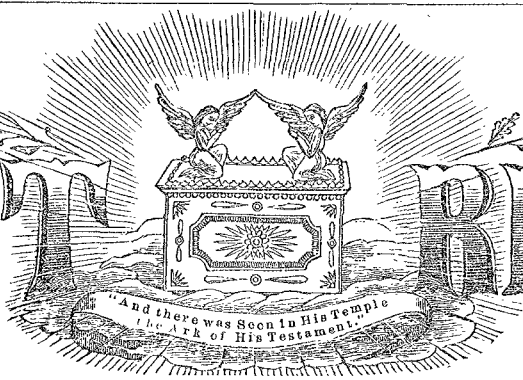


# ADVENTIST REVIEW,



## 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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### GOD'S JEWELS.

As, 'mid the rocks and sands of earth,  
The costly diamonds lie;  
As gold is sprinkled through the depths,  
Unseen by human eye;  
As pearls lie gleamless in their caves  
Beneath the restless sea;  
As earth's deep vaults of wealth are hid  
For ages yet to be—  
So sleep the jewels of God's grace,  
The diamonds of his love,  
Amid earth's darkness and its gloom,  
Till raised to joy above.

They dazzle not in crowded streets,  
Nor gleam in gilded halls;  
They do not give their brightest rays  
Within high palace walls;  
We do not see on beauty's brow  
Their mystic flash always,  
Nor do they wake in hearts of men  
Their words of warmest praise.  
But oft in lowly homes they shine  
With softest brilliancy,  
Where God's own Spirit deigns to dwell,  
And guards them lovingly.

What though they gleam unseen below,  
Or lie in slumbering worth?  
An eye unseen beholds them all,  
And loves his gems of earth.  
Not always, 'mid the wreck of time,  
Shall God's own jewels lie;  
His own right hand shall gather them,  
To grace his throne on high.  
There, where the Godhead's brightest rays  
Fall with effulgent beam,  
They shall the radiance evermore  
Reflect with loveliest gleam.

Ah, yes! these toils, these prayers, these tears,  
These conflicts of the soul,  
These stern and angry storms of life,  
That o'er the spirit roll,  
Shall but refine and polish well  
Each fond and lovely gem,  
And mould and fashion it aright  
For Christ's own diadem,  
And he shall tell his holy ones  
How, in earth's gloomy night,  
He hastened to its awful wreck,  
And seized his jewels bright.

### HISTORY OF THE SABBATH.

(Continued.)

THE SABBATH AND FIRST-DAY DURING THE FIRST FIVE CENTURIES.

On the seventh day of March, Constantine published his edict commanding the observance of that ancient festival of the heathen, the venerable day of the sun. On the following day he issued a second decree in every respect worthy of its heathen predecessor. The purport of it was this: That if any royal edifice should be struck by lightning, the ancient ceremonies of propitiating the deity should be practiced, and the *haruspices* were to be consulted to learn the meaning of the awful portent. The *haruspices* were soothsayers who

foretold future events by examining the entrails of beasts slaughtered in sacrifice to the gods! The statute of the seventh of March, enjoining the observance of the venerable day of the sun, and that of the eighth of the same month, commanding the consultation of the *haruspices*, constitute a noble pair of well-matched heathen edicts. That Constantine himself was a heathen at the time these edicts were issued, is shown not only by the nature of the edicts themselves, but by the fact that his nominal conversion to Christianity is placed by Mosheim two years after his Sunday law. Thus he says:

"After well considering the subject, I have come to the conclusion that, *subsequently to the death of Licinius, in the year 323, when Constantine found himself sole emperor, he became an absolute Christian, or one who believes no religion but the Christian to be acceptable to God.* He had previously considered the religion of one God as more excellent than the other religions, and believed that Christ ought especially to be worshiped; yet he supposed there were also inferior deities, and that to these some worship might be paid, in the manner of the fathers, without fault or sin. And who does not know, that in those times, many others also combined the worship of Christ with that of the ancient gods, whom they regarded as the ministers of the supreme God in the government of human and earthly affairs."—*Historical Commentaries*, cent. iv, sec. 7.

As a heathen, Constantine was the worshiper of Apollo, or the sun, a fact that sheds much light upon his edict enjoining men to observe the venerable day of the sun. Thus Gibbon testifies:

"The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. . . . The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity. . . . The sun was universally celebrated as the invincible guide and protector of Constantine."—*Dec. and Fall of the Roman Empire*, chap. xx.

His character as a professor of Christianity is thus described:

"The religious sincerity of the man, who in a short period effected such amazing changes in the religious world, is best known to Him who searches the heart. Certain it is that his subsequent life furnished no evidence of conversion to God. He waded without remorse through seas of blood, and was a most tyrannical prince."—*Marsh's Eccl. Hist.*, period iii, chap. 5.

A few words relative to his character as a man will complete our view of his fitness to legislate for the church. This man, when elevated to the highest place of earthly power, caused his eldest son, Crispus, to be privately murdered, lest the fame of the son should eclipse that of the father. In the same ruin was involved his nephew Licinius, "whose rank was his only crime, and this was followed by the execution perhaps of a guilty wife."—*Dec. and Fall of the Roman Empire*, chap. xviii.

Such was the man who elevated Sunday to the throne of the Roman empire; and such the nature of the institution which he thus elevated. A recent English writer says of Constantine's Sunday law, that it "would seem to have been rather to promote heathen than Christian worship." And he shows how this heathen emperor became a Christian, and how this heathen statute became a Christian law. Thus he says:

"At a later period, carried away by the current of opinion, he declared himself a convert to the church. Christianity, then, or what he was pleased to call by that name, became a law of the land, and the edict of A. D. 321, being unrevoked, was enforced as a Christian ordinance."—*Sunday and the Mosaic Sabbath*, p. 4.

Thus it is seen that a law enacted in support of a heathen institution, after a few years came to be considered a Christian ordinance; and Constantine himself, four years after this Sunday edict, was able to control the church, as represented in the general council of Nice, so as to cause the members of that council to establish their annual festival of the passover upon Sunday. Paganism had prepared the institution from ancient days, and had now elevated it to supreme power; its work was accomplished. It was now the part of popery to effect its transformation into a Christian institution; a work which it was not slow to perform. Sylvester was the bishop of Rome while Constantine was emperor. How faithfully he acted his part in transforming the festival of the sun into a Christian institution is seen in that he changed the name of the day, giving it the imposing title of *Lord's day*. To Constantine and to Sylvester, therefore, the advocates of first-day observance are greatly indebted. The one elevated it as a heathen festival to the throne of the empire, making it a day of rest from most kinds of business; the other changed it into a Christian institution, giving it the dignified appellation of *Lord's day*. It is true that traces of resting from labor on that day, and individual instances of designating Sunday as the *Lord's day* are found as early as Tertullian's time, at the opening of the third century; but it was the work of Constantine and of Sylvester in the early part of the fourth century to establish the festival of the sun, by the authority of the empire, and to render it a Christian institution by the authority of St. Peter.

The following from Dr. Heylyn, a distinguished member of the church of England, is worthy of particular attention. In most forcible language he traces the steps by which the Sunday festival arose to power, contrasting it in this respect with the ancient Sabbath of the Lord; and then with equal truth and candor he acknowledges that as the festival of Sunday was set up by the emperor and the church, the same power can take it down whenever it sees fit. Thus he says:

"Thus do we see upon what grounds the Lord's day stands: *on custom first, and voluntary consecration of it to religious meetings; that custom countenanced by the authority of the church of God, which tacitly approved the same; and finally confirmed and ratified by Christian princes throughout their empires.* And as the day for rest from labors and restraint from business upon that day, [it] received its greatest strength from the supreme magistrate as long as he retained that power which to him belongs: as after, from the canons and decrees of councils, the decretals of popes and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them. I hope it was not so with the former Sabbath, which neither took original from custom, that people being so forward to give God a day; nor required any command from the kings of Israel to confirm and ratify it. The Lord had spoke the word that he would have the seventh day from the world's creation to be a day of rest unto all his people; which said, there was no more to do but gladly to submit and obey his pleasure. But this was not done in our present business. The Lord's day had no such command that it should be sanctified, but was left plainly for God's people to pitch on this *any other* for the public use. And be-

ing taken up amongst them, and made a day of meeting in the congregation for religious exercises, yet for three hundred years there was neither law to bind them to it, nor any rest from labor or from worldly business required upon it. And when it seemed good unto Christian princes, the nursing fathers of God's church, to lay restraint upon their people, yet at the first they were not general, but only thus that certain men, in certain places, should lay aside their ordinary and daily works, to attend God's service in the church; those whose employments were most toilsome and most repugnant to the true nature of a Sabbath being allowed to follow and pursue their labors because most necessary to the commonwealth. And in the following times when as the prince and prelate in their several places endeavored to restrain them from that also which formerly they had permitted, and interdicted almost all kinds of bodily labor upon that day; it was not brought about without much struggling and opposition of the people; more than a thousand years being past after Christ's ascension, before the Lord's day had attained that state in which now it standeth. And being brought into that state, wherein now it stands, it doth not stand so firmly, and on such sure grounds but that those powers which raised it up may take it lower if they please, yea, take it quite away as to the time, and settle it on any other day as to them seems best."—*Hist. Sab.*, part ii, chap. iii, sec. 12.

