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AND SABBATH HERALD.

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

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

"BEHOLD HE COMETH."

He comes to cheer the fainting heart,
To comfort those that mourn,
To give the weary remnant rest,
Who wait their Lord's return.

He comes, the hope of every saint,
Triumphant o'er the grave:
He holds the keys of death and hell,
Omnipotent to save.

He comes, and his reward he brings
To all whose hearts are pure.
Who can the scrutinizing gaze,
The searching test, endure?

Am I prepared? Have I the gold
Which in the fire is tried?
The eye-salve too, and raiment white,
By Jesus purified?

Most solemn thought! the Judge is near!
Fulfilling signs declare
He even now is at the doors;
O Lord, thy church prepare!

Help us to do thy work and will,
Where'er our lot is cast;
Henceforth be this our one concern,
To stand entire at last.

L. M. GATES.

Beaver Dam, Wis.

HISTORY OF THE SABBATH.

(Continued.)

THE SABBATH AND FIRST-DAY SINCE THE REFORMATION.

THE great reformation of the sixteenth century arose from the bosom of the Catholic church itself. From that church the Sabbath had long been extirpated; and instead of that merciful institution ordained by the divine Lawgiver for the rest and refreshment of mankind, the papacy had ordained innumerable festivals, which, as a terrible burden, crushed the people to the earth. These festivals are thus enumerated by Dr. Heylyn:

"These holy days as they were named particularly in pope Gregory's decretal, so was a perfect list made of them in the synod of Lyons. A. D. 1244, which being celebrated with a great concourse of people from all parts of Christendom, the canons and decrees thereof began forthwith to find a general admittance. The holy days allowed of there, were these that follow; viz., the feast of Christ's nativity, St. Stephen, St. John the evangelist, the Innocents, St. Sylvester, the circumcision of our Lord, the Epiphany, Easter, together with the week precedent, and the week succeeding, and three days in rogation week, the day of Christ's ascension, Whitsunday, with the two days after, St. John the Baptist, the feasts of all the twelve apostles, all the festivities of our Lady, St. Lawrence, all the Lord's days in the year, St. Michael the Archangel, All Saints, St. Martin's, the wakes, or dedication of particular churches, together with the feasts of such local or topical saints which some particular people had been pleased to honor with a day particular amongst themselves. On these and every one of them,

the people were restrained as before was said from many several kinds of work, on pain of ecclesiastical censures to be laid on them which did offend, unless on some emergent causes, either of charity or necessity they were dispensed with so doing. . . . Peter de Aliaco, cardinal of Cambray, in a discourse to the council of Constance [A. D. 1416] made public suit unto the fathers there assembled, that there might be a stop in that kind hereafter; as also that excepting Sundays and the greater festivals it might be lawful for the people, after the end of divine service to attend their business; the poor especially as having little time enough on the working days to get their living. But these were only the expressions of well wishing men. The popes were otherwise resolved, and did not only keep the holy days which they found established, in the same state in which they found them, but added others daily as they saw occasion. . . . Thus stood it as before I said, both for the doctrine and the practice, till men began to look into the errors and abuses in the Roman church with a more serious eye than before they did."—*Hist. Sab.* part 2, chap. 6, secs. 3, 5.

Such was the state of things when the reformers began their labors. That they should give up these festivals and return to the observance of the ancient Sabbath, would be expecting too much of men educated in the bosom of the Romish church. Indeed, it ought not to surprise us that while they were constrained to strike down the authority of these festivals, they should nevertheless retain the most important of them in their observance. The reformers spoke on this matter as follows: The confession of the Swiss churches declares that,

"The observance of the Lord's day is founded not on any commandment of God, but on the authority of the church. And that the church may alter the day at pleasure."—*Cox's Sabbath Laws*, &c. p. 287.

We further learn that,

"In the Augsburg Confession which was drawn up by Melancthon, to the question, 'What ought we to think of the Lord's day?' it is answered that the Lord's day, Easter, Whitsuntide, and other such holy days, ought to be kept because they were appointed by the church, that all things may be done in order; but that the observance of them is not to be thought necessary to salvation, nor the violation of them, if it be done without offense to others, to be regarded as a sin."—*Id. ib.*

Zwingle declared "that it was lawful on the Lord's day, after divine service, for any man to pursue his labors."—*Id. ib.* Beza taught that "no cessation of work on the Lord's day is required of Christians."—*Id. p. 286.* Bucer goes further yet, "and doth not only call it a superstition, but an apostasy from Christ to think that working on the Lord's day, in itself considered, is a sinful thing."—*Id. ib.* And Cranmer, in his catechism, published in 1548, says:

"We now keep no more the Sabbath on Saturday as the Jews do; but we observe the Sunday, and certain other days as the magistrates do judge convenient, whom in this thing we ought to obey."—*Id. p. 289.*

Tyndale said:

"As for the Sabbath, we be lords over the Sabbath, and may yet change it into Monday, or into any other day, as we see need, or may make every tenth day holy only if we see cause why."—*Id. p. 287.*

Calvin regarded the festival called the Lord's day as nothing but a human ordinance, and it is upon record that himself and his friends at Geneva "debated whether the reformed, for the purpose of estranging themselves more completely from the Romish church,

should not adopt Thursday as the Christian Sabbath." Another reason assigned by Calvin for this proposed change was "that it would be a proper instance of Christian liberty."—*Heylyn's Hist. Sab.* part 2, chap. 6, sec. 8.

It is a singular fact that the Presbyterian church which originated with Calvin, has since discovered that the Lord's day—which Calvin, proposed to change from Sunday to Thursday, that the Reformed might not observe a Romish festival,—is a divinely authorized memorial of the resurrection, enforced by the authority of the fourth commandment. The date, the occasion and the discoverer himself of this important doctrine in modern theology, will be noticed in their place. That the body of the reformers should have failed to recognize the authority of the fourth commandment, and that they did not turn men from the Romish festivals to the Sabbath of the Lord, is a matter of regret rather than of surprise. The impropriety of making them the standard of divine truth is forcibly set forth in the following language:

"Luther and Calvin reformed many abuses, especially in the discipline of the church, and also some gross corruptions in doctrine; but they left other things of far greater moment just as they found them. . . . It was great merit in them to go as far as they did, and it is not they but we who are to blame if their authority induce us to go no further. We should rather imitate them in the boldness and spirit with which they called in question and rectified so many long established errors; and availing ourselves of their labors, make further progress than they were able to do. Little reason have we to allege their name, authority and example, when they did a great deal and we do nothing at all. In this we are not imitating them but those who opposed and counteracted them, willing to keep things as they were."—*Cox's Sabbath Laws*, &c., pp. 260.

Yet it is worthy of notice that at least one of the reformers of considerable prominence—Carlstadt—was a Sabbatarian. It is impossible to read the records of the reformation without the conviction that Carlstadt was desirous of a more thorough work of reformation than was Luther. And that while Luther was disposed to tolerate certain abuses lest the reformation should be endangered, Carlstadt was at all hazards for a complete return to the holy Scriptures. It is a matter of deep regret that a sharp contention separated these "illustrious defenders" of the reformation, as D'Aubigne calls them, from each other. For it is evident that if Carlstadt was carried to one extreme, Luther was no less so to the other. D'Aubigne pronounces them both "excellent" men, and says of Carlstadt:

"He was a sound Latin, Greek and Hebrew scholar, says Dr. Schoeur; and Luther acknowledges his superior erudition; endowed with an elevated mind, he sacrificed his reputation, his rank, his home, his very bread, to his convictions."—*History of the Reformation*, book x, chap. vii.

His Sabbatarian character is attested by Dr. White, lord bishop of Ely:

"The same [the observance of the seventh day] likewise being revived in Luther's time by Carolastadius, Sternebergius, and by some sectaries among the Anabaptists, hath both then and ever since been censured as Jewish and heretical."—*Treatise of the Sabbath day*, p. 8.

When the reformation had lifted the veil of darkness that covered the nations of Europe, Sabbath-

keepers were found in Transylvania, Germany, Holland, France and England. It was not the reformation which gave existence to these Sabbatarians, for the leaders of the reformation, as a body, were not friendly to such views. On the contrary these observers of the Sabbath appear to be remnants of the ancient Sabbath-keeping churches that had witnessed for the truth during the dark ages.

Transylvania, a country which now forms the eastern division of the Austrian empire, was in the sixteenth century, an independent principality. About the middle of that century the country was under the rule of Sigismund. The historian of the Baptists, Robinson, gives the following interesting record of events in that age and country:

"The prince received his first religious impressions under his chaplain Alexius, who was a Lutheran. On his removal he chose Francis Davidis to succeed him, and was by him further informed of the principles of the reformation. Davidis was a native of that extremely populous and well fortified town which is called Coloswar by the natives, and by others Claudiopolis. He was a man of learning, address, and piety, and reasoned in this part of his life more justly than many of his contemporaries. In 1563 his highness invited several learned foreigners to come into Transylvania for the purpose of helping forward reformation. . . . Several other foreigners, who had been persecuted elsewhere, sought refuge in this country, where persecution for religion was unknown. These refugees were Unitarian Baptists, and through their indefatigable industry and address the prince, the greatest part of the senate, a great number of ministers, and a multitude of the people went heartily into their plan of reformation. . . . In the end the Baptists became by far the most numerous party. While they formed their own churches according to the convictions of their members, they persecuted nobody, but allowed the same liberty to others, and great numbers of Catholics, Lutherans, and Calvinists, resided in perfect freedom. . . . Davidis was a Unitarian Baptist minister, intrusted by his brethren with the superintendency of the churches in Transylvania. . . . He supposed the Jewish Sabbath not abrogated, and he therefore kept holy the seventh day. He believed also the doctrine of the millennium, and like an honest man, what he believed he taught. He was considered by the Transylvanian churches as an apostle, and had grown gray in their service; but the Catholics, the Lutherans, and the Calvinists, thought him a Turk, a blasphemer, and an atheist, and his Polish Baptist brethren said he was half a Jew. Had he been a whole Jew he ought not to have been imprisoned for his speculations. . . . By what means the Supreme Searcher of hearts only knows, but by some methods till then unknown in Transylvania, the old man was arrested, and by the senate condemned to die. He was imprisoned in the castle, and providence, by putting a period to his life there, saved his persecutors from the disgrace of a public execution. Many have been blamed, but perhaps the secret springs of this event may never be known till the Judge of the world maketh inquisition for blood." *Ecol. Researches*, chap. xvi.

