



ADVENT REVIEW,

AND SABBATH HERALD.

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

VOL. XIX.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 22, 1862.

No. 21.

The Advent Review and Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

TERMS.—Two Dollars a year in advance. One Dollar to the poor and to those who subscribe one year on trial. Free to those unable to pay half price.

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USE ME.

MAKE use of me, my God!
Let me be not forgot;
A broken vessel cast aside—
One whom thou needest not.

I am thy creature, Lord,
And made by hands divine;
And I am part, however mean,
Of this great world of thine.

Thou usest all thy works—
The weakest things that be;
Each has a service of its own,
For all things wait on Thee.

Thou usest the high stars.
The tiny drops of dew,
The giant peak and little hill;
My God, oh, use me too!

Thou usest tree and flower,
The rivers vast and small;
The eagle great, the little bird
That sings upon the wall.

Thou usest the wide sea,
The little hidden lake;
The pine upon the Alpine cliff,
The lily in the brake.

The huge rock in the vale,
The sand-grain by the sea,
The thunder of the rolling cloud,
The murmur of the bee.

All things do serve Thee here—
All creatures, great and small,
Make use of me, of me, my God,
The weakest of them all.—Bonar.

HISTORY OF THE SABBATH.

(Continued.)

THE FESTIVAL OF SUNDAY FROM THE SIXTH CENTURY TO THE REFORMATION.

THE opening of the sixth century witnessed the development of the great apostasy to such an extent that the man of sin might be plainly seen sitting in the temple of God. 2 Thess. ii. The western Roman empire had been broken up into ten kingdoms, and the way was now prepared for the work of the little horn. Dan. vii. In the early part of this century, the bishop of Rome was made head over the entire church by the emperor of the east, Justinian. Shimeal's Bible Chronology, part ii, chap. ix, sec. v, pp. 175, 176. The dragon gave unto the beast his power, and his seat, and great authority. From this accession to supremacy by the Roman pontiff, date the "time, times and dividing of time," or twelve hundred and sixty years of the prophecies of Daniel and John. Dan. vii, 7, 25; Rev. xiii, 2, 5.

The true people of God now retired for safety into places of obscurity and seclusion, as represented by the prophecy: "The woman fled into the wilderness, where she hath a place prepared of God, that they

should feed her there a thousand two hundred and three score days." Rev. xii. Leaving their history for the present, let us follow that of the Catholic church, and trace in its record the history of the Sunday festival through the period of the dark ages. Of the fifth and sixth centuries Heylyn bears the following testimony:

"The faithful being united better than before, became more uniform in matters of devotion and in that uniformity did agree together to give the Lord's day all the honors of a holy festival. Yet was not this done all at once, but by degrees: the fifth and sixth centuries being fully spent before it came unto that height which hath since continued. The emperors and the prelates in these times had the same affections; both [being] earnest to advance this day above all others; and to the edicts of the one and to the ecclesiastical constitutions of the other, it stands indebted for many of those privileges and exemptions which it still enjoyeth."—*Hist. Sab.*, part ii, chap. iv, sec. 1.

But Sunday had not yet acquired the title of Sabbath. Thus Brerewood bears testimony:

"The name of the Sabbath remained appropriated to the old Sabbath; and was never attributed to the Lord's day, not of many hundred years after our Saviour's time."—*Learned Treatise of the Sabbath*, ed. 1631.

And Heylyn says of the term Sabbath in the ancient church:

"The Saturday is called amongst them by no other name than that which formerly it had, the *Sabbath*. So that whenever, for a thousand years and upwards, we meet with *Sabbatum* in any writer of what name soever, it must be understood of no day but *Saturday*."—*Hist. Sab.*, part ii, chap. ii, sec. 12.

Dr. Francis White, bishop of Ely, also testifies:

"When the ancient fathers distinguish and give proper names to the particular days of the week, they always style the Saturday, *Sabbatum*, the Sabbath, and the Sunday, or first day of the week, *Dominicum*, the Lord's day."—*Treatise of the Sabbath-Day*, p. 202.

It should be observed, however, that the earliest mention of Sunday as *Dominicum diem*, is in the writings of Tertullian; Justin Martyr some sixty years before, styling it "the day called Sunday;" while the authoritative application of that term to Sunday was by Sylvester, bishop of Rome, more than one hundred years after the time of Tertullian. The earliest mention of Sunday as Christian Sabbath, is thus noted by Heylyn:

"The first who ever used it to denote the Lord's day—the first that I have met with in all this search—is one Petrus Alfonsus—he lived about the time that Rupertus did—[which was the beginning of the twelfth century] who calls the Lord's day by the name of Christian Sabbath."—*Hist. Sab.*, part ii, chap. 8, sec. 13.

Of Sunday labor in the eastern church, Heylyn says:

It was near nine hundred years from our Saviour's birth before restraint of husbandry on this day had been first thought of in the east; and probably being thus restrained did find no more obedience then, than it had before in the western parts."—*Id.*, part ii, chap. v, sec. 6.

Of Sunday labor in the western church, Dr. Francis White thus testifies:

"The Catholic church for more than six hundred years after Christ, permitted labor, and gave license to many Christian people to work upon the Lord's day, at such hours as they were not commanded to be pres-

ent at the public worship by the precept of the church." *Treatise of the Sabbath-Day*, pp. 217, 218.

But let us trace the several steps by which the festival of Sunday increased in strength until it attained its complete development. These will be found at present mostly in the edicts of emperors, and the decrees of councils. Morer tells us that,

"Under Clodoveus king of France, met the bishops in the first council of Orleans [A. D. 507], where they obliged themselves and their successors to be always at church on the Lord's day, except in case of sickness or some great infirmity. And because they, with some other of the clergy in those days, took cognizance of judicial matters, therefore by a council at Arragon about the year 518, in the reign of Theodorick, king of the Goths, it was decreed that 'No bishop or other person in holy orders should examine or pass judgment in any civil controversy on the Lord's day.'"—*Dialogues on the Lord's Day*, pp. 263, 264.

This shows that civil courts were sometimes held on Sunday by the bishops in those days; otherwise such a prohibition would not have been put forth. Hengstenberg, in his notice of the third council of Orleans gives us an insight into the then existing state of the Sunday festival:

"The third council of Orleans, A. D. 538, says in its twenty-ninth canon: "The opinion is spreading amongst the people, that it is wrong to ride, or drive, or cook food, or do anything to the house, or the person, on the Sunday. But since such opinions are more Jewish than Christian, that shall be lawful in future which has been so to the present time. On the other hand, agricultural labor ought to be laid aside, in order that the people may not be prevented from attending church."—*The Lord's Day*, p. 58.

In A. D. 588, another council was holden, the occasion of which is thus stated:

"And because, notwithstanding all this care, the day was not duly observed, the bishops were again summoned to Mascon, in Burgundy, by king Gunthrum, and there they framed this canon: 'Notice is taken that Christian people very much neglect the Lord's day, giving themselves, as on other days, to common work, to redress which irreverence, we warn every Christian, who bears not that name in vain, to give ear to our advice, knowing we have a concern on us for your good, and power to hinder you to do evil. Keep then the Lord's day, the day of our new birth.'"—*Dialogues on the Lord's Day*, p. 265.

Further legislation being necessary, we are told:

"About a year forward there was a council at Narbon, which forbid all persons of what country or quality soever, to do any servile work on the Lord's day. But if any man presumed to disobey this canon, he was to be fined, if a free man, and if a servant, severely lashed. Or, as Surius represents the penalty in the edict of king Recaredus, which he put out near the same time, to strengthen the decrees of the council, 'Rich men were to be punished with the loss of a moiety of their estates, and the poorer sort with perpetual banishment.' In the year 590 another synod was held at Auxerre, a city in champain, in the reign of Clotair, king of France, where it was decreed . . . 'that no man should be allowed to plow, nor cart, or do any such thing on the Lord's day.'"—*Id.*, pp. 265, 266; *Hist. Sab.*, part ii, chap. iv, sec. 7.

Such were some of the efforts made in the sixth century to advance the sacredness of the Sunday festival. And Morer tells us that,

"For fear the doctrine should not take without miracles to support it, Gregory of Tours [about A. D. 590] furnishes us with several to that purpose."—*Id.*, p. 68.