Constantine's edict marks a signal change in the history of the Sunday festival. Dr. Heylyn thus testifies:

"Hitherto have we spoken of the Lord's day as taken up by the common consent of the church; not instituted or established by any text of scripture, or edict of emperor, or decree of council. In that which followeth we shall find both emperors and councils very frequent in ordaining things about this day and the service of it."—*Id.*, sec. 1.

After his professed conversion to Christianity, Constantine still further exerted his power in behalf of the venerable day of the sun, now happily transformed into the Lord's day, by the apostolic authority of the Roman bishop. Heylyn thus testifies:

"So natural a power it is in a Christian prince to order things about religion, that he not only took upon him to command the day, but also to prescribe the service."—*Id.*

The influence of Constantine powerfully contributed to the aid of those church leaders who were intent upon bringing the forms of pagan worship into the Christian church. Gibbon thus places upon record the motives of these men, and the result of their action:

"The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstition of paganism, if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved in less than a century, the final conquest of the Roman empire: but the victors themselves were insensibly subdued by the arts of their vanquished rivals."—*Dec. and Fall*, chap. xxviii.

The body of nominal Christians which resulted from this strange union of pagan rites with Christian worship, arrogated to itself the title of Catholic church, while the true people of God who resisted these dangerous innovations were branded as heretics, and cast out of the church. It is not strange that the Sabbath should lose ground in such a body, in its struggle with its rival, the festival of the sun. Indeed after a brief period the history of the Sabbath will be found only in the almost obliterated records of those whom the Catholic church cast out and stigmatized as heretics. Of the Sabbath in Constantine's time, Heylyn says:

"As for the Saturday, that retained its wonted credit in the eastern churches, little inferior to the Lord's day, if not plainly equal: not as a Sabbath, think not so; but as a day designed unto sacred meetings."—*Hist. Sab.*, part ii, chap. iii, sec. 5.

And Eusebius, who was cotemporary with Constantine, and devoted exclusively to his party and his interests, says:

"They [the patriarchs] did not, therefore, regard circumcision, nor observe the Sabbath, neither do we; neither do we abstain from certain foods, nor regard other injunctions, which Moses subsequently delivered to be observed in types and symbols, because such things as these do not belong to Christians."—*Eccl. Hist.*, book i, chap. iv.

This testimony shows precisely the view of Constantine and the imperial party relative to the Sabbath. He exerted a controlling influence in the church, and

was determined "to have nothing in common with that most hostile rabble of the Jews." Happy would it have been had his aversion been directed against the festivals of the heathen, rather than against the Sabbath of the Lord. But after Constantine, the Sabbath began to recover strength, at least in the eastern churches. Prof. Stuart, in speaking of the period from Constantine to the council of Laodicea, A. D. 364, says:

"The practice of it [the keeping of the Sabbath] was continued by Christians who were jealous for the honor of the Mosaic law, and finally became, as we have seen, predominant throughout Christendom. It was supposed, at length, that the fourth commandment did require the observance of the seventh-day Sabbath (not merely a seventh part of time), and reasoning as Christians of the present day are wont to do, viz., that all which belongs to the ten commandments was immutable and perpetual, the churches in general came gradually to regard the seventh-day Sabbath as altogether sacred."—*Appendix to Gurney's Hist.*, &c., of the Sab., pp. 115, 116.

But the council of Laodicea struck a heavy blow at this Sabbath-keeping in the eastern church. Thus James, in addressing the university of Oxford, bears witness:

"When the practice of keeping Saturday Sabbaths . . . . . was evidently gaining ground in the eastern church, a decree was passed in the council held at Laodicea, A. D. 364, 'that members of the church should not rest from work on the Sabbath, like the Jews, but should labor on that day, and preferring in honor the Lord's day, then if it be in their power should rest from work as Christians.'"—*Sermons on the Sacraments and Sabbath*, p. 123.

This shows conclusively that at that period the observance of the Sabbath according to the commandment was extensive in the eastern churches. But the Laodicean council not only forbade the observance of the Sabbath, they even pronounced a curse on those who should obey the fourth commandment! Prynne thus testifies:

"It is certain that Christ himself, his apostles, and the primitive Christians, for some good space of time, did constantly observe the seventh-day Sabbath; the evangelists and St. Luke in the Acts ever styling it the Sabbath-day, and making mention of its solemnization by the apostles and other Christians: it being still solemnized by many Christians after the apostles' times, even till the council of Laodicea, A. D. 364, as ecclesiastical writers and the twenty-ninth canon of that council testify, which runs thus: 'Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day (which many did at that time refuse to do). But preferring in honor the Lord's day (there being then a great controversy among Christians which of these two days should have precedence), if they desired to rest they should do this as Christians. Because if they shall be found to Judaize, let them be accursed by Christ.'—The seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean council did in a manner quite abolish the observance of it. . . . . The council of Laodicea, A. D. 364, first settled the observance of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema."—*Dissertation on the Lord's-day Sabbath*, pp. 33, 34, 44, 1633.

The action of this council did not extirpate the Sabbath from the eastern churches, though it did effectually weaken its influence, and cause its observance to become with many only a nominal thing, while it did most effectually enhance the sacredness and the authority of the Sunday festival. That it did not wholly extinguish Sabbath-keeping is thus certified by an old English writer, John Ley:

"From the apostles' time until the council of Laodicea, which was about the year 364, the holy observance of the Jews' Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that council against it."—*Sunday a Sabbath*, p. 163, 1640.

The following testimonies exhibit the authority of church councils in its true light. Jortin is quoted by Cox as saying:

"In such assemblies the best and most moderate men seldom have the ascendant, and they are often led or driven by others who are far inferior to them in good qualities."—*Sabbath Laws*, &c., p. 138.

The same writer gives us Baxter's opinion of the famous Westminster Assembly. Baxter says:

"I have lived to see an assembly of ministers, where three or four leading men were so prevalent as to form a confession in the name of the whole party, which had

that in it which particular members did disown. And when about a controverted article, one man hath charged me deeply with questioning the words of the church, others, who were at the forming of that article, have laid it all on that man, the rest being loth to strive much against him; and so it was he himself was the church whose authority he so much urged."—*Id.*, p. 138.

Such has been the nature of councils in all ages; yet they have ever claimed infallibility, and have largely used that infallibility in the suppression of the Sabbath, and the establishment of the festival of Sunday. Of first-day sacredness prior to, and as late as, the time of Chrysostom, Kitto thus testifies:

"Though in later times we find considerable reference to a sort of consecration of the day, it does not seem at any period of the ancient church to have assumed the form of such an observance as some modern religious communities have contended for. Nor do these writers in any instance pretend to allege any divine command, or even apostolic practice, in support of it. Chrysostom (A. D. 360) concludes one of his Homilies by dismissing his audience to their respective ordinary occupations."—*Cyc. Bib. Lit.*, art., Lord's day; Heylyn's *Hist. Sab.*, part ii, chap. iii, sec. 7.

It was reserved for modern theologians to discover the divine or apostolic authority for Sunday observance. The ancient doctors of the church were unaware that any such authority existed; and hence they deemed it lawful and proper to engage in usual worldly business on that day when their religious worship was concluded. Thus Heylyn bears witness:

"St. Chrysostom confessed it to be lawful for a man to look to his worldly business on the Lord's day, after the congregation was dismissed."—*Hist. Sab.*, part ii, chap. iii, sec. 9.

St. Jerome, a few years after this, at the opening of the fifth century, in his commendation of the lady Paula, shows his own opinion of Sunday labor. Thus he says:

"Paula, with the women, as soon as they returned home on the Lord's day, sat down severally to their work, and made clothes severally for themselves and others."—*Dialogues on the Lord's Day*, p. 234; *Hist. Sab.*, part ii, chap. iii, sec. 7.

Morer justifies this Sunday labor in the following terms:

"If we read that they did any work on the Lord's day, it is to be remembered that this application to their daily tasks was not till their worship was quite over, when they might with innocency enough resume them, because the length of time or number of hours assigned for piety was not then so well explained as in after ages. . . . . Christianity had got into the throne, as well as into the empire. Yet for all this, the entire sanctification of the Lord's day proceeded slowly: and that it was the work of time to bring it to perfection, appears from the several steps the church made in her constitutions, and from the decrees of emperors and other princes, wherein the prohibitions from servile and civil business, advanced by degrees from one species to another, till the day got a considerable figure in the world."—*Dialogues on the Lord's Day*, pp. 236, 237.

The bishop of Ely thus testifies:

"In St. Jerome's days, and in the very place where he was residing, the devoted Christians did ordinarily work upon the Lord's day, when the service of the church was ended."—*Treatise of the Sabbath*, p. 219.

St. Augustine, the cotemporary of Jerome, gives a synopsis of the argument in that age, for Sunday observance in the following words:

"It appears from the sacred Scriptures, that this day was a solemn one; it was the first day of the age, that is, of the existence of our world; in it the elements of the world were formed; on it the angels were created; on it Christ rose also from the dead; on it the Holy Spirit descended from heaven upon the apostles as manna had done in the wilderness. For these and other such circumstances the Lord's day is distinguished; and therefore the holy doctors of the church have decreed that all the glory of the Jewish Sabbath is transferred to it. Let us therefore keep the Lord's day as the ancients were commanded to do the Sabbath."—*Sabbath Laws*, &c., p. 284.

