

ADVENT REVIEW,

AND SABBATH HERALD.

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

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"ALL THINGS ARE POSSIBLE TO HIM
THAT BELIEVETH." MARK IX, 23.

GRACIOUS SAVIOUR, can it be
There awaits a crown for me,
Set with gems divinely bright,
Sparkling each with heavenly light?

Can it be, a harp of gold
Glittering bright, my hands shall hold?
That my voice shall join the song
Chanted by the blood-washed throng?

Can it be, in glorious dress,
Purchased by thy righteousness,
I shall dwell with thee on high,
Never more to sin, nor die?

Though the "chief of sinners," Lord,
Since within thy holy word
Thou hast promised thus to bless,
Faith must sweetly whisper, Yes.

[Am. Messenger.]

HISTORY OF THE SABBATH.

(Continued.)

THE SABBATH DURING THE MINISTRY OF THE
APOSTLES.

We have now traced the Sabbath through the period of its especial connection with the family of Abraham. The termination of the seventy weeks brings us to the call of the Gentiles, and to their admission to equal privileges with the Hebrew race. We have seen that with God there was no injustice in conferring especial blessings upon the Hebrews, and at the same time leaving the Gentiles to their own chosen ways. Twice had he given the human family, as a whole, the most ample means of grace that their age of the world admitted, and each time did it result in the almost total apostasy of mankind. Then God selected as his heritage the family of Abraham, his friend; and by means of that family preserved in the earth the knowledge of his law, his Sabbath, and himself, until the coming of the great Messiah. During his ministry the Messiah solemnly affirmed the perpetuity of his Father's law, enjoining obedience even to its least commandment, Matt. v, 17-19; at his death he broke down that middle wall of partition, Eph. ii, 13-16; Col. ii, 14-17 by which the Hebrews had so long been preserved a separate people in the earth; and when about to ascend into heaven commanded his disciples to go into all the world and preach the gospel to every creature; teaching them to observe all things which he had commanded them. Matt. xxviii, 19, 20; Mark xvi, 15. With the expiration of the seventieth week, the apostles enter upon the execution of this great commission to the Gentiles. Dan. ix, 24-27; Acts ix, x, xi; xxvi, 21-17; Rom. xi, 13. Several facts of deep interest should here be noticed.

1. The new covenant or testament dates from the death of the Redeemer. In accordance with the prediction of Jehovah, it began with the Hebrews alone and was confined exclusively to them until the ex-

piration of the seventieth week. Then the Gentiles were admitted to a full participation with the Hebrews in its blessings, being no longer aliens and foreigners, but fellow citizens with the saints. 1 Cor. xi, 25; Jer. xxxi, 31-34; Heb. viii, 8-12; Dan. ix, 27; Eph. ii, 11-22. God entered into covenant this time with his people as individuals and not as a nation. The promises of this covenant embraces two points of great interest. (1.) That God will put his law into the hearts of his people. (2.) That he will forgive them their sins. These promises being made six hundred years before the birth of Christ, there can be no question relative to what was meant by the law of God. It was the law of God then in existence that should be put into the heart of each new-covenant saint. The new covenant then is based upon the perpetuity of the law of God; it does not abrogate that law, but takes away sin, the transgression of the law, from the heart, and puts the law of God in its place. Matt. v, 17-19; 1 John iii, 4, 5; Rom. iv, 15. The perpetuity of each precept of the moral law, lies therefore at the very foundation of the new covenant.

