

THE ADVENT REVIEW

And Herald of the Sabbath.

“Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus.” Rev. 14:12.

VOLUME 41.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 25, 1873.

NUMBER 15.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association.

BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: - - - - - See Last Page.

Address REVIEW & HERALD, BATTLE CREEK, MICH.

SHALL I STAND THE TEST?

WHEN the Lord of hosts in mighty power
Shall try the hearts of the sons of men,
Shall I stand the test of the Judgment hour?
Shall I be prepared with the King to reign?
When he calls his saints from east and west
Shall I be clothed as a wedding guest?

Will my hands be clean, and my garments pure?
Will guile be cleansed from my sinful heart?
Shall I leap for joy that my crown is sure?
Or shrink with dread at the word, “Depart?”
Shall I be clothed in a spotless vest?
Shall I stand approved in the final test?

All hearts shall quake in that trying day,
And trembling seize on the souls of men;
The scoffing boast of the proud and gay
Shall be hushed by the cries for mercy then.
Shall I stand at last in the sinner's lot,
When the Judge proclaims, “I know you not?”

Shall I stand the test when the books are read
Where all my deeds have been written down?
Will the Master place on my waiting head,
With a smile of approval, a starry crown?
Or will sin be found in this guilty breast?
Oh! solemn thought, shall I stand the test?

Shall I be too late when the Judge shall come
With the holy angels pure and bright,
To seal the guilty sinners' doom
And take his saints to their home of light?
Shall I share at last in the scoffer's fate?
Oh! wretched thought, should I be too late!

Let my hands be clean and my heart be pure;
Let my sins and guilt be washed away,
Let me bear the cross, to the end endure,
And stand the test of the Judgment day,
And pass with joy through the golden gate.
O God, forbid that I be too late!

LILLA D. AVERY.

Locke, Mich.

THE STATESMAN ARTICLES.

ARTICLE TWO.

THE SEVENTH DAY NOT OBSERVED BY THE EARLY CHRISTIAN CHURCH.

HAVING shown in our last issue that seventh-day Sabbatharians, to be consistent with themselves in appealing to the Bible as of supreme authority, should be among the earnest friends of the Religious Amendment, we come now to consider their argument against the first-day Sabbath.

On many points dwelt upon in the articles we have published, there is no difference of view. We believe that the Sabbath was instituted, not in the wilderness, for Israel; but in Eden, for mankind. We maintain also that the law of the Sabbath is an essential part of the great moral code of the ten commandments, spoken by God's voice amid the awful manifestations of Sinai, and written by the finger of God on tables of stone as a law of perpetual obligation for the whole human family. These and other points, admitted on both sides, need not occupy time and space in this discussion. We are concerned here, and now, simply with the transfer of the Sabbath from the seventh to the first day of the week. Our readers have had before them an argument, of considerable length, to show that God never authorized a change of day. We proceed to prove that the transfer was made by divine authority and approval.

In doing this we shall first have to inquire into the facts of history. We shall have to ask, Was the observance of the seventh-day Sabbath, acknowledged as binding up to the resurrection of Christ, continued by the apostles and the early church after that event? Was any other day substituted by them in its place? For an answer to these questions we must appeal to facts. We make our appeal to the records of the New Testament. A careful and thorough examination of these authoritative records shows conclusively that the seventh day was not

observed as the Sabbath after the resurrection of Christ by the apostles and the early Church.

It is admitted on all hands that Christ himself, before his death, and his disciples, up to the time of his resurrection, kept the seventh day holy. It is also admitted on both sides that after the resurrection the apostles and other followers of Christ kept holy one day in seven. While they abounded daily in the work of the Lord, the seventh-day Sabbatharians will concede with us that there was still one day marked out from the rest of the week as sacred time. What day was thus distinguished? Was it the seventh, otherwise known as the Sabbath? Let us see.

The word Sabbath occurs in the New Testament, after the close of the gospel history, twelve times. In two of these instances, viz., Acts 20:7, and 1 Cor. 16:2, the word means “week,” and not the seventh day, as also in a number of instances in the gospels. In Acts 1:12, the word is used to indicate a certain distance. The term is employed in two other places, viz., Acts 13:27, and 15:21, in incidental reference to the service of the Jewish synagogues. In Colossians 2:16, Paul mentions the seventh-day Sabbath only to deny the obligation of its observance. This important passage will be considered farther on. There remain, then, six instances, two of them in regard to one and the same day and meeting, in which the word is found in accounts of gatherings for religious purposes on that day, the seventh of the week. These meetings were as follows: 1st, at Antioch, in Pisidia, Acts 13:14; 2d, at the same place the next seventh day, Acts 13:42, 44; 3d, at Philippi, Acts 16:13; 4th, at Thessalonica, Acts 17:2; and 5th, at Corinth, Acts 18:4. At Thessalonica, there were three Sabbaths, and at Corinth, every Sabbath, it may be inferred, for several weeks, thus marked by religious meetings. We are informed that Paul went into the synagogue at Thessalonica on the Sabbath, or seventh day, “as his manner was.” And accordingly, particularly during his first and second, or his more properly termed missionary tours, as distinguished from his journeys in revisiting churches already organized, we may unhesitatingly infer that there were other similar meetings on the seventh day, as at Salamis, Acts 13:5; at Iconium, Acts 14:1; and at Ephesus, Acts 18:19, and 19:8.

And here we note the fact that in not a single one of these instances was the meeting a gathering of Christians. In no case was it the assembly of the members of a Christian church for worship. In every case these meetings on the seventh day were in Jewish places of worship, all in synagogues, regularly occupied by Jewish assemblies, except that at Philippi, which was at a *proseucha*, a Jewish place of prayer out of the city by the river's side. In every instance it was a gathering of Jews and Jewish proselytes, with the addition of a greater or lesser number of Gentiles, the sight of a crowd of whom at Antioch, the second day of meeting in their synagogue, excited the jealousy and rage of the Jews. And in these gatherings, in every case, Paul labored, as a missionary, glad to avail himself of every opportunity to proclaim the saving truths of the gospel of Christ.

Can any intelligent and candid reader of the inspired records fail to understand the narrative of Paul's missionary work? He was sent forth “to turn sinners from darkness to light.” As he himself states at Antioch, addressing the Jews: “It was necessary that the word of God should first have been spoken to you.” His “heart's desire and prayer to God for Israel was that they might be saved.” Accordingly, wherever he went, he was found going to them on the seventh day in their places of worship, not in Christian houses of prayer; meeting with them in their assemblies, not

in assemblies of professed followers of Christ. Just as a Christian missionary in modern times, going to a heathen land, would avail himself, if possible, of the customary assemblies of the residents, whatever day they might keep holy, so Paul and his fellow-missionaries availed themselves of the seventh-day assemblies of the Jews, that from among them, as well as from among the Gentiles, they might gather out an *ecclesia*—a body of followers of the Lord Jesus, in whom Jew and Gentile should be one.

The question, therefore, still remains to be answered: Which day of the week did the church at Jerusalem, existing at the time of Christ's ascension; which day did the apostles in their relations with this church; which day did the churches, organized and established by the apostles, and under their example and divine authority, observe as a holy day, a Sabbath to the Lord? In all the references to the seventh day, or Jewish Sabbath, there is not, as we have seen, a particle of evidence that that day was thus observed.

On the other hand, there is positive testimony that the very congregations or churches of Christians, organized at the places where Paul performed missionary labor on the seventh day, ignored that day, and in its stead observed another day of the week as holy time. For example, at Corinth, “as his manner was,” Paul went first to the Jews and preached to them in their synagogue, the word of God, *reasoning with them*, and persuading them and the Greeks to accept of Christ. Then when the Jews opposed themselves and blasphemed, he shook his raiment, and said unto them, “Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.” So he left the synagogue and the Jews, not the city, and entering into the house of Justus, received Crispus, the chief ruler of the synagogue, with all his house, and many of the Corinthians, as converts into the Christian church. Here we have the church of Corinth. Which day of the week did it observe as the Sabbath of the Lord? The seventh? Though Paul “continued there a year and six months, teaching the word of God among them,” there is not a word more about seventh-day services. This, it is true, would be merely negative, if it were all. But this is not all. In Paul's direction to this same church, a few years later, he makes clear and certain, what before was probable, that their stated day for religious services was not the seventh, but the first, day of the week. 1 Cor. 16:2. The plain and most explicit teaching of this passage will be fully considered hereafter.

Again, when Paul entered into the synagogue at Ephesus, and reasoned with the Jews (Acts 18:19), and because he could not tarry long at this time, soon returned again, and met the objections of disputatious Jews for the space of three months (Acts 19:8), his labors as a missionary are said to have been in the synagogue, no doubt on the Sabbath of the Jews, or the seventh day. But once more separating the Christian converts from the unbelieving and blaspheming Jews, and forming the Christian church of Ephesus, he continued there in incessant labors for two years. And now we hear no more of seventh-day assemblies. This, again, may be said to be merely negative, as we hear of no special honor put upon any day. But we have not done with this. Passing the last years of his life in this city of Ephesus, the apostle John writes of “the Lord's day,” known and observed by the Christians among whom he dwelt. That this holy day of the early church, called the Lord's day, was not the seventh, but the first, is shown by the most satisfactory historical testimony, which will be adduced in full in its proper connection.

Once more. When Paul came to Troas to preach Christ's gospel, and a door was opened to him of the Lord (2 Cor. 2:12), whether it was on his first very brief visit

(Acts 16:8), or more probably in going over “those parts” on his way from Ephesus to Macedonia (Acts 20:2), he no doubt, “as his manner was,” went into the synagogue and reasoned with the Jews. A congregation of Christian disciples was formed, and the apostle departed for Greece. After an absence of some months, Paul returns to Troas, and with his companions remains there seven days, departing again on the second day of the week. Whether he departed on the first or second, however, the fact remains that during his abode of seven days at Troas, there was one seventh day. Do we hear of any religious meeting on that day? Did the disciples then assemble for divine service? Let us hear the record: “We abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow.” The seventh day is passed by. The day for the assembling of the Christian disciples is not the Sabbath of the Jews. Another day has taken its place. This most explicit instance at Troas of ignoring the seventh day, and honoring another in its place, as the stated day for the religious services of Christians, abundantly confirms, if confirmation were needed, the conclusions already reached in the instances at Corinth and Ephesus.

Thus the facts of the records of inspired history conclusively prove that the seventh day was not observed by the apostles and early Christians as their sacred day of divine worship, or the Sabbath of the Lord. We might add here that the testimony of all the earliest Christian writers, who received from the apostles and the companions of the apostles the institutions of the Christian church, is full and explicit to the same effect. But we shall hear their evidence for the first day, and thus also against the seventh, in good time.

It will now be in place to consider how apostolic precept corresponds with apostolic example, and that of the churches in regard to the seventh day. Colossians 2:16, a most important passage, making particular mention of the seventh-day Sabbath, yet singularly overlooked by seventh-day Sabbatharians, now claims our attention for a moment. Judaizing teachers, so busy everywhere throughout the early church, had been at work among the Christian disciples at Colosse. They had been insisting upon the observance of the seventh day as the Sabbath of the Lord. One would think that some of these men had come down to our time and learned to use very good English. We refer these representatives of an ancient but not honorably mentioned class for instruction to the apostle's words to the Colossians: “Let no man judge you in meat or in drink, or in respect of a holy day (literally, of a feast), or of the new moon, or of the Sabbath days;” *i. e.*, of yearly, monthly, or weekly Jewish celebrations. We do not wait to examine the parallel passages in Gal. 4:10, and Rom. 14:5, where the obligation of Jewish observances, including the seventh-day Sabbath is denied, and where, in the latter case, to make the argument even stronger, the toleration of these observances as a weakness is considerably advised. Surely, it is no wonder that seventh-day Sabbatharians seem not to be aware of the existence of these portions of the divine word! It cannot be pleasant to be made to feel that, like the Judaizers of old, they bring themselves under the sharp rebuke of the inspired apostle by judging Christians in respect of the seventh-day Sabbath.

We will now sum up this part of the discussion: Admitting that the Sabbath was instituted in Eden for mankind; that it is of perpetual obligation; that it was observed by Christ himself before his death, and by his disciples until his resurrection as by the Jews of old, on the seventh day of the week; we have gone on to see that the apostles and the early church, still having one stated day each week as a holy day,

did not continue the observance of the seventh day. We have seen that the seventh day, after the resurrection, is mentioned only in connection with assemblies, in Jewish places of worship, of Jews, Jewish proselytes, and, in some instances, a larger or smaller addition of Gentiles, among all of whom the apostle labored as a missionary for the conversion of souls, and the formation of Christian congregations or churches. We have found that no instance can be adduced of the apostles in their relations to Christian churches, nor of assemblies of Christian disciples, meeting to observe the seventh day as the Sabbath of the Lord. On the other hand, we have found them ignoring the seventh day and honoring another, in perfect harmony with the apostle Paul's rebuke of Judaizing teachers who insisted on having Christian disciples observe the seventh day, and his condescending toleration of their weakness.

THE SEVENTH DAY NOT OBSERVED BY THE
EARLY CHRISTIAN CHURCH.

A REJOINDER.

It is, we confess, with some degree of embarrassment, that we attempt the answering of the second article from the pen of the editor of the *Statesman*, in reply to the argument which we presented in the columns of that paper. Our difficulty does not arise from any confusion into which we have been thrown by the superior logic of our opponent; it consists, rather, in knowing just where and how to commence the work.

So far as statements are concerned, they are numerous and repeated again and again, in substance. But we have no disposition, nor have we the space, to take them up singly in their numerical and repetitious order, for consideration. And besides, the fallacy of nearly every one of them has been demonstrated in what we have already written. This being the case, we have determined to take the general scope of the criticism, and thus, as briefly as may be, make suggestions which, if carried out, will answer its assumptions, as well as its attempted efforts at deduction.

We remark, then, in the outset, that we are happy to meet the writer upon the common ground of a Sabbath having originated in Eden, and inserted in a law of perpetual obligation on both Jews and Gentiles.