It is to be observed that Augustine does not assign among his reasons for first-day observance, the change of the Sabbath by Christ or his apostles, or that the apostles observed that day, or that John had given it the name of Lord's day. These modern first-day arguments were unknown to Augustine. He gave the credit of the work, not to Christ or his inspired apostles, but to the holy doctors of the church, who, of

their own accord, had transferred the glory of the ancient Sabbath to the venerable day of the sun. The first day of the week was considered in the fifth century the most proper day for giving holy orders, that is, for ordinations, and about the middle of this century, says Heylyn.

"A law [was] made by Leo, then pope of Rome, and generally since taken up in the western church, that they should be conferred upon no day else."—*Hist. Sab.*, part ii, chap. iv, sec. viii.

Soon after this edict of the pope, the emperor Leo, A. D. 469, put forth the following decree:

"The Lord's day we decree to be a venerable day, and therefore free it of all citations, executions, pleadings, and the like avocations. Let not the circus or theatre be opened, nor combatting with wild beasts be seen on it. . . . If any will presume to offend in the premises, if he be a military man, let him lose his commission; or if other, let his estate or goods be confiscated."

And this emperor determined to mend the breach in Constantine's law, and thus prohibit agriculture on Sunday. So he adds:

"We command, therefore, all, as well husbandmen as others, to forbear work on this day of our restoration."—*Dialogues on the Lord's Day*, pp. 259, 260.

The holy doctors of the church had by this time very effectually despoiled the Sabbath of its glory, transferring it to the Lord's day of pope Sylvester, as Augustine testifies; yet was not Sabbatical observance wholly extinguished even in the Catholic church. The historian Socrates, who wrote about the middle of the fifth century thus testifies:

"For although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria, and at Rome, on account of some ancient tradition, refuse to do this. The Egyptians in the neighborhood of Alexandria, and the inhabitants of Thebais, hold their religious meetings on the Sabbath, but do not participate of the mysteries in the manner usual among Christians in general."—*Ecl. Hist.*, book v, chap. 22.

As the church of Rome had turned the Sabbath into a fast some two hundred years before this, in order to oppose its observance, it is probable that this was the ancient tradition referred to by Socrates. Lardner quotes this testimony of Socrates, and then gives that of another historian a few years later than Socrates, to the same purport:

"Sozomon, about the same time, says likewise, that at Constantinople, and almost everywhere, except Rome and Alexandria, Christians assembled on the Sabbath, as well as on the first day of the week."—*Credibility of the Gospel History*, Vol. x, chap. 85.

On the statement of these historians Cox remarks:

"It was their practice to Sabbatize on Saturday, and to celebrate Sunday as a day of rejoicing and festivity, while, however, in some places a respect was thus generally paid to both of these days, the judaizing practice of observing Saturday was by the leading churches expressly condemned, and all the doctrines connected with it steadfastly resisted."—*Sab. Laws*, &c., p. 280.

The time had now come when, as stated by Coleman, the observance of the Sabbath was deemed heretical; and the close of the fifth century witnessed its effectual suppression in the great body of the Catholic church.

J. N. A.

(To be Continued.)

#### THOUGHTS ON THE ATONEMENT.

1. The atonement is made for sin and has respect to the law of God which is violated. It was typified under the old covenant by the work of the high priest, in the most holy place in the sanctuary, on the tenth day of the seventh month. Lev. xvi. It was accomplished in the type by the sprinkling of blood upon and before the mercy seat, beneath which rest the tables of the law, which had been broken. The ten commandments was the law that convicted of sin under that covenant, if not now, and was the law written on the tables beneath the mercy seat; but let us bring other proof. Moses told Israel that God spake the law to prove them, and that his fear may be before your faces, that ye sin not. Ex. xx, 20. He rehearses the law to Israel thirty-nine years after, and says also, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God."

Deut. vi, 25. Offerings were brought, if a soul sinned through ignorance against any of the commandments of the Lord, &c. See Lev. iv, 2, 13, 22, 27. But the New Testament is very plain on this point. See Rom. vii, 7; iii, 20; v, 13; James. ii, 8-12; 1 John iii, 4. Thus we understand that the atonement is made on account of the transgression of the ten commandments.

2. The atonement was not real in the type, for those sacrifices could not take away sin (Heb. x, 4), but only prefigured the great sin offering. Consequently, one object of our Lord's death was to redeem some of the transgressors of the law under the old covenant. Heb. ix, 15. But the law transgressed was the ten commandments, and our Lord died to redeem them from its penalty, which is death. Rom. vi, 23.

3. The effect of the atonement will be felt in eternity, and not in this life. It redeems from eternal death beyond the first resurrection; hence disobedience to the ten commandments, if unatoned for, causes eternal death; and if, as some teach, the law was imperfect, unjust, and contrary to us, we must come to the wicked conclusion that God inflicts eternal death on some, because they failed to keep an imperfect and unjust law. But if the law is holy, just, and good, we cannot thus charge God foolishly.

4. The atonement is designed to remove the sins of some, to prepare them for eternal life, hence disobedience to the ten commandments, if unatoned for, will disqualify for heaven. The qualifications of a candidate for eternal life must be a loving obedience to every known duty. This is the grand test to which we are to be subjected in the judgment; but the stern demands of the law will be tempered by certain kinds of ignorance in the sinner, and the cheerfulness with which he performs all that he knows is required. But the qualifications for eternal life are such as the redeemed will be required to perform. The qualifications for a lawyer will not fit one to be a general; a general must be qualified to perform the duties of a general, and those duties must be made a test of his capacity. So with the candidate for eternal life. He must be tested by those duties he will be required to perform during that life. But the test under the old covenant, at least, was the ten commandments; hence the duties enjoined in these commandments will be required of some in heaven. Now, if, as some contend, Christians are tested by a different law, it follows that they will obey a different law in heaven; and if this be true there will be different and opposing laws in heaven, which would make it a kingdom divided against itself. This conclusion is false because the premises are false; hence we must conclude that Christians are not tested by a different law, and that there is but one moral law in heaven. We have before proved that the ten commandments will be kept by some in that state, it follows that this is the law of heaven which all the redeemed will obey; hence it was not abolished at the cross.

5. The law of ten commandments demands the life of the sinner. These demands were acknowledged to be just by the sinner when he offered the life of the innocent victim instead of his own. But Jesus makes the real atonement: hence, when he gave his life for the sins of the world, he virtually acknowledged the law that required it to be holy, just, and good; and by yielding to its claims he honored and respected it, as well as magnified its importance. Those Christians who despise the law of God while they exalt the gospel, are virtually doing the same things; they acknowledge the justice of the law when they confess their sins, and lay hold on Christ's death, through the gospel ordinances, yet with their lips will deny the obligation of the very law they ask Jesus to honor for them. But they do it ignorantly, in unbelief; the time was when God winked at such ignorance, but will he do so now when men boast of their light and knowledge?

6. The death of Christ for sin shows that the law that had been transgressed was perfect. Certainly if fault could have been found with the law, it would have been done to save so honorable a victim as the Son of God. The Father would not have suffered his beloved Son to die to honor an unholy, unjust, and imperfect law, that was contrary to man and against the will of God. From this we conclude that the law, for which the Son of God was willing to die, to fulfill

its claims, and to honor which, the Father was willing to sacrifice his lovely Son, must be unchangeable in its nature, and its requirements just and good.

7. A law is never abolished by the execution of its penalty. Jesus came to suffer the penalty of the law, and not to abolish it. If the Jewish sacrifices pointed forward to one who was to abolish the law that condemned sinners, it follows that the ancient worthies will be justified because the law that condemned them has been repealed, and in the judgment no law is found against them, for "sin is not imputed when there is no law." But those that sin in the law will be judged by the law, which is positive evidence that the law exists in the judgment. Hence we are led to conclude that the Jewish sacrifices did not point to one who was to abolish the moral law.

If the law was abolished at our Lord's death, it will not appear against any in the judgment; hence, all sinners under the law will be justified, which doctrine is the worst form of Universalism.

There are other points worthy of mention, but this is already long enough for the present.

E. B. SAUNDERS.

Esq. Harbor, N. Y., March 24, 1862.

#### ANOMALIES.

THE North is armed, but it is an armed neutrality, rather than an armed crusade. It is marshaled in array of battle, but not for the extermination of its foe. The South is in arms that slavery may be perpetuated; the North is in arms, determined that slavery shall not be injured: two great armies diligently guarding the one stupendous wrong of the earth: two great armies of countrymen carefully guarding the dragon that has stung them both into fratricidal madness, and will sting them both to death.—*Rev. O. B. Frothingham's Sermon, "The Year's Record of Sadness and Gladness."*

Two armies drawn up in battle array,  
Both fighting for slavery—each in its way!

Two governments, hostile, but both agreed  
Of all the trouble to save the seed!

A war that has festered nine months or more,  
And nobody daring to touch the sore!

A thousand remedies all applied,  
And the only true one left untried!

Merciful heaven! Is the nation mad?  
Or—truth more terrible yet, and sad—

Has God departed and left us, still  
To follow the bent of our own wild will?

To work out, under his wrathful eyes,  
Our fearful measure of wrong and lies?

O, for some prophet, with burning word,  
Straight from the presence of the Lord,

To thunder the truth in our guilty ears,  
That God has been whispering us for years:

"Hear, O, people; the Lord has spoke!  
Loose each shackle, and break each yoke.

