, a most precious promise here meets our case. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace, and of supplications." Zech. xii, 10. The Lord even helps us to supplicate a throne of grace. What more can we ask? Paul speaks of this in Rom. viii, 26, "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us;" that is, the Spirit prays through us. This reflects upon the benevolence, love, and condescension of God in the highest degree. What more can be done than has been done for us. Isa. v, 4. But there is a principle which underlies the whole of this which must not be passed over, and that principle is faith. The church in the wilderness fell, through unbelief (Heb. iii, 19), and this has always been its besetting sin. Chap. xii, 1. Three prominent virtues of the Christian are faith, hope, and love. Paul says the greatest of these is love. 1 Cor. xiii, 13. The superiority of love may be explained in this manner. Faith reaches up and fastens upon a single object, that object being God. Love fastens with equal strength upon the same object, but at the same time runs out upon a thousand objects on the earth. Here it is superior. Again, faith commences about the time of conversion, reaches to the resurrection, and there ceases. Love commences with faith, runs parallel with it to the resurrection, and there instead of ceasing, expands and continues throughout eternity. Here again it is superior. But in the single relation the creature sustains to the Creator in the mortal state, which is greatest, love, or faith? Which is the greatest to love God with all the heart, or to remove mountains by faith? Hope is limited in duration the same as faith. Love was the favorite theme of the apostle John, but in his writings is the following remarkable expression, "And this is the victory that overcometh the world, even our faith." 1 John v, 4. Faith is the foundation upon which hope and love rest, for it is impossible to hope or love till we believe. Faith is the main pillar in the temple of love, and whenever a spiritual Samson succeeds in pulling it down, the edifice is in ruins. We must have faith then. Can we believe in our own strength? We cannot.

But some man will say faith is the act of the creature. So is prayer. We can do one in our own strength just as well as the other. The disciples pray-

ed the Lord to increase their faith. Luke xvii, 5. Jesus says, "Without me ye can do nothing." John xv, 5. As faith is an act it is comprehended in this saying of Christ. It is said to be the gift of God. Eph. ii, 8. "Looking unto Jesus the author and finisher of our faith." Heb. xii, 2. This is conclusive. Man is feeble and helpless and cannot take a single step in his own strength. If he could he would have whereof to glory. God forbid that we should take the glory that belongs to him and give it to the creature, for the glory all belongs to God. The Lord helps us to believe, helps us to love, helps us to hope, helps us to pray, and helps us to overcome. Praise his holy name; he has not left us to do anything alone, but helps us to do it all. Then let us pray to the Lord not only to increase our faith, but to pour upon us the spirit of grace and of supplications. See Jer. xxxi, 9.

D. HILDBRETH.

COME TO JESUS.

Come, fainting soul, here's hope for you
Here's a strong arm to lean upon;
Here's love that's boundless brought to view,
In God's beloved Son.

Here's comfort for the broken heart,
Rest for the weary and the tried,
Love that no languor knows, from which
E'en death cannot divide.

Wear, desponding, care-worn soul,
To Jesus come, O, tarry not;
Come, find that rest and comfort here
Thou hast so vainly sought.

Come with your torn and bleeding heart,
Here's precious balm for every wound,
Here's joy for pain, for which in vain
You've searched creation round.

O come! trust not in human strength,
'Twill fail thee in the trying hour;
Jesus alone can strengthen us
For the day of Satan's power.

Lean then upon that mighty arm,
In the impending, fearful strife,
Till thou hast won the priceless boon
Of everlasting life.

R. C. FARRAR.

Kingston, Wis.

SOUTHERN IOWA CONFERENCE.