Mr. Francis West, an old English first-day writer,

gravely adduces one of these miracles, in support of first-day sacredness:

"Gregory of Tours reporteth 'that a husbandman who upon the Lord's day went to plow in his field, as he cleaned his plow with an iron, the iron stuck so fast in his hand that for two years he could not be delivered from it, but carried it about continually, to his exceeding great pain and shame.'—*Historical and Practical Discourse on the Lord's Day.*

In the conclusion of the sixth century, pope Gregory exhorted the people of Rome to "expiate on the day of our Lord's resurrection what was remissly done for the six days before." In the same epistle this pope condemned a class of men at Rome who advocated the strict observance of both the Sabbath and the Sunday, styling them the preachers of antichrist. This shows the intolerant feeling of the papacy toward the Sabbath, even when joined with the strict observance of Sunday. It also shows that there were Sabbath-keepers even in Rome itself as late as the seventh century; although so far bewildered by the prevailing darkness that they joined with its observance a strict abstinence from labor on Sunday. In the early part of the seventh century arose another foe to the Bible Sabbath in the person of Mahomet. To distinguish his followers alike from those who observed the Sabbath and those who observed the festival of Sunday, he selected Friday, the sixth day of the week, as their religious festival. And thus "the Mahometans and the Romanists crucified the Sabbath, as the Jews and the Romans did the Lord of the Sabbath, between two thieves, the sixth and first days of the week." For Mahometanism and Romanism each suppressed the Sabbath over a wide extent of territory. About the middle of the seventh century we have further canons of the church in behalf of Sunday:

"At Chalons in Burgundy, about the year 654, there was a provincial synod which decreed that 'none shall plow or reap on the Lord's day, or do any other thing belonging to husbandry, on pain of the censures of the church; which was the more minded, because backed with the secular power, and by an edict menacing such as offended herein; who, if bondmen, were to be soundly beaten; but if free, had three admonitions, and then if faulty, lost the third part of their patrimony, and if still obstinate, were made slaves for the future. . . . The twelfth council of Toledo in Spain, A. D. 681, forbid the Jews to keep their own festivals, but so far at least observe the Lord's day as to do no manner of work on it, whereby they might express their contempt of Christ or his worship.'—*Dialogues on the Lord's Day*, p. 267.

These were weighty reasons indeed for Sunday observance. Nor can it be thought strange that in the dark ages a constant succession of such things, should eventuate in the universal observance of that day. Even the Jews were to be compelled to desist from Sabbath observance, and to honor Sunday by resting on that day from their labor. The earliest mention of Sunday in English statutes appears to be the following:

A. D. 692. "Ina, king of the west Saxons, by the advice of Cened his father, and Heddes and Erkenwald his bishops, with all his aldermen and sages, in a great assembly of the servants of God, for the health of their souls, and common preservation of the kingdom, made several constitutions, of which this was the third: 'If a servant do any work on Sunday by his master's order, he shall be free, and the master pay thirty shillings; but if he went to work on his own head, he shall either be beaten with stripes, or ransom himself with a price. A freeman, if he works on this day, shall lose his freedom, or pay sixty shillings; if he be a priest, double.'—*Id.*, p. 283.

The same year that this law was enacted in England, the sixth general council convened at Constantinople, which decreed that,

"If any bishop or other clergyman, or any of the laity, absented himself from the church three Sundays together, if a clergyman, he was to be deposed; if a layman, debarred the holy communion."—*Id.*, p. 268.

In the year 747, a council of the English clergy was called under Cuthbert, archbishop of Canterbury, in the reign of Egbert, king of Kent, and this constitution made:

"It is ordered that the Lord's day be celebrated with due veneration, and wholly devoted to the worship of God. And that all abbots and priests, on this most holy day, remain in their respective monasteries

and churches, and there do their duty according to their places."—*Id.*, pp. 283, 284.

Another ecclesiastical statute of the eighth century, is thus given:

"At Dingosolinum [in Bavaria] a synod met about 772, which decreed that if any man shall work his cart on this day, or do any such common business, his team shall be presently forfeited to the public use, and if the party persists in his folly, let him be sold for a bondman."—*Id.*, p. 288.

The English were not behind their neighbors in the good work of establishing the sacredness of Sunday. Thus we read:

A. D. 784. "Egbert, archbishop of York, to show positively what was to be done on Sundays, and what the laws designed by prohibiting ordinary work to be done on such days, made this canon: 'Let nothing else, saith he, be done on the Lord's day, but to attend on God in hymns and psalms and spiritual songs. Whoever marries on Sunday, let him do penance for seven days.'—*Id.*, p. 284.

In the conclusion of the eighth century, further efforts were made in behalf of this favored day:

"Charlemagne summoned the bishops to Friuli, in Italy, where they decreed, A. D. 791, that all people should with due reverence and devotion honor the Lord's day. . . . Under the same prince another council was called three years later at Frankfort in Germany, and there the limits of the Lord's day were determined from Saturday evening to Sunday evening."—*Hist. Sab.*, part ii, chap. v, secs. 2, 5; *Morer*, p. 269.

The five councils of Mentz, Rheims, Tours, Chalons, and Arles, were all called in the year 813 by Charlemagne. It would be too irksome to the reader to dwell upon the several acts of these councils in behalf of Sunday. They are of the same character as those already quoted. The council of Chalons, however, is worthy of being noticed in that, according to Morer,

"They entreated the help of the secular power, and desired the emperor [Charlemagne] to provide for the stricter observation of it. Which he accordingly did, and left no stone unturned, to secure the honor of the day. His care succeeded; and during his reign the Lord's day bore a considerable figure. But after his day it put on another face."—*Dialogues, &c.*, p. 270.

The pope lent a helping hand in checking the profanation of Sunday:

"And thereupon pope Eugenius, in a synod held at Rome, about 826, gave directions that the parish priest should admonish such offenders, and wish them to go to church and say their prayers, lest otherwise they might bring some great calamity on themselves and neighbors."—*Id.*, p. 271.

All this, however, was not sufficient, and so another council was summoned. At this council was brought forward—perhaps for the first time—the famous first-day argument now so familiar to all, that Sunday is proved to be the true Sabbath, by the fact that men are struck by lightning who labor on that day. Thus we read:

"But those paternal admonitions turning to little account, a provincial council was held at Paris three years after, in 829, wherein the prelates complain that 'the Lord's day was not kept with reverence as became religion, which was the reason that God had sent several judgments on them, and in a remarkable manner punished some people for slighting and abusing it. For, say they, many of us by our own knowledge, and some by hearsay, know, that several countrymen following their husbandry on this day, have been killed with lightning, others being seized with convulsions in their joints, have miserably perished. Whereby it is apparent how high the displeasure of God was upon their neglect of this day.' And they conclude that 'in the first place the priests and ministers, then kings and princes, and all faithful people, be beseeched to use their utmost endeavors and care that the day be restored to its honor, and for the credit of Christianity more devoutly observed for the time to come.'—*Id.*, p. 271.

Further legislation being necessary,

"It was decreed about seven years after, in a council under Lewis the godly, that neither pleadings nor marriages should be allowed on the Lord's day."—*Hist. Sab.*, part ii, chap. v, sec. 7.

J. N. A.

(To be Continued.)

THE New York Post tells of a middle-aged man who left off smoking twenty-five years ago, and has put into the bank what two or three cigars per day would have cost him, and now finds the amount \$2590.

TESTIMONY FOR THE CHURCH.

I HAVE been shown the high and responsible position God's people should occupy. They are the salt of the earth and the light of the world, and must walk even as Christ walked. They will come up through much tribulation. The present is a time of warfare and trial. Our Saviour says in Rev. iii, 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The reward is not given to all who profess to be followers of Christ, but to those who overcome, even as he overcame. We must study the life of Christ, and learn what it is to confess him before the world. No one can confess Christ unless the mind and Spirit of Christ are in him. The fruits of the Spirit are manifested outwardly, and these are a confession of Christ.

In order to confess Christ, we must have Christ to confess. No one can truly confess Christ unless the mind and Spirit of Christ live in him. If a form of godliness, or an acknowledgment of the truth, were always a confession of Christ, we might say, Broad is the way that leadeth unto life, and many there be that find it. We must understand what it is to confess Christ, and wherein we deny him. It is possible with our lips to confess Christ, yet in our works to deny him. If we have forsaken all for Christ, we shall manifest in our lives humility, our conversation will be heavenly, our conduct blameless. The powerful purifying influence of truth in the soul, and the character of Christ exemplified in the life, are a confession of Christ. If the words of eternal life are sown in our hearts, the fruit is righteousness and peace. We may deny Christ in our life by the love of ease, love of self, jesting and joking, and by seeking the honor of the world. We may deny him in our outward appearance, by a proud look or costly apparel, or by conformity to the world. We shall not be able to exhibit in our character the life of Christ, or the sanctifying influence of the truth, only by constant watchfulness, and persevering and almost unceasing prayer.

I was shown that many drive Christ from their families by an impatient, passionate spirit. Such have something to overcome in this respect. The human family was presented before me, enfeebled. Every generation has been growing weaker; and disease of every form visits the human race. Thousands of poor mortals are dragging out a miserable existence. Some with deformed, sickly bodies, shattered nerves, and gloomy minds. Satan's power upon the human family increases. If the Lord should not soon come and destroy his power, the earth would soon be depopulated.