"Let my oppress and my poor go free:  
The voice of their sighing has come to me.

"Not oblations and altar-fires,  
Mercy and justice my hand requires.

"Mercy and justice, as I am true,  
As ye give to others, I give to you."

C. A. M.

[*Anti-Slavery Standard.*]

A SIGNIFICANT FACT.—Professor Henry, the renowned *savant*, and head of the Smithsonian Institute, testifies that he knows but one man among the scientific men of the United States, who is an infidel. This speaks volumes, and shows conclusively that the light of science has any other tendency than to make men skeptical and unbelievers. It is usually your pretenders to scientific knowledge, or men wholly destitute of scientific attainments, who disbelieve, or affect to do so. As a general remark, we think it will be found that a vast majority of them belong to the latter class—being wholly ignorant, or, what is worse, mere smatterers.—*Ex.*

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 15, 1862.

JAMES WHITE, EDITOR.

### "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL."

It does not appear to have been the design of Christ that his ministers should become stationed, salaried preachers. Of his first ministers it is said, immediately after receiving their high commission, that "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark xvi, 15-20. We do not suppose, however, that they were to go hurriedly through, preaching but one discourse in a place, regardless of the movements of their fellow-laborers; for such a course would produce confusion, and accomplish but little for the cause of Christianity.

Paul was not what is now called a "settled pastor," yet at Corinth "he continued a year and six months, teaching the word of God among them." Acts xvi, 1, 11. These early teachers of Christianity remained in one city, or place, till their testimony aroused the people, and they had brought out a body of believers, and established them in the doctrine of Christ. Things were then set in order so that these disciples could sustain the worship of God. And then these ministers would pass on to a new field of labor. These churches were not carried upon the shoulders of their ministers, but were left to sustain the worship of God among themselves. Occasionally would they pass through and visit the brethren, to exhort, confirm, and comfort them. These were frequently seasons of weeping and rejoicing. Here are two brief quotations from Luke's report of Paul's labors:

Acts xiv, 19-27. "And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

"And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia, and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."

Chap. xviii, 22, 23. "And when he had landed at Cæsarea, and gone up and saluted the church, he went down to Antioch. And after he had spent some time there he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples."

How refreshing the visits of such a minister, perhaps the very one from whose lips they first heard the gospel. How precious his words of instruction. Then as he goes out from them to labor in the world-wide gospel-field they bless him with the good things of this life, and follow him with their prayers.

We do not read in the book of Acts of stated salaries; and we conclude that ministers putting themselves into the gospel market to be sold to the highest bidder, was unknown to primitive Christianity. Neither do we read in that book that Paul, Barnabas, Silas, Peter, James, John, or Jude, or any of Christ's first ministers, had donation-parties. But no sentiment is more definitely taught and enforced in the New Testament, than that it is the duty of believers to support with their worldly good those who give themselves up to labor in the gospel. The churches are addressed upon this subject as follows:

Rom. xv, 27. "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things."

1 Cor. ix, 7-14. "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Gal. vi, 6. "Let him that is taught in the word communicate unto him that teacheth in all good things."

Phil. iv, 15-18. "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."

1 Thess. v, 12, 13. "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 Tim. v, 17, 18. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward."

But Paul boasted that he was not burdensome to his brethren. He at times labored with his hands, setting the example to others, that their own hands should be actively engaged, ministering unto their own necessities, when not especially engaged in the gospel. The following from the apostle should be regarded as a cutting rebuke to those indolent, lounging preachers who ride upon the benevolence, and sometimes wear the patience, of their people, and never think of engaging in labor from that which to them is a very solemn consideration, namely, they are ministers of the gospel. Such men generally make about the fourth-class preachers, and frequently lose their health. What a miserable life to rust out. Activity is conducive to health, and in the preacher promotes mental and spiritual growth. But we will hear Paul.

2 Thess. iii, 7-9. "For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow us."

2 Cor. xi, 7-10. "I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia."

1 Thess. ii, 5-10. "For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her

children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe."

He who goes out to labor in the gospel should have a good degree of modesty in regard to entering fields of labor prepared for them by others. Says Paul,

Rom. xv, 20. "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."

2 Cor. x, 15-18. "Not boasting of things without our measure, that is, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you, according to our rule abundantly, to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth."

In no way can a preacher so well prove himself as in entering new fields. There he can see the fruits of his own labors. And if he be successful in raising up churches, and establishing them, so that they bear good fruits, he gives to his brethren the best proofs that he is sent of the Lord. Paul, in testifying that those who were brought to the Christian faith by his labors were the seal of his apostleship, says,

1 Cor. ix, 1, 2. "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord."

Some who join the Seventh-day Adventists commence at once to preach to the brethren, many of whom are far in advance of them. And our brethren often err in urging such to spend their time in preaching to them. Let such ministers first be suitably instructed by those of experience in the message, then let them go out into new fields, trusting in God for help and success. And when they shall have raised up churches, and shall have properly instructed them, then those churches will support them. If they cannot raise up churches and friends to sustain them, then certainly the cause of truth has no need of them, and they have the best reasons for concluding that they made a sad mistake when they thought that God called them to teach the third angel's message.

Those who first led out in this cause had to trust in God. They were penniless, and so were nearly all who first embraced the message. With only two or three imperfect tracts (which have long since gone out of print), they went forth in the fear and strength of God among strangers, and bitter, determined opponents; now resting awhile to write some one of our publications; then entering new fields, until we see the cause wide-spread and prosperous. Let those who now engage in the proclamation of the third message show a like faith, zeal, courage, and devotion to the cause, and they will be encouraged by seeing the cause prosper under their labors. They will grow strong in the work, and will find themselves enjoying the confidence and love of their brethren.

Now we have publications and friends, and the state of the world was never so favorable to impress the hearer with the fulfillment of prophecy, and the truthfulness of our position as now. Where are the men who feel the burden of the work? that woe is unto me if I preach not the message? The present state of the cause calls for men who walk with God, and feel the worth of souls. If such men go forth with their faith embracing all the blessings of the high commission of the great Head of the church to his ministers, they will be sustained in their labors, and shielded from the assaults of Satan, by the power of Him who has said, "And lo, I am with you always, even unto the end of the world." And they will gather around them devoted friends of the message who will with pleasure fully sustain them.

Our ministers lack faith, and our people lack faith. God lives, brethren, and is careful to fulfill all his promises. Walk out by faith, brethren! Venture out, and give God a chance to show his faithfulness in

the fulfillment of his word. If our ministers act, preach, and pray faith, our people will have faith.

Those among us who give evidence that the Lord is leading them out to teach the message should be encouraged to improve their gift in preaching as the way opens, then actively laboring with their hands to promote health, and to sustain themselves. They should not be deceived in regard to the work, and think it an easy life to teach the message. If they start out with this impression, they will certainly fail of success. Those who commence to preach and then settle down content to visit the brethren, spending a week or two in a place where there are half a dozen brethren or less, sharing their hospitality, and spending precious time in idleness, show that they have started wrong, and that they have not the spirit of the message. And unless they can be reformed from such indolent habits, they will prove a curse to the cause. If they have a message, let them go and proclaim it. If not, they should understand it, and turn to some laudable employment.

A young man who had stated in an assembly that he had a message from the Lord to sinners, at the close of the meeting said to the deacon, "I thought I would go home with you, deacon, and stay a week or two." The good deacon replied, "If you have a message from the Lord, instead of coming to my house, go and proclaim it. If you have not a message from the Lord, I have no employment for you just now." If our brethren would take a similar course with those who deserve reproof, instead of indulging them in a wrong course, it would be far better for them. Do they want time to study, let them have it, and not hinder them with your chit-chat. Are they feeble, be tender of them, and induce them to exercise much in the open air. It is a mournful fact that many young preachers of good constitutions break down early for want of out-door exercise. Some constitutions require hard labor, when not enduring the fatigue of traveling and preaching, in order to maintain firmness of constitution.

The times call for activity. A general stupor in religious matters rests everywhere. Ministers and people must take higher ground, and with redoubled energy push the battle. God will help every man who will in faith help himself, and move out upon his promises.

#### THE TEN KINGDOMS.

SOME of the readers of the Review seem to think our views on the kingdom are unsound for the following reasons: viz., the feet and toes of the image symbolize the ten divisions of the Roman kingdom. The prophecy says that in the days of these kings shall the God of heaven set up a kingdom. Now they say these kingdoms have long since passed away, and other kingdoms have taken their places. More than ten kingdoms now exist. Were these ten divisions to exist till the coming of Christ, no more and no less? Please give us some light on the above subject through the Review.

B. McCORMIC.

REPLY.—It is certain that the ten toes of the image denote the ten kingdoms that were to arise out of the Roman empire; and it is also certain that this division was not fully accomplished till the year A. D. 483. Hence the setting up of God's everlasting kingdom is an event to take place this side of that year. Now will those who object to our views of the kingdom, show us any kingdom of God that has been set up since the ten kingdoms arose out of the Roman empire? They cannot do it; and, therefore, if those kingdoms have passed away, the word of God has failed. We leave them to get out of this dilemma—a dilemma into which we do not choose to run—as best they can, while we proceed to show that the ten kingdoms do still exist, and will exist till the coming of the Son of man—till the stone cut out of the mountain without hand shall smite the image upon the feet and dash it to atoms.