Pursuant to appointment the Southern Iowa Conference convened at Knoxville, first-day, March 16, 1862, H. C. Whitney in the chair, R. S. Patterson, secretary. Prayer by Eld. W. H. Brinkerhoof. On calling the several churches they responded as follows:

Decatur, A. B. Hanner, Jas. Fletcher; Knoxville, H. C. Whitney, W. McPheter; Osceola, Wm. Heaton, H. J. Bonifield; Afton, Jacob Brinkerhoof; Pleasantville, Chas. Smith, B. Sutton; Ruseau, Josiah Wilbur, Jesse H. Kent; Fairfield, J. W. Landes, D. W. Hull; Newbern, not represented; Oskaloosa, not represented; Eddyville, not represented; Vernon, not represented. On motion of Bro. W. H. Brinkerhoof,

Resolved, That the following committees be raised:

1. Committee on business: Brn. Landes, Hanner, and Sutton.
2. Committee on finance: Brn. Bonifield, J. Brinkerhoof, and Wilbur.
3. Committee on organization: Brn. W. H. Brinkerhoof, Heaton, and McPheter.

The committee on business, by their chairman, submitted the following propositions for the consideration of the Conference:

1. Shall the tent be run during the coming season?
2. Can means be furnished to run the tent? If so, How?
3. Can messengers be furnished to run the tent?
4. Shall we organize a Conference?

On motion of Bro. Brinkerhoof it was

Resolved, That the proposition referring to organization be referred to committee on organization, and that the second proposition be referred to committee on finance.

Adjourned to meet at 2 P. M.

Convened according to adjournment. Prayer by Bro. Hull. Committee on organization reported as follows:

For several good reasons, which we deem unnecessary to introduce at this time, your committee believes the cause of truth in Southern Iowa demands a more thorough organization, therefore

Resolved, That we now form an independent Conference, with the name of the Southern Iowa Conference of Seventh-day Adventists, with the following boundaries, beginning at Council Bluffs, and running on a direct line to Des Moines city, including said city, thence east to Montezuma, thence to Sigourney, thence east to the Mississippi river, including all the State of Iowa south of said line.

Resolved, That this Conference be composed of ministers and delegates from the churches.

Resolved, That the bases of representation shall be as follows: Two delegates from each church, and one additional member for each twenty, or fraction of twenty, church members.

Resolved, That the officers of this Conference consist of a chairman, secretary, and standing committee of three.

Resolved, That the next session of this Conference be held at Knoxville, commencing on the 24th day of October, 1862.

All of which was unanimously adopted.

The following report from the committee on finance was received and adopted:

Your committee would report that they have examined with some care the pecuniary circumstances of the different churches so far as represented, and find them all firmly united on the plan of Systematic Benevolence, but fear many of the brethren do not feel a sufficient burden for the cause, and the spread of present truth. We also fear many do not properly understand the principles of Systematic Benevolence. We believe the Bible teaches that *all*, (every brother and sister) should contribute. Upon the first day of the week let *every one* of you lay by him in store as God hath prospered him, &c. 2 Cor. xvi, 2.

We also find the available tent fund for the next six months to be \$205.75, together with about \$140 unpaid pledges of last year, \$35 of which we think good, and will be paid; and we recommend the adoption of the following resolution:

Resolved, That those brethren who have not yet redeemed their tent pledges for last year be requested to forward the same to Bro. A. B. Hanner, at Decatur, as soon as convenient.

Resolved, That it is the opinion of this Conference that the brethren should embrace in their S. B. all the means they design to contribute to the cause of truth.

Resolved, That it is the design of this Conference to run the tent the coming season, provided competent messengers can be procured to labor with it.

Resolved, That we invite Brn. J. H. Waggoner and W. H. Brinkerhoof to labor with the tent this season, and that this Conference be pledged for their support.

The following brethren were chosen to compose the standing committee of this Conference: Brn. B. Auten, Knoxville, A. Caldwell, Decatur, and C. H. T. St. Clair, Fairfield.

The following named brethren were chosen for tent committee for the coming year: N. Hodges, Sandyville, H. J. Bonifield, Osceola, Wm. McPheter, Knoxville, J. W. Landis, Fairfield, A. B. Hanner, Decatur.

Resolved, That this Conference recommend the adoption of the following covenant for organization by the different churches:

We, the undersigned, hereby associate ourselves together as a church, taking the name, Seventh-day Adventists, covenanting to keep the commandments of God and the faith of Jesus Christ.