I was shown that Satan's power is especially exercised upon the people of God. Many were presented before me in a doubting, despairing condition. The infirmities of the body affect the mind. A cunning and powerful enemy attends our steps, and employs his strength and skill in trying to turn us out of the right way. And it is too often the case that the people of God are not on their watch; therefore are ignorant of his devices. He works by means which will best conceal himself from view. And he often gains his object.

Brethren have engaged in patent-rights and other enterprises, and have induced others to interest themselves, who could not bear the perplexity and care of such business. Their anxiety and over-taxed minds seriously affect their already diseased bodies, and they then become desponding, which increases to despair. They lose all confidence in themselves, and think God has forsaken them, and they dare not believe that God will be merciful to them. These poor souls will not be left to the control of Satan. They will make their way through the gloom, and their trembling faith will again fasten upon the promises of God, and he will deliver them, and turn their sorrow and mourning into peace and gladness. But such, I was shown, must learn by the things they suffer, to let patent-rights and these various enterprises alone. They should not suffer even their brethren to flatter them to entangle themselves with any such enterprise, for their anticipations will not be realized, and then they are thrown upon the enemy's

battle-field unarmed for the conflict. Means, which was shown me should be put into the treasury of God to advance his cause, is worse than lost by being invested in some of these modern improvements. Those who profess the truth, and feel at liberty to engage, and capable of engaging, in these patent rights and inventions, should not go among their brethren and make that their field of operation, but go among unbelievers. Let not your name and profession as an Adventist decoy your brethren who wish to consecrate their means to God. But go out into the world, and let that class invest their means who care not for the advancement of the cause of God.

I was shown the necessity of opening the doors of our houses and hearts to the Lord. When we begin to work in earnest for ourselves, and for our families, then we shall have help from God. I was shown that merely observing the Sabbath and praying morning and evening are not positive evidences that we are Christians. These outward forms may all be strictly observed, and yet true godliness be lacking. Titus ii, 14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." All who profess to be Christ's followers should have command of their own spirit, and not speak fretfully or impatiently. The husband and father should check that impatient word he is about to utter. He should study the effect of his words, lest they leave sadness and a blight.

I was shown that infirmities and disease especially affect females. The happiness of the family depends much upon the wife and mother. If she is nervous and weak, and is suffered to be overtaxed with labor, the mind is depressed, for it sympathizes with the weariness of the body; and then she too often meets with cold reserve from the husband. If every thing does not move off just as pleasantly as he could wish, he blames the wife and mother. He does not always seem to know how to sympathize with her, and is almost wholly unacquainted with her cares and burdens. He realizes not that he is aiding the great enemy in his work of tearing down. He should by faith in God lift up a standard against Satan, but he seems blinded to his own interest and hers. He treats her with indifference. He knows not what he is doing. He is working directly against his own happiness, and is destroying the happiness of his family. The wife becomes desponding, discouraged. Hope and cheerfulness are gone. She goes her daily rounds mechanically, because she sees her work must be done. Her lack of cheerfulness and courage is felt through the family circle. There are many miserable families like this, all through the ranks of Sabbath-keepers. And angels bear the shameful tidings to heaven, and the recording angel makes a record of it all. The husband should manifest great interest in his family.

Especially should he be very tender of the feelings of a feeble wife. He can shut the door against much disease. Kind, cheerful, and encouraging words will prove more effective than the most healing medicines. This will bring courage to the heart of the desponding and discouraged, and the happiness and sunshine brought into your family by kind acts and encouraging words, will pay you ten-fold. The husband should remember that much of the burden of training his children rests upon the mother. She has much to do with moulding their minds. This should call into exercise the tenderest feelings of the father, and with care should he lighten the burdens of the wife. He should encourage her to lean upon his large affections, and direct her mind to heaven, where there is strength and peace, and a final rest for the weary. He should not come to his home with a clouded brow, but should with his presence bring sunlight into the family, and should encourage his wife to look up and believe in God. Unitedly can they claim the promises of God, and bring his rich blessing into the family. Unkindness, complaining, and anger, shut Jesus from the dwelling. I saw that angels of God will flee from a house where there are unpleasant words, fretfulness and strife.

I have also been shown that there is often a great failure upon the part of the wife. She does not make strong efforts to control her own spirit, and make home happy. There is often fretfulness and unnecessary complaining on her part. The husband comes home

from his labor weary and perplexed, and often meets a clouded brow, instead of cheerful, encouraging words. He is mortal, and his affections become weaned from his wife, he loses the love of his home, his pathway is darkened, and his courage gone. He yields his self-respect and that dignity which God requires him to maintain. The husband is the head of the family, as Christ is the head of the church, and any course which the wife may pursue to lessen his influence and lead him to come down from the dignified, responsible position God would have him occupy, displeases God. It is the duty of the wife to yield her wishes and will to her husband. Both should be yielding, but preference is given in the word of God to the judgment of the husband. And it will not detract from the dignity of the wife to yield to him whom she has chosen to be her counselor, adviser, and protector. The husband should maintain his position in his family with all meekness, yet with decision. Some have asked the question, Must I be on my guard, and feel a restraint upon me continually? I have been shown that we have a great work before us to watch ourselves with jealous care, and search our own hearts, and know wherein we fail, and then guard ourselves upon that point. We must have perfect control of our own spirit. "He that offendeth not in word, the same is a perfect man, and able also to bridle the whole body." The light that shines upon our path, the truth that commends itself to our consciences, will condemn and destroy, or sanctify and transform, the soul. We live too near the close of probation to be content with a superficial work. The same grace which we have hitherto considered sufficient will not sustain us now. Our faith must be increased, and we must be more like Christ in conduct and disposition in order to endure, and successfully resist, the temptations of Satan. The grace of God is sufficient for every follower of Christ.

Our efforts must be earnest and persevering to resist the attacks of Satan. He employs his strength and skill in trying to turn us out of the right way. He watches our going out and coming in, and intends to hurt or destroy us. He works most successfully in darkness, injuring those who are ignorant of his devices. He could not gain advantage if his method of attack was understood. The instruments he employs to effect his purposes, and transmit his fiery darts, are often the members of our own families.

Those we love may speak or act unguardedly, which may wound us deeply. It was not their intention to do this, but Satan magnifies their words and acts before the mind in a manner by which he hurls a dart from his quiver to pierce us. We brace ourselves to resist the one whom we think has injured us, and thus we encourage Satan's temptations. Instead of praying to God for strength to resist Satan, we suffer our happiness to be marred by trying to stand for what we term "our rights." In thus doing, we allow Satan a double advantage. We act out our aggrieved feelings, and by taking this course Satan uses us as his agents to wound and distress those who did not intend to injure us. The requirements of the husband may sometimes seem unreasonable to the wife, when if she should take the second view of the matter, in as favorable a light for him as possible, if she would calmly, candidly consider, she would see that to yield her own way, and submit to the judgment of her husband, even if it conflicted with her feelings, would save them both from unhappiness, and would give them great victory over the temptations of Satan.

I saw that the enemy would either contend for the usefulness or the life of the godly, and will try to mar their peace as long as they live in this world. But his power is limited. He may cause the furnace to be heated, but Jesus and angels will watch the trusting Christian, that nothing may be consumed but the dross. The fire kindled by Satan, can have no power to destroy or hurt the true metal. It is important to close every door possible, against the entrance of Satan. It is the privilege of every family to so live that Satan cannot take advantage of anything they may say or do, to tear each other down. Every member of the family should bear in mind that all have just as much as they can do to resist our wily foe, and with earnest prayers and unyielding faith, they must rely upon the merits of the blood of Christ, and claim his saving strength. The powers of darkness gather

about the soul and shut Jesus from our sight, and at times we can only wait in sorrow and amazement until the cloud passes over. These seasons are sometimes terrible. Hope seems to fail, and despair seizes upon us. In these dreadful hours we must learn to trust, to depend on the sole merits of the atonement, and in all our helpless unworthiness cast ourselves upon the merits of the crucified and risen Saviour. We shall never perish while we do this—*never!* When light shines on our pathway, it is no great thing to be strong in the strength of grace. But to wait patiently in hope, when all is dark, when clouds envelope us, requires faith and submission which causes our will to be swallowed up in the will of God. We are too quickly discouraged, and earnestly cry for the trial to be removed from us, when we should plead for patience to endure, and grace to overcome.

Without faith it is impossible to please God. We can have the salvation of God in our families, but we must believe for it, live for it, and have a continual abiding faith and trust in God. We must subdue a hasty temper, and control our words; and in this we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All this jangling, and unpleasant, impatient, fretful words, are an offering presented to his satanic majesty. And it is a costly offering, more costly than any offering we can make to God, for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness. The restraint God's word imposes upon us is for our own interest. It increases the happiness of our families, and all around us. It refines our taste, sanctifies our judgment, and brings peace of mind, and in the end, everlasting life. Under this holy restraint we shall increase in grace and humility, and it will become easy to speak right. The natural, passionate temper will be held in subjection. An indwelling Saviour will strengthen every hour. Ministering angels will linger in our dwellings, and with joy carry the tidings of our advance in the divine life heavenward, and the angel will make a cheerful, happy record.