Not only are we told that there should be ten toes on the image, and ten horns on the Roman beast, but the existence of those horns, for no small length of time, is plainly predicted. The setting up of God's kingdom is the destruction of all these powers; therefore we cannot look for the setting up of that kingdom in any period during which these powers or horns are predicted to exist. We turn then to Dan. vii, and learn

that among these horns there was to come a little horn which should grow up to be stouter than his fellows. To this horn is given dominion for 1260 years. The indubitable testimony of history is, that this horn was fully established in 538, and bore sway till 1798. Then we look this side of that date for the destruction of the beast with this and the other horns.

Two things, then, are declared in these prophecies. 1. That the ten kingdoms that sprang from the Roman empire were to remain till this side of 1798. 2. That in the days of these kings the God of heaven should set up a kingdom. Now we ask, If the ten horns were in existence in 1798, as they must have been to meet the prophecy, are they not in existence now? Every one must answer, Yes; for there has been no material revolution in the kingdoms of Europe since that time.

On the subject of the ten horns, Scott remarks: "It is certain that the Roman empire was divided into ten kingdoms: and though they might be sometimes more and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire."

Nelson, in his treatise on Infidelity, takes notice of the objection under consideration, as follows: "Some have asked how it could be said that ten kingdoms have existed, to represent ten horns, in a part of the earth once under the dominion of Rome, when so many changes have been constantly going on in Europe, and when so many of them have been at times, as it were, consolidated into one. We might reply at any time to such an inquiry, very fairly, that the ten horns have been there; that making a kingdom tributary does not take away its existence. If there should have been, at times, eleven, twelve, or more horns there for half a century or longer, this does not make it untrue that ten were there. Such inquiries as have been made, and such objections as have been urged, seem to many unworthy of an answer; but if a puerile cavil should appear weighty and important in the view of the unthinking, or the uninformed, for his sake it needs an answer. Let us then pass briefly through an illustration which may aid us in understanding each other.

"Suppose some feeble people should be suffering from the almost constant invasions of numerous and ferocious enemies. Suppose a powerful and benevolent prince sends them word that he will, for a number of years—say thirty—maintain for their safety along their frontier ten garrisons, each to contain one hundred well-armed men. Or suppose he is actuated by different designs and moved by other motives; no matter how this is, so that his word is out for the support of a given number of fortifications containing a thousand soldiers. Suppose the forts are built and remain a few years, when two of them are burned to the ground and re-built without delay; has there been any violation of the sovereign's word? No, there was no material interruption in the continuance of the walls of strength; furthermore, the troops, the most important part of the safeguard, are still there. Again, suppose the monarch sends and has two posts of strength demolished, but adjoining the spot where these stood, and immediately, he has other two buildings erected, more capacious and more desirable; does the promise still stand good? We answer in the affirmative, and we believe no one would differ with us. Finally, suppose that, in addition to the ten garrisons, it could be shown that for several months during the thirty years, one more had been maintained there; that for one or two years out of the thirty, there had been there eleven instead of ten fortifications; shall we call it a defect or a failure in the original undertaking? Or shall any seeming interruption, such as has been stated, destroy the propriety of our calling these the ten garrisons of the frontier? The answer is, No, without dispute.

"So it is, and so it has been, respecting the ten horns which were to represent the ten kingdoms of Europe, once under the Roman scepter. They have been there for 1260 years. If several have had their names changed according to the caprice of him who conquered, this change of name did not destroy existence. If others have had their territorial limits changed, the nation was still there. If others have fallen while others were forming in their room, the ten horns were still there. If during a few years out of a thousand, there were more than ten—if some temporary

power reared its head, seeming to claim a place with the rest, and soon disappeared, it has not caused the beast to have less than ten horns."

In addition to the foregoing, which is certainly sufficient to clear the subject of all difficulty, it would be no hard matter to trace the principal nations of Europe at the present day, back to the principal tribes which formed its first division out of the Roman empire. The ten horns are usually enumerated as follows: 1. The Huns. 2. The Ostrogoths. 3. The Visigoths. 4. The Franks. 5. The Vandals. 6. The Suevi. 7. The Burgundians. 8. The Heruli and Rugii, or Thuringi. 9. The Anglo-Saxons, and 10. The Lombards.

The Lombards settled in Lombardy, now a part of Italy; the Anglo-Saxons in England, from whom that nation has come; the Franks in France, in whom that country finds its name, and the French their origin; the Visigoths in Spain; the Suevi in Portugal; the Huns in Hungary, now a part of Austria, &c.

We cannot include Turkey and Russia in the kingdoms answering to the ten horns, because they belong to the body of the third beast, and consequently are no part of the territory out of which the horns of the fourth beast should arise. Neither can we include Norway and Sweden, for the fourth beast did not extend his jurisdiction over those countries. In the remaining portion of Europe the student of prophecy sees what he finds no difficulty in recognizing as the ten horns of the beast, and still waits for the fulfillment of the promise, that in the days of these kings the God of heaven shall set up a kingdom. U. S.

#### THE TRUTH ABROAD.

BRO. WHITE: It may be interesting to the readers of the Review to know how much the present truth is thought of in foreign lands, and how hard the enemy tries to circumscribe its limits. He does not want it in any of his dominions. I take the liberty to send you the following extract from a private letter from Ireland, believing its insertion will be for the good of the cause. The counsel of a mother to her dear sons will show that the truth is received without any caviling. O that we all might receive the truth with the same childlike simplicity. F. MORROW.

Onion Grove, Iowa, March 26, 1862.

"I do hope my dear sons that you are striving to obey God with all the heart. I am sorry my dear J. that your last letter gave me little reason to hope that you had given up error for truth; but I believe you sincere, and can only pray the Father of infinite mercy to remove your prejudice, and reveal to your understanding the sweet and glorious light of present truth.

"Dear son, read your Bible prayerfully, laying aside all your preconceived opinions. Ask your heavenly Father for the promised aid of the Holy Spirit to show you what is truth. Then act up to the light given, and I trust soon to hear that you are numbered with God's dear people, who are obeying him by striving to do his will on earth. I have examined the plan of organization laid down in the Review, and also the doctrine and discipline of the Seventh-day Advent people, and wonder how any sincere child of God could raise an objection. If you compare it with apostolic faith and practice, you cannot fail to see the harmony and consistency of their position. I have read sister White's visions, at least a part of them, and will only say, my heart glows with gratitude to God, the bountiful giver of all good, for the revelation of light and truth given to his dear remnant church through the instrumentality of Bro. and sister White. For my part I feel no inclination to reject, nor dare I come, dear son, to your conclusions. I believe the light to come from God, and that nothing but the power of the Most High could prepare weak mortals for such a great and glorious work, and sustain them through all the trials and privations through which they have passed. Beware, my dear children, how you treat the solemn message sent you from heaven. It corresponds with Bible truth, and those that reject it, I fear will also reject the most solemn warnings of the Bible. We live in an evil time, when the world, it may be truly said, "by wisdom knoweth not God." O may we be enabled by divine grace to yield ourselves unreservedly to the Lord, obeying all his divine requirements,

and looking forward with joyful hope for the appearing of our dear Saviour, who will soon appear "without sin unto salvation." O may we be gathered, an undivided family, into his everlasting kingdom is my daily and earnest prayer.

"S. has received the Hymn Book you promised in your last letter. It came with Spiritual Gifts Vols. 1 & 2, from the Review Office. But the Devil and his angels would not have let us get them if we had been easily conquered. When they arrived there were £2, 8s, postage to be paid. We wrote to the general P. O., and they were returned with twenty shillings, British postage, on the Hymn Book. They said that it was over weight. We gladly paid the amount rather than not get them. Although the books were in separate packages, they would not let us have part, unless we paid for the whole.

"I conclude with earnest prayer, my dear sons, that if we are not permitted to meet here, we may all meet on that blest shore where parting will be no more. I commend you to God and the word of his grace to keep you from falling. O may he preserve you blameless unto his coming and kingdom.

"Your ever affectionate mother,  
"MARGARET ARMSTRONG."

#### A WARNING SLIGHTED.

The following article has been often published with the title, "A well authenticated Fact."

In the year 1814, the late Mr. and Mrs. Foster were acquainted with three sisters, residing in London, two of whom were serious, retiring women, and the third, gay and volatile. They were all elderly, which rendered the gait of the third less becoming, and also inclined her the more easily to take offense at any remarks made upon it; she hated the piety of her sisters, and opposed it in many spiteful, petty ways, though they endeavored to render the differences of their opinions as little disagreeable as possible. One night, toward the close of the year 1814, she had been out at an assembly very late, and the next morning at breakfast was remarkably different from her usual manner. Instead of her usual incessant chatter about every person she had met, everything they wore, and said, and did, she sat silent, sullen, and absorbed. The gloom upon her brow was a mixture of temper and distress, which seemed to indicate a fixed determination to pursue her own will, though it should lead her into trouble, rather than pursue the course she knew to be right, that would reduce her to submit to the control of another. As she ate nothing, one of her sisters asked her if she was unwell. No. What is the matter? Nothing. Had nothing distressed her? She had no idea of people's prying into what did not concern them.