Let the reader keep these mutual concessions continually before his eyes. They are of great significance in this debate. 1. They prove that the Sabbath is not Jewish in its origin, but was given to Adam, as their representative head, for the benefit of the whole race, more than two thousand years before there was a Jew in existence. 2. They also prove that the Sabbath institution was rendered obligatory upon all men by a divine precept, with the phraseology of which we are all acquainted. 3. That that precept is explicit in its declaration that the last and not the first day of the week was the Sabbath. 4. That before any other day can be substituted in the place of the one designated, the Power which originated it must authorize the change.

So much for the important results which necessarily flow from the principles which we hold in common, if indeed we are right in supposing that the writer *really* means what he *actually* says; namely, that he holds to the perpetuity of the fourth commandment of the decalogue. We shall see hereafter whether or not his statements are to be taken for all which they express.

We advance, now, in our examination of the criticism before us.

What direction, then, does the effort take in the main? It will be granted that the plan of defense adopted is that of attempting to prove that the early church did violate the seventh, and did honor the first, day of the week. But with what success has the effort been attended? We know that it is stated several times that the apostles disregarded what the author is pleased to call the *Jewish Sabbath*—after he had conceded the principle that that of the commandment was *Edenic* in its origin—but did he make out his case? So far from it, in every instance where he has found them connected in the record with the Sabbath day, it has ever been in the performance of duties *religious in their nature*. For should we concede that he is right in supposing that Paul went into the synagogues to teach on the Sabbath day, simply because he would find hearers there, this assuredly would not prove that Paul was a Sabbath-breaker.

Let me take the gentleman's favorite illustration of a missionary in a foreign land,

at the present time. Now suppose that his lot were cast in a country where the first day of the week, or the day of the sun, was regarded as holy by the natives, and he should be found on that day regularly teaching them in their places of assembly, would that decide the question that he was necessarily a violator of the first-day Sabbath? You answer immediately in the negative. So, too, in the case of Paul. The fact that it can be shown that it was his custom to teach in the synagogues on the seventh day of the week, if it has no power to prove that he was a conscientious observer of that day, cannot at least be cited as furnishing evidence that he *disregarded* it. We ask, then, again, Has a scintilla of positive testimony been given that Paul ever broke a single Sabbath of the Lord, as contained in the divine precept? Once more it must be conceded that there has not. But is it not a little singular that in a history of thirty years, where the Sabbath is so often mentioned, not one single action has ever been discovered in the least incompatible with Paul's veneration of the seventh day? We let the reader answer.

Furthermore, we have from the pen of our opponent himself the frank admission that in the historic territory over which he has been passing, it has been uniformly true that both Luke and Paul have ever, when speaking of the seventh day, called it "the Sabbath." Now let the reader remember that this confession is full and sweeping in its character. Then let him ask himself whether it is natural to suppose that men, having repudiated an old Sabbath, and zealous for the establishment of a new one, would be likely to make up the record in question in such a form that the old Sabbath, whenever spoken of, shall always be styled "the Sabbath," and the new one be mentioned merely as the "first day of the week." In order to impress the fallacy of such an idea, we have but to call attention to the fact that men at the present time, possessing the same natures and dispositions as formerly, would avoid such a course with the most scrupulous care. Instance the fact that seventh-day observers never allude to the Sunday as *the Sabbath*, but avoid such a reference under all circumstances; while the devotees of the Sunday, when speaking of the last day of the week, almost uniformly speak of it as the *Jewish Sabbath*, if Sabbath they will allow themselves to call it at all.

But again. We are told, very candidly, that by the word Sabbath, in Acts 13:44, where it is said that the "next Sabbath day came almost the whole city together" to hear the word of God, is meant the next seventh day succeeding the first seventh day on which Paul addressed the Jews at Antioch. This being true, it is settled beyond dispute that, in the mind of Luke, there was no Sabbath day occurring between the one on which Paul spoke to the people, and the seventh day of the next week when he addressed them the second time; for, if there had been, then it would not have been proper to call the last Sabbath mentioned the "next" one, since another Sabbath would have intervened between the two in question. In other words, according to the view of our friend, the Sunday, which was the next day after the first discourse of Paul, was really the next Sabbath which followed it; whereas, the inspired penman ignores it altogether, and, passing over it with silence, calls the last day of that same week "the Sabbath."

Again, it is stated in Acts 15:21, that the "Scriptures are read in the synagogues every Sabbath day." Here again it is conceded that the reference is to the seventh day of the week. If this be true, however, then James, as well as Luke, had in his lexicon of terms the "Sabbath day" as the one which answered to the seventh day and not to the first. For no one will insist that the Scriptures were read in the synagogues of the Jews regularly on the first day of the week; but James says that they were read there *every Sabbath day*; therefore, in his mind—as we have already remarked—the first day was not the Sabbath.

Once more: It is stated of Paul that he reasoned in the synagogues *every Sabbath*, and persuaded the Jews and the Greeks. Here also it is urged—admitting that the reference is to the seventh day—that Paul went into the synagogue in order to get a hearing. But this he could not do on the first day, since he would have found the synagogue closed, and no audience. Nevertheless, the statement stands unqualified that Paul preached "*every Sabbath*." Now if this

be true, and the first as well as the seventh day might, according to the view of the historian, be called a Sabbath, then we have him stating that Paul preached in the place in question on both the first and seventh days. On the other hand, if he regarded the first day as alone the Sabbath, then he meant to teach that Paul preached in the synagogue on that day, and that day only. But my opponent will not insist upon either of these positions. The only conclusion that is left us, therefore, is that the Holy Ghost, who inspired Luke in the selection of terms, employed the appellation of Sabbath as applying only to the day which had been sanctified in Eden, and had always been known by that title.

Now let us give our attention for a moment to the objection so strongly urged, that in the book of the Acts, and in the epistles, there is no well-authenticated instance in which the apostles held meetings, with Christians exclusively, on the seventh day. The point of the proposition might be thus stated: If the early Christians did hold meetings on the seventh day, the record would have shown it: this it fails to do, therefore, the presumption is that they did not regard it as holy.

This is a sword that cuts *both* ways, if it cuts at all. We do not wonder that when our friend laid hold of its hilt, he said, tremblingly, this is a *negative weapon*; so that, when we should attempt to borrow it of him, we might find the edge, which was designed for his *own neck, dulled by his own concession*.

But let us proceed. Is it true, so far as the ancient Sabbath of the Lord is concerned, that, unless we can find historic accounts of its observance in the New Testament, we must therefore conclude that it was not regarded? We answer, No; simply because its observance is not alone taught by precedent. It rests upon a positive command of God, incorporated in a law which was brought over into this dispensation, as we have seen, and made obligatory upon Christians. It was not therefore necessary that a detailed account of its observance should be placed upon the record, in order to prove that it was regarded by the early church; since the very fact that they acknowledged the law of God is in itself proof that they sanctified the Sabbath which it ordained. Until, therefore, the gentleman can shake the pillars of that law—as we shall show he has not yet succeeded in doing—it is of itself a guarantee that every seventh day was regarded with solemnity by those who were endeavoring to keep its precepts.

In proof of this, we have but to mention the fact, that from Moses to David—a space covering five hundred years—the term Sabbath is not so much as used in the sacred history, and yet the gentleman will agree with me that the good men of those ages hallowed it, simply, because he agrees with me that they had a precept requiring them to do so.

But again, we must be allowed to insist that the very silence of which the gentleman complains does indirectly prove, independent of the commandment, that the first generation of Christians were Sabbatharians. What we mean to be understood as saying is, that they at least did not violate the regulations concerning the strict observance of the Sabbath, as enforced among the Jews. For had they done so, a record of thirty years could not have failed to bring to light numerous collisions, which would have been inevitable between Jews and Christians, the one class despising and trampling down the Sabbath of the law, and the other following them with that vulture-gance of inquisition, by which—as in the case of our Lord—they were in the habit of watching their antagonists, with a view to condemning them before the law. And, besides, with what show of consistency could Paul have stood up before them, announcing himself as one who had never violated the customs of the fathers (Acts 28:17), if he had been seen weekly transgressing the law of one of the dearest institutions handed down to them from the remotest antiquity?

Thus much for one side of the logic of our opponent. Now let us apply it to the Sunday. As we do so, it will be recollected that there has been no effort made, as yet, to place it upon a positive precept. Its existence, therefore, if such it has at all, must be attributable to precedent. Thus far, such precedent has not been cited, except by way of anticipation. When it comes up, we will consider it in order. In the meantime, let it be remembered that our friend

has voluntarily taken a position which will compel him to admit that unless he can find at least one clear and unquestionable case in which the Sunday was from beginning to end devoutly celebrated, his cause is a hopeless one. Nay, more, to make out his point, every candid mind will demand that, in the absence of positive command, he shall be able to show numerous instances in which the day, whose claims he seeks to vindicate, was intelligently honored. For be it remembered, that, according to his own declaration, the apostle was traveling from point to point, writing and preaching, and Luke was keeping a diary of his labors, for the purpose of instructing that generation of Christians, as well as this, concerning duty and doctrine. If, therefore, Sunday sanctity came under the head of those doctrines, it was important, overwhelmingly so, that such a fact should be set forth clearly, since an habitual disregard on the part of any, of the new Sabbath, would bring upon them the condemnation of Heaven. Furthermore, the line of demarcation, which the new day would have drawn between the disciples and the Hebrews, would have been so broad, and the discussions upon those points would have been so numerous and so full, while the transition was taking place, that its existence could not have failed to become discernible in the writings of that period.

Here we must change our line of argument, and turn to the consideration of Col. 2:14-17, and of Rom. 14:5. Our opponent intimates that Sabbatharians are in the habit of evading these texts. In this remark, he does us great injustice. The statement is so far from being true, that I make no doubt that within the last twenty years, Seventh-day Adventist preachers alone have, by voice and pen, commented upon them at least a thousand times. But the best method of showing the charge to be untrue, will be found in an examination of the texts themselves. The first is as follows: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; * * * Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ." Col. 2:14, 16, 17. Now be it remembered that he affirms that these scriptures teach the abolition of the creation Sabbath; also, that while we concede the point that there are here mentioned sabbaths which were abolished at the crucifixion of Christ, we deny that the seventh-day Sabbath was among them, and insist that they were simply the ceremonial sabbaths of the Jews to which reference is made.

In proof of our position, we offer the following considerations: 1. That which was repealed is represented as having been "blotted out." Now the Scriptures are remarkable for the force and propriety of the illustrations which they employ. But who will say that the terms "blotting out" could properly be applied to writing engraved in stone, as was the Sabbath law in its original copy? 2. That which was blotted out was the "handwriting of ordinances;" but the commandments were the finger-writing of God. 3. That which was blotted out was found among ordinances that were "*against* us, and *contrary* to us." But Jesus says, "The Sabbath was made *for* man." Mark 2:27, 28. 4. That which was blotted out and taken out of the way "was nailed to his cross." But it is inconceivable that such language could be spoken of the tables of stone, since they are not of a nature such that the work spoken of could be readily accomplished, and therefore the figure will not apply to them except when forced. 5. It must be admitted that these things concerning which we are not to allow men to judge us were either all of them shadows of Christ, or that if the *others* were not, the *sabbath days* were. If they were all shadows, then the sabbaths undeniably were such. For the expression, "which were a shadow of things to come," stands immediately connected with the term "sabbath days."

But this decides the point in controversy; for our friend has already voluntarily declared that the seventh-day Sabbath originated in Eden. This being true, it cannot be regarded as a "shadow" or type of Christ, since it was in being before man had ever fallen, and, consequently, before a Saviour was either needed or promised. It is commemorative in its character, and was calculated to carry the mind back to the creation, to the rest of Jehovah, rather than forward to the crucifixion of his Son. Do you in-

quire, then, what sabbaths the apostle had in view? We answer: He locates them among "commandments written in ordinances." In other words, in the Mosaic ceremonies. Now take your Bible and turn to the twenty-third chapter of Leviticus, and you will find that the Jews had three annual feasts—the passover, the Pentecost, and the feast of tabernacles—besides the new moons, and the seven annual sabbaths. The sabbaths were as follows, to wit: 1. The first day of unleavened bread. 2. The seventh day of that feast. 3. The day of Pentecost. 4. The first day of the seventh month. 5. The tenth day of that month. 6. The fifteenth day of that month. 7. The twenty-second day of the same. These are the ones beyond all question, to which reference is here made. 1. Because they were in the handwriting of Moses, and could be blotted out. 2. Because they were found in the handwriting of ordinances. 3. They were among ceremonies that were against us, and contrary to us (Acts 15: 10). 4. The law in which they originated might have been nailed to the cross. 5. That law was also one which shadowed forth Christ (Heb. 10: 1).¹

To the second text we shall give but little space. In the presentation of it, our friend attempts to be facetious. Nor are we disposed to find fault with him for this. It is sometimes admissible even in the discussion of the gravest questions, to indulge in harmless humor. That the effort in question partakes of this character, i. e., that it is harmless, we shall not dispute. At all events, when we read it, it amused rather than offended us. A second thought however suggests the possibility that if we were not damaged by the sally, it might have been pernicious, nevertheless, since it is possible for it to re-act upon its author. Certain it is, that it will damage either him or Paul, because he represents the great apostle as making a special effort, in his general labors, to teach men that they must under all circumstances keep one day holy, and that under some they might be allowed to regard a second also in the same light. But, unfortunately, if this exegesis is correct, and if the language of Rom. 14: 5, applies to the weekly Sabbath at all, Paul blundered egregiously in communicating his intentions; since he virtually told those whom he was addressing, that, of the days of which he was speaking they need not keep them at all, or they might, at will. Here follows the text: "One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind."