Resolved, That ministers laboring in this Conference are required to have a certificate, signed by the secretary, and that such paper shall be a certificate of ordination and good standing.

Resolved, That Bro. W. H. Brinkerhoof is entitled to receive such a certificate.

Resolved, That a committee of two be appointed to confer with the churches at Dayton and Richmond, as well as the Conference in Northern Iowa at its next session, upon the expediency of said churches' being included in this Conference, with instructions to report at its next meeting.

Brn. W. H. Brinkerhoof and R. S. Patterson, of Knoxville were appointed said committee.

Resolved, That Bro. W. H. Brinkerhoof be requested to address the different churches in this Conference on the state of the church, and such other matter as may seem needful.

Resolved, That a copy of the proceedings of this Conference be sent to the Review and Herald for publication.

H. C. WHITNEY, *Chairman*.
R. S. PATTERSON, *Secretary*.

"PARENTS, BE PITIFUL, BE COURTEOUS."

Be pitiful and courteous because it is right and God requires it of you. Be kind and courteous to all, but especially to each other, for the happy effect it will have upon your children. It would seem in a household where parents were united in serving the Lord there would be no lack of kindly attentions to each other, but that the husband would not only love his wife but manifest the same by his courteous attentions, while her conduct would show to all that she revered her husband. But parents are too thoughtless, too forgetful; they do not realize as they should the influence their daily acts have on those about them. Oh, mother, be careful; let nothing detrimental to the father escape your lips, and when he may correct or do anything to cross the wills of your children, do not let them find in you a sympathizer. Father be watchful; do not speak in a disrespectful way of the mother, unless you wish your children to do so too. Who is it that rises up before the hoary head? It is those who have been thus taught by their parents. Who is it who says kindly to mother or sister, Take this rocking chair or this easy seat? Is it not he who has formed the habit of being kind and courteous by following the example of a christian father? and the daughter who rises so cheerfully from her work to give her father a comfortable seat and warm corner, is one who has many times had it suggested to her by a kind hearted mother.

I think many desire a different state of things in their families, who from their long neglect of courteous behavior, do not know how to obtain it. To such, and to all, I would say, There are almost daily occurrences in every family where kind feelings may be cultivated in children by their parents. Father, when those children come into your presence with some new or well patched garment just from the mother's hand, do not fail to mention her kindness in thus bestowing time and labor upon them, reminding them they should ever be attentive and obedient to all her requirements, then on the other hand when the new book, cap, or shoes are brought home, how easy for the mother to remind them how good they should be to a father who provides so many things for their comfort, in every instance directing their thoughts to him who is the Author of every good and perfect gift. Such a course will tend to cultivate that kindness of heart and courtesy of manner which the apostle recommends, and which is far more lovely than the superficial politeness of the present day.

L.

TO THE BRETHREN.

DEAR BRETHREN: Duty demands of me a more full and explicit retraction of my past course. I thank God for the gifts of the Spirit he has placed in the church to cleanse and purge it. Through the gift of prophecy already in the church he has shown me some of the corruptions of my own heart, and the wrongs of the past. I thank him for this testimony, and shall try to profit by it.

I would first say that Bro. and sister White have faithfully and fearlessly discharged their duty as the servants of God. May the Lord reward them an hundred fold for their holy boldness and courage to face wrong and contend for the right. I accept the testimony as a message from heaven, and may the Lord help me to profit by it. But, my dear brethren, what can I say for myself? I have no excuse to plead. Instead of promptly and thoroughly righting my wrongs, I have tried to excuse myself by palming it off on others. I have tried to find some way to get out of this matter without reproach. But the Lord would have me come out as effectually as I went in. Amen. I can see, as I professed to be a watchman, it was my duty to see the danger. Had it not been that prejudice blinded my eyes, and my self-righteousness and

stubborn will kept me from the hearts and sympathies of God's true people, so that his pavilion could not cover me, the cause and I might have been saved from this disgrace. But the scripture is true yet, "Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." Luke xviii, 14. What a contrast! O, may I ever be willing to submit myself to the judgment and experience of God's chosen people. I would with shame and sorrow confess that I have tried to screen myself by censuring alternately Brn. White, Sanborn, Ingraham, and Loughborough, and many of my brethren besides. But viewing it from a new stand-point I acknowledge I have followed an underhanded course against the movements of the body, for which I have no apology to make, only my willful self-justification. May the Lord forgive me. My course, from the time I became connected with the Messenger party, is all wrong. May the Lord help me to mend in the future by a well-devoted life of sacrifice and faithful service with God's dear people.