ELLEN G. WHITE.

THE QUAKER BONNET.

"I'm glad you have so neat and plain a bonnet: for a lady's bonnet always tells so much upon her character," said a sensible highly-cultivated, middle-aged lady to a young friend of hers who was just putting on, for the second time, a newly-repaired, white, double-straw hat, trimmed with thick, firm ribbon of medium width and a beautiful shade of light green. As this tidy little bonnet told its own little story of modesty, good judgment, and a nice sense of propriety, so other bonnets tell theirs, each in its own peculiar shade and style. But of all the bonnets that I ever saw, or of which I ever read, the right good, old-fashioned, orthodox Quaker bonnet is to me the most pleasing. What a souvenir of good works! How I love it! How all the poor love it! How it teems with pictures of "meek and quiet spirits!" of faces all aglow with peaceful content, and bearing the impress of habitual, chaste sobriety and uniform cheerfulness! How the very name calls up thoughts of industry, frugality, temperance, charity, justice, and mercy! What volumes does it unfold of hidden lives of self-denial and Christian forbearance—lives that savor strongly of having been with Jesus! And how plainly and unassumingly it seems to echo those choice words of our Saviour, "Whatsoever ye would that men should do unto you, do ye even so to them!" Then it is a veteran soldier, too—that grave-looking, old-fashioned Quaker bonnet. For more than two hundred years it has stood sentinel at the threshold of the Society of Friends, frightening away all those vain women who would like to be seen in the train of the lowly Jesus, but are unwilling to help bear his cross—particularly if it will in any way detract from their good looks. What a pity other churches cannot be proved with some similar sentinel to keep aloof the multitudes of false professors with which they are in danger of being thronged, now that the Christian religion is becoming so popular. What if it is so odd as to attract attention?—it causes no harm thereby; it rouses no envy, jealousy, or other unhallowed emotions. The vilest villain can regard it with none other than feelings

of respect and self-abasement; for it stands up, a meek, unobtrusive rebuke to all high-handed iniquity. For myself, I never meet it without feeling strongly impressed with the idea that beneath it is concealed a rare and precious gem: even "that inward adorning of the heart," that radiant jewel, "which in the sight of God is of great price."—*Sel.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 22, 1892.

JAMES WHITE, EDITOR.

REMARKABLE ANSWER TO PRAYER.

Word came to the Office in the morning of April 4th, that sister E. A. Pierce, wife of Bro. Henry Pierce, of this city, was very sick. She was then under the medical treatment of Miss M. N. Purple, popular in the city in her sphere as a physician, and who has shared more patronage from our brethren than all the other physicians in the city. At 10 A. M. sister Pierce had what was said to be an epileptic fit. She continued to have fits, about an hour between them, each one more distressing and frightful, until she had six.

About 3 P. M. a request came to the Office for some of the brethren to visit the sick room, and, if they felt free, to pray for the recovery of sister Pierce. To neglect the request seemed heartless and unchristian, but to engage in prayer in the midst of agony, weeping, and confusion, while the sick was delirious, and under medical treatment, was a trying position for any Christian. Some of the brethren visited the sick family, but as we had suffered great depression of spirits all day (and hardly knew why), we declined going with them.

At 7 P. M. Brn. Hull and Amadon called on us, and stated that sister Pierce was no better; that her fits were more frequent and severe, and that Miss Purple had stated in substance that no human agency could help her; that she must die unless God miraculously interposed; to which Bro. Pierce replied that he should call on the brethren to pray for his wife, and leave her in the hands of the Lord. From this time Miss Purple did nothing more for her, and stated before a number of persons that she would die. Brn. Hull and Amadon returned to the deeply-afflicted family without us, as we felt too gloomy to accompany them.

After they left, a dream we had the night before flashed across the mind. We dreamed of flying through the air from place to place with ease, which we have frequently dreamed for the last fifteen years, always followed by signal blessings, either in preaching or praying, which we have regarded as fulfillments. With the remembrance of this dream, came also a strong impression that we should go to the house of Bro. Pierce. We went and found the above-mentioned brethren, and several others. They had had a season of prayer, and had decided to have a short season every thirty minutes during the night. They wished us to unite with them. We made an effort to rise above our sadness, and commenced to pray, when the dark cloud moved away, and we fully realized those sweet words of the poet—

"There's not a cloud that doth arise,
To hide my Saviour from my eyes."

We were soon impressed that Satan had much to do with this case, and all present were of the opinion that it would compare with some of those demoniacal possessions mentioned in the New Testament. As the words of our Lord in the original commission were repeated—"And these signs shall follow them that believe. In my name," &c.,—they seemed to possess a power that language cannot express. As the brethren continued to pray, the words, "in my name," were often repeated in the triumph of living faith. Oh, how excellent, how mighty, how glorious that name appeared. In that name the power of Satan was rebuked by his humble servants, and sister Pierce, who had not slept for fifty hours, became quiet, and slept peacefully. When awakened, she recognized her husband and friends. She had no more fits, and enjoyed refreshing sleep.

The scene of painful anxiety and anguish was changed to one of exceeding joy. The place we so much dreaded to enter had become, as it were, our Je-

rusalem, and we remained with the brethren, praying and rejoicing, till past midnight. Sister Pierce took no more medicine, and from that very hour that the prayer of faith was offered for her, she began to mend, and has recovered beyond the expectations of those of the strongest faith. The mighty Saviour has done this; not that sister Pierce was better than others, nor that his children should boast of their faith, but for his dear name's sake, and that his people should be humbled under a sense of his willingness and power to save them from the assaults of the Devil.

QUESTIONS BY BRO. McDONALD.

FIRST QUESTION. "What does Paul mean in 1 Tim. ii, 12?"

ANSWER. We shall better understand this passage by giving its connections. 1 Tim. ii, 9-14. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness,) with good works: Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived, was in the transgression."

We must regard this testimony as a sharp rebuke on those women who possess more self-esteem and haughty pride than religion or good sense, and who love to rule every body, their husbands not excepted. The apostle, to illustrate the fact that women may be deceived and mistaken quite as soon as men, refers to the facts in regard to our first parents.

But the passage in question—"I suffer not a woman to teach"—must be understood in a limited sense; for it is most assuredly the duty of mothers to teach their children. And the apostle in Titus ii, 4, makes it the duty of aged women to teach the young women to be sober, and love their husbands and children. Hence we conclude that the teaching referred to bears a strong relation to usurping authority over the man, mentioned in the same verse.

SECOND QUESTION. "Will you please give an exposition of 1 Cor. xiv, 34, 35?"

ANSWER. 1 Cor. xiv, 34, 35, reads as follows: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

We judge it to be an easier task to show what this passage does not mean, than to tell just what it does mean. We shall not attempt an exposition of the passage, but merely say at present, that if it proves that women should not speak in meetings of religious worship, the declaration, "let them ask their husbands at home," also proves that they should not attend meetings of worship, but learn the facts in regard to such meetings, of their husbands, when they return home. But as no one can suppose that Paul would exclude women from the place of public and social worship, the rational conclusion is, that in this passage, he does not refer to religious meetings, but to those meetings of the church where the judgment and wisdom of the sisters are not especially needed, therefore they can remain at home, "and if they will learn any thing" in respect to such matters, "let them ask their husbands at home."

DATES OF THE FOUR MONARCHIES.

BRO. SMITH: Recently in looking over the subject of the four universal kingdoms, my mind has been a little confused relative to the time when they arose, more especially the first. In your representation of the image of Dan. ii, you place against the head, B. C. 677; but I see that some place the rise of Babylon B. C. 667.

QUES. 1. What event marks the establishment of this kingdom?

Again, some place the date when the Roman kingdom succeeded the Grecian, B. C. 30. Your date is B. C. 161. In Sacred Chronology, p. 160, I see that

this date is the commencement of the Roman ascendancy over the Jews; but,

QUES. 2. How does the covenant between the Romans and the Jews (here spoken of) mark the rise (or commencement) of the Roman empire?