Now we have heard men who believed in no Sabbath, employ this text again and again to prove that there is now no holy time; we have also heard conscientious first-day observers argue forcibly and conclusively that this text proved no such thing, simply because it referred to days that were connected with meats and drinks, and not to the weekly Sabbath at all. But we confess that the position of our friend is somewhat novel. Nevertheless we feel sure that the reputation of the great apostle for perspicuity will not suffer by this attempt, and we think that so far as he is concerned himself, reflection will prevent him from ever seriously urging it. In conclusion on this point, we append a brief comment from the pen of Adam Clarke, whose reputation, and the fact that he was an observer of Sunday, will give him no little authority with our opponent. He says: "Reference is here made to the Jewish institutions, and especially their festivals; such as the passover, Pentecost, feast of tabernacles, new moons, jubilee, &c. The converted Jew still thought these of moral obligation; the Gentile Christian, not having been bred up in this way, had no such prejudices."—*Com. in loco.*

The only remaining text cited is that of Gal. 4: 10. After what has been said, no further comment from us will be required. The reader, desirous of satisfying himself that this text also has no reference to the weekly Sabbath, and of necessity refers either to heathen festivals or Jewish ceremonial days, can read the context, and consult standard authorities, such as Clarke or Barnes.²

¹ It is not clear that the apostle refers at all to the Sabbath in this place [Col. 2: 16], whether Jewish or Christian; his *sabbaton*, of sabbaths, or weeks, most probably refers to their feasts of weeks.—*A. Clarke, in loco.*

² "The days here referred to are doubtless the days of the Jewish festivals. * * * It is not a fair interpretation of this to suppose that the apostle refers to the Sabbath, properly so called, for this was a part of the decalogue, and was observed by the Saviour himself, and by the apostles also. It is a fair interpretation to apply it to all those days which are not commanded to be kept holy in the Scriptures."—*A. Barnes, in loco.*

Let us now survey the ground over which we have passed. So far as we have gone, what has been done toward proving a practice of first-day observance on the part of the early church? We answer, nothing, absolutely nothing. The only texts which have been cited for this purpose are 1 Cor. 16: 2, Rev. 1: 10, and Acts 20: 7. So far as they are concerned, we have previously shown that the first of them does not in any way affect the question of Sunday observance; that the second relates to the seventh day of the week and not to the first; and that the third proves that Paul traveled nineteen and one-half miles on the Sunday. When our reviewer shall attempt to stir a single stone in the structure of argument which we reared in our former articles on these points, we shall be by his side, to see that he does it fairly. Until then, the intelligent reader need not be told that it is vain for him to try to make capital by quoting them as above.

Thus much for the first day. We inquire next, What has been conceded or proved, which is favorable to the seventh-day Sabbath? 1. That it originated in Eden. 2. That it was enforced by the fourth commandment. 3. That that commandment is still binding. 4. That the effort to show a change in its phraseology from Col. 2: 16, Rom. 14: 5, and Gal. 4: 10, was a complete failure; and therefore that it reads as it did formerly, that the seventh day is the "Sabbath of the Lord." 5. That there is a Sabbath in this dispensation. 6. That being enforced by positive command, it stands in need of no precedent. 7. That, while the apostles did many times preach on that day, there is not one instance in which they violated it. 8. That had they desecrated it, the conflicts which would have been thus created, must have found a place in the history of those times. 9. That in the book of Acts it is always called "the Sabbath." 10. That it was the only Sabbath known to the apostles, since they speak of it not only as "the Sabbath," but as "the next Sabbath," and "every Sabbath."

In concluding we suggest that we leave our reviewer in a situation which, to a man of his clearness of perception, must be a very unsatisfactory one. Having insisted upon the perpetuity of the fourth commandment, he is compelled to take one of two positions. Either, 1. That it reads the same as it did when it enforced the seventh day; or, 2. That its phraseology has been changed. We confess that we have been unable to decide which of these positions he prefers. Nor is it material here. If he adopts the first, the thoughtful reader will agree with me that it is simply absurd to argue that a statute, while reading the same, means differently from what it did formerly. On the other hand, should he adopt the latter, then we inquire why he has not given it to us as it reads since it has been changed, and thus ended the controversy by gratifying our most reasonable request.

W. H. LITTLEJOHN.

Questions for Christians.

PERMIT me to ask a few questions. Are we living near the second coming of Christ? Will he soon finish all his pleading for poor, perishing sinners, and cease to be our advocate at the court of Heaven? Do we believe these are solemn truths, that God would have impressed upon the minds of this generation? Are we purifying our own souls by obedience to the present truth, and reflecting the light we have received from the sure word of prophecy, upon those around us? Have we not each a work to do for the Master? and though our duties may be confined to a lowly and private life, will not God require just as earnest and faithful improvement of light received, and talents given, as he will of those he has placed as "watchmen unto the house of Israel?" Are there not those around us who have ears to hear? It may be but a child, who is listening for the voice of the Good Shepherd, and needs to have the eye of faith directed to our great High Priest in his closing work before the ark of testimony within the most holy place of the heavenly sanctuary.

The cause of God needs zealous workers; and because the laborers are so few, he has prompted the managers of our Publishing Association to send out, by the aid of tract and missionary societies, silent messengers in every direction to search for the honest-hearted.

The REVIEW visits many homes as a stranger. What shall its language be?

Will it say, I come to bring you valuable reading, many selections from the best books and papers in circulation (and if they have been read elsewhere they are really worth reading again)? Or shall it say, I come to tell you that earth's glorious King is coming soon, to raise from their dusty beds the pure and good of all ages, and bestow upon them, with the righteous living, the gift of immortality, and to begin his reign of love and peace, which shall never end?

Brethren and sisters, awake! and be in earnest to help in this blessed work that will so soon close. Let the pens that are so faithfully used for social pleasure speak out for God and his cause. And as every REVIEW goes forth, carrying the notes of warning from the last message of mercy to a fallen world, penned by the faithful few whose names are seldom missed from the paper, let the remaining space be filled with ardent testimonies from hearts warmed by the Spirit of God and filled with love to him and his sacred truth.

C. R. AUSTIN.

Berkshire, Vt.

THE FARTHER SHORE.

The night is long and lonely, and we wait
With silent watchfulness with sleepless fears
For One who shall unlock the shining gate,
And end the darkness of this night of tears.

Before us, through the gloom, a river runs
With silent tide, forever dark and still;
Reflecting no white moons or golden suns,
Tossed by no waves—so ghastly—calm and still.

No murmuring ripple and no friendly roar
Warns; in the darkness, of the dangerous brink,
We know not, ever, whither lies the shore,
Nor at what moment we may slip and sink.

Close at our feet may be these waters wide—
So we grope darkly, and one footfall more
May be a leap into the swallowing tide,
Where countless thousands have gone down before.

A chilling plunge—an end of life's swift dream—
And the still river shall flow calmly on,
As silent as before. O ruthless stream!
So cold and pitilessly thy waters run!

Yet this dark river has another shore,
And yonder, yonder is the golden gate!
A flood of light shall break these waters o'er,
When He unlocks it—he for whom we wait.

Then shall the sleepers wake. The hungry tide,
His dead shall gather to its arms no more.
The glad and glorious throng, cleansed, purified,
Shall stand in white upon the farther shore.

—Sel.

The Spanish Troubles.

SPAIN appears to be entering upon the throes of another revolution, and this at a moment when she has two civil wars upon her hands—one the Carlist insurrection in Spain; the other, the insurrection in Cuba. Spain seems to be incapable of putting down either insurrection effectually, notwithstanding the insurgents are a mere handful in either case, while Spain has a moderately large regular army and navy. At this inopportune moment, King Amadeus offers to resign the crown. He has had provocation and discouragement enough. Since he became king, there has been a constant succession of changes of the Cabinet, caused by quarrels, jealousies, and obstinate differences of opinion, often over trifles, among the Spanish statesmen. It seems impossible to get half a dozen Spanish politicians together who are able to agree with each other more than a few days. Then the Cabinet and the people are jealous of their king. They insist upon unwise and unpopular appointments for the sole reason that he desires to make wise and popular appointments; and, if he were allowed to have his way, he might become more popular than his ministers, and their master instead of their convenient instrument. The king also has reason to be disgusted with the absurdities of Spanish etiquette, which is a very important thing in that country. Since he ascended the throne, the wives of various grandees have "cut" the queen more or less, because the queen does not rigidly comply with Spanish notions of etiquette. She has actually—the vulgar foreigner!—ventured to shake hands with an ambassador, and to nod and smile at her husband right before the public gaze! Such "goings on" cannot be tolerated by the Spanish ladies. The queen might commit adultery in secret, lie, steal, and break all the commandments, and still be the very head and top of Spanish society, so long as her etiquette was faultless; but to violate Spanish etiquette is an unforgivable offense. The king has further cause to complain that the finances have been badly managed, that the army is

not what it should be, that promised reforms, which he favors, are not carried out. He might complain of other trifles, such as being shot at, hooted, stoned, etc.; but these are only minor troubles, compared with the fierce factions in the Cortes and Cabinet, the divisions among the monarchical party itself, and the perpetual quarrel going on around him, and making his life unhappy. The immediate cause which may prove the last feather to break the king's back, is the fact that he nominated a popular and able general to command the Basque provinces; whereupon the Cabinet insisted upon appointing an unpopular general—a general so unpopular that, upon his appointment, all the honorable officers of the army in the provinces tendered their resignations rather than serve under him; and the Cortes, jealous of the king, sustained the Cabinet.

Meanwhile a new rebellion has broken out in Mexico. Another Congressional Committee is to go to the Rio Grande, to investigate Mexican raids there; and our army forces on the border are to be considerably reinforced. If the rebellion extends, as usual, there will be more trouble on the frontier. As usual, there are constant insurrections, revolutions, and difficulties in the Spanish American countries of South America. There seems to be a defect in the Spanish race, which makes it everywhere prone to insurrection, intrigue, anarchy, dissension, and instability.

Yet the Spanish troubles are, really, a hopeful sign. Agitation is better than the dull level of intolerant bigotry and haughty indifference. Tumult is not so bad as decay and non-progress. There must be a breaking up of the old before there can be a building up of the new. The throes of dissolution must precede the resurrection to any better life. The great question is whence and how will the better era come to Spain, and the Spanish race; and that enigma a few Spanish patriots are already trying to solve.—*Sel.*

Whoever Will.

WHY is the longing for a full and rich experience in the divine life so often unrealized? Is it not because so many look to themselves and their own efforts for attainment, and forget that it comes by the abounding grace of Christ, that, whoever will may take freely? These two words are a passport to all the privileges of salvation. For you, but not for me, is this blessing, says the fearful and unbelieving soul. But Christ contradicts this with his plain, unqualified declaration. Supposing a fountain were opened in the great desert, would the traveler, parched with thirst, pass it by because he was not by name invited to partake? Would not the fountain itself be an invitation to every thirsty soul? Here is Christ, the fountain of all grace, open to the approach of every living soul, from whom we may all receive, and grace for grace, and yet we hesitate to partake. Ah, there is more involved in that second little word than most are willing to perceive. The trouble is in the will. We voluntarily hold back; we neglect, delay, fail to reach out our hand. What causes this reluctance, this hesitation? Unbelief. What else could restrain us from accepting such royal generosity? We do not believe the fullness, the value, the efficacy of Christ's salvation, or our absolute need of it. If we did we should run eagerly to the fountain, and drink and drink again, to our utmost satisfaction.

Dear friends, who are looking at the higher life as some grand, glorious gift beyond your attainment, let us say, it is for you, if you will have it. We need not here repeat the gospel invitations: we can not find words to express its exceeding richness and blessing. We weep when we think of the loss to every faint-hearted disciple; we are pained when we see so many such. But what can we do? You must choose, accept, or refuse the blessing, each for himself. God has furnished the needed grace for its attainment, and made it accessible to every one. Whoever will, receives, and is forever and supremely blest. Alas! Jesus said of some in his own day, "Ye will not." He would repeat it were he here: "Ye will not come to me that ye might have life."

If good people would but make goodness agreeable, and smile, instead of frowning, in their virtue, how many would they win to the good cause.

The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, MARCH 25, 1873.

ELD. JAMES WHITE, }
" J. N. ANDREWS, } . . . EDITORS.
" J. H. WAGGONER, }
URIAH SMITH, } RESIDENT EDITOR.

The Conference.

We give this week the remainder of the business proceedings of the General Conference. The statistics presented by the State Conferences show the standing of the General Conference to be quite favorable as compared with that of last year. The gain since last year's report has been as follows:—

Increase of Ministers	11
" " Licentiates	37
" " Churches	35
" " Members	1074
" " Systematic Benevolence Funds	\$4,731.07

Those who were present at last year's Conference, or read the report of that meeting, will remember the numerous openings that presented themselves, and the urgent calls from every quarter for light and help. The same feature characterized the present Conference, but to a much greater degree. Letters were read from various points setting forth the urgent need of help in different localities, and among various nationalities. There are calls for men and books in the Swedish settlements of this country, the Danish, the Scandinavian, the French, and the German, and among the Swiss in Europe. The delegates presented their earnest pleas for New England, New York, Ohio, Michigan, Indiana, Illinois, Wisconsin, Iowa, Minnesota, Missouri, Kansas, Nebraska, California, Oregon, and Washington Territory. In all places fields lie open, and the people are waiting to hear and calling for help. The great burden that should lie upon all our hearts is, How shall all these calls be met? Let us consecrate ourselves anew to the work, and then earnestly beseech the Lord of the harvest for more laborers, as he has told us to do.

"The fields are all ripening and far and wide
The world now is waiting the harvest tide;
But reapers are few and the work is great,
And much will be lost should the harvest wait."

Quite a number of our brethren abroad remained with us over Sabbath, the 22d, which was a good day for the church here. After a spirited social meeting in the morning, Bro. White spoke with great freedom on Matt. 11: 28-30, powerfully setting forth the matchless love of Christ, and the great blessings he has for those who will come to him. At the conclusion he gave out the hymn, "Just as I am, without one plea," &c., and during the singing, called for those who wished to be especially remembered in prayer to come forward. A large number pressed forward, among whom were many youth, and some non-professors. The Spirit of the Lord rested graciously down during the closing prayer, and all felt that it was good to be there.