I would say to the brethren who have been under my influence, that for six or seven years past I have had a very unchristian spirit in cherishing hard feelings, and throwing out hints, from time to time, against the leading brethren in this cause, to build myself up on what I supposed their failings, to give people to understand that I was a little in advance of all the rest. I was too much of a novice, and consequently fell into the snare of the Devil.

But, my dear brethren, what can I say to you. I fear I have led you further off than I shall ever be able to bring you back. May the Lord help and save you. But the sheep and lambs! O, how they have been torn, just because of an unfaithful shepherd! May the Lord save you. I am willing to acknowledge that God is in this work, and that he has chosen Bro. and sister White to lead out in the work, and that he is leading his people onward and upward to mount Zion.

O, when shall I be able to counteract the influence of my past course! May the Lord help me to take my proper place in the cause of present truth, and for the future to keep myself in the love of God and fellowship of my brethren. I want to get right, and keep right, that with the 144000 I may stand at last on mount Zion with the Lamb, having no guile in my mouth. I much regret the influence of my past course. May the Lord check the tide of evil, and dispel the darkness. Amen.

Yours in hope of eternal life.

T. M. STEWARD.

SUBJECT TO THE POWERS THAT BE.

Rom. xiii, 1, 2, 3. Let every soul be subject to the higher powers; for there are no powers but of God; the powers that be are ordained of God, &c. Titus iii, 1. Put them in mind to be subject to principalities and powers, &c. 1 Pet. ii, 13. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors as them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

These texts are quoted in defense of Sunday. If we have no higher authority then it is our duty to submit; but if subordinate officers rebel against laws of their king, we are not under obligation to obey, but refer them to their king as supreme. God says the seventh day is the Sabbath. We are to obey the powers that be, or the law giver until it is shown that the power that made the law has abrogated or changed it. This no one has yet been able to do. It is the officers that are not subject to the powers that be.

There are no powers but of God. Sunday keeping is not of God, hence it is not to be recognized as a power. Rulers of different grades are ordained of God. Men abuse or pervert this power and are rebels to government. Rulers are to be a terror to those who do evil, and a praise to them that do well. Those who keep the laws of the king, not those who break them, are those that do well. If the laws of these rulers interfere with the laws of God we are to obey God rather than man, and fear not those who kill the body; &c. The time doubtless is near when we shall be obliged to look this subject in the face, and decide whether it is right to obey God or man.

A. P. LAWTON.

LETTERS.

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

From Sister Paine.

DEAR BRETHREN AND SISTERS: It rejoices my heart to read the letters in the Review from different parts of the great harvest-field, and to hear of the progress of the precious cause of present truth. The Lord has also been at work in this place. We have felt very lonely here, only four of us that loved the glorious truths of the third angel's message, being deprived of meeting from Sabbath to Sabbath with those of like precious faith. But the Lord has given us two more precious souls to travel with us the heavenly road. O, may the Lord enable us to overcome and get the perfect and entire victory over every sinful passion, habit, word, and action, and have our appetites all brought into subjection to the will of God. Bro. and sister Dewing, formerly of the United Brethren church, have commenced keeping the holy Sabbath that has been trodden under foot by the Man of Sin, and are searching to learn all the revealed will of God. We meet four times in a week to search the Scriptures and ask for the aid and guidance of the Holy Spirit, and we are indeed blessed of the Lord in so doing. I feel a strong and increasing determination to serve the Lord, and continue to seek for entire consecration to his holy will. I think I never before had so deep a realizing sense of the great work God's children must have done for them before they can be of that glorious church that Christ will take to himself, not having spot, or wrinkle, or any such thing. We are very anxious to have Bro. Cornell come and preach in this vicinity. We have had no preaching here in two years. I think there are some in Lockport that would embrace the truth if they could hear it clearly presented. May the Lord speed on the third angel's message, and gather out all the jewels that they may be purified through obedience to the truth, and get ready for the appearing of Jesus.