The same writer enumerates many persons of distinction who were of the same views with Davidis. The ambassador Bequessius, general of the army; the princess, sister of prince John; the privy counselor Chaquies and the two Quendi; general Andrassi, and many others of high rank; Somers, the rector of the academy at Claudiopolis; Matthias Glicius, Adam Neusner, and Christian Franken a professor in the academy at Claudiopolis.

"These" says Robinson, "were all of the same sentiments as Davidis, as were many more of different ranks who after his death in prison, defended his sentiments against Socinus. Paleologus was of the same mind; he had fled into Moravia, but was caught by the emperor, at the request of pope Gregory XIV, and carried to Rome where he was burnt for a heretick. He was an old man, and was terrified at first into a recantation, but he recollected himself and submitted to his fate like a Christian." *Id. ib.*, p. 640.

We have a further record of Sabbatarians in Transylvania to the effect that in the time of Davidis,

"John Gerendi [was] head of the Sabbatarians, a people who did not keep Sunday but Saturday, and whose disciples took the name of Genoldists." *Lamy's History of Socinianism*, p. 60.

Mr. Maxon makes the following statement:

"We find that Sabbath-keepers appear in Germany late in the fifteenth or early in the sixteenth century according to Ross' Picture of all Religions. By this we understand that their numbers were such as to lead to organization, and attract attention. A number of

these formed a church, and emigrated to America, in the early settlement of this country." *Maxon's Hist. Sab.* p. 41.

Mr. Utter also makes a similar and further statement:

"Early in the sixteenth century there are traces of Sabbath-keepers in Germany. The Old Dutch Martyrology gives an account of a Baptist minister named Stephen Benedict, somewhat famous for baptizing during a severe persecution in Holland, who is supposed by good authorities to have kept the seventh day as the Sabbath. One of the persons baptized by him was Barbary von Thiers, wife of Hans Borzen, who was executed on the 16th of September, 1529. At her trial she declared her rejection of the idolatrous sacrament of the priest, and also the mass. 'Relative to Sunday and the holy days, she said the Lord God had commanded to rest the seventh day; in this she acquiesced, and it was her desire by the help and grace of God, to remain and die as she was, for it was the true faith and right way in Christ.' In France also there were Christians of this class, among whom was M. de la Roque, who wrote in defense of the Sabbath against Bossuet, Catholic bishop of Meaux." *Manual of Seventh-day Baptists* p. 16.

The origin of the Sabbatarians of England cannot now be ascertained. Their observance of believers' baptism and the keeping of the seventh day as the Sabbath of the Lord, strongly attest their origin from the persecuted heretics of the dark ages, rather than from the reformers of the sixteenth century, who retained infant baptism and the festival of Sunday. That these heretics had long been numerous in England, is thus certified by Crosby:

"For in the time of William the Conqueror [A. D. 1070] and his son William Rufus, it appears that the Waldenses and their disciples out of France, Germany and Holland had their frequent recourse, and did abound in England. . . . The Waldensian heresy, as the chronologer calls it, had, about A. D. 1080, generally corrupted all France, Italy and England."—*Hist. English Baptists*, vol. 2, pref. pp. 43, 44.

Mr. Maxon says of the English Sabbatarians:

"In England we find Sabbath-keepers very early. Dr. Chambers says: 'They arose in England in the sixteenth century,' from which we understand that they then became a distinct denomination in that kingdom."—*Maxon's Hist. Sabbath*, p. 42.

Mr. Benedict speaks thus of the origin of English Sabbatarians:

"At what time the Seventh-day Baptists began to form churches in this kingdom does not appear; but probably it was at an early period; and although their churches have never been numerous, yet there have been among them almost for two hundred years some very eminent men."—*Gen. Hist. Bapt. Den.* vol. 2, p. 412—418, ed. 1813.

The light of the reformation necessarily dissipated into thin air many of the most substantial arguments by which the Sunday festival had been built up during the dark ages. The roll that fell from heaven—the apparition of St. Peter—the relief of souls in purgatory, and even of the damned in hell—and many prodigies of fearful portent—none of these, nor all of them combined were likely longer to sustain the sacredness of the venerable day. True it was that when these were swept away there remained to sustain the festival of Sunday, the canons of councils, the edicts of kings and emperors, the decrees of the holy doctors of the church, and greatest of all, the imperious mandates of the Roman pontiff. Yet all of these could be adduced also in behalf of the innumerable festivals ordained by the same great apostate church. Such authority would answer for the Episcopalian who devoutly accepts of all these festivals; but for those who acknowledge the Bible only as the rule of faith, the case was different. In the latter part of the sixteenth century the Presbyterians and Episcopals of England were involved in such a controversy as brought this matter to a point. The Episcopals required men to observe all the festivals of the church; the Presbyterians observed Sunday, and rejected all the rest. The Episcopals showed the inconsistency of this discrimination, inasmuch as the same church authority had ordained them all. As the Presbyterian rejected the authority of the church, he would not keep Sunday upon that ground, especially as it would involve the observance also of all the other festivals. They had to choose therefore between the giving up of Sunday entirely, and the defense of its observance by the Bible. There

was indeed another and a nobler choice that they might have made, viz., to adopt the Sabbath of the Lord, but it was too humiliating for them to unite with those who retained that ancient and sacred institution. The issue of this struggle is thus related by a distinguished German theologian, Hengstenberg:

"The opinion that the Sabbath was transferred to the Sunday was first broached in its perfect form, and with all its consequences, in the controversy which was carried on in England between the Episcopals and Presbyterians. . . . The Presbyterians were now in a position which compelled them either to give up the observance of the Sunday, or to maintain that a divine appointment from God separated it from the other festivals. . . . They therefore decided upon the latter."—*Hengstenberg's Lord's Day*, p. 66.

Thus much for the occasion of that wonderful discovery by which the Scriptures are made to sustain the divine appointment of Sunday as the Christian Sabbath. The date of the discovery, the name of the discoverer, and the manner in which he contrived to enforce the first day of the week by the authority of the fourth commandment are thus set forth by a candid first-day historian, Lyman Coleman:

"The true doctrine of the Christian Sabbath was first promulgated by an English dissenter, the Rev. Nicholas Bound, D. D., of Norton, in the County of Suffolk. About the year 1595, he published a famous book, entitled, 'Sabbatum Veteris et Novi Testamenti,' or the True Doctrine of the Sabbath. In this book he maintained 'that the seventh part of our time ought to be devoted to God—That Christians are bound to rest on the Lord's day as much as the Jews were on the Mosaic Sabbath, the commandment about rest being moral and perpetual; and that it was not lawful for persons to follow their studies or worldly business on that day, nor to use such pleasures and recreations as are permitted on other days.' This book spread with wonderful rapidity. The doctrine which it propounded called forth from many hearts a ready response, and the result was a most pleasing reformation in many parts of the kingdom. 'It is almost incredible,' says Fuller, 'how taking this doctrine was, partly because of its own purity, and partly for the eminent piety of such persons as maintained it; so that the Lord's day, especially in corporations, began to be precisely kept; people becoming a law unto themselves, forbearing such sports as yet by statute permitted; yea, many rejoicing at their own restraint herein.' The law of the Sabbath was indeed a religious principle, after which the Christian church had, for centuries, been darkly groping. Pious men of every age had felt the necessity of divine authority for sanctifying the day. Their conscience had been in advance of their reason. Practically they had kept the Sabbath better than their principles required.

"Public sentiment, however, was still unsettled in regard to this new doctrine respecting the Sabbath, though a few at first violently opposed it. Learned men were much divided in their judgments about these Sabbatarian doctrines: some embraced them as ancient truths consonant to scripture, long disused and neglected, now seasonably revived for the increase of piety. Others conceived them grounded on a wrong bottom; but because they tended to the manifest advance of religion, it was a pity to oppose them; seeing none have just reason to complain, being deceived unto their own good. But a third sort flatly fell out with these propositions, as galling men's necks with a Jewish yoke against the liberty of Christians; that Christ, as Lord of the Sabbath, had removed the rigor thereof, and allowed men lawful recreations; that this doctrine put an unequal luster on the Sunday, on set purpose to eclipse all other holy days, to the derogation of the authority of the church; that this strict observance was set up out of faction, to be a character of difference to brand all for libertines who did not entertain it. No open opposition, however, was at first manifested against the sentiments of Dr. Bound. No reply was attempted for several years.

"His work was soon followed by several other treatises in defense of the same sentiments. 'All the Puritans fell in with this doctrine, and distinguished themselves by spending that part of sacred time in public, family, and private devotion.' Even Dr. Heylyn certified the triumphant spread of those puritanical sentiments respecting the Sabbath. . . .