In the afternoon, Bro. G. I. Butler spoke from the text, "The fear of the Lord is the beginning of wisdom," showing how we can develop a good, consistent and substantial Christian character, and shun that fear of man which bringeth a snare. If the principles he set forth could be wrought out in the lives of the people, we should see a company of believers, not like reeds shaken by the wind, but strong for the right, because conscious of the rectitude and integrity of their work. More such characters the cause needs.

Meetings are to be continued evenings through the week.

Proceedings of the Eleventh Annual Meeting of the General Conference of S. D. Adventists.

(Continued from last number.)

EIGHTH SESSION.

PRAYER by Eld. R. F. Andrews. Tract work called up for discussion. Remarks were made by G. I. Butler, J. N. Andrews, S. N. Haskell, P. Z. Kinne, R. M. Kilgore, O. H. Pratt, D. M. Canright, I. D. Van Horn, R. F. Andrews.

On motion, it was recommended that Eld. S. N. Haskell visit the different Conferences, to labor in Tract and Missionary work.

On motion, the appointment of a delegate to the next session of the S. D. Baptist General Conference was left with the General Conference Committee, they to appoint a suitable per-

son in season for that meeting in September next. The Committee on Resolutions presented the following, which were adopted:—

Resolved, That we consider it a serious mistake on the part of some of our ministers, that without first consulting with our General Conference Committee, they make long journeys, and incur much unnecessary expense in finding their fields of labor.

Resolved, That, while we acknowledge that the prosperity of the Publishing Association is due to the untiring interest and labors of Bro. White, we cannot overlook the fact, that with this is connected the prosperity of the work in every department; and while, in the providence of God, others are raised up to assist in bearing the burdens of labor, we trust that Bro. White will, under the sanction of the General Conference, be free to occupy that position in the future, as far as his strength will permit, that God has so evidently called him to occupy in the past, not to labor to the exhausting of his strength as heretofore, but to act as counselor, and to give to the cause the benefit of his mature judgment and experience.

Resolved, That we express our thanks for the labors of Bro. and sister White during this Conference, and that we renew our expressions of confidence in the Bible doctrine of Spiritual Gifts, and of our appreciation, in some degree, of the kindness and mercy of God in favoring this people with the Testimonies of his Spirit to the church.

On motion, it was recommended to State Conference Committees to purchase one or more small tents, of 30 or 40 ft. diameter, to be used by licentiates in efforts to reach the people in small districts during the summer months. The following resolutions were then adopted:—

Resolved, That we express, as the judgment of the General Conference, the opinion that those who go out to preach should not seek to provoke discussion or controversy, but, rather, should give themselves to the work of setting forth the truth of God in its simplicity and its power.

Whereas, In the wise providence of God, our venerable father Bates has been called to close his earthly labors and to sleep in death,

Resolved, That we express our high appreciation of his long and useful life, filled up with noble and self-sacrificing efforts to advance the cause of Christ, and that we hold his memory in affectionate remembrance, and commend the example of his life to the ministers of Christ.

Resolved, That we again express our pleasure in receiving to our Conference the delegate from the Seventh-day Baptists, and we hope that by means of such friendly intercourse there may arise a more fraternal feeling between the two bodies of Christians who are united in the great object of proclaiming to the world the truth of the Sabbath of the Lord.

Adjourned to call of Chair.
GEO. I. BUTLER, Pres.
U. SMITH, Sec.

Seventh-day Adventist Publishing Association.

THIRTEENTH ANNUAL SESSION.

ACCORDING to notice given in the REVIEW, the thirteenth annual meeting of the Seventh-day Adventist Publishing Association was held in Battle Creek, Mich., on the 13th day of March, 1873. The President, Eld. James White, was in the chair. Prayer by Eld. Geo. I. Butler. The calling of the roll showed eighty-six members present, representing two hundred and forty-two votes.

The Auditor then read the following

TREASURER'S REPORT.

Report to the Thirteenth Annual Meeting of the Seventh-day Adventist Publishing Association for the year ending March 3, 1873.

Cash on hand Dec. 25, 1871,		\$4,440.55
Received on REVIEW,	\$13,224.34	
" Youth's Instructor,	2,169.77	
" Accounts and Deposits,	68,698.47	
" Shares,	4,605.00	
" Donations and Legacies,	985.42	
" Job Work,	9,855.62	
" Sales,	17,936.32	
" Book Fund,	6,359.77	
" Mich. Conf. Fund,	8,704.35	
" Gen. Conf. Fund,	5,624.31	
		\$136,163.37
Total,		\$140,603.92

EXPENDITURES.

Paid out on Acc't & Deposits,	\$66,722.28
" For Stock,	20,468.47
" Real Estate,	4,060.76
" Office Labor,	12,926.48
" Wood & Incidentals,	5,221.99
" Type & Office Fixtures,	2,018.66
" Writing MSS.,	1,601.35
" On Book Fund,	1,753.45
" Mich. Conf. Fund,	8,839.18
" Gen. Conf. Fund,	2,164.67
	\$125,777.14
Cash on hand to balance,	14,826.78
Total,	\$140,603.92

INVENTORY.

Total value of the Property of the Association,	\$70,600.34
Association holds Notes to the amount of,	2,228.92
Due on Book Account,	15,531.69
Cash on hand March 3, 1873,	14,826.78
Total,	\$103,187.73

The Association owes as follows:
On Notes, \$2,102.00
" Book Account, 32,884.24
Total, \$34,986.24

Assets after all debts are paid, \$68,201.49
Assets as given in last Report, 60,893.09

Increase during the year, \$7,308.40
A. M. DRISCALL, Treasurer.

I hereby certify that I have carefully examined the books and accounts of the S. D. A. Publishing Association and find them correctly kept, and that the above report of the Treasurer shows a correct statement of the financial condition of the Association according to my best information and belief.
L. P. BAILEY, Auditor.

On motion, the above report was accepted by a unanimous vote.

It was moved by J. H. Waggoner, that a committee of three be appointed by the Chair to present an informal nomination of officers to be balloted for by the Association. Carried.

The following brethren were appointed as said committee: Geo. I. Butler, S. N. Haskell, Harmon Lindsay.

Moved to adjourn till 2 P. M. Carried.

SECOND SESSION.

The members of the Association assembled at 2 P. M., according to adjournment Prayer by Eld. J. N. Andrews.

The Committee not being able to present names for officers of the Association, motion was made to adjourn to the call of the Chair. Carried.

THIRD SESSION.

Meeting called by the Chair on Tuesday, the 18th, at 10 A. M. Prayer by the President. The Committee on informal nomination reported the following names to the meeting for officers: James White, Harmon Lindsay, Mrs. A. P. Van Horn, Charles W. Comings, M. S. Merriam. The Committee referred the report to the Chair to fill out the list, whereupon he named Geo. I. Butler and S. N. Haskell.

On balloting for a full nomination, the result was as follows: for President, James White; Vice-president, Harmon Lindsay; Secretary, Mrs. A. P. Van Horn; Treasurer, Charles W. Comings; Auditor, M. S. Merriam; Publishing Committee, James White, Geo. I. Butler, Stephen N. Haskell.

On balloting Yea and Nay the officers thus nominated were unanimously elected.

Adjourned to Friday, 2:30 P. M.

FOURTH SESSION.

Met according to adjournment. Prayer by Geo. I. Butler. The President called Bro. Butler to the chair.

It was moved by J. N. Andrews, that this Association request Eld. James White to present a plan of action for the management of our periodicals the coming year. Carried.

It was moved by S. N. Haskell, that Eld. James White, J. N. Andrews, and Uriah Smith, be elected Editors of the ADVENT REVIEW. Carried.

It was moved by James White, that the salaries of the President, Secretary, Treasurer, and Editors, be at the rate of \$12.00 per week. Carried.

It was moved by J. N. Andrews, that the Auditor be paid at the rate of \$12.00 per week for the time spent by him in the work of auditing. Carried.

The following resolution was offered by J. N. Andrews:

Whereas, It is a well understood fact that the financial prosperity of our Association is, under God, mainly due to the untiring labors and wise management of our esteemed brother, Eld. James White, therefore,

Resolved, That we express our high appreciation of these faithful and self-sacrificing labors on the part of Christ's servant.

Resolved, That as an act of justice to our brother we request our Trustees, after consulting with the General Conference Committee, to make such compensation for his past services as shall seem to them just and right. Carried.

Adjourned to the call of the Chair.
JAS. WHITE, Pres.

I. D. VAN HORN, Sec. pro tem.

Our Conference.

ALTHOUGH the editor of the REVIEW has spoken freely in reference to the Conference, I wish to say a few words concerning it. This has been a most important meeting; in some of its features, the most important of any I have attended. The calls for labor in different parts of the wide harvest field were never so pressing before. Almost every State Conference sent in urgent calls for more laborers; some of which were so pathetic that tears of sympathy would involuntarily flow in spite of us. And in the wide missionary field, openings for labor were numerous.

One of the saddest things connected with our meeting was the fact, so plainly apparent, that our supply of efficient laborers was utterly inadequate to meet the demand. God's providence is a long distance in advance of us. He is working upon the hearts of men in all directions, and among many nationalities, and their earnest cries come up to our ears, "Come over and help us." How to meet this most pressing demand was the great perplexity of our Conference

This question involves many other important ones, such as the school, the proper condition of things in Battle Creek, and the question of the translation of our tracts and pamphlets into other languages, all of which are great and important matters of themselves. Surely we have an abundance of work before us. There is no excuse for idlers in such a time as this. A harvest of precious souls is to be gathered. And there is opportunity for every one to work somewhere, either as ministers, as distributors of our publications, and in many ways.

We were all glad to see Bro. and sister White once more with us, after an absence of nearly a year; and, above all, to see evidences of returning health. Bro. White took hold with his accustomed energy in the business sessions of the Conference, and they owed much of their interest to his efforts. He came as a delegate from the new Conference of California. His account of the advance of the cause in that Pacific State, with the many interesting incidents connected with his recent visit there, were of great interest to us all. And we all feel better acquainted with our brethren there, and of course have an increase of interest in their welfare. Surely the cause is one, and a link of tender sympathy unites all the members of Christ's body.

We can assure our brethren of the Pacific coast that they made choice of a very faithful delegate to set forth their cause and wants. Their interests were not neglected. And yet there may be some disappointment when they learn that Bro. Canright is not coming to California this season. At first it seemed quite probable he would go; but when the condition of things in Minnesota was set before the Conference, and when it was seen that the good work accomplished there the past summer would be greatly endangered unless he could return there for a few months, till those recently embracing the truth become established, it was not deemed best for the interests of the whole cause that he should leave that State. There would be no efficient man to take his place and it would bring great discouragement upon the brethren. We believe the hearts of our brethren in California are too generous to fall into trial on this account, however much they desire the efficient labor of Bro. Canright.

Never have we had more important questions before us for consideration and immediate action than now. The denominational school must be taken hold of. We are in crying need of it, to properly educate young men for the ministry, and for other important positions connected with the office and for the translation of our works into other living languages.

The lectures of Bro. Smith in different Conferences, to which reference is made in the resolution passed by the General Conference, and which are designed to furnish instruction in the theory of our faith to those who wish to enter into the ministry immediately, is also an important matter. The proper course to be pursued in the translation of our works into other languages, so as to secure the very best, which would correctly represent our views, and not disgrace us by inaccuracies, and such as would bear the test of literary criticisms which they are sure to encounter, is a matter of great importance. Our field is the world. God has jewels among the educated and refined as well as among the common people who desire truth. We must reach them. The truth must be brought before them properly. It should everywhere be presented in the very best shape so as to affect the mind most favorably. We cannot afford to have its high claims disregarded because of carelessness on our part.

All of these are important matters. And it is no wonder that Bro. White whose life has been bound up in this cause, should think them of sufficient importance to warrant him in making a journey of thousands of miles in the winter season to assist in their consideration. We want the best counsel we can get in these important matters, which are so intimately connected with the cause. These things were canvassed fully; and we have some hope that an advance will be made in regard to them which will result in great good to the cause.

The cause is onward. We never had stronger evidence of this than now. The figures given in another article are proof of this. The calls from all directions, the earnest pleadings for help, prove to us beyond a doubt that this is no time for ease. Vigorous and persistent action on the part of every one, till our efforts shall correspond with the momentous truths we believe, is positively demanded at our hands. We believe this is the last message of warning to a sinful world. Let us act as though we believed it.
GEO. I. BUTLER.

Chaff and Wheat.

WE have before us an article in the *Watchman and Reflector* by Rev. Justin D. Fulton, D. D., headed, *The Sabbath a Day of Rest*, which contains a mixture of truth and error *strange and rare*, we should say, were not such productions so common at the present time. It is not our intention to review the article, but to winnow out the wheat. We will give, however, one specimen of the chaff, the word of men, which, were it the word of God, would greatly relieve our first-day friends who desire a thus saith the Lord for their practice.

He says, "On the first day of the week, Jesus rose from the grave, and finally rested from the work he had done; wherefore the ascended Lord blessed the *first day*, and sanctified it."

If this is true, the record of it in the Scriptures is just what is needed to make them perfect, and to thoroughly furnish the man of God to the good work of keeping Sabbath on the first day of the week. See 2 Tim. 3: 16, 17. But enough of the chaff; let us have the wheat, the word of the Lord, "wholesome words," "sound doctrine," teaching in harmony with, and based upon, the word of the Lord. As such we give the following extracts:—

"1. The Sabbath was God's earliest gift to man. It was made for man. The Sabbath was not first made, and then man made to observe it; but man was first made and the Sabbath was made to be observed by him, and for his benefit. The Sabbath commemorated God's work of creation. When the law was delivered to Moses, the words, 'Remember the Sabbath day, to keep it holy,' presupposed its previous existence. From Adam to Moses, weeks had come and weeks had gone, and the Sabbath had been more or less observed, as is shown by the marking of time by seven days, the gathering of manna, &c. Its universal and permanent obligation is apparent from the fact that the divine command was actually delivered at the creation, and was addressed to the whole human species alike; and, as Dr. Paley says: 'continues, unless repealed by some subsequent revelation, binding upon all who come to the knowledge of it.'