A. S. HUTCHINS.

ANSWER. In the Bible the people of God are the great object in reference to which all other things seem to be taken into account. The Bible attaches no importance to anything with which they are not in some way connected. Hence we find that no nation or people is introduced into prophecy till it has assumed this relation. It is therefore most natural, and we believe most usual, to date a kingdom or power, in a prophetic point of view, from the time when it becomes thus connected with God's people. In the case of Babylon, the first of the four kingdoms, this connection took place when Manasseh was taken captive by Esarhaddon, B. C. 677, and the Jews became tributary to the Babylonians. This kingdom of course had an existence many years previous to this. It arose out of the old Assyrian empire, which was founded by Nimrod, great grandson of Noah, about 2000 years before Christ [Gen. x, 6-10], and which governed Asia for nearly 1300 years. Babylon, as a distinctive empire, dates from the year B. C. 747, when on the death of king Sardanapalus, the old Assyrian empire was divided by the two chief conspirators, Arbaces and Belesis, by whom the empire was subverted. In the division, Belesis had the provinces of Babylon, Chaldea, and Arabia; and Arbaces all the rest. See Rollin's Anc. Hist., and Prideaux's Connection. But Babylon not becoming connected with God's people, as before remarked, till the year 677, I give that as the date of the head of gold, in my representation of the image of Dan. ii. What reason any one has for dating it from the year 667, I am unable to determine.

The same principle holds good with the other kingdoms. They are introduced into prophecy when they become connected with God's people. The Medo-Persian empire came into the ascendancy over the Jews (the people of God at that time) when it subverted the Babylonian empire, B. C. 538. The Grecian did the same thing, when it succeeded to the Medo-Persian, at the battle of Arbela, B. C. 331. Rome assumed this connection when it entered into the famous league with the Jews, B. C. 161. Here then is the date at which prophecy first takes note of this power. Those who give A. D. 30 as the date when Rome succeeded to the Grecian empire, do it probably on the supposition that it could not be said to take its place till it had conquered all the territory of that empire; but in this they have evidently strayed from the prophecy; for that introduces it many years before that time. The four horns that came up when the first and great horn of the goat was broken, or the four kingdoms into which Alexander's empire was divided, were Macedonia, Thrace, Syria, and Egypt. Out of one of these horns, says the prophet, there came forth a little horn. This was Rome, the power that succeeded Grecia. Rome conquered Macedonia, one of the horns of the goat, and made it a part of itself, B. C. 168. Seven years from this time, in B. C. 161, it formed the before-mentioned league with the Jews. Being thus introduced into prophecy just after it had taken possession of one of the horns of the goat, it is represented as coming out of one of those horns. In B. C. 30 it conquered Egypt, the only province of the goat's dominions that then held out against it. It had now absorbed all the territory represented by the four horns of the goat; but it is introduced in the prophecy when it is coming forth from one of those horns, not when it has conquered and taken possession of them all. Those therefore who give B. C. 30 as the date of Rome's succession to Grecia, are 131 years too late.

God is sometimes long marshaling his agencies before he brings them upon the stage of action. Thus the kingdom of Babylon having arisen in B. C. 747 is not brought into prophecy till 677. And while the Babylonian kings were reigning in the height of their glory, elements were forming among the Medes and Persians for the overthrow of that kingdom. The little governments that finally formed the Grecian empire had all been founded by the year B. C. 1516. And Rome, which was not to come into prophetic history

till B. C. 161, was founded B. C. 754, seven years before the rise of the kingdom of Babylon. U. S.

FEET WASHING.

No fact is more definitely recorded than that our Lord, on the occasion of the institution of the last supper, girded himself with a towel and washed the feet of his disciples. John xiii. What the intent of this ceremony was, has been the subject of much speculation. Was this act of the Lord's, something he designed his followers to perform? or did he only design to teach that we should cherish such a spirit of humility and service, as he manifested? Was it designed as a church ordinance, as much as partaking of the bread and wine? or was it only an act of hospitality? These are the questions to be decided; and between these two the whole matter rests. The usual objection against its being a church ordinance is that it was designed simply to teach the disciples a lesson of humility and hospitality; while it must be universally conceded, if anything more than this was meant, that our Saviour here set an example which he designed his followers to practice to the letter.

All then that is necessary to show that Christ here gave an ordinance to his church, is to prove that this act was not performed by our Lord on account of any physical uncleanness in the disciples, or in reference to the customs of hospitality existing at that time. With this fact once established, no other signification can be given to the Saviour's act and language, but that he set an example which he designed his disciples to follow in all coming time.

1. It is claimed, first, then, that in the East, where people went for the most part with the feet protected only by sandals, it was the custom for individuals to wash the feet of their guests; and that on this custom our Lord's act of feet-washing was based. But those who urge this position, mistake; for, so far as we can learn from the sacred record, the custom was, not for individuals to wash the feet of their guests, but to furnish them water, in order that they might themselves wash them. Thus, Abraham, Gen. xviii, 4, did not wash the feet of his guests, but only requested them to let a little water be brought that they might wash their own feet. Precisely so it was with Lot, when the angels came to him. Gen. xix, 2. He besought them to turn into his house, and wash their feet, not that he would wash them. So with Abraham's servant: water was given that *he* might wash his feet. Gen. xxiv, 23. So with Joseph's brethren. Gen. xliii, 24. See also Judges xix, 21. Not such a ceremony as this took place in that upper chamber where Jesus and his disciples were assembled on the night of his betrayal. Our Lord's act, then, was not based upon the customs of those times.

2. Had the washing of the disciples' feet been designed to set them an example of hospitality in accordance with existing customs, they would of course have understood it; for it cannot be supposed that they were ignorant of the usages of hospitality pertaining to their time. But it seems they did not understand it. It was to them surprising and unexpected. Peter rose up in opposition and refused to have the ceremony performed on him; and Jesus expressly said to him, "What I do thou knowest not now."

3. The washing Christ performed for his disciples, did not have reference to their personal comfort or outward cleanliness. When Jesus made to Peter the startling declaration that unless he washed him he had no part with him, then Peter in his usual zealous manner, was ready to submit not his feet only, but also his hands and his head. Now if reference is had to outward cleanliness, we must understand Christ to say to Peter that unless he washed his feet in order to cleanse them from the dust, &c., which might adhere to them, and by which they would be soiled, while walking from the bath, he could have no part with him—no share in his salvation! This would be absurd. And to show that he does not refer to physical cleanliness, Christ adds, "And ye are clean, but not all." In what respect were they not all clean? Physically? No. The next verse explains: "For he knew who should betray him; therefore said he, Ye are not all clean."

4. It is argued that feet-washing cannot be an ordinance of the church; for "all ordinances are calculat-

ed to lead the mind to the great Author of our salvation." But we ask, Does not this ordinance lead our minds to him? Who could perform it, as instituted by our Redeemer, without having his mind called to him? It is as effectual a remembrancer of his humility, as is the supper of his death, or baptism of his burial and resurrection.

5. It is said that it would be contrary to a sense of propriety for males and females to engage together in this ordinance; but to separate them is contrary to the spirit of the gospel. It is sufficient to reply that a strict adherence to the examples set us in the sacred record, involves no breach of propriety. We have the example of females washing the feet of males, but not vice versa.

6. Feet-washing, it is claimed again, is enumerated in the catalogue of good works, and hence cannot be a church ordinance; for had it been, Paul would not have enumerated this one to the exclusion of the other ordinances, among good works. See 1 Tim. v, 10. Those who make this claim, in order to sustain it, must show that what might be a good work on one occasion, might not on another occasion, and under different circumstances, be a religious ordinance. We have not yet seen any attempt in this direction.

7. It is objected, further, that feet-washing is never mentioned as an ordinance, whereas we have frequent mention of the breaking of bread. In answer, we inquire, Is not the partaking of the cup, equally an ordinance with the breaking of bread, and equally imperative? No one will deny that it is. But have we not frequent mention of the latter, without a specification of the former? We have; and the omission can be accounted for only on the ground that it is an inseparable branch of the ordinance, and is therefore included under the general name of breaking of bread. So with the washing of feet. If it was instituted at the same time, and in connection with the supper, and is enjoined in as express terms as is either eating the bread or drinking the wine, which indeed it is, why is it not also an inseparable portion of the ordinance, and likewise included in the expression, breaking of bread? These questions answer themselves, and show us that it is.

8. Finally, say some, it was only an act on the part of the Saviour to show us that we must be humble. Very well. How can we better show our humility than by following the example which he has set us?

9. Mark the Saviour's language in the explanation of the ceremony. When he had finished washing their feet, and was set down again, he said unto them, Know ye what I have done to you? He now proceeds, according to his promise to Peter that he should know afterward what he designed in the matter, to explain the intent of his action. And what was it? In language as explicit as could well be framed, he says; "Ye call me Master and Lord, and ye say well, for so I am. If I then your Lord and Master have washed your feet, ye ought also to wash one another's feet." Oh yes, say some, we should wash one another's feet by good deeds of charity, humility and brotherly kindness. But had not our Saviour been acting thus toward his disciples, all through his ministry? And if this is all, what need was there, of further example? There was none. But a further example was needed to teach them a further lesson, and that was, that as he had humbled himself at their feet, and washed them literally, so they ought also to wash one another's feet. He continues, "For I have given you an example, that ye should do, as I have done to you." What need we more? How had he done unto them? He had performed for them every Christian duty for which there was occasion in the common intercourse of life, but he had also girded himself and actually and literally bowed down to their feet and washed them; and on the occasion of this ceremony, he tells them that *as* he had done to them, *so* they ought to do to one another. He who knows the secret springs of the human heart, its tendency to self-exaltation and pride, and the disciplining it needs, has laid down this as one of the rules by which to practice. Shall we pronounce this discipline unnecessary, and spurn the ordeal? We shall ever look with distrust upon the boasted hu-

mility of that man who is unwilling to bring it to the test the Saviour has here given us.