Yours in hope of redemption.

E. J. PAINE.

Johnson's Creek, N. Y.

From Bro. Hanner.

In view of the soon coming of the son of God, it is plain that we are living in a solemn time—a time when the saints of God should be preparing to stand in that great day. Inasmuch as we shall need all the armor on, we should all endeavor to do what we can, however little that may be. We are informed in God's word that we should improve according to our talent. Matt. xxv, 27. My desire is to be prepared to stand and to do what little I can to assist others to stand. I spent last Sabbath and first day in Marshall, Ringgold Co., Iowa, in trying to persuade them that the law of God is binding upon this generation, and that we as a people are under obligation to keep the Sabbath of the Lord. I tried also to show them that the signs of the times indicated the soon coming of our blessed Saviour.

Some were quite anxious to hear and somewhat interested, while others seemed to shrink back under the existing load of prejudice. I am satisfied that there are individuals there, convinced that it is right to observe the Sabbath of the Lord. May the Lord help them to fully see its importance and come out and take a decided stand in favor of truth. By request, I hope to visit that place soon again. May the Lord help us to be zealous and repent, and make sure work for the kingdom.

Yours striving to overcome.

A. B. HANNER.

From Bro. Clarke.

DEAR BRO. WHITE: Since Bro. and sister Cornell were here we seem to get a glimpse of light. We rejoice with trembling. O that God would fully unite his people, then the truth will prosper. The prayers and exhortations of Bro. Phillips will not be forgotten by the brethren here. May God in his mercy give us grace and strength here in Ohio to arouse; awake, brighten the gospel armor, trim our dying lamps, get a good supply of oil, shake off our sins by hearty repentance, and with the helmet of salvation, and our

feet well shod with the preparation of the gospel of peace, stand like good soldiers and faithful servants, waiting for our Lord.

Dear brethren, let us lay aside, settle and forgive, all personal animosities. Let us be one in Christ, that he may recognize us as his faithful ones when he comes in the clouds of heaven. That I may be found prepared, and having on the wedding garment, is the prayer of

Your unworthy brother.

JNO. CLARKE.

Lovett's Grove, Ohio.

From Bro. Ramsey.

DEAR BRO. WHITE: It cheers my heart to read the many cheering testimonies from the brethren and sisters throughout the land; and while they are thus giving their hearty responses to the truth, I would not lie slumbering in these perilous times, but say I am striving to make some advancement toward the heavenly kingdom. When quite young I thought I ought to be religious; but, like the majority of mankind, kept putting it off, thinking when I got older and settled in life, then I would serve God. O how wrong! Youth is the time in which to commence to serve the Lord. Now as I see we are living near, very near, the end, I would arouse myself, gird on the whole armor, and withstand the fiery darts of the evil one daily.

I hail with joy the weekly visits of the Review. How we ought to pray God to remember the Review, and more especially those that have the oversight of it. I feel glad when I read so many good pieces written by the brethren on present truth. It is certainly a great blessing from the right source. How is it that some of the brethren seem to have lost their interest in writing for the Review? O that God's people may see the great importance of being more earnestly engaged, the time in which they have to work being so short. I think there are many who rejoice in Ohio now, since the churches have been fully organized. We can now see who seems to be on the Lord's side. God grant us better and happier days in Ohio, in time to come. We feel very thankful to Bro. Cornell for the labor he has done in Ohio the past winter. We would be very glad to have him labor with the tent the coming summer, but we will be satisfied with any one the Lord may send. May the blessing of God rest upon all his people for Jesus' sake.

Yours in hope.

TRUMAN RAMSEY.