"BINDING ON ALL.

"The observance of the Lord's day is binding on all. The intimation that it is not, at one blow strikes out the corner-stone from the jurisprudence of the world. Blackstone, Kent, Story, and other distinguished law writers, declare the commands given to the world amid the thunderings and lightnings of Sinai to be the foundation of law. To rob the decalogue of one of its brightest and most precious gems, to degrade the fourth commandment from its lofty position as one of the great and immutable laws of God, and to treat the divine statute, 'Remember the Sabbath day, to sanctify it,' as a mere ceremonial or ritual appointment, the observance of which has passed into desuetude with the types and shadows of the Mosaic dispensation; this has long been the desire of all whose religious sensibilities, not being sufficiently spiritual to discern the true excellency of the design of the Sabbath, and its sanctifying influence wherever faithfully understood and used, have thus encouraged them to lower and dishonor God's holy day, and by aiding the worldly and the dissolute with their false and specious arguments, have thereby given great occasion to the enemies of the Lord to blaspheme.

"Destroy the binding force of the command to observe the Sabbath ordinance, and you set aside every other part of the decalogue. We are forbidden to lie, to steal, to commit adultery, to blaspheme, no more than we are forbidden to desecrate the Sabbath and give it up to pleasure-seeking and God-defying practices."

We thought to close this writing with the above extracts, but do not feel free to leave it, without confessing our ignorance of how "the fourth commandment," "one of the great and immutable laws of God," could be so changed as to demand the observance of another day, a day blessed and sanctified four thousand years after the Sabbath was instituted, for another reason, and to commemorate another event, and yet the original commandment remain immutable—not a word nor even a letter changed. This is too deep for me. I cannot comprehend it. I cannot see how a law binding us to observe the fourth of July, because our revolutionary fathers signed the declaration of independence on that day, can bind us to observe the eighth of January in its stead, because thirty-eight and a half years afterward, a battle was fought and a victory gained at New Orleans. It is true that the eighth of January is the three hundred and sixty-fifth part of a year; but still it is not the fourth of July. And the declaration of independence and the victory at New Orleans are distinctly two things; but no more so than the creation of the world and the resurrection of Christ. And until I can believe that a law to bind us to the observance of the fourth of July as the day of the declaration, actually binds us to observe the eighth of January instead of the fourth of July, I never can be made to believe that the command to keep holy the seventh day, because it was the rest day of God at creation, binds us to keep the first day in its stead, because Jesus rose from the dead on that day.

Does not such mutation of an immutable law destroy its binding force, and, as our writer says, "set aside every other part of the decalogue?" Is God honored and well pleased with such absurdities perpetrated and palmed off upon the credulous in his name.

R. F. COTTRELL.

THE Bible is the grand storehouse from which the Christian soldier draws all his rations; the magazine from whence comes all his ammunition of grape and canister; the furnace which furnishes the red-hot shot that does so much execution in the ranks of the king's enemies.

Ministerial Lectures.

LAST week's REVIEW contained the following resolution, passed by the General Conference at its recent session:—

"Resolved, That with great pleasure we consider the subject of Biblical lectures by Bro. Uriah Smith in the several divisions of the wide field, and with deep interest for the success of the enterprise confide it to the management of the General Conference Committee, to make the proper arrangements with Bro. Smith, and with the State Conferences that shall desire the lectures." This resolution should be explained more fully so that its bearing may be fully understood.

It is well known to most of the readers of the REVIEW that our cause stands in great want of laborers properly qualified to present our views to the people who are everywhere ready to listen to them. It is believed there are those among us who have ability sufficient, could they have the proper instruction. Our proposed denominational school will take some time at least to be fully developed and put in successful operation. But there are present and pressing wants that must be met immediately. There are some young men and women among us who would be glad to receive instruction in the doctrines of our faith, and who would be profited by the same, who cannot afford time to take a regular course of instruction in the school.

To meet these and other wants, these courses of Biblical lectures referred to in the above resolution are proposed. We are not prepared to give the particulars of any plan at this writing. Yet we deem it best to refer to it for the benefit of any who may wish to attend them.

It is proposed to have courses of lectures in different Conferences. For instance, commencing in Massachusetts or New Hampshire, with a course of lectures, say of eight weeks' length. Individuals from all parts of New England could gather there. Another course of the same length could be held in New York, accommodating New York and Pennsylvania. Perhaps two courses should be held in connection with the school at Battle Creek, accommodating Michigan, Indiana, and Ohio. Another course somewhere in Illinois, accommodating Wisconsin and Illinois. Another between the Mississippi and the Missouri, accommodating Iowa, Minnesota, Kansas, and Missouri. These would fill up the year.

The localities where these courses of lectures should be held could be decided by the different State Conference Committees. They should be central, and should be chosen in reference to accessibility, where there is a suitable building in which to hold the lectures, and where there are numbers sufficient to board those who should attend. It is not proposed to require any more for tuition than is necessary for lights, fuel, and hall rent, for the lectures. Boarding would therefore be the main expense, excepting fare each way.

Bro. Uriah Smith will deliver these lectures. There need be no effort to show that he is properly qualified to do it to those who have perused his writings on the varied points of truth advocated by us. In connection with these lectures, opportunity will be offered for instruction in penmanship, grammar, and the preparation of articles for the press. It is not designed that these lectures shall contain merely a statement of the main points of our faith, such as are given generally in new fields, but shall be thorough, critical courses of instruction, such as will give a clear understanding of our positions. And these are not to be confined to those who propose to enter the ministry, merely. Any who wish to become better acquainted with our positions, will be welcome to attend.

Those who desire to qualify themselves for any position of usefulness among us, are cordially invited. And we think there must be persons scattered here and there, in all directions, who have become partially acquainted with our views, and who desire to become better acquainted. We see no reason why there should not be many such persons who would desire to attend, and know fully the reasons of our faith. Thoughtful, cautious persons who have not had a very good opportunity to hear the truth, could find an excellent opportunity for doing so. We think these lectures will be a very important agency to advance the cause of truth, by furnishing means of instruction hitherto lacking, yet very necessary for the progress of the cause.

We earnestly call the attention of our young men and women of inquiring minds to this subject. Is it not time to recognize the claims of God upon you? When are we going to realize that a world is to be warned of its approaching doom? Will your skirts be clear of the blood of souls if you neglect opportunities for proper preparation to labor in the cause of God? Can you labor on and use the talents God has given you entirely in worldly pursuits, when the fields are white for the harvest, and you making no efforts to prepare yourself to gather sheaves into the garner of the Lord? Everywhere calls are coming to our ears for help, and such calls that a heart of stone would almost be moved. God will test us. Let us remember that those who can labor must labor for God, or they will be reckoned unprofitable servants.

We think the time has come for action. And although this will be partially an experiment, as every new undertaking is, till proved a success, yet it seems to give such strong grounds of hope that we must give it a fair trial.

To this end, we propose to have these lectures

commence in New England, probably at South Lancaster, Mass., about the first of May. Every individual in the New England States who has thoughts of attending them should address Eld. S. N. Haskell, S. Lancaster, Mass., immediately, so that there may be an understanding of what provisions should be made for their accommodation. He will be happy to correspond with them, and give definite information concerning the matter.

Meanwhile other Conference Committees interested should correspond with the General Conference Committee, and state whether they desire such lectures, where they can be held, and the probable interest that will be taken in them. Those living in these States can correspond with their own Conference Committees as to their desires in the premises.

The first course in New England will be of great interest as going far to stamp this undertaking as a success or failure. We have great faith that the result will prove it to be the former. It is time to take hold of these important matters as though we meant business. God calls upon us all to arouse. Let us use every means to qualify ourselves for usefulness in the great and glorious work committed to our hands. As we work, God will work with us. More particulars hereafter.

GEN. CONF. COM.

Humility and Pride.

UPON the subject of humility, but little is directly written or said by professed Christians at large, of the present day. It is one upon which they do not love to dwell, as it is contrary to the natural, sinful heart. It is the crowning of the Christian graces. Its possession places man in a position to hear and instantly obey the voice of his Creator, and the loss of it, or allowing pride, vain-glory, or self-exaltation, to take its place, has probably shipwrecked the faith of more Christians, and brought the frown of God upon more of his otherwise faithful followers, than any other sin. The Bible contains many promises to those who are of a humble heart. It also furnishes numerous examples of the punishment of those who suffered their pride to increase to that extent that they glorified themselves rather than God.

Notice the case of Moses: For forty years he followed the humble occupation of a shepherd, at the end of which time he was chosen of God as the leader of his peculiar people, to bring them out from under the cruel yoke of Egyptian bondage. We follow him in his humble, upright course, from the time of his leaving his flocks until, in an unguarded moment, while in the act of bringing water from the rock in Kadesh, he allows pride to take the place of his humility, and suffers the consequences. He had given God the glory while obeying his voice in warning Pharaoh of each coming plague, and entreating him to let Israel go. At the Red Sea, when pursued by the Egyptians, and having no visible means of escape, he commands the people to stand still and see the salvation of the Lord; and after their safe passage through the sea, he, with them, sings a song of deliverance to their God. He leads this people in the wilderness for forty years, during which time he is almost continually murmured against, but he maintains his faithful, humble course, is preserved and blessed of God, and accounted the meekest man in all the earth. On their arrival at the wilderness of Zin, they find no water, and call upon Moses to furnish them and their cattle with water to drink. Moses, as was his custom, seeks help from the Lord, and is commanded by him to take his rod and gather the children of Israel together, and before them, to speak unto the rock and it should give forth water. He gathers the people together; but instead of speaking to the rock, as commanded, he smites it twice, after saying to those assembled, "Ye rebels, must we [meaning himself and Aaron] fetch you water out of this rock?" Here he not even mentions the name of the Lord, but takes the honor to himself and Aaron; and further on, we read of their punishment: "Therefore ye shall not bring this congregation into the land which I have given them."

The next example is that of Nebuchadnezzar, king of Babylon. In Jer. 27: 8, we read that it was the will of God that all nations should serve him; but as this power passed into Nebuchadnezzar's hands, pride crept into his heart, and we find him in his palace indulging in the following language: "Is not this great Babylon which I have built for the house of the kingdom, by the might of my power and for the honor of my majesty?" While the words were in the king's mouth, there came a voice of reproof from Heaven, and he was driven from among men, and for seven years ate grass as an ox, and his dwelling was with the beasts of the field. This must have been very humiliating to Nebuchadnezzar, but it was not unnecessary, neither was it unprofitable; for at the end of that time his reason returned to him, and he lifted up his eyes to Heaven and blessed the name of the Most High, and praised and honored him. He lived seventeen years after this in the firm belief that those who walk in pride the Lord is able to abase.

We will notice the humiliation of one more proud heart, that of Belshazzar's. Although his grandfather Nebuchadnezzar had left him a striking example of the punishment of human

pride, yet at his great feast he praised the gods of gold, of silver, brass, iron, wood, and stone. In that same hour came forth the fingers of a man's hand and wrote his destiny, and that night was Belshazzar, king of the Chaldeans, slain.

The apostle says that he that humbleth himself shall be exalted. In the word of God there are many instances in which the truthfulness of these words is verified. We read of Hezekiah, king of Judah, after he had rendered not again unto the Lord according to the benefit done unto him; for his heart was lifted up; yet "Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah." 2 Chron. 32: 26.

"And the word of the Lord came unto Elijah, the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me I will not bring the evil in his days, but in his son's days will I bring the evil upon his house." 1 Kings 21: 28, 29.

Thus we have ensamples written, as Paul says, for our admonition, upon whom the ends of the world are come. We see the career of those who went on in pride, and whom the Lord was obliged to humble; and of others who humbled themselves before his mighty hand and received his blessing and approbation. It is for us to choose which course we will pursue. Christ, in talking with his disciples, represents a humble heart as necessary for all those who would enter into his kingdom. Then let us lay hold of it, putting pride far from us, and in due time we shall realize the truthfulness of the psalmist's words: "By humility and the fear of the Lord are riches, and honor, and life." Ps. 22: 4.

R. H. COGGESHALL.

The National Convention.

THE following items, relative to the late national Convention in favor of the Religious Amendment, held in N. Y. city, Feb. 26, 27, 1873, we clip from a report of the meeting in the *Christian Statesman* of March 8:—

The most imposing and influential Convention yet held in behalf of the Religious Amendment of the Constitution of the United States, assembled last week in the hall of the Cooper Union, in the city of New York. In the number of delegates in attendance, in the variety and effectiveness of the addresses which commended the cause to enthusiastic and delighted audiences, and in the generous provision made for the prosecution of the work on an enlarged scale during the coming year, this Convention far surpassed all that have preceded it.

Wednesday, the 26th ult., the day fixed for the assembling of the Convention, was a day of spring-like mildness and beauty, a circumstance which contributed to swell the audiences at the first two sessions of the Convention. But the increasing interest of its proceedings, and the earnestness of its members and friends, were manifest in the fact that, notwithstanding an incessant snow-storm on the second day, which lasted far into the night, the attendance continued undiminished till the end. The assembly, at each of the evening sessions, numbered fully 1500 persons, and these, with scarcely an exception, remained till a late hour with evident interest and delight.

According to the report of the Committee on Enrollment, found in another column, four hundred and seventy members took seats in the Convention, and three hundred and sixty-three of these bore certificates of their appointment as delegates from public meetings, auxiliary societies, churches, and other bodies. The students of Harvard Law School, for example, had held a meeting and appointed three of their number as delegates to New York. Thus the Convention, large as it was, represented an immensely larger constituency devoted to the cause. Nineteen States and one territory, were thus represented.

A delightful feature of this, as of all previous conventions, was the harmony with which the representatives of the various denominations of Christians were able to deliberate and act together, in the interests of their common Christianity. Not a trace of denominational self-assertion, or of sectarian jealousy, was visible through the whole course of the proceedings. In fact, sectarian diversities sunk out of sight in the unity of feeling and purpose which pervaded the assembly, and the question, "Of what church is he?" was seldom asked. To every one who deplores the divisions of the church, our work has great moral value, as it makes visible the underlying unity and essential agreement of all Christian sects, and brings them together in a holy fellowship which greatly promotes mutual acquaintance and esteem.