10. Although modern commentators assert that this should be taken in a spiritual and not a literal sense, it has not always been so regarded. Says Matthew Henry, "Observe the lesson which Christ hereby taught: 'Ye also ought to wash one another's feet.' Verse 14. Some have understood this literally, and have thought these words amount to the institution of a standing ordinance in the church; that Christians should, in a solemn religious manner, wash one another's feet, in token of their condescending love to one another. St. Ambrose [A. D. 340-397] took it so and practiced it in the church of Milan. St. Austin saith, that those Christians who do not do it with their hands, yet (he hoped) did it with their hearts in humility; but, he saith, It is much better to do it with the hands also, when there is occasion, as 1 Tim. v, 10. What Christ hath done, Christians should not disdain to do. Calvin saith, that the Pope in the annual observing of this ceremony on Thursday in the passion week, is rather Christ's ape than his follower; for the duty enjoined in conformity to Christ, was *mutual*: wash one another's feet. And Jansenius saith, 'It is done frigidly and unlike the primitive model.'"

11. In conclusion, we invite the honest inquirer after truth on this point to study carefully the testimony of John xiii. Weigh well the language of Jesus. Study its bearing and its import. We are confident if you do this, that there is but one conclusion to which you can arrive; and that is, that Jesus has left us an example, which we are to follow as literally as it was given. We are equally confident that in your endeavours to follow this example, you will share largely in that blessing which his holy lips pronounced, when, in closing his instruction to them on this point, he said, If ye know these things, *happy* are ye if ye do them. U. S.

THE TWO LAWS, AND TWO COVENANTS.

BY MOSES HULL.

THE great point of difference between us and one class of our opposers, is the fact of the existence of two distinct and separate codes of laws during what is called the Mosaic dispensation. We are well aware that they can prove that there has been a law abolished. Hence if there is but *one* law, we must acknowledge that they have the advantage of us, inasmuch as they prove that one law has been done away. But if there are two laws, as we claim, then the fact of their proving the abolition of a law does not weaken our position, for we agree with them that *one* law has been abolished.

Our opponents with their one-law theory have never been able to harmonize the seemingly discordant expressions of the Bible. They must acknowledge that some of the scriptures are out of harmony on this great subject, or admit that there are two classes of scriptures which speak of two kinds of laws.

In Matt. v, 17, 18, the Saviour says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." He further states that "whosoever shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven." But in Acts xv, we have the history of an apostolic conference, in which they decided to lay no greater burden upon their brethren than these necessary things: To "abstain from pollutions of idols, and fornication, and things strangled, and from blood." If the ten commandments are embraced in the law which was the subject of controversy in this chapter, then the apostles have released the church from under the obligation to obey any one of them, and thus rendered themselves "of no esteem in the reign of heaven." But if on the other hand Christ is speaking of one law and the apostles of another, all is plain.

Again, in Rom. iii, 31, Paul says, "Do we then make void the law through faith? God forbid; yea, we establish the law." But in Eph. ii, 15 he says, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." With the idea that Paul is speaking of one and the same law in both

of these passages, we must decide that he is out of harmony with himself.

The phrase translated "make void," in Rom. iii, 31, is *katargeo* [*katargeo*], the same as that rendered "abolished," in Eph. ii, 15; hence all the way to avoid a positive contradiction in the two passages is to say that one law is the subject of remark in one place, and another in the other.

In Rom. iii, 31, Paul not only meets the idea of abolishing the law with a "God forbid," but says: "We establish the law." The word rendered establish, is *istomien* [*histomen*], which Greenfield defines to "cause to stand firm, confirm, strengthen, establish." Then while one law is abolished, the other is caused to stand firm, strengthened, established, &c.

All must acknowledge that at one time there was a law which embraced ceremonies, and yet no one can deny that there was at the same time a law which had not a ceremony in it. When the above fact is proved, the two-law position is established beyond a doubt.

In Isa. i, 10, God commands his people to hear the word of the Lord, and give ear unto the law of our God. But in verse 11 he says, "To what purpose is the multitude of your sacrifices unto me, saith the Lord? I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats." Here God commanded them to hear the law, and at the same time declared that he would not accept of obedience to the very things commanded in the ceremonial law.

Now if there is but one law, God has commanded the people to obey that, at the same time refusing to let them obey it, declaring that "incense is an abomination unto him." But to allow that there were two laws, and that God would not accept of obedience to one while they were violating the other, produces a harmony that cannot otherwise be obtained.

In Jer. vi, 19, 20, we find the same ideas, but in different language. There God says, "Hear, O earth, behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me."

Offering incense, our opponents claim, is obeying the only law that God then had. But God declares that they are rejecting his law while offering incense, and at the same time declares, "Your burnt offerings are not acceptable, nor your sacrifices sweet unto me." The above scriptures clearly teach that God had a law which could be obeyed without offering sacrifices. But the ceremonial law could not; hence it must be the one written on tables of stone.

That there is a law—a finished law—written on tables of stone, can not be doubted by the one who has carefully examined Ex. xxiv, 12. Here God says to Moses, "Come up to me into the mount and be there: and I will give thee tables of stone, and a law and commandments which I have written, that thou mayest teach them." There are two ideas in the above text, which I wish the reader to observe: 1. The idea of the law being written on the tables of stone; and 2. That it was a law which God had written. The proof of the first is an evidence of the latter; for when it is proved that God wrote on stones, and that God wrote his law, then it follows that God wrote his law on stones, unless it can be proved that God has written somewhere else besides on stones, which cannot be done. Our opponents will not claim that God ever wrote any where else besides on the tables of stone. But God says, "I will give thee a law and commandments, which I have written." Therefore the conclusion is unavoidable that God has a law written on tables of stone.

But when our friends see that the above shrinks the staves of their positions somewhat, they say that God used Moses as an instrument through which to write on stones, as well as in the book. Hence, when the Bible says that God wrote, it means that he wrote through the agency of Moses; and when it says Moses wrote, it means that he was the instrument through which God wrote. But in this our opponents greatly err. The Bible does not say that God wrote on the tables of stone by or with the finger of Moses; but it

does say, "And he gave unto Moses when he had made an end of communing upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. xxxi, 18.

In Ex. xxxii, 16, Moses says, "And the tables were the work of God, and the writing was the writing of God, graven upon them." It is argued by some that Moses wrote on the second tables; but this is a mistake also. God says to Moses, "Hew thee two tables of stone like unto the first, and I will write upon these tables the words that were in the first tables, that thou breakest." Ex. xxxiv, 1. Again in Deut. x, 1-3, God said to Moses, "Hew thee two tables of stone like unto the first, and come up to me into the mount, and make thee an ark of wood, and I will write on the tables the words that were in the first tables which thou breakest, and thou shalt put them in the ark." And Moses says, "I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand; and HE wrote on the tables according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me."

The above testimony cannot be harmonized with the idea that Moses wrote on the second table; for he positively declares that "God wrote them and gave them to him." Ex. xxxiv, 27-29 is often quoted to prove that Moses wrote the covenant of ten commandments; but the text does not prove it. It only proves that Moses wrote words, "after the tenor of which" a covenant was made with Israel. The personal pronoun he, in verse 29, where it says "And he wrote on the tables," applies to God. This relieves the text from obscurity, and there is no dispute between it and the first verse of the same chapter where God says, "I will write," &c.

The above clearly establishes the position that God wrote a law on tables of stone, and the Bible as clearly teaches that Moses wrote a law in a book.* Hence the conclusion that there were two laws in the former dispensation is unavoidable. The expressions, "Book of the law," "Law written in this book," &c., are of frequent occurrence in the Scriptures. But if all law was written in a book, why thus distinguish it? This query our opponents have never been able to solve.

That it is distinguished, as above mentioned, we proved by Deut. xxviii, 58-66; xxix, 20, 21; xxx, 11-14. As before remarked, the law written in the book was not written by the finger of God, but by the hand of Moses. In Deut. xxxi, 9, we read, "And Moses wrote this law, and delivered it unto the priests, the sons of Levi." Josh. xxiii, 6. "Be ye therefore very courageous to keep and do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left."

(To be Continued.)

A CASE WITHOUT A PARALLEL.