The whole of the morning she spent in her own room, and at dinner the same scene as in the morning occurred. She ate little, never spoke but to answer uncivilly, and then with an appearance of depression and melancholy, that spread their influence very powerfully over the cheerfulness of her companions. She retired to rest late, and with the spirit of one who expects from sleep neither alleviation nor refreshment.

The next morning she again scarcely tasted breakfast, and seemed in the same distressed, uncomfortable state of mind as on the preceding day. Her sisters again renewed their inquiries. She said, I am well, and nothing pains me. Then you have something on your mind; why will you not tell us? Do we not love you? Have we not the same earthly interest as you? and can we seek any good but yours in our anxious wish to share your sorrow? Oh, you have superstitions enough of your own without mine being added; I shall not tell you what ails me, so you have no occasion to rack your curiosity. I dare say you will think it some spiritual triumph, but I laugh at such things. I am not quite old enough yet to become the victim of dreams and visions. We do not believe in dreams and visions, Anna, was the reply. She answered harshly, No, and I do not intend you shall. The sisters looked at each other, and remained silent.

The second day passed as the first. Anna was gloomy and moody, and her sisters from pity and anxiety, were unhappy. The third morning she again

entered on the day as one who loathed the light, who has no object in living, and to whom the lapse of time, in the prospect of futurity, brings neither comfort nor hope. As her sisters looked on her, one of them suddenly said, Anna, what was your dream? Ha! what was it? You would give the world to know, but I shall not tell you. I thought you did not believe in dreams. Neither do we in general. We know them to be the offspring of a disordered stomach, confused images and fancies, when reason is dormant, and the memory of them passes away as soon as we engage in our daily avocations; yet there is no doubt some dreams are no more sent in vain than any other affliction or warning. There is a verse in scripture which mentions God as speaking "in the vision of the night when deep sleep falleth upon man." She laughed again. You have a verse for everything that suits you, but I do not choose to be warned in such a manner, and there is no doubt I shall get it out of my head in a day or two. Anna, we beseech you to tell us. If you really have a dream from heaven, you surely would not wish to forget it; and if not we will help you laugh it off. She answered, Well, if I must tell, I must; no doubt it was very extraordinary and very frightful; I should have thought it the effect of the ball, but that I never saw anything anywhere the least like it.

"I thought I was in the wide street of a great city. Many people were walking there beside myself, but there was something in the air which immediately struck me. They seemed thoughtful and cheerful, neither occupied with business nor with pleasure, but having about them such a dignity of repose, such high and settled purpose, such grace and such purity as never was stamped on mortal brow. The light of the city was also strange. It was not the sun, for there was nothing to dazzle. It was not the moon, for all was clear as day. It seemed an atmosphere of light, calm, lovely, and changeless. The buildings seemed all palaces, but not like palaces of earth. The pavements were all alike of gold, bright and shining, as clear as glass. The large and glittering windows seemed like divided rainbows, and were made to transmit none but the rays of gladness. It was indeed a place to which Hope may bend, and wherein Charity might dwell. I could not help exclaiming, as I passed along, Truly these are the habitations of righteousness and truth. All was beauty, bright and perfect. I could not tell what was wanting to make me wish for an eternity in such a place; and yet its very purity oppressed me. I saw nothing congenial, though looks of kindness met me in every face of that happy throng. I felt nothing responsive. I returned in silence their friendly greeting, and walked on alone, oppressed and sad. I saw that all went one way, and I followed, wondering the reason. At length I saw them approach a building much larger and finer than all the rest. I saw them ascend its massive steps, and enter beneath its ample porch, but I felt no desire to go with them, further than to the foot of the steps. I approached from curiosity. I saw persons enter who were dressed in every variety of costume of the nations, but they disappeared in the porch, then crossed the hall in white. O that I could describe that hall to you! It was not marble—it was not crystal—it was not gold, but light, pure light, consolidated into form. It was the moon, without its coolness, it was the sun, without its dazzling ray; and within was the staircase mounting upward, all of light; and I saw it touched by the snowy feet and white and spotless garments of those who ascended. It was indeed passing fair; but it made me shudder, and I turned away. As I turned, I saw one on the lowest step looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say. He asked me in a voice like liquid music, Why do you turn away? Is there peace elsewhere? Is there pleasure in the works of darkness? I stood in silence. He pressed me to enter, but I neither answered nor moved. Suddenly he disappeared, and another took his place with the same look and manner. I wished to avoid him, but I seemed riveted to the spot. Art thou come so far, he said, and wilt thou lose thy labor? Put off thine own garments, and take the white livery here. He continued to press me till I got weary and angry, and said, I will

not enter; I do not like your livery, and I am oppressed by your whiteness. He sighed, and was gone. Many passed by me with looks of mingled kindness and pity, and pressed me to follow on with them, and offered me a hand up the stairs which led to their mysterious change, but I rejected them, and stood melancholy and distressed. At length one bright young messenger came up to me and entreated me to enter, with a voice and manner that I could not resist. Do not turn away, he said, where canst thou go? Do not linger, for why shouldst thou weary thyself for naught? Enter now, and taste of happiness. Do not all tribes and colors enter into the hall? Are they not clothed, and washed, and comforted? He gave me his hand, and I entered along with him. Here I was sprinkled with pure water, and a garment of pure white was put upon me, and I know not how but I mounted the white staircase with my happy guide. O what a light burst upon me when I reached its summit! Mortal words cannot describe it, nor mortal fancy conceive it. Where are the living sapphires? Where are the glittering stars that are like the bright radiance in which I stood? Where are the forms, or the looks of love that breathed in the innumerable company before me? I sank down overpowered and wretched. I crept into a corner and tried to hide myself, for I felt that I had nothing in union with the blessed creatures of such a place. They were moving to the harmony of sounds that never fell on mortal ear. My guide joined in raptures and I was left alone. I saw the tall forms all fair and brilliant, in their ineffable felicity, their songs and looks of gratitude forming the circumstances and differences of each. At length I saw one taller than the rest, one every way more fair, more awful—surpassing thought!—and to Him every eye was turned, and in His face every face was brightened. The songs and the praises were to His honor, and all seemed to drink from Him their life and joy. As I gazed in speechless and trembling amazement, one who saw me, left the company, and came where I stood. Why, he asked, art thou silent? Come quickly, and unite in the praises. I felt a sullen anger in my heart, and I answered with sharpness, I will not join in your song, for I know not the strain. He sighed, and with a look of surprising, humiliating pity, returned to his place. About a minute after, another came, and addressed me as he had done: and, with the same temper, I answered him in the same words. He seemed as if he could have resigned his own dazzling glory to have changed me. If Heaven knows anguish, he seemed to feel it; but he left me and returned. What could it be that put such temper into my heart? At length the Lord of the glorious company of the living forms of light and beauty saw me, and came where I stood. I felt my blood curdle, and the flesh upon me tremble, and my heart grew hardened; my voice was bold. He spake, and deep-toned music seemed to drop from his lips. Why sittest thou so still when all around thee are glad? Come, join in the song, for I have triumphed! Come, join in the song, for now my people reign! Love ineffable, unutterable, beamed upon me as though it would have melted a heart of stone, but I melted not. I gazed an instant, and then said, I will not join the song, for I know not the strain. Creation would have fled at the change in his countenance! His glance was lightning, and his voice was thunder! He said, Then what doest thou here? The floor beneath me opened—the earth quaked, and I sunk into tormenting flame. With the fright I awoke."

There was silence for a time, for the sisters were struck with awe. They considered the dream, the impressions it had made. Anna, said they, we cannot wish you to forget this dream; we surely believe it is from God. Your description of the holy city is much the same as we find in the Bible. The city hath no need of the sun, nor of the moon to lighten it, for the temple of God is there and the Lamb is the light thereof. All who enter there must put off their garments, that is, their own righteousness, and must be clothed with linen, clean and white, even in the righteousness of the saints, and "their righteousness is of me, saith the Lord." Those that walk in the heavenly temple are "those that have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb." Wisdom daily waits on the steps to call the sons of men into that temple, and the people of God try to persuade their followers to tread

in their steps. O, dear sister, you know something of the way; do listen to the faithful warning. Join us, and walk in the path that leads to heaven.

Anna's brow was darkened, and she answered, I will do as I please; I do not intend you to preach to me. She continued in this state till the end of the week, and was found in her room a corpse! No one knew the cause of her death. She died without disease, and without change.—*Christian Intelligencer.*

#### THAT MONEY.

DEAR BRETHREN: I want to tell you a little of my experience, and of the goodness of our kind heavenly Father. Many times have I read of the want of means to help carry forth the precious truth to poor fallen man, and have often felt anxious to be the humble means of doing something to help the cause of truth, which thing Satan would of course try to hinder. Last summer I found that I could help a little by lending money to the Association. I determined to do so, the Lord helping, and truly he did help, for if he had not I should have failed to carry out my purpose. Many were the plans which Satan used to try to hinder. My employer also tried every way to discourage me. He said that I did not know anything about the folks out there (at Battle Creek), and he advised me as a friend not to lend my money there, for he thought it very doubtful about my ever getting it again. About this time I received a letter from Canada, written by Mr. Townsend, a man that I had never so much as heard of before. He wrote much against the visions, and against the Seventh-day Advent people. I have heard of his writing to others, and I hope, if he writes as much evil to them as to me, that the Lord will give them grace to understand whom it is from, even as he did me. It seems as though Mr. T. and others would have been glad to destroy my confidence in God's people; but I love you still, and I mean to try to so live as to gain an inheritance with the saints in the land of light.