Leipsic, Ohio.

Extracts from Letters.

Bro. R. O'Brien writes from Walton, Hants Co., Nova Scotia: "Having been taught that the first day of the week is the Christian Sabbath, and never having examined the subject, nor the time to commence the Sabbath, I supposed it was immaterial what day was kept; but lately I received the History of the Sabbath by J. N. Andrews, and after perusing it and examining the Scriptures, I am fully persuaded that the seventh day is the Sabbath of the Lord our God. As I disregard what mankind teach in opposition to the Scriptures, I can no longer regard the first day as sacred, because the Scriptures nowhere teach it; but I regard the seventh day as God's holy Sabbath. God himself has taught it, and Jesus Christ and his apostles have confirmed it."

Bro. R. J. Davis writes from Marengo, Iowa: "I am trying to keep the commandments of God and the faith of Jesus. I have found that there is much to do in order to live a Christian life. I have many things to overcome. It needs constant watchfulness and prayer to save us from being overcome by temptation. I am glad that I have heard the third message, and had a disposition to lay hold upon it. I am glad the Lord has sent the light this way, and I am determined by the assisting grace of God to walk therein. We do not have the privilege of meeting with the brethren and sisters to join with them in the worship of God; but I would say to all who are deprived of this privilege, Let us be faithful, and look to God for help in these days of peril. O, how much we need to watch and pray while we are surrounded by so much evil. I feel to praise the Lord for the hope of meeting God's people in a better land than this."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 1, 1862.

We reached home March 26, in usual health, after an absence of five weeks, in which time we traveled eight hundred miles, and held twenty-nine meetings.—Ed.

The Michigan Tent Committee have purchased a good Tent, and have secured the labors of Bro. Hull and Loughborough for the coming season.

To the Brethren in Parkville. We shall not be able to labor with you as you request, and would recommend to you Eld. J. N. Loughborough, whose attention has been especially called to the organizing question.—Ed.

QUESTION.

How shall we understand 1 Tim. iii, 20? Does it conflict with Matt. xviii, 15-18? How extensive is its application?
J. BOSTWICK.

On turning to 1 Tim. iii, we do not find but 16 verses in the chapter. The question certainly asks how we shall understand 1 Tim. iii, 20; and yet 1 Tim. iii has only 16 verses. We understand therefore that 1 Tim. iii, 20, has never been written. We give this answer in accordance with 1 Tim. v, 20, which is probably the text you had in mind, misquotations of scripture being, no doubt, one of the things to which that text is applicable. If you should trespass against me, or any misunderstanding of a personal and private nature arise between us, I should, in accordance with Matt. xviii, 15-18, confer with you in regard to it in a less public manner.
U. S.

"TAKE HEED."

This is the heading of showers of letters which have passed over some sections of Vt., N. H., and Mass., and doubtless other states, from B. D. Townsend. The object of these letters evidently is to prejudice the readers against the brethren, and the gifts of the Spirit. In past years we have labored to help this poor, wandering, wayward man. But, he was strangely bewitched with the idea that he had a call to preach. This no reasonable man could believe. His roving, fanatical life led the church in Northern Vt. to withdraw fellowship from him some four years since. Hereafter if he shall continue these communications, will he "take heed" and pre-pay his postage? Sometimes he writes from Canada, at others from the States. Our brethren consider it spending money for that which satisfieth not, to pay postage on such worthless productions.

In love of justice.

A. S. HUTCHINS.

Eden, Vt., March 12, 1862.

NOTE FROM BRO. SANBORN.

I wish to say to the churches at Lodi, Marquette, Mauston, Mackford, and Rubicon, that the time to commence tent operations is near. Elder Wm. S. Ingraham and myself design laboring with the Illinois and Wisconsin tent this next tent season. Half the pledges for sustaining the enterprise are due the first of May, and we should like to have you send the first half of your apportionment by that time. Send by mail, and direct to Isaac Sanborn, Monroe, Green Co., Wis. Other churches will probably have an opportunity to hand theirs to me or to Bro. Ingraham.
ISAAC SANBORN.