Who that has ever read the account of our Saviour's trial before Pilate has not been forcibly impressed that the whole process was without precedent or parallel in the annals of the world, and more resembled the examination of a sacrifice that it might be evinced to be without blemish, than the trial of a criminal for condemnation? One who was foremost in apprehending him, came before the council and openly declared, "I have betrayed the innocent blood." Even the judge who condemned him to so dreadful a death, unhesitatingly pronounces him a just person, and three several times asserts that he finds no fault in him, and declares that neither he nor Herod had found in him any cause of death, while the officer who superintended his crucifixion, affirms with a certainty that "this was a righteous man." Even those who so clamorously demanded his death, could allege no reason for their insane conduct, neither were they able to produce one particle of testimony which was deemed valid, even by that

*If it could be shown that the law written on tables of stones was copied into the book, the law written in the book certainly was not copied on the tables of stone; hence the ten commandments were not binding by virtue of their having been written in a book, nor did they derive their authority from the book as the ceremonial law did. See Deut. xxxi, 24-27.

corrupt tribunal. Who, besides, was ever thus publicly condemned and executed, and, at the same time pronounced innocent and righteous by the very individuals who conducted the affair? Can we doubt for a moment that God in his providence wisely ordered these circumstances, that all might have the most incontestable evidence that the beloved Jesus thus suffered for no fault of his own, but for the sins of a guilty world, that offending man might through him be reconciled to God?

L. M. GATES.

Trenton, Wis.

CHARACTER.

OUR Creator has given us existence here for a wise and noble purpose; namely, to develop a character of holiness; to be real witnesses of the power of Christ on earth to forgive sins; to shine as beacon lights in this dark world all along the ascending path to the city of our God.

But how few are striving to answer the object of their creation, by humble submission to all the will of God, careful to maintain good works, prompted by living faith, kept alive by instant and earnest prayer. In short, how few among the multitude that are crying, Lord, Lord, are really forming characters of holiness by obeying all the commandments of God, and the testimony of his dear Son. There is no other standard by which we can test the genuineness of our Christian character in these days of peril, but the high and holy one presented by the third angel. May this solemn message, dear brethren, find a large place in our hearts, and be so magnified to our vision, that the world with all its allurements, may fade away in the distance, while we press our way on

"Till faith is lost in sight,
And hope in glad fruition."

The lives of truly good men may be studied with profit. But there is only one being whom we can safely follow in all things, among all that have ever lived on this earth. My sheep hear my voice and follow me, says Jesus. There is safety in striving to walk in the foot-prints of our Saviour. Says Peter, "Christ also suffered for us, leaving prints of his foot behind him, that we might follow in his steps." Wakefield's translation of 1 Pet. ii, 21.

Here we have a perfect character, one that is altogether lovely. And if you and I, dear reader, would attain to all the fullness of this lovely being, we must advance steadily onward, meekly bearing the cross and despising the shame; and if we patiently endure unto the end, the promise is ours, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

The following from the pen of Hannah More, on the character of the apostle Paul, shows clearly the necessity of progression in the Christian warfare:

"If ever progressive sanctification was exhibited in the life, as well as writings, of any one man more than another, it was in this heroic champion of divine truth. If ever one man more than another had a right to depend on his own safe state, it was the divinely illuminated saint Paul. Yet did he spend his after-life in self-satisfaction and indolent security? Did he ever cease to watch, or pray, or labor? Did he ever cease to press the duty of prayer on his most established converts? Did he in the confidence of supremely eminent gifts, ever cease himself to pray? Were his exertions ever abridged? his self-denial ever diminished? Did he rest satisfied with present, though supernatural attainments? Did he remember the things which were behind? Did he live upon the good he had already done, or the grace he had already received? Did he count himself to have attained? Did he stop in the race set before him? Did not he press forward? Did not his endeavors grow with his attainments? Did not his humility and sense of dependence outstrip both? If he feared being a cast-away, after the unutterable things he had seen and heard, and after the wonders he had achieved, shall the best man on earth be contented to remain as he is? If it were attempted, the most sanguine men on earth would find it to be impossible; nothing either in nature or in grace continueth in one stay. He who does not advance, is already gone back. This glorious, because humble

apostle, went on in progressive sanctification. He continued to grow and to pray, till he at length attained to the measure of the stature of the fullness of Christ."

Reader, you and I have the same Saviour to go to that Paul had. We can attain the same fullness by pursuing a similar course, as far as God has given us ability. Let us then give all diligence to add to our faith all the christian graces, and be found without spot when the Life-giver comes. **GEO. WRIGHT.**
Lapeer, Mich.

HERE AND THERE.

In our probation state we mourn,
By sin and sorrow tried;
On earth as strangers we sojourn,
Where scoffers bold deride.
A sad, yet hopeful pilgrim band,
We're seeking for a better land.

A land beyond the swelling tide
Of sorrows, grief and sin,
Whose pearly portals open wide
To let the ransomed in.
The river and tree of life are there,
And fruit and flowers divinely fair.

Here things are not what they appear;
E'en joy is mixed with grief;
Here hope is tinged with doubt and fear,
And faith with unbelief,
And death, without regard of worth,
Severs the dearest ties of earth.

But there immortal, we shall see
Unveiled the Father's face,
While Jesus' lovely majesty,
Shall beautify the place.
Then with the heavenly choir we'll sing,
Salvation to our glorious King.

L. M. GATES.

Trenton, Wis.

LETTERS.

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

From Bro. Wood.

DEAR BRO. WHITE: I believe the church in Avon is once more coming together into the bonds of brotherly love. There has existed a sad state of things here for a few months past. Satan has tried hard to divide the church, first, by dividing the feelings of the messengers of truth, and second, by dividing the brethren. But "God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. xiv, 33. Praise his holy name! The deep workings of Satan have been baffled here by the testimony God has placed in the church, "for the perfecting of the saints, for the work of the ministry." Eph. iv, 12.

Dear brethren, I rejoice that the gifts of the Spirit are manifested through the perils of the last days, for the "edifying of the body of Christ." I mean to profit by them, for it is by the gifts that the church is to be made perfect, and a glorious church that Jesus is to present to himself, not having spot or wrinkle, or any such thing. Eph. v, 27. I expect we shall meet with sore trials, for the Dragon is wroth with those that keep the commandments of God and have the testimony of Jesus Christ. Rev. xii, 17. But if we suffer with Jesus, we shall also reign with him. Then let us press together and go on, and we shall overcome by the blood of the Lamb and the word of our testimony.

Your brother in Christ.

J. G. Wood.

Brodhead, Wis.

Extracts from Letters.

Bro. A. Pierce writes from Eldora, Hardin Co., Iowa: "I am still trying to hold on to the truth as it is proclaimed under the third angel's message. I have not heard a lecture in almost seven years, so all the preaching that I have come through the Review, and what few books I am able to obtain from the Office. But I am often led to mourn my coldness, my unprofitableness, and my want of energy in so good a cause. Here we are, just on the threshold of the kingdom of eternal glory, and still so cold and formal that I am often a wonder to myself. But we are surely living in perilous times. I also often feel that I need patience to en-

sure the trials and temptations that I am called upon to pass through. Being in a situation where I cannot hear the word, O how I feel for the lonely ones; but, brethren, it will not always be so. We shall soon be beyond the scenes of woe and strife, on the fair banks of everlasting deliverance. We would be glad if some of the messengers could come and give us a course of lectures."

Bro. J. C. Sutton writes from Osceola, Pa.: "Although we may be encompassed about by trials, troubles, and tribulations, though our sky may be overcast with clouds and darkness, and though our minds may at times be distressed with doubts and fears, still as long as we keep our eye on the leadings of Jesus, and follow in his footsteps, keeping all the commandments of God and the faith of Jesus, then can we exclaim, If God be for us who can be against us? The prize for which we strive is no less than a crown of eternal life. There are a few of us associated together here as a church. Brethren and sisters, pray for us that we may stand fast in the liberty wherewith Christ hath made us free, and that there be no divisions among us."

Bro. C. L. Gould writes from Ludlow, Vt.: "It is over eleven years since I began to read, and try to practice, the doctrines taught in the Review. I believe them to be the doctrines of the Bible. From the time I first embraced the Advent faith until now, I have felt a deep interest for the welfare of those that labor to sustain the cause. My determination is still to keep the commandments of God and the faith of Jesus. I know this will ensure us a home in that land where sickness, disappointment, and poverty will never be known. I feel that I can truly say I love the Lord, and I love his blessed cause. I love the straight testimony. O may the Lord grant that I may be able to abide by it in all things. I want to be more like the pattern in all things. It is a great work to be pure in heart; and yet without it we have no promise of eternal life; and with it all things shall be ours to enjoy. I feel that we are living in a time of darkness and trial, when God's people are being tried; when the enemy is doing his utmost to draw away all he can from the work. He knows his time is short. O that I had a deeper work wrought in my heart. I am resolved to arise from this lukewarm state and come up to the work more fully. I want to be just what the Lord would have me. I want my heart cleansed from all sin. And though tribulation and sorrow is our lot here, yet I can say with the poet,

"When tempests arise and stormy winds blow,
And all the deep future is darkness and woe,
I have a pavilion to which I repair,
And rest in my closet—my temple of prayer."