But to return to my narrative about that money, I will say that I have always been glad that I sent it. I have never feared but what it was safe, and even if I had lost it, as some thought I should, I thought it would have been the best way in the world to lose; yes, much better to lose in a good cause than to gain in an evil one. But instead of losing, I received it back upon application just when I wanted it, and before it was due, which I could not have done had I lent it to those whom I knew, and who were worth their thousands. So much for not taking counsel of those who have no interest in the truth.

CALVIN N. PIKE.

Jamaica, Vt.

#### LETTERS.

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

From Bro. Dorcas.

DEAR BRO. WHITE: Permit me to say to the saints scattered abroad that I still love the truths brought to view, advocated, and enforced by the third message. I never saw the necessity for straight work more clearly than a short time ago at Fairview, where Brn. Snook and Shortridge organized a church, where all were plainly taught their duty in respect to all the truth, where none were pressed into the communion, but all who voluntarily united in church relation were faithfully apprised as to what would be expected of them. My hope for the cause in this State begins to rise. May the Lord bless the labors of the brethren above named, and send forth other laborers into the harvest.

I have no trouble as to this being the work of God, nor as to who are his ministers, any more than had I been living in the days of Moses and Joshua, or Paul, Peter, and John. My only fear is lest a promise being left me of entering into his rest I should come short of it through neglect of the faith which sweetly works by love and purifies the heart.

I rejoice that the Lord has set watchmen upon the walls of Jerusalem that will not hold their peace till her righteousness shall go forth as brightness, and her salvation as a lamp that burneth. To organize this 144000 company is surely not a small matter, and will not be accomplished without a certain knowledge and

faithful record of it, both in heaven and earth. May the Lord speed the work.

Yours truly,  
Tipton, Iowa.

JESSE DORCAS.

From Bro. Luke.

DEAR BRO. WHITE: I feel that it is my duty again to say something through the Review. I would have written before this, but I believed that there were others better qualified to edify and strengthen the brethren. I would say that I am still trying to overcome, and to hold up the cause of my dear Redeemer to the best of my poor ability.

Dear brethren, I rejoice that I have heard the third angel's warning; that I was, in the good providence of our Father in heaven, shown the light of the present truth, and that the gifts are again restored to the church. I can speak from experience. Up to last September, I had been subject, for years, to one of the most distressing diseases afflicting the human family. Before the tent-meeting closed near Eddyville, Bro. Waggoner came to my house, and offered prayer in my behalf. My face was so swollen that my left eye was nearly closed. After he had prayed I felt relieved. The swelling left my face, and the inveterate disease, neuralgia, was rebuked, and I am now well. I have taught school four months, facing the bleak north-west winds two miles, and have been otherwise exposed, and I have not lost a day from sickness.

I have read sister White's testimony, and would say to all who have any doubts, read all she has written. "Prove all things, and hold fast the good." Her testimony carries internal evidence of its being from God. Pray for me, brethren, that I may overcome, and that I may be fitted up to join the loud cry of the third angel.

Yours hoping for a humble place in the kingdom.

JOHN A. LUKE.

Eddyville, Iowa.

From Sister Luke.

DEAR BRO. WHITE: It has been six months since I commenced to keep the Lord's Sabbath, and I can truly say that I have not regretted it. It has been a blessing to me. I would say to the dear sisters, that since I have left off hoops, coffee, tea, &c., the Lord has blessed me abundantly.

I feel to praise the Lord for sparing my life to hear this last message of mercy, and giving me a heart to receive it. May the Lord help us to separate ourselves from everything evil in his sight. Let us try to live more humble and devoted in this good work. I do want to be prepared for the great and terrible day of the Lord. We can all do something for the cause of our dear Saviour.

I have been greatly blessed in reading sister White's testimony. I believe that the Lord is visiting the remnant people through her visions. They have, I hope, had a humbling influence on unworthy me.

Pray for me that I may be an overcomer.

ROSANNAH LUKE.

#### Extracts from Letters.

Sister A. Durfee writes from Millville, Ills.: "I rejoice that I have been permitted to see the light of present truth, notwithstanding when my companion embraced the doctrine (which he did nearly six months first) I fought valiantly for the enemy. My feelings were such that my tongue could not find language to express them; and I often wonder that the Lord did not leave me to grope my way in darkness. But, glory be to his holy name! he has led me in ways that I knew not. The patience and meekness with which my companion bore the scoffs and reproaches that I heaped upon him led me to think that he had found a religion that I knew nothing about, and I was constrained to search the Scriptures to see if these things were so. I desire to spend the remainder of my days in trying to serve my heavenly Father, not only because I am to receive a rich reward at the end of the race, but also because he first loved me in giving his only begotten Son to die a ransom for me."

Bro. Wm. Caviness writes from Fairfield, Iowa: "I believe if we are faithful a little longer we shall be

permitted to range the bright fields of the earth made new, and sing the praises of our Redeemer forevermore. In that happy country there is no more sorrow, sickness, pain, nor death. I feel thankful that I have been permitted to live in these last days, and that God has spared my unprofitable life to hear the glorious tidings of the third angel's message, the last merciful message to fallen man. Thanks be to God for sending his servants this way to proclaim the truth to a dying world, and all glory to his holy name for permitting the glorious light of present truth to shine in upon my benighted understanding, to be a light upon my pathway as I journey home. I feel thankful that God is restoring the gifts among his people to bring us to the unity of the faith, and I hope and pray that we may be prepared for the latter rain—the refreshing from the presence of the Lord."

Sister M. A. Eaton writes from Grass Lake, Mich.: "I am fully confident from Bible prophecy and the history of the world, that Christ's literal coming hasteth greatly. I only feel to regret that I do not realize more fully the necessity of arising from this state of lukewarmness, and living out my belief in my every day life. I am a lonely one. Seldom do I see any one who fully believes these truths; but my heart is cheered with the weekly visits of the Review. I love to read the little epistles there. And when I read of one who says, I and my companion, or my family, are striving to keep the true Sabbath, my prayer is, O Lord, may I yet say the same. But be that as it may, it is my determination to stand for the truth, and strive, God's grace assisting me, to be more faithful, that I may receive a crown of life."

Bro. C. Seaward writes from Russiaville, Ind.: "We have been blest with the privilege of attending a few meetings held by Brn. Waggoner and Hull, which were cheering to the few commandment-keepers in and about Russiaville. I bought some books of them, among which were sister White's visions. I have been reading them, and it makes me see my short-comings in the cause I love so much. I pray the Lord that the time may soon come when we can see eye to eye, and I may know what the Lord requires of me; for I desire to do the will of my Father in heaven."

Bro. C. B. Deyarmond writes from Brady, Mich.: "I thank God that I have lived to hear the third angel's message. I have been of the belief for a number of years that the seventh day was the Sabbath; and when Bro. Hull was here a few weeks since, he confirmed my belief on that point beyond a doubt. I then resolved to keep the fourth commandment. After keeping the Sabbath for a short time, the question was impressed on my mind, What availeth it me to keep one commandment and not the rest? I then resolved to try to keep them all. I attended the conference at Parkville where we had a good time of refreshing from God, and my spiritual strength was renewed, and by the grace of God assisting me I am resolved to keep all the commandments, and do all his will."

Sister M. E. Armstrong writes from Waverly, Mich.: "I desire to be an overcomer, and be accounted worthy to escape all those things which are coming on the earth. I love to think of the peaceful kingdom so soon to be established, where wars and conflicts will be over. I love the Seventh-day Adventist people, and want a name among them, being determined to keep the commandments, that I may enter through the gates into the city, partake of the tree of life, and live forever."

#### OBITUARY.

DIED of consumption, March 31, 1862, near High Forest, Olmstead Co., Minn., Bro. Sylvester Hills, aged sixty-three years. Bro. Hills embraced the third message some eight years since, and has been earnest in presenting the truth before those with whom he has associated. He arranged his temporal affairs previous to his death, with composure. And, looking forward to the coming of Jesus and the resurrection of the dead, fell asleep. He leaves a companion and nine children to mourn their loss. May they all, like him, choose that better way that leads to everlasting life. At his funeral a large and attentive congregation were addressed by the writer, from Job xiv, 14, 15.

H. F. LASHIER.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 15, 1862.

**DIVORCE.**—A correspondent sends to the Office the following request: "Will you give your opinion in regard to divorces, as there are some that do not feel satisfied on this subject?"

**ANSWER.**—We think that for one cause, that mentioned by our Lord as recorded in Matt. xix, 9, divorce may lawfully be obtained, and that the parties divorced are as free as if the marriage contract had never existed between them. Some have drawn what are evidently extreme views from Paul's language in Rom. vii, 1-3. But Paul is there only giving us an illustration, and not laying down rules in regard to the marriage relation. To enforce his illustration, he takes the general rule; and it would be by no means proper for him in that connection to go out of his way to state exceptions. U. S.

Will Bro. Waggoner visit the friends in Vicksburgh and Flowerfield? They need help.

M. HULL.

NOTE FROM BRO SANBORN.