"This doctrine," he says, "carrying such a fair show of piety, at least in the opinion of the common people, and such as did not examine the true grounds of it, induced many to embrace and defend it; and in a very little time it became the most bewitching error and the most popular infatuation that ever was embraced by the people of England."—*Coleman's Ancient Christianity Exemplified*, chap. xxvi, sec. 2; *Heylyn's Hist. Sab.* part 2, chap. 8, sec. 7; *Neal's Hist. Puritans*, vol. 1, chap. viii.

Such was the origin of the seventh-part-of-time theory, by which the seventh day is dropped out of the fourth commandment, and one day in seven slipped in-

to its place; a doctrine most opportunely framed at the very period when nothing else could save the venerable day of the sun. With the aid of this theory the Sunday of "Pope and Pagan" was able coolly to wrap itself in the fourth commandment, and then in the character of a divine institution to challenge obedience from all Bible Christians. It could now cast away the other frauds on which its very existence had depended, and support its authority by this one alone. It fastened itself once to the throne of the Roman empire, and during the whole period of the dark ages maintained its supremacy from the chair of St. Peter; but now it had anchored itself by the throne of the Most High. And thus a day which God "commanded not nor spake it, neither came it into" his "mind," was enjoined upon mankind with all the authority of his holy law. The immediate effect of Dr. Bound's work upon the existing controversy is thus described by an Episcopalian eye-witness, Dr. Heylyn:

"For by inculcating to the people these new Sabbath speculations [concerning Sunday], teaching that day only was of God's appointment, and all the rest observed in the church of England, a remnant of the will-worship in the church of Rome; the other holy days in this church established, were so shrewdly shaken that till this day they are not well recovered of the blow then given. Nor came this on the by or besides their purpose, but as a thing that specially was intended from the first beginning." *Hist. Sab.*, part 2, chap. 8, sec. 8.

Dr. Bound's theory of the seventh part of time has found general acceptance in all those churches which sprung from the church of Rome. Most forcibly did old Cotton Mather observe:

"The reforming churches, flying from Rome, carried, some of them more, some of them less, all of them something, of Rome with them." *Backus' Hist. of the Baptists in New England*, p. 63, ed. 1777.

One sacred treasure which they all drew from the venerable mother of harlots is the ancient festival of the sun. She had crushed out of her communion the Sabbath of the Lord, and having adopted the venerable day of the sun, had transformed it into the Lord's day of the Christian church. The reformed, flying from her communion, and carrying with them this ancient festival, now found themselves able to justify its observance as being indeed the veritable Sabbath of the Lord! As the seamless coat of Jesus, the Lord of the Sabbath, was torn from him before he was nailed to the cross, so has the fourth commandment been torn from the rest-day of the Lord, around which it was placed by the great Law-giver, and given to this Papal Lord's day; and this Barabbas the robber, thus arrayed in the stolen fourth commandment, has from that time to the present day, and with astonishing success, challenged the obedience of the world as the divinely appointed Sabbath of Most High God. Here we close the history of the Sunday festival, now fully transformed into the *Christian Sabbath*. A rapid survey of the history of English and American Sabbath-keepers will conclude this subject. J. N. A.

(Concluded next week.)

THE TWO CROWNS.

In the vision given me in Battle Creek, October 25th, 1861, I was shown this earth, dark and gloomy. Said the angel, "Look carefully!" Then I was shown the people upon the earth: some were surrounded with angels of God, others were in total darkness, surrounded by evil angels. I saw an arm reached down from heaven, holding a golden scepter. On the top of the scepter was a crown studded with diamonds. Every diamond emitted light, bright, clear, and beautiful. Inscribed upon the crown were these words, "All who win me are happy, and shall have everlasting life."

Below this crown was another scepter upon which was also placed a crown, in the center of which were jewels, gold, and silver, which reflected some light. The inscription upon the crown was, "Earthly treasure—Riches is power. All who win me have honor and fame." I saw a vast multitude rushing forward to obtain this crown. They were clamorous. Some in their eagerness seemed bereft of their reason. They would thrust one another, crowding back those who were weaker than they, and trample upon those who

in their haste fell. Many eagerly seized hold of the treasures within the crown, and held them fast. The heads of some were as white as silver, and their faces were furrowed with care and anxiety. Their own relatives, bone of their bone and flesh of their flesh, they regarded not; but, as appealing looks were turned to them, they held their treasures the firmer, as though fearful, in an unguarded moment, they should lose a little, or divide with them. Their eager eyes would often fasten upon the earthly crown, and count and recount its treasures. Images of want and wretchedness appeared in that multitude, and looked wishfully at the treasures there, and turned hopelessly away as the stronger overpowered and drove back the weaker. Yet they could not give it up thus; but with a multitude of deformed, sickly, and aged, sought to press their way to the earthly crown. Some died in seeking to reach it. Others fell just in the act of taking hold of it. Many but just laid hold of it when they fell. Dead bodies strewed the ground, yet on rushed the multitude, trampling over the fallen and dead bodies of their companions. Every one who reached the crown possessed a share in it, and were loudly applauded by an interested company standing around it.

A large company of evil angels were very busy. Satan was in their midst, and all looked with the most exulting satisfaction upon the company struggling for the crown. Satan seemed to throw a peculiar charm upon those who eagerly sought it. Many who sought this earthly crown were professed Christians. Some of them seemed to have a little light. They would look wishfully upon the heavenly crown, and often seemed charmed with its beauty, yet could obtain no true sense of its value and glory. While one hand was reaching forth languidly for the heavenly, the other was reached eagerly for the earthly, determined to possess that, and in their earnest pursuit for the earthly, they lost sight of the heavenly. They were left in darkness, yet they were anxiously groping about to secure the earthly crown. Some became disgusted with the company who sought it so eagerly, and they seemed to have a sense of their danger, and turned from it, and earnestly sought for the heavenly crown. The countenances of such soon changed from dark to light, from gloom to cheerfulness and holy joy.

A company I then saw pressing through the crowds of people with their eyes intently fixed upon the heavenly crown. As they earnestly urged their way through the disorderly crowd, angels attended them, and made room through the dense throng for them to advance. As they neared the heavenly crown, the light emanating from it shone upon them, and around them, dispelling their darkness, and growing clearer and brighter, until they seemed to be transformed, and resembled the angels. They cast not one lingering look upon the earthly crown. Those who were in pursuit of the earthly, mocked them, and threw black balls after them, which did them no injury while their eyes were fixed upon the heavenly crown. But those who turned their attention to the black balls were stained with them. The following scripture was presented before me:

Matt. vii, 19-24: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters; for he will either hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

Then that which I had seen was explained to me as follows: The multitude which were shown me, who were so eagerly striving for the earthly crown, were those who love this world's treasure, and are deceived and flattered with its short-lived attractions. Some I saw who professed to be the followers of Jesus, are so ambitious to obtain earthly treasures, that they lose

their love for heaven, act like the world, and are accounted of Heaven as of the world. They profess to be seeking an immortal crown, a treasure in the heavens; but their interest and principal study is to acquire earthly treasures. Those who have their treasures in this world, and love their riches, cannot love Jesus. They may think that they are right, and, although they cling to what they have, with a miser's grasp, you cannot make them see it, or feel that they love money more than the cause of truth, or the heavenly treasure.

"If the light that is in thee be darkness, how great is that darkness." There was a point of time in the experience of such, when the light given them was not cherished, and it became darkness. Said the angel, "Ye cannot love and worship the treasures of earth, and have the true riches."

The young man came to Jesus and said unto him [Matt. xix], "Good Master, what good thing shall I do, that I may have eternal life?" Jesus gave him his choice, to part with his possessions and have eternal life, or retain them, and lose it. His riches were of greater value to him than the heavenly treasure. The condition, that he must part with his treasures, and give to the poor, in order to be a follower of Christ, and have eternal life, chilled his desire, and he went away sorrowful.

Those who were shown me clamorous for the earthly crown, were those who will resort to any means to acquire property. They become insane upon that point. Their whole thoughts and energies are directed for earthly riches. They trample upon the rights of others, and oppress the poor, and the hireling in his wages. If they can take advantage of those who are less shrewd, and poorer than they, and manage to increase their riches, they will not hesitate a moment to oppress them, and even see them brought to beggary.

The men whose heads were white with age, and their faces furrowed with care, who were eagerly grasping the treasures within the crown, were the aged who have but a few years before them. Yet they were eager to secure their earthly treasures. The nearer they came to the grave, the more anxious they were to cling to them. Their own relatives were not benefited. The members of their own families were permitted to labor beyond their strength to save a little money. They did not use it for others' good, or for their own. It was enough for them to know that they had it. When their duty to the poor, and the wants of God's cause are presented before them, they are sorrowful. They would gladly accept the gift of everlasting life, but are not willing that it should cost them any thing. The conditions are too hard. But Abraham would not withhold his only son. He could sacrifice this child of promise to obey God more easily than many would sacrifice some of their earthly possessions.

It was painful to see those, who should be ripening for glory, and daily fitting for immortality, exerting all their strength to keep their earthly treasures. Such, I saw, could not value the heavenly treasure. Their strong affections for the earthly, cause them to show by their works that they do not esteem the heavenly inheritance enough to make any sacrifice for it.