2. As the first covenant had a sanctuary, and within that sanctuary an ark containing the law of God in ten commandments, Heb. ix, 1-7; Ex. xxv, 1-21; Deut. x, 4, 5; 1 Kings viii, 9, and had also a priesthood to minister before that ark, to make atonement for the sins of men, Heb. vii-x; Lev. xvi, even thus it is with the new covenant. Instead of the tabernacle erected by Moses as the pattern of the true, the new covenant has the greater and more perfect tabernacle which the Lord pitched and not man—the temple of God in heaven. Heb. viii, 1-5; ix, 23, 24. As the great central point in the earthly sanctuary was the ark containing that law which man had broken, even thus it is with the heavenly sanctuary. "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xi, 19. Our Lord Jesus Christ as a great High Priest presents his own blood before the ark of God's testament in the temple in heaven. Respecting this object before which he ministers, let the following points be noted:

1. The ark in the heavenly temple is not empty; it contains the testament of God; and hence it is the great center of the sanctuary above, as the ark of God's testament was the center of the sanctuary on earth. Ex. xxv, 21, 22.

2. The death of the Redeemer for the sins of men, and his work as High Priest before the ark in heaven, has direct reference to the fact that within that ark is the law which mankind have broken.

3. As the atonement and priesthood of Christ have reference to the law within that ark before which he ministers, it follows that this law existed and was transgressed before the Saviour came down to die for man.

4. And hence, the law contained in the ark above, is not a law which originated in the New Testament; for it necessarily existed long anterior to it.

5. If therefore God has revealed this law to mankind, that revelation must be sought in the Old Testament. For while the New Testament makes many references to that law which caused the Saviour to lay down his life for sinful men, and even quotes from it, it never publishes a second edition, but cites us to the Old Testament for the original code. Rom. iii, 19-31;

v, 8-21; viii, 3, 4; xiii, 8-10; Gal. iii, 13, 14; Eph. vi, 2, 3; James ii, 8-12; 1 John iii, 4, 5.

6. It follows therefore that this law is revealed, and that this revelation is to be found in the Old Testament.

7. In that volume will be found, (1.) The descent of the Ancient of days upon mount Sinai; (2.) The proclamation of his law in ten commandments; (3.) The ten commandments written by the finger of God upon two tables of stone; (4.) These tables placed beneath the mercy-seat in the ark of the earthly sanctuary. Ex. xix, xx, xxiv, 12; xxxi, 18; Deut. x.

8. That this remarkable Old-Testament law which was shut up in the ark of the earthly sanctuary was identical with that in the ark in heaven, may be thus shown: (1.) The mercy-seat which was placed over the ten commandments was the place from which pardon was expected, the great central point in the work of atonement. Lev. xvi. (2.) The law beneath the mercy-seat was that which made the work of atonement necessary. (3.) There was no atonement that could take away sins; it was only a shadowy or typical atonement. (4.) But there was actual sin, and hence a real law which man had broken. (5.) There must therefore be an atonement that can take away sins; and that real atonement must pertain to that law which was broken, and respecting which an atonement had been shadowed forth. Rom. iii, 19-31; 1 John iii, 4, 5. (6.) The ten commandments are thus set forth in the Old Testament as that law which demanded an atonement; while the fact is ever kept in view that those sacrifices there provided could not avail to take away sins. Ps. xl, 6-8; Heb. x. (7.) But the death of Jesus as the antitype of those sacrifices, was designed to accomplish precisely what they shadowed forth, but which they could not effect, viz., to make atonement for the transgression of that law which was placed in the ark beneath the mercy-seat. Heb. ix, 10.

We are thus brought to the conclusion that the law of God contained in the ark in heaven is identical with that law which was contained in the ark upon earth; and that both are identical with that law which the new covenant puts into the heart of each believer. Jer. xxxi, 33; Rom. viii, 3, 4; 2 Cor. iii, 3. The Old Testament therefore gives us the law of God and pronounces it perfect; it also provides a typical atonement, but pronounces it inadequate to take away sins. Ps. xix, 7; xl; James i, 25. Hence what was needed was not a new edition of the law of God; for that which was given already was perfect; but a real atonement to take away the guilt of the transgressor. So the New Testament responds precisely to this want, providing a real atonement in the death of the Redeemer, but giving no new edition of the law of God, Rom. v, though it fails not to cite us to the perfect code given long before. But although the New Testament does not give a new edition of the law of God, it does show that the Christian dispensation has the great original of that law in the sanctuary in heaven.