The presence of large numbers of ladies, many of whom were members of the Convention, added to the interest of its sessions, and a cordial resolution, expressing our confident expectation of the hearty co-operation of the Christian women of the country, will be found among the proceedings.

But the most convincing proof of the increasing power of the movement was furnished in the subscription of upward of five thousand dollars to the treasury of the National Association, to carry forward the work during the year.

STAND IN THE COUNSEL OF THE LORD.

STAND in the counsel of the Lord; Why halt ye by the way? Haste to obey his holy word; O speed! make no delay.

The Saviour left his Father's throne, He laid his glory by, To lead a self-denying life, To suffer and to die.

Visit Gethsemane and see The drops of blood that flow From him who bows in sweat and tears Beneath his weight of woe.

Follow him to the judgment hall, Where scourged and spit upon, Smitten, derided, and oppressed, His visage marred and wan.

View him ascending Calvary's mount Beneath your load of guilt; Then, 'mid a jeering multitude, His precious blood is spilt.

Oh! hear him cry, My God, my God, Hast thou forsaken me? For you the Lamb of God expires, Quivering in agony.

And can you not for his dear sake, Your appetites deny? Your love of vanity and pride, And tinsel crucify?

You weep and mourn your little strength, And yet your want of power Is just because you cling to these, And thus the standard lower.

Rise, in the strength of Israel's God, And deal the fatal blow; And for the love you bear to Christ Your idols all forego.

Just what the wheat is to the chaff, You'll find it in that day, When God shall settle man's accounts, Are those who him obey.

MARTHA BAKER.

Allegan, Mich.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him.

Meeting at Norridgewock.

THIS meeting commenced, according to appointment in the REVIEW, Sabbath evening, Feb. 8, and held over Sunday. About five inches of snow fell on Friday night, which prevented many from coming in from other churches. A few were present from Cornville, Kendalls' Mills, Jay, and Hartland. We were favored with the presence and counsel of Bro. S. N. Haskell at this meeting, for which we felt truly thankful. The nature and design of the tract and missionary work were presented at this meeting by Bro. Haskell in a clear and forcible manner, and we all felt that the distribution of tracts was one of the means through which God was going to work to scatter light and spread the truth which he has reserved for this generation. No enterprise can be successful without system and order. We read that "God is not the author of confusion." The opposite of confusion is order, therefore order is connected with every branch of the third angel's message. Here is one evidence that God's hand is in this work, and it will triumph in the end.

The arrearage matter was brought before this meeting. It was decided to raise a fund for that purpose, and \$50.81 were pledged at this meeting. They paid on pledges \$35.77.

Evenings of Feb. 11, 12, and 13, Bro. Haskell was with us at Hartland. The preaching was good and instructive. May the Lord help us as a church to be benefited by what we heard. It is getting too near the Judgment to say, "A little more sleep, a little more slumber." We must soon give an account of our stewardship to Him who judgeth righteously. \$8.25 were pledged on the arrearage fund.

We commenced meetings at Deering, Me., Feb. 14, at 7 P. M., and continued over Sabbath and first-day. Here a good degree of interest was manifested in the progress of the cause, they pledging on the tract and missionary fund \$25.25, and on the arrearage fund, 25.15. A number of our friends were present from Windham, Woodstock, and Richmond. The meetings were good, and there seems to be some interest to hear and know more about the truth with some in this place. May the Lord help them to take up the cross before it is too late.

On Monday, Feb. 17, Bro. Haskell left for Massachusetts, and I decided to go to Windham the 19th, but a storm prevented. The 20th, at 7 P. M., I held a meeting in Brunswick. But few were out. The 21st, at 7 P. M., seven of us in all met in the Reed meeting-house, at Richmond, for a social meeting, while the storm was raging without. The next morning the roads were drifted full and no traveling. On Sunday, the wind blew and there was no meeting. It was the hardest storm thus far of the winter.

Sabbath and first-day, March 1 and 2, I

met with the church at Hartland. The weather is very unfavorable for holding meetings in Maine this winter.

J. B. GOODRICH.

Hartland, March 4, 1873.

Report from Bro. Stoddard.

Dec. 6, visited the church at Edenville. Found them seriously involved in difficulties. After laboring hard for some ten days to reconcile alienated parties, was compelled to leave them without hope of their condition ever being any better. They have forgotten the assembling of themselves together as the manner of some is.

Dec. 28, met with the church at Alaidon. It being their quarterly meeting, there was a good attendance. The Lord blessed the labors of the meeting, and good was done; but this dear people have a greater work to do in the way of consecration, to get ready for the coming of the Lord. May the Lord lead them out in the good work.

Jan. 4 and 5, attended the quarterly meeting of the churches of Hillsdale and Ransom, at Hillsdale. A good representation from Ransom Center. It was decidedly a good meeting. Some difficulties existed, but they are in a fair way of adjustment. Good was done for the cause. Bro. Joel Stone was appointed their elder; Andrew Keefer, clerk. Systematic Benevolence was arranged for the year. May the Lord move them out more and more in the great preparation work.

Jan. 9-16, labored with the church at Ransom Center. Bro. St. John being at home, united in the labors of the meetings with gratifying results. A good work was done for the church in the name of the Lord. Never before have I witnessed such thorough work of confessing one toward another and making wrongs right. We all felt that the Lord was in the work. In heart, the brethren and sisters seemed to get very near each other, and nearer to God. Bro. Wilber was elected their elder. We left this meeting to be continued in charge of Bro. St. John. Bro. St. John writes that six young people started out to seek the Lord. I pray the Lord to bless the dear youth. May brotherly love continue.

Jan. 18-23, met with the friends at Leslie. Here were difficulties existing, with their legitimate consequences. The Lord worked for us, and good was done. Prospects more hopeful.

Jan. 25 and 26, at Bunkerhill, suffering very much from a hard cold. Had a good degree of freedom with this people. Had a good meeting, nothing more. This church seemed to be united, but not enough engaged in the good work. I am much indebted to Bro. and sister Bailey for their good attentions while afflicted.

Feb. 1-7, at Locke. This people are united. Had unusual freedom in laboring. The Lord revived his work. Our social meetings were full of life. It was good for me to be there.

Feb. 8-17, at Genoa. Meetings at Bro. Carpenter's house. Found this church very much in need of labor. Here were troubles of a serious character. The enemy had succeeded too well in destroying the peace of this church, but the Lord worked for us in great power. The dark spirit was expelled, peace restored, and this dear people are again free and happy in the Lord.

It was the united testimony of all that the Lord was truly leading in the work. May the Lord still work for them, in my earnest prayer. My poor heart has been made glad in the last two months. I still feel like trusting in the Lord and pressing into the work, redeeming the time by laboring with greater diligence.

Jay, March 7, 1873.

Princeville, Ill.

OUR quarterly meeting, held March 1, 2, was one of interest. The hearts of many seem fixed to obey the truth. We had a cheering meeting the evening we celebrated the ordinances. We have reason to thank God and take courage.

B. F. MERRITT.

Emblem of Heaven.

OH! what cheerfulness, strength, and pleasure, did the primitive Christians reap from the unity of their hearts in the way and worship of God. Next to the delight of immediate communion with God himself, there is none like that which arises from the harmonious exercises of the graces of the saints in their mutual duties and communion one with another. How are their spirits delighted and refreshed by it! What a lively emblem is there of Heaven! The courts of princes afford no such delights.

THE faults of the world can only be learned by a long acquaintance with them, and by suffering by that acquaintance.

DISCUSSION ON THE SABBATH QUESTION

BETWEEN ELDER J. H. WAGGONER, S. D. ADVENTIST, AND ELDER PETER VOGEL, DISCIPLE.

THIRD PROPOSITION.

"Do the Scriptures teach that the seventh-day Sabbath is to be observed by Christians throughout the gospel dispensation?"

ELDER WAGGONER affirms; ELDER VOGEL denies.

J. H. WAGGONER'S SIXTH AFFIRMATIVE.

ELDER VOGEL'S fifth Negative contains some things which do me great injustice, and I have questioned whether it is not duty to notice them now, but decide to continue my argument.

14. The law is God's covenant commanded. The word covenant is extensive in signification. Says Greenfield, "Diathecese, any disposition, arrangement, institution, or dispensation; hence, a testament, will; a covenant, i. e., mutual promises on mutual conditions, or promises with conditions annexed; by metonymy a body of laws and precepts, that is to which certain promises are annexed." I quote at this length to show to how many things the word covenant may be applied. Care is, of course, necessary to make a proper application of any text to its subject where the word is used; as the word itself designates no one particular thing, the connection alone will determine its use in any instance.

There are many covenants spoken of in the Bible, but only one as God's covenant commanded, that is, the ten commandments. It is the condition of other covenants, as seen Greenfield above, both of the old and the new. Some points I will notice.

(1) It was not the old covenant or first covenant made with Israel, but the condition of that covenant. To show how one covenant (agreement) may stand related to another covenant (law) I quote 2 Kings 23:3. The neglected book of the law was found in the house of the Lord, "And the king stood by a pillar and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in the book. And all the people stood to the covenant." They made a covenant (agreement) to perform the words of the covenant (law) written in the book. And thus it was with the covenant which the Lord made with Israel which is found in Ex. 19:5-8. The Lord told Moses to convey to Israel the following words: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together and said, All that the Lord hath spoken, we will do."

Here was a plain covenant or agreement which the Lord made with the children of Israel; it was concerning his covenant, or the words of his voice which they had not yet heard. Three days thereafter the Lord spake in the hearing of all Israel, from Sinai: Of this Moses said to them, "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13. After the people had heard the voice of God declaring his covenant, so that they fully understood the condition of the covenant made with them, they ratified or renewed their covenant, saying to Moses, "All that the Lord hath said will we do and be obedient." And Moses sprinkled the blood of the offering upon the people in token of the ratification of the covenant, saying, "Behold the blood of the covenant which the Lord hath made with you concerning all these words." Ex. 24:7, 8.

That Eld. Vogel entirely misapprehends the words of Moses in Deut. 5:2-5, is easily seen in the light of these facts. Moses said, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." This covenant I have quoted from Ex. 19. He adds, "The Lord talked with you face to face in the mount, out of the midst of the fire." The Lord talked with them when he declared his covenant which he commanded them to perform; but not when he made the covenant with them; to this the parenthesis, verse 5 refers, "I stood between the Lord and you at that time to show you the word of the Lord." This is true of what is recorded in Ex. 19, but not true of Ex. 20, for then the Lord spoke to them directly; they "heard his voice." Thus there are two things brought to view in Deut. 5, and the parenthetical words of verse 5, refer to verses 2, 3, the covenant made with Israel, but not to verse 4 and onward, for the covenant commanded was given by God himself without the agency of Moses. Eld. V. confounds these, though they are so distinct in the Scriptures.

Note again the case of Josiah. "The covenant written in the book" was binding upon them before Josiah made a covenant to keep it, and also, the written covenant would remain of force if they failed to regard the covenant they had made. The covenant written in the book did not at all depend on the covenant made by the king and the people. And so of that in Ex. 19, God's covenant of moral obligation, forbidding idolatry, profanity, murder, &c., and guarding the two sacred institutions erected in Eden, the Sabbath and marriage, was binding whether or not Israel agreed to keep it. Their covenanting to keep it did not add to its force; their failure to keep it did not detract from its morality, its authority, or its perpetuity.

(2) God's covenant was also the condition of the promises to Abraham. The covenant God made with Israel was one of mutual promises on conditions, according to the primary signification given by Greenfield. But the law of God as the condition of that covenant is also by metonymy called a covenant. And it has always this metonymical use when connected with promises or agreements, as in 1 Chron. 16:15-18. "Be ye mindful always of his covenant, the word which he commanded to a thousand generations; which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan." Here the relation of the law and the promise is distinctly stated; the law of course being the basis or condition of the promise. In Gen. 26:1-5, we find the very things here referred to. Said the Lord to Isaac, "Sojourn in this land and I will be with thee, and will bless thee: for unto thee and unto thy seed will I

give all these countries, and I will perform the oath which I swore unto Abraham thy father, . . . Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Here is the same relation recognized; the promise has the law for its condition. And we are left in no doubt as to what law or commandments are here referred to, as the Lord said in 1 Chron. 16, as quoted, that this promise of the land to Abraham and to Isaac was conditioned on the word which he commanded to a thousand generations, and that he confirmed the same to Jacob for a law, and to Israel for an everlasting covenant. Every candid reader must see that this fully justifies the conclusion I drew from Paul's words, that the curse of the law must be removed from us that we may inherit the blessing of Abraham. As the law is the condition of those blessings they who are its transgressors, and therefore under its curse, cannot inherit those blessings. But "the blessing of Abraham" is identical with the blessing of the gospel, and we stand related to God's covenant commanded to a thousand generations just as did Abraham.

This expression—commanded to a thousand generations—denotes perpetuity. As the Lord said in the law, "showing mercy to thousands of them that love me and keep my commandments." Not that it will be confined to any number; it would be just as true if millions were inserted.

(3) The first covenant was useless and void because the people did not fulfill it; and this will apply to an agreement, but will not apply to a law. An agreement (covenant) is nullified by a failure of either party to fulfill it; but a law is not weakened nor changed in character by failure on the part of subjects to obey it. Neither the nature, the authority, nor the perpetuity of a law is affected by disobedience; the effect is solely on the transgressor. That the agreement was the first covenant is shown by the words of the Lord in the promise of the new covenant. Finding fault with them (not with the law) he said he would make a new covenant with them, not according to the one he made with their fathers when he brought them out of Egypt, "which my covenant they brake, and I regarded them not saith the Lord."

(a) They agreed to obey his voice and keep his covenant.

(b) For which he promised to regard them as a peculiar treasure to himself.

The failure of this covenant is directly recognized in the promise of the new.