The "young man" manifested a willingness to keep the commandments, yet our Lord told him that he lacked one thing. He desired eternal life, but loved his possessions more. Many are self-deceived. They have not sought for truth as for hid treasures. Their energies and powers are not put to the best account. Their minds, which might be illuminated with heaven's light, are perplexed and troubled. Mark iv, 19. "The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." "Such," said the angel, "are without excuse." I saw the light waning away from them. They did not desire to understand the solemn, important truths for this time, and they thought they were well off without understanding them. Their light went out, and they were groping in darkness.

The multitude of deformed and sickly, pressing for the earthly crown, are those whose interests and treasures are in this world, and, although they are dis-

appointed on every side, they will not place their affections on heaven, and secure to themselves a treasure and home there. They fail of the earthly, yet while in pursuit of it, lose the heavenly. Notwithstanding the disappointment, and unhappy life, and death, of those who were wholly bent upon obtaining earthly riches, others follow the same course in their pursuit for earthly treasures. They rush madly on, disregarding the miserable end of those whose example they are following.

All those who reached the crown, and possessed a share in it, and who were applauded, are those who obtained that which was the whole aim of their life,—riches. And they received that honor which the world bestows upon those who are rich. They have influence in the world. Satan and his evil angels are satisfied. They know that such are surely theirs, and while they are living in rebellion against God, they are Satan's powerful agents.

Those who became disgusted with the company clamoring for the earthly crown, are those who have marked the life and end of those striving for earthly riches, and have seen they were never satisfied, that they were unhappy, and they became alarmed, and separated themselves from that unhappy class, and sought the true and durable riches.

Those who were urging their way through the crowd for the heavenly crown, attended by holy angels, were shown me to be God's faithful people. Angels led them on, and they were inspired with zeal to press forward for the heavenly treasure.

The black balls which were shown me thrown after the saints, were the reproachful falsehoods put in circulation concerning God's people, by those who love and make a lie. The greatest care should be taken to live a blameless life, and abstain from all appearance of evil, and then move boldly forward, and pay no regard to the reproachful falsehoods of the wicked. While the eyes of the righteous are fixed upon the heavenly, priceless treasure, they will be more and more like Christ, and will be transformed, and fitted for translation.

ELLEN G. WHITE.

EXPERIENCE.

I HAVE thought when leaving home to transact business with the world, how necessary to be armed with patience, wisdom, and every Christian grace, and to set a double watch over my heart and tongue, lest I might injure the cause of Christ, and by some impatient or idle word wound the feelings of a fellow-creature, or hurt the cause of truth. And when God has been so good as to hear my prayer, I have been happy indeed, and returned home rejoicing. But I did not think of any particular necessity for special watchfulness and prayer, on returning home, but rather a tendency like this, although I was at the time insensible of any such course of reasoning, yet virtually, and practically, and tacitly, such was the train of my meditations:

"The Lord has helped me; now I'm going home, where I shall find help rather than hindrance. Now I can rest from such eagle-eyed watchfulness, and our conversation will be upon such subjects as pertain to present truth, and these secular subjects can be banished from my mind. I have not that call for special watchfulness which I had when I left home. O, what a privilege it is to have one's companion in the truth."

On arriving home in this somewhat complacent mood, perhaps the first thing I see is some broken wagon, or lame horse, or the hay has been wasted, or something dreadfully provoking. Directly I'm in a trial, almost a pet, perhaps quite so; peace gone, complacency completely exploded.

I've concluded one needs as much preparation of heart, as much watchfulness and prayer, at home as abroad, and it gives me much joy to believe and practice in accordance with this theory.

J. CLARKE.

It is a great blunder in the pursuit of happiness not to know when we have got it; that is, not to be content with a reasonable and possible measure of it.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 20, 1862.

JAMES WHITE, EDITOR.

THE CAUSE.

PROSPERITY attends the cause generally. There never was a time when our people were so ready to sustain it with their means as now. The subject of organization has finally triumphed, and the real friends of the cause feel relieved of a great burden on this subject, and now see good fruits. Systematic benevolence is a perfect thing. It has been a hard struggle to bring these about, but now we have the joy of seeing the good results. We as a people had gone as far as we could go without them. Without them, the future was hopeless; hence the general charge of the powers of darkness upon them. But the day is gained, and victory is again on the side of truth.

But some localities are suffering from the bad results of opposing organization, systematic benevolence and the gifts. It is no more than could be expected that those who do not admire the equity and efficiency of the simple plan of systematic benevolence, but, rather cling to the use of tobacco, which is a violation of the rules of elevated worldly society, should doubt anything that should teach it. Our people are going on with reform. These soon find themselves far behind and discouragement comes over the cause in their locations.

There are no divisions of any importance with us. Those things referred to are the result of blind prejudice. Some have not learned the old tried hands, or they would not so soon exchange them for comparative strangers. Our people are repenting, and learning better. May God forgive them. We are glad to see that Bro. Waggoner is current in Southern Iowa. May the blessing of God be with him and Bro. Brinkerhoof in raising the standard in that part of the field, where faithful testimony has been trampled under foot.

But the cause will not stop because these persons choose to. God is giving our preachers a plain testimony which is listened to with great delight by its true friends, and they will move forward. Those who choose to hold back cannot expect the labors of our preachers, after they have rejected their testimony. They cannot help such.

The cause in Michigan is firm, and onward. After taking shares in the Association to the amount of \$2500, and donating nearly \$1000, from s. b. funds, pledges to pay for new tent, and run it this season already amount to \$714. With the love of God's word, and systematic action we can do anything to advance the cause of truth, and not feel it.

Our two-days meeting has left a cheering influence. The Battle Creek church is enjoying peace and prosperity. Week ago Sabbath we baptized five.

FALLING OF THE STARS IN 1833.

THOUGH enough testimony has already been produced concerning the phenomenon of Nov. 13, 1833, to show that it far surpassed anything of the kind that had ever before been witnessed, and to establish it beyond doubt, as the fulfillment of Matt. xxiv, 29, Rev. vi, 13, &c., yet all will be interested in further particulars concerning it. Too much testimony can hardly be produced in reference to any of those great events, which inspiration has given us as signs of the end of the world, and the coming of the Son of man, and which are designed to arrest the attention of mankind, and arouse them to a preparation for that event. The meteoric shower of 1833, cannot be accounted for on any natural and scientific principles. God, in his word, had said that such a display should be given just before the appearing of the Son of man in glory; and when it did take place by an independent and direct exertion of omnipotent power, manifested because he had said he would do so, for a certain purpose, it became just as plain a declaration that the great day of the Lord was at hand, as though an audible voice from heaven had announced it in the ears of all the earth.

Many are the witnesses who have testified that they thought at that time that the last day had come. Why were such thoughts as these connected with this event, unless, because the Saviour had said that such a scene should be witnessed as a sign of his coming? And so the record that thoughts of the Judgment day were at once suggested by the sight, many supposing that it had already come, settles the important fact that that event was in all respects sufficient to answer to the prophecy concerning it. Yet, how many are there now, even of those who witnessed it, into whose minds it ever comes as filling the important place that it does? The worldly and careless, may lose sight of these things, and in the roar of business or the giddy rounds of pleasure, banish from their minds all thoughts of the mighty events now hastening to burst upon us, and of the signs by which they have been heralded. But not so with those who love their Lord and his appearing. They love to hold in memory the fulfillments of his word, and watch for every fresh token of their approaching jubilee. They lift their eyes from the prophetic dial only to raise them to heaven from whence they look for their coming Saviour. Nor will their patience be much longer tested, nor they look in vain for the object of their hope.

The following extracts are from some old copies of the *Family Magazine*, which have accidentally fallen under our notice, published in New York, in the year when the phenomenon occurred, and immediately following that event.

U. S.

A magnificent meteoric display was witnessed in this vicinity early on Wednesday morning. We learn from those whose privilege it was to see it, that the air was literally filled with shooting or falling stars for nearly two hours, say from four until toward six o'clock. They were seen shooting in every direction from a great height, and were falling in a continual brilliant shower toward the earth. As usual in such displays, their size and brilliancy were variable. A teamster who was on the road during the time, compared the scene, in this respect, to a heavy fall of snow, though the luminous bodies moved with incomparably greater celerity. Others say they were visible down to the horizon; some descending obliquely, but more generally in a perpendicular direction, and sometimes tapering off to a narrow stream. We do not learn that the hissing noise which sometimes accompanies these phenomena was heard on this occasion. The boatmen at the wharves, we understand, were greatly terrified at the apparent falling of the heavens.

The papers since received from the different sections of the country speak of the atmospherical phenomenon. The Baltimore papers represent it to have been particularly splendid over that city. The American of Thursday says, the meteors were seen soon after midnight, and increased until the heavens were filled in every direction. About half past five, it seemed to rain fire. An appearance similar to that described by the correspondent of the *N. Y. Daily Advertiser* was seen coming toward the west till the bright trail formed the figure 3, after which the ends uncurled, turning toward the east till they came together, and after spreading into the appearance of a light cloud, being visible ten minutes, disappeared. Another writer says, the light in his chamber was so great that he could see the hour by his watch over the mantel. Supposing it to be fire, he sprang to the window, and beheld the fiery rain descending south and north, in torrents. Occasionally a large body of apparent fire would be hurled through the atmosphere, which without noise exploded, when millions of fiery particles would be cast through the surrounding air. The shed in his yard seemed covered with stars. The *Gazette* says, at twenty minutes past five, a meteor about six inches in diameter, probably the same spoken of above, exploded with considerable noise perpendicularly over the N. W. part of the city; the blaze was so splendid as to give the appearance of sunrise. It shot in the direction of the N. W. leaving a stream of light, which assumed a serpentine form, apparently of 30 feet in length, and lasted more than one minute.