ACCORDING to appointment I met with the church at Little Prairie, April 5th and 6th. After preaching two discourses we went to the beautiful Lake Pleasant, where we buried eight willing souls in baptism, six of whom have recently embraced the truth. This church is coming up to the help of the Lord against the mighty. They handed me fifteen dollars out of s. b. fund toward running the tent, also five dollars for our expenses, thus showing their faith by their works. Go thou and do likewise. ISAAC SANBORN.

NOTE TO B. O. CORNELL.

**BRO. WHITE:** The church in this place would be very glad of a visit from Bro. M. E. Cornell on his return from the East, and will pay his way in coming here. If he should come, he will please inform us when he will be at Saratoga Springs, and we will meet him there.

By order of the church.

J. H. GRANDY, Ch. Clerk.

THE LAST RESORT.

MAN is a strange and infatuated being. Born amid evil influences, blinded by education to his highest interests, debased by evil passions, corrupted by his associations, crippled by excesses, shackled by selfishness, enchanted by the glitter of the world, and deceived by Satan, he forgets the chief end of his life, ridicules, or at least neglects, his duty to his Creator, and finally becomes so callous to all sense of right that the most eloquent and forcible appeals are lost upon him, and often the sweet, but powerful, influence of the good Spirit of God is resisted and grieved away.

It is wonderful, when we consider the matter, what stupid apathy pervades the public mind on moral subjects. The wonders of the natural world, the display of creative power, skill, and energy; the magnificence and infinitude of the universe above, the variety, utility, excellence, and beauty of those objects within our own observation and control, all these fail to remind man of his allegiance to God.

Even the good man who has tasted of the good word of God is in danger from this lethargy, which, like the death-stupor of the opium-drugged Chinese, deadens and stupefies the best powers of the mind. What shall wake us? Can it be that the striking fulfillment of the prophecies, and the ominous sounds of war, and the development of Satan's power all around, fail to startle us from our sleep? Shall we wait, like some profane, weather-beaten mariner who retains his profanity till hope expires, and then with his last breath, too late, cries out, "Lord, save me?" God is his last resort, but alas, too late.

Why should not God be our first, as well as last, resort? "They that seek me early shall find me." Early will I seek thee, O my God. Thou shalt be now my refuge; then when the hour of trial comes for all men thou wilt not forsake me. J. CLARKE.

APPOINTMENTS.

THE Lord willing, I will meet with the church at Avon the 26th and 27th of April. Hope to meet all the scattered brethren within reach, as this will be the first quarterly meeting of this church. Come, brethren, in the name of the Lord.

ISAAC SANBORN.

Eld. Moses Hull appoints to commence meetings at Oakland, Mich. or Rochester, as Brn. Lawrence and Hough may arrange, Thursday evening, Apr. 17, and continue as long as thought advisable.

Will some brother meet him at Pontiac Station, Thursday about noon.

Also at Chesaning, Sabbath and first-day, 26 and 27.

Bro. H. has been laboring in new fields the past winter, where he has received but a trifle toward support. It is necessary that the friends on this tour assist him liberally, which it will be their pleasure to do. —ED.

BUSINESS DEPARTMENT.

Business Notes.

Who is it? A sister encloses \$1 for Review, but gives neither Post Office, County, nor State, and in addition to this, neglects to sign her name. The only clue we have as to whence it came, is that the envelope bears the post-mark, "Lockport, N. Y."

W. J. Duncklee: The Review and Herald addressed to Sarah Duncklee, Girard, Ills., is paid to Vol. xxi, No. 1.

Still another query. Some person writes from Port Alleghany, Pa., and encloses \$1 for Review and 20c. for "Miraculous Powers" and "Transgressors' Fate," and leaves us to guess the name of the writer.

Eliza Lindsay: Your Review is not sent free of postage. Did you order it pre-paid?

F. M. Bragg: Your article has been received, and is on file for examination.

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.

L. Gould 1,00,xxiii,1. A. Lanphear 1,00,xxi,1. H. E. Carver 2,00,xv,16. T. S. Harris 1,00,xx,6. S. A. Street 1,00,xx,12. W. Hoag 1,00,xix,15. N. Hoag 0,50,xix,9. S. H. King 2,00,xxiii,1. I. N. Kramer 1,00,xx,1. C. W. Nash 1,00,xx,19. Mrs. M. M. Nelson 0,50,xxi,5. H. Evans 1,00,xx,19. J. G. Sanders 2,00,xx,11. J. Pierce 3,00,xix,1. S. C. Perry 2,00,xx,1. J. Snyder 1,00,xix,23. Delia Cole 1,00,xix,1. S. Hills 1,00,xx,14. J. Heabler 2,00,xxi,1. G. Heabler 3,00,xx,7. S. Heabler 1,00,xx,10. A. W. Smith 1,00,xxi,20. A. Hawley 1,00,xxi,20. W. L. Saxby 1,00,xix,14. E. Kellogg 1,00,xxi,14. P. Palmblad 1,00,xx,8. B. Darling 2,00,xxi,1. E. Degarmo 1,00,xx,13. Mrs. M. Demill 2,00,xxi,22. C. Nichols 0,25,xix,7. J. Rousha 1,00,xix,14. J. McFerguson for M. M. Thomas, C. Dunkin, and Mrs. J. Hicks, each \$0,50 to xx,20. Mrs. L. Lewis 1,00,xxi,1.

For Shares in Publishing Association.

C. C. Spear \$10. Julia M. Lay \$5.

Donations to Publishing Association.

Church in Allegan, s. b., \$10. S. A. Street \$1. Church at La Porte, Ind., s. b. \$5. Maria M. Buckland \$1,75.

Cash Received on Account.

E. Goodwin \$7,80. S. C. Perry for J. B. Frisbie 35c.

Books Sent By Mail.

E. Wilcox 75c. M. Munsell 70c. W. J. Hardy 20c. L. C. Tolhurst 25c. W. Harris 15c. M. Ridley 15c. D. W. Milk 85c. H. F. Smith 70c. C. Andrews 85c. E. H. Adams 15c. M. B. Pierce 15c. Elder N. Fuller 15c. S. C. Perry 35c. C. Field 10c. M. Kittle 25c. D. Andre 20c. C. F. Overton 15c. P. Palmblad 15c. I. McDonald 60c. E. Degarmo 25c. L. J. Richmond 75c. C. M. Nichols 90c. D. E. Elmer \$1. J. McFerguson 50c. W. H. Graham 55c. John Heabler \$4.

Books Sent by Express.

A. Lanphear, Friendship, Allegany Co., N. Y., \$15,97. E. S. Griggs, Owasso, Mich., \$5. E. Macomber, Newport, R. I., \$6,52.

Books Sent as Freight.

Elias Goodwin, Oswego, N. Y., \$7. C. W. Olds, Palmyra, Wis., \$17,23.

PUBLICATIONS.

|  |         |
|--|---------|
| The New Hymn Book, containing 464 pages and 122 pieces of music.   | 80 cts. |
| History of the Sabbath, in one volume, bound—<br>Part I, Bible History—Part II, Secular History.   | 60 "    |
| Sabbath Tracts, Nos. 1-4. This work presents a condensed view of the entire Sabbath question.  | 15 "    |
| The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast.  | 15 "    |
| Hope of the Gospel, or Immortality the gift of God.  | 15 "    |
| Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man.  | 15 "    |
| Modern Spiritualism; its Nature and Tendency. This book should be in the hands of every family, as a warning against Spiritualism.   | 15 "    |
| The Kingdom of God; a Refutation of the doctrine called, Age to Come.  | 15 "    |
| Pauline Theology, or the Christian Doctrine of Future Punishment as taught in the epistles of Paul.  | 15 "    |
| Prophecy of Daniel: The Four Universal Kingdoms, the Sanctuary and Twenty-three Hundred Days.  | 10 "    |
| The Saints' Inheritance. The Immortal Kingdom located on the New Earth.  | 10 "    |
| Signs of the Times, showing that the Second Coming of Christ is at the door.   | 10 "    |
| Law of God. The testimony of both Testaments, showing its origin and perpetuity.   | 10 "    |
| Vindication of the true Sabbath, by J. W. Morton, late Missionary to Hayti.  | 10 "    |
| Review of Springer on the Sabbath, Law of God, and first day of the week.  | 10 "    |
| Facts for the Times. Extracts from the writings of eminent authors, Ancient and Modern.  | 10 "    |
| Miscellany. Seven Tracts in one book on the Second Advent and the Sabbath.   | 10 "    |
| The Seven Trumpets. The Sounding of the seven Trumpets of Revelation viii and ix.  | 10 "    |
| Christian Baptism. Its Nature, Subjects, and Design, Assistant. The Bible Student's Assistant, or a Compend of Scripture references.   | 5 "     |
| The Fate of the Transgressor, or a short argument on the First and Second Deaths.  | 5 "     |
| Nature and Obligation of the Sabbath of the Fourth Commandment—Apostasy and perils of the last days.   | 5 "     |
| Truth Found. A short argument for the Sabbath, with an Appendix, "The Sabbath not a Type."   | 5 "     |
| An Appeal for the restoration of the Bible Sabbath in an address to the Baptists.  | 5 "     |
| Review of Crozier on the Institution, Design, and Abolition of the Seventh-day Sabbath.  | 5 "     |
| Review of Filio. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question.   | 5 "     |
| Brown's Experience in relation to entire consecration and the Second Advent.   | 5 "     |
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