(a) "They continued not in my covenant,"—they did not fulfill their agreement.

(b) "And I regarded them not, saith the Lord,"—he therefore refused to fulfill his promise. Indeed, it was impossible for him to regard them according to the covenant of Ex. 19: for he promised to regard them as a "holy nation," "a peculiar treasure above all people." But if they would not regard his moral law—the rule of holiness—they would not be holy; they would be sinners as all the nations, and if God should continue to regard them as holy contrary to their real characters, he would deny himself. It is evident from this contrast of the two covenants that the first covenant is found in Ex. 19.

(4) The new covenant "was established upon better promises." There can be no richer blessing than to be counted "holy" in the sight of God; to be "a peculiar treasure above all people" to the Lord, and so far there could be no better promises. But these promises related only to obedience; in the first covenant made with Israel there was no provision for non-fulfillment, and the "ministration" under that covenant, the priestly service with the blood of bulls and goats, could not take away sin; therefore no promise of forgiveness was included in that covenant. But as our Priest has blood that will cleanse from moral guilt, forgiveness is offered in the covenant of which he is mediator; and the promises to be merciful to their unrighteousness, and to "remember their sins no more," are the "better promises" of the new covenant.

(5) But I have shown that forgiveness of sin or justification is never connected with transgression of the law or continuance in sin; and therefore with forgiveness is associated the promise: "I will put my law in their hearts and write it in their minds." And if the law is in their hearts it will insure future obedience. The Saviour delighted to do the will of God because the law was in his heart. Ps. 40. And so Paul called the law of God "the law of my mind," and said he delighted in it. He was fully converted, and the promise of the new covenant was fulfilled in him. Eld. Vogel says, "In one condition the law would be a 'delight'; in the other, 'a yoke of bondage.'" This expression, "a yoke of bondage," is never in the Scriptures referred to the moral law, but to those ceremonies which did not reach the conscience. But I accept his general idea and will let Paul testify as to the conditions of the parties. It was after his conversion that he delighted in the law, Rom. 7, while the enmity and insubordination to the law is found in the "carnally minded." Rom. 8. And my most solemn conviction is that Eld. V. would be doing better service to his readers to call upon them to examine their own hearts to see whether they are with Paul in this experience, or in the other condition.

Here I am reminded of Eld. Vogel's holding up to ridicule my saying that "under the law" describes the condition of those under condemnation. Yet all must confess that all who are "under the law" are under condemnation, and will so remain till redeemed from its curse. Now as the law condemns all sinners, and all have sinned, it is easy to see that they who trust in their own works for salvation choose their own condemnation. As well might he ridicule the idea of certain ones' loving death; Prov. 8:36, or that Israel should choose to die. Eze. 33:11. Death is not in their desire or affection, but they choose the course which leads to it. Eld. Vogel's own course is an illustration of the same principle. Paul says the carnal mind is not subject to the law; and while Eld. V. denies the evident conclusion, he is making most strenuous efforts to prove that he is one of that class!

All the direct proofs that I have brought from the N. T. on the perpetuity of the law and its being the condition of the Abrahamic Covenant, are proofs that the law must be written in the hearts of those in the new covenant,—of all the children of Abraham. And as "the law is spiritual," it must be in the hearts of all who worship God "in Spirit and in truth." The error of the opposition is in perverting Paul's words, as if he said the new covenant "was established upon a better law." But that could not be; for a law cannot be better than holy, perfect, just, spiritual, &c. If the objection be raised that it will not justify the sinner, I answer that moral rules cannot do that in any dispensation. But for the violation of moral law a system of pardon—an amnesty of special or positive enactments—must be provided. But pardon is conditioned on future obedience of moral law; the

gospel provides for "remission of sins that are past." Rom. 3: 23-26. *Indulgence of sins future* belongs to "another gospel," emanating from Rome.

(6) As God's covenant commanded, the ten commandments stand alone, separated from all other laws. Jehovah spoke only the ten commandments in the hearing of all the people with his own voice. He wrote only the ten commandments on the tables of stone. Eld. Vogel's reply to the question why God wrote no more on the stone is: "Constitutions are usually better cared for than other laws." This answer meets my mind exactly, and thus by the light of truth is he compelled to yield his oft-repeated assertion that it was all one law: which is, in effect, to yield the whole issue. And on Rom. 3: 31, he says, "If we accept the common version, here the allusion is to the entire Mosaic code with special reference to its moral or basic principles." Which is to say that the entire Mosaic code is not made void, but especially its basic principles are not made void! Does anybody call this reasoning? But what are its "basic principles" if not its "Constitution?" and twice he has said the ten commandments were the constitution of that system. But he wants a contrast, and where does he find it? Listen: "The new dispensation has the Messiahship of Jesus for its basis or constitution." If anything were wanting to prove that Eld. Vogel has never reached to even the faintest conceptions of the principles of government, we have it here. Christ is mediator of the new covenant, and this is the constitution of the new covenant! Just as much as the priesthood of Aaron was the constitution of the former. Or, accepting all of his theory of the church (which we cannot) we should then say that the priesthood of Aaron and the kingship of David were the constitution of the past dispensation! Both the priesthood and the kingship were parts of the administration of government, the whole being based upon a constitution; and so in this; Christ is "mediator between God and man," and Eld. Vogel has no better idea of governmental relations than to call this the constitution! And all his theory and all his arguments are based upon such crude notions as this.

Again, only the ten commandments were placed in the ark over which the priest sprinkled blood to make atonement. The work of the priest was (not the constitution itself! but) in reference to the constitution, for by this the people were condemned. Had there been no constitution the work of the priest would have been an idle, senseless ceremony. And if the priests of that dispensation had had blood to offer which could have taken away sin, there would have been no occasion for Christ to minister "for the redemption of the transgressions under the first covenant." Heb. 9: 15. Their transgressions were a fact—they violated a moral law; but the "ministration" was only "a figure;" it took away no sin, and of course their sins stand against them and will meet them in the Judgment if Christ does not blot them out. But as "sin is not imputed when there is no law" of course, again, the law is of force and will meet them in the Judgment. Eccl. 12: 13, 14.

Those priests "served unto the example and shadow of heavenly things." Heb. 8: 1-5; and when we are permitted by faith to have a view of the heavenly things, then is "seen in his temple the ark of his testament." Rev. 11: 18. Our High Priest must also have a "constitution" over which to officiate.

I regret that my limits will not permit me to finish this argument in the present number.

ELD. VOGEL'S SIXTH NEGATIVE.

6. "Ye are not under the law, but under grace," wrote Paul to the Romans (chap. 6: 14). I know not how language could be more explicit than this. The gospel is here called "grace," as in John 1: 17, "The law was given by Moses, but grace and truth came by Jesus Christ." The antithesis in either case is between the law and the gospel. To be "not under the law" does not mean not to be under condemnation, as we have already seen, but freedom from the law. This sense the context requires. The exhortation is (verse 12) not to let sin encroach upon us. In verse 14, the consolation is given that even if we should inadvertently sin, it need not have a permanent or protracted sway over us; "for ye are not under the law" which could not make "perfect as pertaining to the conscience" (Heb. 9: 9), and where there was "a remembrance of sins every year" (Heb. 10: 1-4), but we are under the gospel, a system of such "grace" that God says: "Before they call I will answer, and while they are yet speaking I will hear;" and again, "I will forgive their iniquity, and I will remember their sin no more." Jer. 31: 34.

Here Paul anticipates an objection: "What then? Shall we sin because we are not under the law but under grace?" If "under the law" meant "under condemnation," this would be a strange question. It would presuppose condemnation so desirable as to be courted! But take it that the law with its death-penalties in this life is removed, and no question is more natural. Paul replies to this question that to sin (intentionally, hence habitually) would make us the slaves of sin (verse 16), and that this would ultimately in death hereafter (verse 23).

I am asked, "Are the 'children of wrath' under grace?" Since grace here means the gospel dispensation, I answer, Yes; but the benefits of this grace are conditioned upon repentance and faithful obedience, hence not "very comforting to Universalists," or to unrepentant children of wrath.

It appears further that Paul considered it quite possible to sin, though the law be abolished. He evidently understood the abolition of the law to be consistent with the retention of the moral principles which underlie it. These he called "the law of God," in chap. 8: 7, because God is their author, and with reference to these do we read of "repentance toward God." Hence also "the Gentiles which have not the law," but had to some extent these principles—"a law unto themselves"—could sin. Though "sin is not imputed where there is no law," it may be imputed (and in the case of the Gentiles was, Rom. 2: 12-15) without "the law." That sin may be "imputed on principles without the law," Paul avers when he speaks of "as many as have sinned without [revealed] law." The same principle is involved in finding a man guilty of covetousness with such certainty as to be able to exclude him from the church (1 Cor. 5: 11), though no percentage is named. This is the fatal point which my brother evades. Nor do "principles without precepts" make "revelation a nullity;" there needs to be a "revelation" of principles, since but few of them are so near the surface as to be apprehended without such aid. It is here where the O. T. Scriptures are largely "profitable." We have, moreover, under the gospel, specific revelation or legislation covering cases which general principles could not reach. Liberty and license, however, are essentially different. It is liberty to

be free from the multitudinous specific enactments of the legalistic dispensation of Moses, and to be governed by general principles in all possible cases. But this liberty is not to be turned into license, and Paul warns us against doing so: "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by [the principle of] love serve one another."

With an air of triumph my brother says: "If Eld. Vogel has any other means than the law to prove men guilty in the sight of God, let him produce the text, or cease his vain speculation." I would answer that the terrors of Sinai are weak to condemn sin, compared with the matchless love of the cross. "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8: 3.

7. The law spoken of in Rom. 7—which in my view is the entire law, but in my brother's only the ten commandments—is the same law mentioned in chap. 6: 14. There Paul said, "Sin shall not have dominion over you; for ye are not under the law, but under grace," and here he takes up this thought again, having turned aside to consider an objection. "Or," he continues, and this or is suppressed in the common version—"Or know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth?" Paul proceeds to prove what he before had only asserted, namely, the abolition of the law. He draws an illustration from the marital state (verses 2, 3), where the wife is under obligations to her husband while he lives, and cannot marry another without adultery till he is dead. So with the Jews—the "brethren who know the law"—they were once married to the law, but are now joined to Christ. If the law is not dead, this is an adulterous union. But that their former relation to the law is destroyed, Paul surely asserts: "Wherefore, my brethren, ye are become dead to the law by the [coming or crucifixion of] the body of Christ, that ye should be married to another" (verse 4). "Now we are delivered from the law" (verse 6). To be "dead to the law," then, does not mean to be in a state of forgiveness or union with Christ, but that the Jews' relation to the law, as given by Moses, was first destroyed "by the body of Christ," that there might be saving union with him.

In verse 5, Paul calls the state of the Jew under the law being "in the flesh," because the law was chiefly a fleshly or political institution, and says that the passions which were by the law made men commit sins punishable by death. For two reasons, then,—(1) because it was thought best to free those under it from the law, and (2) because the passions by the law brought forth sin punishable by death—he proceeds to consider an objection naturally raised, namely, whether the law, as the Jew had it, is "sin," or sinful (verse 7), and concludes that it is "holy, just, and good." "Holy, just, and good," is therefore the negative of "sin," or sinful, and as such may be predicated of the entire law—of that which is purely positive and ceremonial, as well as of that which has a moral basis. If, therefore, Eld. W.'s argument from this predicate in favor of the decalogue is worth anything, it equally proves the binding force of every ceremonial precept! Will he abide by his logic? So, also, the predicate "spiritual" of verse 14 stands apart from "carnal" only when "carnal" is used in the sense of "sold under sin," but not as used in Heb. 9: 10, and 7: 16; for God never enjoined a "sinful" ordinance. "Spiritual," in the sense of Rom. 7: 14, is, therefore, not equivalent to "moral," as Eld. W. erroneously concludes, but is affirmable of even ceremonial law. Moreover, the "carnal" (*sarkos*); of Heb. 9: 10, and 7: 16, is predicable of the law mentioned in Rom. 7, for it is called, in verse 5, *sarkos*, "flesh," or "carnal;" and this is further proof that the law is mostly political.

I ought, perhaps, to say here that Rom. 7: 7-25, describes an actual experience, but not a constant Christian experience. No Christian can say of his life, as a habit, that "that I would I do not, but the evil which I would not, that I do." Nor does it refer to Paul's conversion. The scene is laid in Judaism, when the law was in full force, and describes the conflict of the moment when Paul committed his first sin. "I was alive [sinless] without the law once," namely, before I came to the years of responsibility; "but when the commandment came [when it came to my understanding, when I became responsible], sin revived [sprang up to life] and I died." This locates the event. The conflict is, for the sake of vividness, described in the use of the "historical present," of which we have brief examples in John 3: 4; 4: 7. Hence all comfort drawn from the use of the present tense here, is hollow.

My brother's talk about the fact that the ten commandments are the will of God was not "conveniently" evaded. All law, which God has ever given, was an expression of his will, but that does not prove its permanency, since it may have been his will that it should be changed. As for Christ's coming to do his Father's will, it simply means that he came to obey instructions; and part of this will was that he should abolish the law.

With reference to my use of Webster's definition of statute, I stand corrected. I indeed knew better, yet, for the moment, I was strangely misled by the term "positive," having my mind pre-occupied with its theological sense.

As to Paul's meaning by "as it is written" (Rom. 3: 10) that he had proved both Jews and Gentiles sinners by the Old Testament, Eld. W. is clearly wrong. (1) All of the passages quoted, when examined in their O. T. connections, are written only of the Jews. (2) If we regard the last member of verse 9 as a parenthesis, connecting the "as it is written" with "No, in no wise," we obtain a sense in harmony with the Old Testament, also with Paul in verse 19, and in my favor.