The same phenomena, though of unequal splendor, were seen at New Haven. The balls were of various sizes and degrees of splendor, mostly mere points. One was judged to be nearly as large as the moon—another shot off to the N. W. precisely as at Baltimore, leaving a phosphorescent train of peculiar beauty; which finally assumed the figure of a serpent folding itself up, until it appeared like a small luminous vapor, and after several minutes, was borne away eastward by the wind. The flashes of light were so bright as to awaken people in their beds.

In Philadelphia the scene does not appear to have been so brilliant, or as accurately noted, as in Baltimore and New York.

The atmospherical phenomenon was noticed, we learn, in all the towns around us. With one exception,

as far as our reading serves, this appears to have been the most remarkable appearance of meteors that has been witnessed. Humboldt speaks of a similar exhibition, which he saw at Cumana, in South America, on the night of the 11th November—one day before the present instance—in 1779. The night had been cool and extremely beautiful: toward morning, thousands of fire-balls succeeded each other during four hours, in a regular direction from north to south. During that period, there was not an instant when any calculable space was not filled with them—most of them leaving luminous traces behind.

In the same paper of Dec. 7, 1833, we find the following:

One of the most striking and surprising features of the recent meteoric phenomenon, was its vast extent. We hear of it from the very extremities of the Union, from British America, and from a great distance at sea. It remains to be seen whether it was not co-extensive with the shades of night, and whether, therefore, it was not visible to one half of the inhabitants of the globe!

So extraordinary was this phenomenon, that we deem it proper to devote ample room to the various descriptions of it as they come in from different and distant quarters. It will be a matter of record on the scientific and the historic page; and it may therefore well claim full notice in our columns. Extracts from various papers follow.

A writer in the New York Daily Advertiser, thus describes the appearance on that morning, in this city:

"About four o'clock in the morning a large meteoric body, resembling a globe of fire, exploded in the zenith of the heavens, and poured a continuous stream of flaming particles on the sky beneath. The increasing scintillations from this luminous globular body were showered down like drops of falling rain, illuminating the whole visible horizon, and scattering rich rays of light on each airy path as they fell. After this meteoric shower of fiery rain had for some time descended, a luminous serpentine figure was formed in the sky, which, on its explosion, produced a shower of fire equally brilliant and incessant. The inflammable particles then apparently cohering in one ignited mass, rolled up in a ball to the zenith; and from this lofty elevation burst, and shot out streams of electric fire from its luminous orb, which continued to fall until the hour of six in the morning, when the dawning day put an end to their glory and their flight."

From the Newark Sentinel of Freedom.

The meteoric phenomena of the 13th were seen through the whole length and breadth of the country, presenting in most places a similar appearance. It is a little remarkable that the Aurora Borealis was observed at Buffalo and at Keene, N. H. as we learn it was, and not elsewhere. In some places the meteors appear to have been seen quite down to the surface of the earth. A correspondent of the N. Y. American, at Acquackanonk, in this county, says they varied in size from the bulk of a pea to that of a walnut, and were of various colors—red, blue, yellow and white. Several came within a foot of the writer's person, and one exploded close to his face, and instantaneously disappeared without any perceptible odor.

The Sussex papers describe the exhibition in their vicinity as having been somewhat singular. The people seem to have been much alarmed. They thought that the stars had in reality 'shot madly from their spheres,' and that the whole economy of nature was returning to its original chaos. Daylight, which soon commenced dawning, by eclipsing the more distant stars, served to strengthen the illusion. Nay, so certain was one individual that several stars had actually fallen, that he felt seriously offended at a gentleman who doubted the possibility of such an occurrence. Another person says that he kept his eye upon the morning star, resolved that if that departed, "he should give up all hope." Some thought that the world was about to be destroyed—others that the day of judgment was at hand, with many more equally startling apprehensions."

From the Charleston Mercury:

Those who were up before the dawn yesterday, witnessed a most glorious sight—one glance at which "were worth ten years of common life." The temperature of the day before had been oppressive, the mercury ranging as high as 78 degrees. At night the atmosphere became cooler, but not so much so as to make a fire necessary for comfort. About 10 o'clock, P. M. shooting stars were observed to succeed each other with unusual frequency, and continued to appear at short intervals during the night; but at about three o'clock in the morning, the wind, which had been from the west, having changed, and blowing with some freshness from the north-east, there was a burst of splendor throughout the firmament, and its entire concave was thronged with innumerable meteors, streaming athwart each other toward the horizon in every quarter, leaving long trains of light, as if millions of rockets were incessantly exploding. The literal showers of stars continued until day-light, the meteors of different size and brilliancy, thick as the leaves in Vallambrosa, or the flakes in a snow storm, falling, shooting, and exploding in glittering confusion, as if the whole starry host were

reeling madly from their spheres. While this grand and beautiful spectacle lasted, a permanent light as strong as moonlight was thrown through the windows of our chambers, and although the sky was without a cloud, there were flashes from time to time of the most vivid lightning. The unusual light aroused many from their beds, some supposing that the city was on fire.

We learn that a gentleman who was off the bar, mentions that at sea the starry shower commenced as early as nine o'clock P. M. and continued till morning, and that many of the meteors seemed almost to strike the masts of the vessels. One meteor was observed in the north, under remarkable circumstances. Its first appearance was a burst of diverging stars radiating from a common centre; they afterwards re-approached and agglomerated themselves into a nucleus, which slowly moved horizontally, extending itself into a bending bar of light, *remained stationary for several minutes*, and gradually resumed the form of a single star, and vanished.

From the Charleston Courier:

We have been informed by Capt. Jackson, of the Revenue Cutter *Jackson*, who was at sea that night, at the distance of nine miles from the land, that the Heavens were illuminated with the meteors during nearly the whole night, as far as the eye could reach, in every direction: presenting a spectacle of uncommon magnificence and sublimity, attended with frequent explosions resembling the discharge of small arms. We learn also that a meteor of extraordinary size was observed at sea to course the Heavens for a great length of time, and then exploded with a noise of a cannon. Our devotions to the "sleepy god" debarred us the high gratification of being among the privileged spectators of the brilliant exhibition of natural fire works.

Effects of the late Meteoric Phenomena.—The editor of the Columbia Spy, in reference to the late remarkable appearance of the heavens, says: Many of the people in the country were alarmed—some thought that the last day had arrived. A clergyman of a neighboring township, who is in the habit of holding social prayer meeting on Wednesday evenings, informs us that his meeting this week was composed of a large and attentive audience, which was such a remarkable circumstance that he could attribute it to no other cause than the alarm which had spread on account of the strange sights in the morning.

REPORT FROM BRO. SNOOK.

BRO. WHITE.—I have but little to report since my last, as I have done but little. My health failed me, so I was compelled to lay by during the last of the winter, and until recently.

I rejoice that I am now apparently well so that I can go out once more. My heart is there, and I want to labor there. My happiest moments are when out heralding the glad tidings of great joy so near at hand.

I visited the brethren at Laporte City, from April 23d to the 30th. I found the brethren holding their meetings, and getting along quite well. They are trying to advance with God's people, and make sure work for the Kingdom. They meet in their own house which is not entirely finished, but is quite comfortable. They are generally united on the truth, gifts and all, and are favorable to organization. May God keep these good brethren through faith unto salvation, ready to be revealed.

May 1st and 3d we spent at Waterloo. I was made to feel happy when I heard that that little band are all holding on to the Sabbath, and keep up their meetings. We gave them pointed testimony on the gifts, &c., which we hope will do good. We hope when we go back, that we shall not be pained at seeing the brethren polluting themselves with tobacco, and that the sisters will have left off their jewelry, hoops, and some their artificials. Such things cannot unite with the last message to a ruined world. Our folks must study more to adorn themselves with that meek and quiet spirit, which in the sight of God is of great price.

The church in Marion is doing well as can be expected under the circumstances. We had a good and happy conference meeting. We all rejoiced much to welcome into our midst our beloved brother Brinkerhoof. His preaching did us much good. It sounded right. It came from a heart warmed with pure heavenly truth. May God go with him on his way, and strew his earthly pathway with many joys. Oh how good and happy was the season we enjoyed with our brethren from various parts, all united in sending out the glorious news of salvation. May God bless these good brethren much, and give us a happy meeting on mount Zion.

B. F. Snook.

Marion, Iowa, May 13th, 1862.

REPORT FROM BRO. HULL.

From Oakland I went to Lapeer, April 30, and commenced meetings in the Court-house the evening of May 2. On account of a very severe cold which settled on my lungs, I feared I should not be able to interest the people; but in this I was somewhat mistaken, for the congregations and interest increased from first to last. I was happy here to form an acquaintance with many good brethren whom I hope to meet in the kingdom of God.

Sabbath I tried to preach in the forenoon, but my health was so poor that I could not attend the social meeting in the afternoon, which, I was informed, was a good, stirring one.

On the evening after the Sabbath I spoke to a good congregation of attentive hearers on the divine origin, and consequent purity, of Christianity.

First-day I preached on the plan of redemption. The tears which could be seen on many faces told that they appreciated to some extent the love of the Father and his Son for our fallen race. As they saw that Jesus Christ gave up not only his seat at his Father's right hand, but actually, "poured out his soul unto death" for us that we might live, their feelings seemed to be in harmony with the language of the poet:

"O, for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

After the forenoon meeting on first-day we retired to the water, where seven were baptized. On second-day four more were baptized.