Sister H. M. Grant writes from Three Rivers' Point, N. Y.: "Regarding the Sabbath, I can truly say that I love it with my whole heart as it comes to us after 'the six working-days,' bringing refreshment and repose, and an opportunity to read and meditate upon the glorious works of God, and of his goodness and mercy in giving us a rest-day. Next to my Bible I love the Review. I hope I shall not, while time lasts, be obliged to do without it. I have not heard a lecture since 1852. In 1854 my father's family moved to Wisconsin; and from that time until 1859 I did not see the face of an Adventist, nor have a book or a paper, except the Signs of the Times. But blessed be the Lord, who kept me all this time and enabled me to keep the Sabbath and trust in him, I feel that I am founded on a rock, and I am determined to stand stiffly for the truth, and to come up to the help of the Lord against the mighty."

Bro. R. Peck writes from Montgomery, Vt.: "I am thankful for the mercy God has bestowed on me in giving me light on the present truth. It was by Bro. A. C., and D. T. Bourdeau that I was first made aware that I was polluting his holy Sabbath. I conferred not with flesh and blood, but ever since have endeavored to keep it holy, and to let my light shine. The apostle Peter has directed us to give all diligence to add to our faith, virtue, and to virtue, knowledge, &c. In doing these things, we have the promise that we

shall never fall; for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Thank the Lord for this holy, heart-cheering, and sanctifying promise. O brethren, I am thankful that my unworthy name is found with those that keep the commandments of God and the faith of Jesus."

Sister Emeline Barnes writes from North Branch, Mich.: "I wish to tell the dear friends of the truth that but a short time ago I exchanged my error for light and truth, which has caused me to rejoice in God my Saviour. I am still striving for victory in hope of the reward that awaits the faithful. It is my determination to take God's law as the rule of my life, and the governing principle of my conduct. I desire to arise in this good cause, and continue in the faith."

Bro. H. W. Lawrence writes from West Bangor, N. Y.: "I would like to say that I sympathize with the advance being made by the Seventh-day Adventists since organization has been introduced among us. Not less than six in three towns have embraced the truth this winter, whose names are not yet recorded, besides as many more who seem just ready to obey, having seen that we have the truth. The opposition increases. Yet if we who have longer professed the message were right, the halting ones would doubtless unite without much delay. I hope to share more fully in the refining process, and simply fill the retired position required of me without going beyond my measure."

Bro. A. W. Smith writes from Colton, St. Law. Co., N. Y.: "I have lately become interested in the cause of present truth; and I venture to address a few lines to the readers of the Review, hoping the means by which I became acquainted with the truth may stimulate others to make a like effort. My attention was first directed to the subject by receiving a letter a few months since from a friend who then resided in one of the western States. The subject was an entirely new one to me, but I immediately commenced to investigate for myself, and after diligent study I became convinced of the fact that there is no authority for the change of the Sabbath from the seventh to the first day of the week."

Bro. D. T. Bourdeau writes from West Enosburgh, Vt.: "I believe the time has fully come for us to take a bold and decided stand on the testimony of Jesus. By some the spirit of prophecy has been neglected. Those who have undervalued the gifts would do well to remember that the remnant have the testimony of Jesus, which is the spirit of prophecy. Rev. xii, 17; xix, 10. They would also do well to bear in mind that the third angel's message and the gifts are inseparably connected, and that those who do not believe in the gifts of the Spirit, do not fully comprehend the last message of mercy. All should have time and opportunity to investigate the subject of spiritual gifts; but we should not lower the standard. Our confidence in the gifts is proportionate to the confidence we have in the Bible. If we fully believe the Bible we shall believe in the gifts; for the Bible establishes the perpetuity of the gifts. O may we, as a people, have an increase of confidence in God's word, and in the preparation work for Christ's coming."

THE GREAT MAN.—The great man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menace and frowns; and whose reliance on truth on virtue and on God, is most unflinching.—*Channing.*

LEARN in childhood, if you can, that happiness is not outside, but inside. A good heart and a clear conscience bring happiness which no riches and no circumstances alone ever do.

OUR own hands are Heaven's favorite instruments for supplying us with the necessaries and luxuries of life.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 22, 1862.

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TO BRO. M. E. CORNELL.

The brethren in western N. Y., at our recent monthly meeting, thought it best to have a conference in this part of the State, before the tent season, as it is not practicable for many of them to attend at Rosevelt. Therefore you are hereby invited to give an appointment in the Review, to meet with us at Bro. J. Lamson's, in Hamlin, Monroe Co., N. Y., seven miles north of Brockport Station, as early as convenient.

R. F. COTRELL.

NOTE FROM BRO. INGRAHAM.

BRO. WHITE: I have just returned from Oakland. We had a good meeting there. Three more joined the church. Probably Bro. Phelps is beyond the reach of the truth. He is going into the future-age delusion.

Our meeting at McConnell's Grove was quite interesting, notwithstanding the weather was very rainy and bad. Seven were baptized on first-day. Others will go forward at our next meeting, which is Sabbath and first-day, Apr. 26 and 27.

WM. S. INGRAHAM.

Monroe, Wis., Apr. 15, 1862.

NOTE FROM BRO. CORNELL.

WHEN I arrived at Roxbury I found the Union meeting-house was engaged, and a three-days' meeting appointed. The meetings began on sixth-day morning, and closed on first-day afternoon. The interest was good, especially on the last day, when the subjects of the signs and the blessed hope produced a good impression, judging from the fixed attention of the audience, and the tearful eyes. From the testimony of the brethren, both as to the church and the public, I can report with confidence a good result from this meeting. Brn. S. Pierce and D. T. Evans assisted in the exercises. The interviews I enjoyed with these brethren were pleasant, and I trust profitable.

At this meeting I was more confirmed than ever that those who reject the gifts after a full investigation must be in the dark. Spiritual things are spiritually discerned. O, ye saints of the most high God, may your zeal for spiritual gifts increase, till "that in everything ye are enriched by him in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you, so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Even so. Amen!

I rejoice in the good results now being manifest from raising up the standard. Many are being confirmed in the present truth, and the prospects for a united people were never so fair. As the organization question moves forward the good and true rejoice, and take new courage. The united will stand, the divided will fall. Lord, increase our love for union, sweet union.

M. E. CORNELL.

GOING FORWARD.

WE looked for a blessing in organization, because the Lord had set his seal to the work. We have not been disappointed; God has certainly helped us much since we have obeyed him in this thing. Now let us beware of the old leaven; let us go on anew and win the victory and the prize.

Brother, come now, stop thinking about the troubles of the way. Gird your armor a little more tightly

about you. Don't you see the battle at hand? Do not you see the preparations on both sides? See the hosts of the enemy, and his dragon-like words. See the letter of prophecy being fulfilled. But mind! our weapons are not carnal. Hush! passion and pride, flee ye from our hearts. Think, brother, of fighting a battle where one party have swords and pistols and artillery, with all the horrid paraphernalia of war, while the other, have only a good and sweet, kind, pure, and holy heart, filled with that love which casts out fear.

Who will be safe, then? Who will be strong, then? Ah! it will be those who get the victory now; those who have a living experience now. Therefore restrain that poisoned tongue, deny that wandering desire, banish that evil thought, correct that roving fancy, and subdue that wayward will; exile that jealous disposition to some desolate spot, where it will no more disturb thy soul? Begone, ye hateful qualities of the mind!—bitterness, wrath, malice, envy, lust, pride, impatience, with all the kindred vices.

Brethren, let us beware! Satan sees with anger our advance under organization. Now he will bring all his force to bear upon us. Let us beware of relapse! How will he do this? By as many means as his fertile mind can invent; but especially, by causing us to relapse into besetting sins, and stirring up old feuds.

Brethren, let us lay aside little differences, and press together. The day of battle approaches, and the "WAR-CRY" has emanated from the chosen leaders of both the hostile armies, and shall we sleep?

JOS. 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.

BUSINESS DEPARTMENT.

Business Notes.

A. Lawrence: You will find your remittance receipted in No. 14, present volume.

Phebe A. Holliday: When you give your father's name we can change the Instructor from his, to your, name.

W. W. Miller: The \$1 was receipted in due time in Vol. xviii, No. 14.

Mrs. J. Martin, of Ireland: Your letter, with contents, has been received. We will send you the books you ordered, but must divide some of them to bring their weight within the law. Do you receive the Review and Instructor?

A. Chase: Books have been sent.

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