Heb. 9: 15, does indeed speak of Christ's atoning for some of the sins committed under the former dispensation (I say "some," because others were then and there sufficiently atoned for, verse 14,) but this does not argue against the abolition of the law. For example, a few years ago some parties in Reading, Pa., produced a will made by a lady, and claimed that it was worthless, because not in accordance with the law, and so claimed exemption from dividing property as it directed. The will, however, was in accordance with a law then abolished, but in force when the will was made. A course of litigation showed that the abolished law was in force as to that will. Thus pardon and abolition go together.

I know not why my brother should put into my mouth the words, the law is "only political" and the Jews "but a political body." He wrongs me in this, for I distinctly said, "politico-ecclesiastic," "mainly political," &c. That there is a religious element in the law, I never denied, but that it is of

the high order found in the New Testament is quite another question. Not only Jacob, before the law, had such poor religious ideas as to think when he had wandered a few miles away from home that he was out of the jurisdiction of God, but even the inspired Jonah thought to escape him by a journey across the Mediterranean. No wonder that the law for such an age and people was mainly political and had even its moral precepts given as though they were positive.

If in the gospel dispensation the Gentiles were made "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," it is because of the two is made "one new man," Eph. 2: 15; and the covenant made with Judah and Israel, of which the Gentiles partake, is a "new covenant," Heb. 8: 8. Of similar import is Rom. 11. Paul says that he is laboring to convert the Gentiles (verse 13) that he might stir up emulation among the unbelieving Jews (verse 14) to their salvation. And that the unbelieving Jews are fit to be saved, he teaches by two illustrations—a lump of dough and an olive tree, and the converted Jews are "the first-fruit" and "the root." If a part of the dough has been offered to the Lord (Num. 15: 18-20) the rest may also be used, and if the root of a tree is not poisonous, the branches cannot be obnoxious for use. But the converted Jews were "the first-fruit" of the "new covenant," and to this the Gentiles stood related as a wild olive tree, only in the sense that it was promised to be made with the Jews and then the Gentiles were to be "grafted in" (Acts 3: 26).

To show that I am not alone in holding the law to be largely political, I wish to quote from Jews themselves, who certainly would make the most favorable showing of their side the case will admit. "The Hebrew commonwealth was neither a plain religious institution, nor an administration purely civil, but partook of both at once. As in your forms of government, the church and the state are distinct, so, on the contrary, in ours, they formed but one thing. . . . In this government, Jehovah was not only the object of religious worship as the only true God, he was, besides, the first civil magistrate, and head of the body politic. . . . The worship of Jehovah only, and an inviolable attachment to it, were the first condition and basis of his alliance with his people: 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' To worship strange gods was, therefore, a breach of this alliance, a rebellion against the sovereign; in a word, the highest act of treason."—*Jews' Letters to Voltaire*, pp. 192, 3. Thus we see that even the Jews look upon the ten commandments as largely a political document. And in substantial accord with this are our best commentators, and most learned theologians.

That the "first" or "old" covenant has been abolished is so undeniably plain that Eld. W. is constrained to admit it. But he tries to save his cause by calling the preliminary conference of Ex. 19 the covenant, instead of the ten commandments. The word covenant, in its Bible use, is indeed of such width that this may be called a covenant, yet, it is so clearly a preliminary interview to see whether a covenant would be kept if made (verse 5) with a statement of some of the benefits to be enjoyed in the event it is lived up to, that I am surprised to see my brother calling it the "old" covenant.

But grant, for the argument, that Eld. W. is right, and that the ten commandments are the condition of the "old" covenant, what then? Clearly, with the abolition of a covenant, its conditions cease. Thus the very issue Bro. W. would avoid is unavoidable. The case of Josiah (2 Kings 23: 3) is no parallel to this; it was only a vow to keep a covenant already made, but long neglected; for, properly speaking, man alone can make no covenant with God. If it be urged that the ten commandments were in force before the "covenant" of Ex. 19, I answer, yes, but not as given on Sinai. It is only as then given that I maintain their abrogation.

Let us now examine Ex. 24: 8. "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord made with you concerning all these words." I would place a comma after "you," and render the last clause "on all these words," construing *on* in amenity with "blood," or sprinkled understood. The same word, *al* is rendered *on* in the fore-part of this verse and also in verse 6, which is its primary meaning. "Concerning" is only a remote meaning, not to be thought of when the primary one will make sense. This furnishes us the fact that Moses "sprinkled both *het book*, and all the people" (Heb. 9: 19), from which Paul reasons. And so long as I have Paul with me, I am fearless. The covenant, then, of Ex. 24: 3-8, is that of "all these words"—the ten commandments together with their amplification in the three following chapters—and they are the "old" covenant which was done away. I must repeat my conviction that Deut. 5 is in full accord with this. Indeed I am utterly unable to see how it can possibly be otherwise construed. The parenthesis of verse 5—"I stood between the Lord and you"—cannot refer to Ex. 19, but must to Ex. 20: 19; 24: 3-8, for the "standing between" is in connection with being "afraid by reason of the fire."

That the ten commandments as given in covenant at Sinai were "the condition of the promise to Abraham," I cannot admit. "The law," as such, was "four hundred and thirty years after" the days of Abraham (Gal. 3: 17) and "was given by Moses." (John 1: 17). That Abraham had and obeyed "commandments," "statutes," and "laws" and was on that account favored, I believe on the testimony of Gen. 26: 5; but that these were in every respect the same as the law from Sinai, I beg to be excused from believing. To construe the poetic expressions of 1 Chron. 16: 15-17, so prosaically severe as to contradict both Paul and John, as quoted above, is too absurd for refutation. There were, however, some common elements in the laws which Abraham had and that one which was "four hundred and thirty years after," and this is the basis of David's poetic outburst. In all this I say nothing of the fact that Abraham never saw the Sabbath.

The Work Must Be Thorough.

THIS is a peculiarly trying hour for those who claim to be the "remnant" people of God. If God had not determined to cut his work short in righteousness, Rom. 9: 28—if the labors of his servants were to progress in no greater ratio—and the increase of piety in the future were only proportionate to that of the past, there would be little ground for hope that a company would ever be prepared for the coming of our Saviour. But "a short work will the Lord make upon the earth." This is the "day of his preparation," nor will he fail to accomplish that which he undertakes.

Deep humility and repentance must subdue every feeling of pride and obstinacy. Many confessions will need to be made, and, on account of their imperfection, will have to be renewed. The heart is very deceitful, and will hope to get along with partial and fretful confessions. This will not do. There must be such a deep and cleansing work as will forever debar the return of old sins. Genuine repentance needs not to be repent-ed of.

To attain to this royal standard of excellence is the privilege of every one who will forsake the world and press on toward the mark of eternal life. H. S. ZOLLER.

Douglas Center, Wis., Feb. 10, 1873.

Learn Resignation.

LEARN resignation under afflictive dispensations, either in crossing your schemes, or in reducing your resources. "Because they have no changes, therefore, they fear not God." It was said of Moab, "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remains of him, and his scent is not changed." The prodigal was more favored—a famine drove him home. Manasseh was mercifully ruined—in his affliction he sought the Lord God of his father, and he was found of him. And he gives you the valley of Achor for a door of hope. Do not think hardly of him, under whose discipline you now are. He knew your danger; and interposed to prevent it. He has hedged up your way with thorns; but it is to keep you from following lying vanities and forsaking your own mercies. He tries you; but it is for your profit. He sees what you can bear. And he who loved you, so as to give his own Son for you, will suffer you to want no good thing.

A GOOD EXAMPLE.—The girls in the first class of the High School in Portland, between thirty and forty in number, have agreed, with only two exceptions, to adopt for a school dress a plain, substantial and not expensive material. Overskirts, laces, and velvets are to be wholly discarded; and ribbons used only to a limited extent. No jewelry except a plain pin and one plain ring is to be worn. The girls agree to wear no other costume to school between this time and their graduation next June. Many pupils in the lower classes are following their example, and it is hoped that it may become quite general in the schools. Among the things discarded, slang talk may be mentioned, which they agree to drop entirely. All sensible parents must rejoice in this movement, which we hope may be adopted in many other schools. In Portland, as elsewhere, the passion for dress in the high school, in which are four hundred pupils, has been far too much a ruling passion, and teachers and committee have attempted to check it, but as the blame lies about as much with the parents as with the young ladies this has been no easy task. Should the experiment prove a permanent success here, we suspect the well-known principal of the school, Mr. A. P. Stone, formerly of Massachusetts, will have abundant inquiries, "how to do it," from other places.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.

DIED, of chills and inflammation, in Greenwood, St. Clair Co., Mich., Celinda, wife of Bro. Wm. Kearns, aged twenty-six years.

Sister Kearns embraced the present truth in all its parts about three years ago and was considered by every one to be a consistent Christian. She died in full hope of a part in the first resurrection.

Funeral discourse by the writer from Isa. 25: 8. H. S. GURNEY.

SOME men are like pyramids, which are very broad where they touch the ground, but grow narrower as they reach the sky.

A YOUNG girl being led to Christ through a tract given her, was seen very carefully folding it. "What are you going to do with it?" asked an observer. The eyes, brimful of tears, looked up wonderingly for a moment, then came the reply, "Do with it? give it to others, that they may find what I have."

The Review and Herald.

Battle Creek, Mich., Third-day, March 25, 1873.

Meetings are held in Chicago, every Sabbath at 269 West Erie St., in the S. D. Adventist chapel.

Answers to Correspondents.

Does Jer. 33: 10, 11, Eze. 20: 40, 41, and Amos 9: 14, 15, refer to the national restoration of Israel in their persistent adherence to their Jewish faith...

To say that any promise of restoration, in either an individual or national sense, can be fulfilled "in their persistent adherence to their Jewish faith," which means their rejection of Christ, is to do violence to the plainest and most essential doctrines of the gospel.

Again, in examining prophecies concerning the restoration of Israel, we must consider two things. 1. When they were written; 2. How they may be fulfilled.

ANSWERS desired to the following questions on the prophecy of Jeremiah 48: 47. Yet will I bring again the captivity of Moab in the latter days, saith the Lord.

Similar information is desired concerning the Ammonites, to whom a return is promised, in Jeremiah 49: 6.

It would be very unreasonable to claim for Moab and Ammon, in either a national or individual sense, more than we have a right to claim for Israel in the same sense.

How do you understand Hosea 3: 4, 5? It is supposed by some to teach the restoration of the Jews, or world's conversion.

This differs materially from the first question, for, though it was written before the first restoration, its terms are such as to prove that it could not have its fulfillment there.

Iowa.

I would say to the friends of the cause in Hamilton Co., that it is impossible for me to visit you at present.

Notice.

The churches in the Mich. Conference will remember that on the 1st day of April their first quarterly report is due for this year.

SIMPLICITY is the great friend of nature; and if we might be proud of anything in this world, it should be of this happy alliance.

Fruit! Fruit! Fruit!

W. C. WHITE, Battle Creek, Mich., offers for sale small fruit plants, roots, and vines, at the following very low prices, cash to accompany all orders...

STRAWBERRY.

Table listing strawberry varieties: AGRICULTURIST, WILSON'S ALBANY, RUSSELL'S PROLIFIC, TRIOMPHE DE GAND, COL. ELLSWORTH with prices per 100 and per 1000.

RASPBERRY.

Table listing raspberry varieties: DOOLITTLE BLACKCAP, MIAMI, PHILADELPHIA RED, MAMMOTH CLUSTER with prices per 100 and per 1000.

BLACKBERRY.

Table listing blackberry varieties: LAWTON, KITTATINNA with prices per 100 and per 1000.

CURRENTS.

WHITE GRAPE and CHERRY RED, each One Dollar per dozen.

GRAPES.

Table listing grape varieties: CONCORD, DELAWARE with prices per 100 and per 1000.

Small lots by mail, post-paid, will be furnished at double these prices. Address immediately.

W. C. WHITE, BATTLE CREEK, MICH.

Notices.

FOR SALE.

TWENTY-TWO acres of land, comfortable house, new barn, plenty of good fruit. Lies 4 1/2 miles north of Allegan, Mich., on main road, 1/4 mile from S. D. A. meeting-house.

WANTED.—Two men wanted to do farm work by the month or year. Address Geo. T. Lay, Allegan, Allegan Co., Mich.

WANTED.—A Sabbath-keeper to work on a farm six months. Address T. T. Wheeler, Brookfield, Mad. Co., N. Y.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand

QUARTERLY meeting of the Hundred Mile Grove church, Wisconsin, April 5 and 6, 1873. It is hoped that the friends of the cause will make an especial effort to attend this meeting.

QUARTERLY meeting of the Allegany church will be held at Niles Hill, Sabbath and Sunday, April 5 and 6. Hope all the scattered brethren and sisters will be present.

MEETING of the T. and M. Society will be held at Little Prairie, Wis., in connection with their regular quarterly meeting Sabbath and first-day, April 5, 6. Members of the Society will send in their reports at least one week before the meeting.

PROVIDENCE permitting, we will meet the friends in Flushing and vicinity, on Sabbath and Sunday, April 12, 13, 1873. First meeting Sabbath at 10: 30 A. M. Baptism can be attended to on Sunday if any wish.

QUARTERLY meeting at Johnsonville, Wayne Co., Ill., last Sabbath and first-day in March. Also at Clark Center, Clark Co., first Sabbath and first-day in April. Let all the scattered brethren make an effort to get out to these meetings.

QUARTERLY meeting for the church of Hillsdale Co. at Ransom Center, Mich., April 5 and 6, 1873. Cannot some minister attend, as there are some who wish to be baptized at this meeting.

HUTCHINSON, Minn., beginning Thursday evening, April 10, and holding over Sabbath and Sunday in the school-house. We want to see a general turnout of all the friends in McLeod County, as our stay there must be short.

OUR next quarterly meeting in Illinois will be held in the Gregory school-house, March 29, 30.

MONTHLY meeting for Western N. Y. at Oleott, Niagara Co., April 12, 1873.

QUARTERLY meeting for Little Prairie, Johnstown, and Oakland, Wis., will be held April 5, 6.

Business Department.

Not slothful in Business. Rom. 12: 11.

Special Notice to Subscribers. A blue cross on the margin of your paper signifies that your subscription will expire with two more number.

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