On first and second-day evenings I lectured on the third message. A deep interest was manifested. I was glad to see the Lapeer brethren set so good an example before the brethren and sisters from abroad in regard to the Sabbath. There was no cooking of potatoes, or baking, stewing, frying, or anything of that kind going on. They seemed to have learned that there was a "preparation-day," and that what they would bake, or seethe, must be done upon that day, and not upon the Sabbath. I make these remarks because I found brethren at other places slack in regard to the observance of the Sabbath.

The church at Lapeer is now organized, and I think in good working order. There was a thorough work done in the organization-meetings. The brethren dealt faithfully with each other, and the result was good. Nearly all came into the organization.

Taking this trip as a whole, I think it has been profitable, both to myself and those with whom I labored. I was much blessed. The brethren did not forget their duty in temporal matters.

MOSES HULL.

P. S. I deeply sympathize with the brethren at Chesaning, for I learn that they were disappointed. But even though I could have reached my appointment there, I doubt whether I could have accomplished half as much good as where I was.

M. H.

FORBIDDEN MARRIAGES.

"NEITHER shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." Deut. vii, 3. Thus strictly were the children of Israel forbidden to form matrimonial relations with the nations around them, when God should bring them into the land of promise.

The reason for this prohibition, is as plainly stated: "For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly." Deut. vii, 4.

The sad consequences growing out of a departure from this restriction, in marriage connections, is further set forth in the last exhortation of Joshua before his death: "Know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you." Judg. iii, 5-8. Read also Ezra ix.

Bearing these facts in mind, were the New Testa-

ment silent on this important subject, it would become the Christian to move with the greatest caution, in the formation of the marriage alliance. He should beware with whom this close and permanent union is formed, lest he share in that repentance which is "too soon and too late."

"Be ye not unequally yoked together with unbelievers." If it be objected that this instruction was not written with reference to this subject, it certainly may be used with profit here. Peter informs us that the husband and wife should walk, "as being heirs together of the grace of life." 1 Pet. iii, 7. "How can two walk together except they be agreed?" Paul has introduced the case of the believing widow (though the rule must of course extend to all). "She is," says he, "at liberty to be married to whom she will; only in the Lord." 1 Cor. vii, 39. Mark the restriction, "only in the Lord."

We can pity and pray for those among us who have wandered from the Lord, and formed this union for life with the unbeliever. Be careful lest your heart be turned from the Lord, and you lose the bright crown of glory and the peaceful home of the blest. To others tempted to move thus, we would affectionately say, Beware! Satan may be plotting your ruin. In these forbidden alliances, it is far more to be feared that the believing companion will sink under the influence of the unbeliever, than to be expected that the unbeliever will be reformed by the believer. "Whatsoever ye do, do all to the glory of God."

A. S. HUTCHINS.

Barton Landing, Vt., May 1, 1862.

PARTNERSHIP, SURETSHIP.

ASA, king of Judah, was approved of God in the early part of his reign. Hear the testimony:

"And Asa did that which was good and right in the eyes of the Lord his God." 2 Chron. xiv, 2. This and chap. xv, give an account of Asa's good deeds, his triumphs and prosperity resulting from his piety and obedience; but Asa fell in his devotion to God, and being threatened with war, instead of going to God he applied to Benhadad and formed a partnership with him. Contemplate the sequel:

"And at that time Hanani the seer, came to Asa, king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand: for the eyes of the Lord run to and fro through the whole earth, to show himself strong in behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars." 2 Chron. xvi, 7, 8. Asa's apostasy and painful disease follow. Be sure to read it, ye who are voluntarily leagued with unbelievers.

Jehoshaphat, successor of Asa, was a good king in the main, but he possessed his father's weakness, which had nearly cost him his life (see 2 Chron. xviii), and called forth the following rebuke:

"And Jehu the son of Hanani the seer, went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from the Lord." 2 Chron. xix, 2. But Jehoshaphat returned to his integrity, see verses 3-11, and chap. xx, 1-34; but his besetment again overcame him.

"And after this, did Jehoshaphat, king of Judah, join himself with Ahaziah, king of Israel, who did very wickedly: and he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion Geber."

"Then Eliezer, the son of Dodayah, of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish." 2 Chron. xx, 35-37.

Those who come into the present truth, are frequently in company with unbelievers, previously to embracing the truth, and often it happens that some delay is unavoidable in dissolving such partnerships; but it will be clearly seen that to continue such connections voluntarily, or to enter into new engagements of this kind, is not only dangerous, but directly contrary to the word of God.

Jos. CLARKE.

HUMILITY.

True meekness is not merely
A lowly seat to take;
And then to look with envy,
On every higher state;
And constantly within us
To cherish the desire,
That some one soon would bid us,
Saying brother, come up higher.

'Tis not to fret or murmur
At the chastening of the Lord,
And say that I in justice
Ought not to fare so hard;
But to bow in meek submission,
To all the Lord shall give;
Saying, better are his dealings,
Than I'm worthy to receive.

O teach us Lord, the lesson,
That we're so slow to learn,
Our pride displays our folly,
Which ever way we turn.
O give the lamb like spirit,
The heart subdued by grace,
That knows it has no merit,
And loves a humble place.

D. H. SANBORN.

North Branch, Mich.

LED TO CHRIST BY AN OX.

THE Spirit of God can make use of any agency to bring sinners to repentance and faith in the Redeemer. Commenting once upon the words, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider," the speaker sought to impress upon his people how strangely guilty the human heart is, despising the goodness of God and forgetting his very existence. Three or four days after, a farmer who had been present was giving provender to his cattle, when one of his oxen, evidently grateful for his care, fell to licking his bare arm. Instantly with this simple incident the Holy Spirit flashed conviction on the farmer's mind. He burst into tears, and exclaimed, "Yes it is all true. How wonderful is God's word! This poor dumb brute is really more grateful to me than I am to God, and yet I am in debt to him for everything. What a sinner I am!" The lesson had found its way to his heart, and wrought there effectually to lead him to Christ.—*Am. Messenger.*

SELFISHNESS.

THERE are those among Sabbath keepers, who seem to think that, because their brethren are benevolent, they should bestow their charities upon them. They draw largely upon the sympathies of others without even thinking that they are as equally favored with the good things of this life as those from whom they expect help.

Such as draw upon the charities of the benevolent, are very stinted in their free-will offerings, (if free they are,) being too poor to give, but never too rich to receive. They seem not to realize that "it is more blessed to give than to receive." They do not feel the high responsibility that rests upon each steward of their Lord's money, how they give and to whom they give. The word of God enjoins upon every one to give. If any be too poor those that are able, should help such to a mite, that none come before the Lord empty handed. But the requirement is as plain not to give to the rich or to those in equal circumstances to pamper pride or to gratify covetousness, but solely for the glory of God, for the advancement of his precious cause, to help the needy and afflicted.

O that the people of God may overcome selfishness, then can they do unto others as they would have them do unto them.

F. B.

RULES FOR HOME EDUCATION.

THE following are worthy of being printed in letters of gold, and being placed in a conspicuous position in every household:

1. From your children's earliest infancy inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.

3. Never promise them anything unless you are sure you can give them what you promise.

4. If you tell a child to do anything, show him how to do it, and see that it is done.

5. Always punish your children for willfully disobeying you, but never punish in anger.

6. Never let them perceive that they can vex you or make you lose your self-command.

7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little present punishment, when the occasion arises, is more effectual than the threatening of a greater punishment should the fault be renewed.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time what you have at another time, under the same circumstances, forbidden.

11. Teach them that the only sure and easy way to appear good, is to be good.

12. Accustom them to make their little recitals the perfect truth.

13. Never allow of tale-bearing.

14. Teach them that self-denial, not self-indulgence, is the appointed and sure method of securing happiness.

A SALUTARY THOUGHT.

WHEN I was a young man, there lived in our neighborhood a farmer who was reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure—rather more than could be required of him. One of his friends, observing him frequently doing so, questioned him why he did it—told him he gave too much, and said it would not be to his advantage. Now mark the answer of this excellent man. "God Almighty has permitted me but one journey through the world, and when gone, I cannot return to rectify mistakes." Think of this. But *one journey* through the world!—*Ex.*

TOO LATE!

THERE is a deep pathos in this lyric of Tennyson, which may apply more truly to those shut out from the marriage supper of the Lamb, than to those into whose lips he put it.

Late, late—so late—and dark and chill the night!
Late, late—so late—but we can enter still.
Too late, too late! ye cannot enter now.

No light had we, for that we do repent.
And, learning this the bridegroom will relent.
Too late, too late! ye cannot enter now.

No light,—so late—and dark and chill the night!
O! let us in, that we may find the light!
Too late, too late! ye cannot enter now.

Have we not heard the bridegroom is so sweet?
O! let us in, though late, to kiss his feet!
No, no—too late! ye cannot enter now.

LETTERS.

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

From Bro. Monroe.

DEAR BRETHREN AND SISTERS: At an hour like this, so full of peril, so near the close, I rejoice to see you rising, or struggling to rise, in holiness and fitness, to meet our soon returning Lord. This is a good sign. When, in autumn, we see birds of passage clustering, and pluming their wings, we know what it means. It tells of winter at hand. It is a signal of their departure to a warmer region; and they are soon gone.