TO THE BROTHERS IN N. Y.

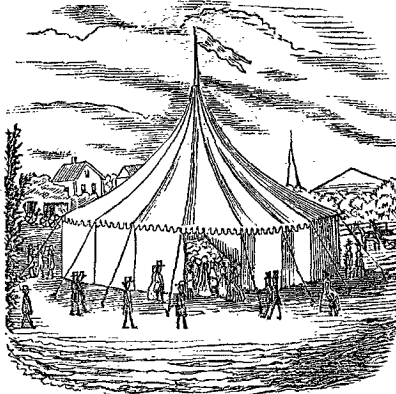
The tent season is approaching, and it is time to be preparing for the work. It is a question whether the old tent will answer for another season. The circle is getting leaky, and needs repairing or replacing with one entirely new, except the irons. If the needed repairs are done before the tent goes out, means will be necessary as soon as they can be raised. Should the brethren in central N. Y. appoint a conference, as has been contemplated, it would be well to have it as early as possible, for two reasons: 1. To decide in season whether to get a new circle, and 2. Because the meeting would probably be better attended before the busy

season for farmers arrives. It will be well, at all events, for those who were appointed committee men to raise means in their several vicinities, to ascertain what can be done for the tent cause as early as possible, both for laborers and for repairs, should it be decided to repair the tent.
R. F. C.

APPOINTMENTS.

Elders Ingraham and Sanborn appoint to meet with the church at McConnell's Grove, Ills., April 12 and 13. Morning meetings to commence at half past ten.

TENT MEETING.



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

ISAAC SANBORN.
WM. S. INGRAHAM.

Bro. Ingraham wishes us to say that he will not meet with the brethren at Princeville, Ills., "the first Sabbath and first-day in May," as he appointed, in consequence of the tent-meeting in that place the 16th.
Ed.

Business Department.

SOME person writing from Melrose, Jackson Co., Wis., encloses 15 cents for "Miraculous Powers," but as there is no name signed to the letter, and as we are not especially endowed with "miraculous powers," we know not to whom we should send it.

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.

C. Leiter 1,00, xviii, 18. C. Leiter for D. B. Mills and J. S. Shelly each 0,50, xx, 13. F. A. Stephens 1,00, xx, 7. H. Vincent 1,00, xxi, 14. A. L. Babcock 1,00, xxi, 14. D. Newcomb 1,00, xxi, 14. A. Locke 1,00, xxi, 18. W. Pierce 2,00, xx, 1. N. Blood 1,50, xviii, 13. G. H. Heacock 0,50, xix, 16. J. T. Rogers 2,00, xix, 1. W. Kister 0,50, xx, 18. J. Bartholf 2,00, xxi, 1. A. Olsen 2,00, xxii, 1. M. Bigelow 2,00, xx, 18. J. W. Blake 2,00, xxi, 2. E. Bolser 1,00, xxi, 1. J. C. Stanton 1,00, xx, 1. G. W. Mitchell 2,00, xx, 7. J. Yates 1,00, xx, 5. J. Dorcas 1,00, xxiii, 6. W. H. Delano 1,00, xxi, 18. J. C. Adlon 0,40, xx, 3. L. Russell 2,00, xxi, 1. J. Flannery 2,00, xix, 15. A. Shepard 0,50, xx, 18. J. Shepley 1,00, xx, 1. A. Pierce 0,50, xix, 1. D. M. Canright 2,00, xx, 1. D. M. Canright for L. Canright 1,00, xx, 1. D. W. Milk 1,00, xx, 14.

Books Sent By Mail.

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Cash Received on Account.

E. B. Lane 90c. J. M. Chaffee 71c. J. W. Stewart \$10.

Donations to Publishing Association.

James White, excess of receipts over expenditures on western tour, \$10. Adelia Durfee \$1. For Review to the poor, "All right," \$5.

For Shares in Publishing Association.

Isaac A. Olmstead \$10. Elizabeth Olmstead \$10. F. A. Stephens \$10. J. Yates \$10.

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