Thus of the church of God. It is a "flock" of emigration. They have now reached the autumn, late autumn, of their stay here. Hence, we see them, as by a heavenly instinct, gathering, and uniting—not in person, but principle—pluming the wings of their "holiness and love;" thus signifying, "the hour of their departure at hand." They go to a more genial clime;

and stay till the winter of "the indignation is over-past;" and return in the spring of "Paradise Restored," with songs, and everlasting joy upon their heads," no more to be routed by wintry blasts, or deadly foes.

The spring is an emblem of heaven, or of that boundless spring of glory that awaits the saints. How sweet to contemplate life's dreary "winter past;" and the rain of adversity "over and gone!" Yea, the earth made new, and adorned with flowers and loveliness, before unknown. "The time of the singing of birds come"—the birds of paradise—"and the voice of the turtle," turtle-dove, "heard in the land"—emblematical of the heavenly dove, whose voice is sweet and lovely. If to hear nature's cheerful voice at the vernal hour, is so ravishing, how must we "melt and die away, at sounds of heavenly harps,"—the full-toned swell of the heavenly choir! To lose that bliss, how great the loss!

But we are near, to win or lose the prize. The Lord is coming. Upon the pivot of the moment the matter turns! The real saints must be ready, must win the prize; for, for Him, they have given all. Hence, when he appears, they are ready to exclaim, in prophetic terms, "Lo, this is our God, we have waited for him, and he will save us. This is the Lord; we have waited for him; we will be glad, and rejoice in his salvation."

And are we ready, brethren, all ready to meet our God? This is the point. Our all is here pending. We can neither be too well, nor too soon prepared. In the reverse, the danger lies. We must take leave of earth, as perhaps, we never yet have done—its fashions, follies, vices, idols, all—making a clean sweep of "all that offends"—all that would chain us here, or hinder our upward flight.

We must flee such things, as Lot fled Sodom, "flee for life, look not behind us, remember Lot's wife," who fell a lasting, melancholy monument of disobedience, and of God's displeasure;—beware, lest we fall from our own steadfastness, but grow in grace and the knowledge of our Lord and Saviour Jesus Christ. This is our duty, our felicity, our safety.

The end of all things is at hand. "Of signs, there's no mistaking. The great Messiah's near." Let us be sober, and watch unto prayer. Destruction is in the land; war is raging, "with confused noise, and garments rolled in blood!" Men are falling like stubble, swept by a mighty conflagration! Blood and carnage stain the deep, and "clothe the ground in crimson!" Headlong, by thousands, men are sent into eternity, with hands stained in each other's blood! O Lord, "gather not my soul with sinners, nor my life with bloody men."

Many, up to the present moment, are said to be fast asleep; and many more are very drowsy. Surely, brethren, this is no time to sleep; though many will sleep till waked by the last trump! O come, let us arise. How can we slumber amid such deep-toned, prophetic "voices, and thunderings, and lightnings, and earthquakes," that are summoning the nations to their last account.

Waldo, Me.

C. MONROE.

From Bro. Whitney.

BRO. WHITE: It is with feelings of pleasure and gratitude that I see and hear of the encouraging prospects of the cause of present truth. My heart is rejoiced to see the gift of prophecy taking its proper place in the work and church of God; for I have long felt that it was not properly appreciated by many among us, and that the third angel's message could not be fully blessed of the Lord until so important an instrumentality in its advancement was thus appreciated by all, especially those that have a burden and influence in the work.

Nothing, in my humble opinion, could so effectually bring up God's people to the standard of truth, as the effort now being made respecting spiritual gifts.

The blessing of God upon the strait testimony borne by Bro. Cornell in his first visit to Buck's Bridge, commenced a good work for the church there; but considering the unfavorable circumstances of that meeting, the church were quite anxious he should return that way, and accordingly gave him a pressing invitation

so to do, at the same time desiring that the Lord would direct in the matter. In answer, we believe, to the prayers of the church, the Lord sent him this way, and his coming was indeed made a blessing to them. Although Satan was on the alert, as usual, to hinder the work of God, and bring in darkness and bondage, yet his purpose was defeated. On first-day three willing souls, who felt that the third message with its blazing light upon the law and testimony had slain them, followed the Lord in baptism. At the close of the meeting in the afternoon, a little more freedom was felt, and a meeting was appointed for the next day to organize the church. Although an attempt at organization had been made before, the blessing of God had not attended it as was expected, and the brethren felt that it was premature and disorderly, and were desirous that things should be "set in order."

With fear and trembling the church came together at the hour appointed, feeling that now, if ever, they needed the help of the Lord, and the guidance of his Spirit; and the desires of their hearts seemed to be granted. Much caution was used in every step that was taken; a spirit of confession and submission was given to those who needed it; and every one seemed anxious to stand clear before God and the brethren. After considerable deliberation and investigation, choice was made of Brn. H. G. Buck as elder, and H. Hilliard as deacon of the church, and when, according to divine direction, they were set apart by the laying on of hands, the Spirit of the Lord rested upon us, and every one felt that a good witness was given that the Lord was pleased with the move.

The Lord is indeed at work for his people; and while Satan and his emissaries are mustering their legions for the work of death and destruction, which even now is already commenced, how necessary that we get on the whole armor, and thus be prepared to fight the battles of the Lord, and to "stand in the evil day." Courage, brethren! the Lord still lives, and those that put their trust in him "shall be as mount Zion which cannot be removed, but abideth forever." Ps. cxxv, 1.

S. B. WHITNEY.

Malone, N. Y., May 10, 1862.

From Bro. Van Horn.

BRO. WHITE: I believe in present truth, and I also believe it a duty to bear testimony in its favor. I know by the little experience I have had, that God is in the work, moving out a people that will give honor and glory to his name.

For nearly six thousand years God has stretched out his merciful arm to save, and, by message after message, and warning after warning, has been inviting fallen man back to a place of safety; yet we find that in all ages of the world the great majority of the human race have slighted the invitation. Unbelief in what God has said, is the broad channel in which Satan is leading the multitude. He entered the garden of Eden, and by enticing words and flattering tongue, caused Eve to doubt the word of God. In Noah's day the Lord sent a warning to the inhabitants of the earth; but Satan, ever ready to oppose, filled their hearts with unbelief, and thus they doubted until it was "too late," and were all cut off, but faithful Noah and his family. Our Saviour tells us, "As it was in the days of Noah, so shall it be also in the days of the Son of man."

It has been over eighteen hundred years since the Saviour uttered this, and yet mercy lingers. Truly can we say, "The Lord is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

But we find, by carefully searching the Scriptures, that we are approaching very near the great day of the Lord, when he will plead with all flesh; not in the entreating tones of mercy, but by pouring out his wrath upon them in the valley of decision. There will be weeping and wailing and gnashing of teeth. By carefully examining the word of God, we see that a great event is about to take place on the earth. The gospel age is closing. The Lord is giving the last solemn warning to the world; but how few heartily believe it. Satan is filling the hearts of the people with unbelief. We must have living faith to overcome his power, or we too shall be led captive by him at his

will. Some may raise the question, How are we to obtain living faith? The most of us have been enlisted in the cause long enough to know that we individually have a work to do. And I believe that it is high time that we begin active service, and "bring forth fruits meet for repentance." Then the Lord will let his blessing rest upon us, our faith will increase, and we shall grow in grace and in the knowledge of the truth from day to day. May the Lord help the doubting ones, that they may believe to the saving of the soul.

I for one want a deeper work of grace in my heart. I want all my actions to accord with the high standard of truth, that I may be where I can receive the counsel of God, and be ready to act in his service.

Brethren, let us gird on the whole armor, act out our faith, and the Lord will bless us abundantly.

Yours striving for the victory.

I. D. VAN HORN.

Blackman, Mich.

As flowers never put on their best clothes for Sunday, but wear their spotless raiment and exhale their odor every day, so let your life free from stain, ever give forth the fragrance of the love of God.—*Sol.*

Extracts from Letters.

Sister E. Comings writes from Wilton, Wis: "It is about three years since I heard the proclamation that the Sabbath day was still in force, which caused me to turn to the law and to the testimony, and by diligent search I found it to be the truth that the seventh day is the Sabbath of the Lord our God, the same that it ever was, and I am trying to keep it. The Bible is now a delightful study, and I can truly say, great and marvelous are the truths revealed therein, and it doth greatly rejoice my heart to hear from my brethren and sisters through the Review, with whom I am determined to struggle on striving for eternal life. I have desired the eye salve that I might see, and as the light is growing brighter and the scales are falling from my eyes, it causes me with deep humility of heart to praise and adore the Highest for his wonderful works to the children of men. Yes, dear brethren and sisters, my heart overflows. I have made some conquests over sin, and I hope through the grace that is in Christ Jesus, to be an entire overcomer that I may be enabled to stand before the Son of man at his second coming, which I believe to be not far distant."

Sister M. B. Pierce writes from Andover, Vt.: "I still feel an earnest desire to do and suffer all the Lord's blessed will. O how solemn the moments in which we live! Would that I felt their importance more; that I might ever be on the watch against every evil. How true what has been shown as to the power of the enemy to throw stupid, indifferent feelings upon us, and make us feel there is no importance to our praying. I never had so much of such feelings as within a few months past; and I would with deep humility confess that I have not always resisted it as I should, and sought to the Lord for help and power to endure. In this the enemy has at times gained ground upon me; but how good and merciful the Lord is. When I have tried to tear away fully from the lulling power of Satan and draw near to God, I have felt he did have tender pity upon me. O that I may never yield an inch to the enemy again, but be willing to toil and struggle continually to overcome; and then we have encouragement that the Lord will help us. I have felt more of late that I must be pure. I must overcome more fully and be where I can prevail with the Lord more. He is willing, yea, he wants us to lean upon him, and he will be strength to us and for us. Sister White's last Testimony was touching and solemn. I desire to heed and profit by it. How I have thought upon what she says about confessing Christ. I hope this will help me to have more correct ideas about it. I feel in my heart that I would confess him in my whole life, in all my words and acts. O that they may be tempered with such watchful care, that I shall not deny the blessed Lord in any way. Precious Saviour! My heart loves the name. I would not grieve thee, and I mourn that I have so much in the past."

THE REVIEW AND HERALD. BATTLE CREEK, MICH., THIRD-DAY, MAY 20, 1892.

THE friends in Eastern Iowa are pledging nobly for Bro. B. F. Snook a home. A list of \$117 to be paid Jan. 1, 1893, is just received. The first payment of \$208, is due June 1st. Let all who pledged to pay then be prompt. We shall send Bro. S. \$100 immediately, and the friends in Michigan, and further east, can send to us at their earliest convenience, what they wish to give to Bro. Snook.

BOOK NOTICE.

THE TWO LAWS AND THE TWO COVENANTS. This is the title of a small Tract by Bro. M. Hull. Price, 5 cents, postage 1 cent.

TESTIMONY FOR THE CHURCH, No. 8.—This pamphlet of 64 pages is now ready.

SUBJECTS—How to confess Christ—Patent rights—Duty of husband and wife—An unfaithful watchman—Mauston fanaticism—Northern Wisconsin—Bogus holiness—Bible holiness—The power of Satan—The two crowns—The future.

We will send this pamphlet by Mail for 10 cents a copy, postage two cents; or ten copies, post-paid for one dollar.

YOUTH'S INSTRUCTOR, Vols. 1, 2, 3, 5, 6, 7, 8, 9, bound in paper covers for \$1.50, post-paid.

ANSWERS TO INQUIRIES.

Wm. Caviness: An exposition of the seven churches has several times appeared in past volumes of the Review in which will be found an explanation of the church of Thyatira. Bro. White will again shortly take up the subject in remarks on the book of Revelation.

H. M. Kenyon: For a solution of your questions, see Bro. Hull's late work on the Two Laws and Two Covenants.

D. Price: Read again the Saviour's language in Matt. xix, 9. According to that language it is the injured party that obtains the divorce; and that divorce does not lessen or affect the guilt of the guilty. The guilty party is, of course, to be held and treated as his or her crimes deserve.

E. M. Crandall: For an explanation of John iv, 24, see the little tract published at this office, entitled, The Personality of God. U. S.

A GOOD ITEM.

THE Comprehensive Commentary, in disposing of Rev. xii, 17, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ," makes the following valuable historical statement:

"Some think hereby are meant the Albigenses, who were first by Dioclesian driven into barren and mountainous places, and afterward cruelly murdered by popish rage and power, for several generations; and for no other reason, than, because they kept the commandments of God, and held the testimony of Jesus Christ."

We quote this merely to show that the Albigenses were Sabbath-keepers; as any issue between Bible Christians and the church of Rome on the commandments of God must have reference to the fourth precept of that law. And when we bear in mind that Dioclesian ruled the Roman empire from A. D. 284-305, we have good evidence that God had suffering witnesses for his Sabbath at that early date.

G. W. AMADON.

A DISCUSSION.

ELD. E. Miller jr., and myself will commence a four days' discussion in his neighborhood in Mendon, St. Joseph Co., Mich., May 27, at 10 A. M. The following are the propositions:

- 1. Resolved, That the Scriptures teach that the seventh-day Sabbath is binding throughout the gospel dispensation. Affirmative, M. Hull. Negative, E. Miller jr.
2. Resolved, That the Scriptures teach that Christ

will reign on the earth over Israel and the nations in a mortal state during the age immediately succeeding his second coming. Affirmative, E. Miller jr. Negative, M. Hull.

3. Resolved, That the Scriptures teach that the gifts placed in the church at the beginning of the gospel dispensation have by divine authority ceased. Affirmative, E. Miller jr. Negative, M. Hull.

There is but one family of Sabbath-keepers in that immediate neighborhood, but the friends will try to provide for all who come. MOSES HULL.

THE brethren in New York wish me to labor with their Tent this season, if Bro. Andrews can be obtained to labor with me. If not, I shall probably labor in Ohio. M. E. CORNELL.

APPOINTMENTS.

TENT CONFERENCE IN OHIO.

PROVIDENCE permitting there will be a tent conference at Lovett's Grove, Wood Co., Ohio, May 31st, and June 1st. Bro. M. E. Cornell and Bro. and Sr. White are expected to attend. Let there be a general gathering of the friends of the cause in Ohio to this meeting. Come furnished with provisions, blankets, &c., to take care of yourselves as far as convenient. Especial efforts will be made to make all comfortable.

JOSEPH DUDLEY, I. N. VAN GORDE, H. F. BAKER. Conference Committee.

Providence permitting, I will meet with the church at Knoxville, Iowa, on Sabbath and first-day, June 7 and 8. I shall hope to see the brethren from the neighboring churches. J. H. WAGGONER.

BUSINESS DEPARTMENT.

Business Notes.

C. Monroe: Yes.—Postage 27 cents. The P. O. address of Paul Folsom is North Somerville, Mass. E. Bartlette: We will not charge you for the back numbers sent you. M. B. Pierce: The money was received and receipted. M. West: Your Review was returned from Utica, N. Y. by the Post Master, with the reason, "Uncalled for." John S. Matthews: We are out of "Bible Class." The \$1 you sent will be held subject to your order. Joseph Clarke: We will send Review and Instructor to your friend when you give us his address. T. V. Canwright: Where is Adeline Helm's Review sent? Lucinda Johnson: The P. O. address for which you inquire is Richford, Waushara Co., Wis. H. W. Wilcox: We will send the Review to J. Snyder at half price, and have altered the credit on our books.

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 receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given. M. Phillips 2,00,xx,21. O. Allen 2,75,xix,20. E. M. L. Corey 1,00,xxi,1. J. Hall 2,00,xxi,7. Mrs. S. M. Swan 1,00,xviii,1. J. L. Samm 2,00,xxii,14. S. Brigham 1,00,xxi,1. H. Pettengill 1,00,xxi,1. G. W. Sheldon 2,00,xxi,1. P. Shell 2,00,xix,3. J. D. Brown 0,24,xx,11. A. L. Scott 0,50,xx,1. Jacob Cramer 1,00,xxi,1. C. Owen 2,00,xxi,1. B. Landon 2,00,xxii,1. L. Griswold 1,00,xx,1. Mrs. P. D. Lawrence 1,00,xxi,1. H. S. Gurney for S. Gurney 0,50,xxi,1. H. S. Gurney 0,50,xxi,1. H. S. Gurney for C. H. Anderson 0,50,xix,24. Sarah Seaman 1,00,xxi,25. D. Fults 2,00,xx,6. W. M. Loree 1,00,xviii,18. Mrs. E. Russel 2,00,xxi,1. R. Garrett 3,00,xxi,11. C. H. Barrows 1,00,xx,1. E. Brackett 1,00,xxi,1. M. B. Smith 2,00,xx,14. John Saxby 2,00,xxi,20. C. Woodward 1,00,xx,1. H. N. Packard 1,00,xix,12.

Donations to Publishing Association. Church at Grasse River, N. Y. \$5.

Cash Received on Account.

A. S. Hutchins \$5. B. F. Snook 75c. H. C. Whitney \$5.

Books Sent By Mail.

J. B. Ingalls \$3,50. P. Cornell \$1. G. W. Eggleston 10c. L. H. Russell \$1,10. Wm. S. Knight 30c. E. M. L. Corey 10c. C. G. Cramer \$1. L. Locke 15c. D. W. Milk 20c. W. C. Inman 30c. C. H. Barrows 20c. John Saxby \$1,10. E. Cain 25c. J. F. Troxel \$1.

PUBLICATIONS.

The law requires the pre-payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or more. Those who order Pamphlets and Tracts to be sent by mail, will please send enough to pre-pay postage. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

Table with 2 columns: Title and Price. Includes items like History of the Sabbath, The Three Angels, Sabbath Tracts, Hope of the Gospel, Which? Mortal or Immortal?, Modern Spiritualism, The Kingdom of God, Pauline Theology, Prophecy of Daniel, The Saints' Inheritance, Signs of the Times, Law of God, Vindication of the true Sabbath, Review of Springer, Facts for the Times, Miscellaneous, The Seven Trumpets, Christian Baptism, Assistant, The Fate of the Transgressor, Truth Found, The Two Laws and Two Covenants, An Appeal for the restoration of the Bible Sabbath, Review of Crozier, Review of Filio, Brown's Experience, Report of General Conference, Sabbath Poem, Illustrated Review, Nature and Obligation of the Sabbath, French, ONE CENT TRACTS, TWO CENT TRACTS.

English Bibles.

We have on hand a good assortment of English Bibles, which we sell at the prices given below. The size is indicated by the amount of postage.

Table with 4 columns: Binding, Price, Postage, and Cts. Includes Diamond, Pearl, Nonpareil, and Minion Bibles.

Bound Books.

The figures set to the following Bound Books include both the price of the Book and the postage.

Table with 2 columns: Title and Price. Includes The Hymn Book, History of the Sabbath, Spiritual Gifts Vol. I, Spiritual Gifts Vol. II, Scripture Doctrine of Future Punishment, Home Here and Home in Heaven, The Chart.