3. We have seen that the new covenant places the law of God in the heart of each believer, and that the original of that law is preserved in the temple in heaven. That all mankind are amenable to the law of God, and that they ever have been, is clearly shown by Paul's epistle to the Romans. In the first chapter he traces

the origin of idolatry to the willful apostasy of the Gentiles, which took place soon after the flood. In the second chapter he shows that although God gave them up their own ways, and as a consequence left them without his written law, yet they were not left in utter darkness; for they had by nature the work of the law written in their hearts; and dim as was this light, their salvation would be secured by living up to it, or their ruin accomplished by sinning against it. In the third chapter he shows what advantage the family of Abraham had in being taken as the heritage of God, while all other nations were left to their own ways. It was that the oracles of God, the written law, was given them in addition to that work of the law written in the heart, which they had by nature in common with the Gentiles. He then shows that they were no better than the Gentiles, because that both classes were transgressors of the law. This he proves by quotations from the Old Testament. Then he shows that the law of God has jurisdiction over all mankind:

"Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." Rom. iii, 19.

He then shows that the law cannot save the guilty, but must condemn them, and that justly. Next he reveals the great fact that redemption through the death of Jesus is the great means by which God can justify those who seek pardon, and at the same time remain just himself. And finally he exclaims:

"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii, 31.

It follows therefore that the law of God is unabolished; that the sentence of condemnation which it pronounces upon the guilty, is as extensive as is the offer of pardon through the gospel; that its work exists in the hearts of men by nature; from which we may conclude that man in his uprightness possessed it in perfection, as is further proved by the fact that the new covenant, after delivering men from the condemnation of the law of God, puts that law perfectly into their hearts. From all of which it follows that the law of God is the great standard by which sin is shown, Rom. iii, 20; 1 John iii, 4, 5; ii, 1, 2, and hence the rule of life, by which all mankind, both Jews and Gentiles should walk.

That the church in the present dispensation is really a continuation of the ancient Hebrew church is shown by the illustration of the good olive tree. That ancient church was God's olive tree, and that olive tree has never been destroyed. Jer. xi, 16; Rom. xi, 17-24. Because of unbelief some of its branches were broken off; but the proclamation of the gospel to the Gentiles does not create a new olive tree; it only grafts into the good olive tree such of the Gentiles as believe; giving them a place among the original branches, that with them they may partake of its root and fatness. This olive tree must date from the call of Abraham after the apostasy of the Gentiles; its trunk representing the patriarchs, beginning with the father of the faithful; Rom. iv, 16-18; Gal. iii, 7-9, its branches the Hebrew people. The ingrafting of the wild olive into the place of those branches which were broken off represents the admission of the Gentiles to equal privileges with the Hebrews after the expiration of the seventy weeks. The Old Testament church, the original olive tree, was a kingdom of priests and a holy nation; the New Testament church, the olive tree after the ingrafting of the Gentiles, is described in the same terms. Ex. xix, 5, 6; 1 Pet. ii, 9, 10.

When God gave up the Gentiles to apostasy before the call of Abraham, he confounded their language, that they should not understand one another, and thus scattered them abroad upon the face of the earth. Standing over against this is the gift of tongues on the day of Pentecost, preparatory to the call of the Gentiles, and their ingrafting into the good olive tree. Gen. xi, 1-9; Acts ii, 1-11.

We have followed the Sabbath to the call of the Gentiles and the opening events of the gospel dispensation. We find the law of God, of which the Sabbath is a part, to be that which made our Lord's death as an atoning sacrifice necessary; and that the great original of that law is in the ark above, before which our Lord ministers as high priest; while a copy of that law is by the new covenant written within the heart

of each believer. It is seen therefore that the law of God is more intimately connected with the people of God since the death of the Redeemer than before that event.

That the apostolic church did sacredly regard the Sabbath, as well as all the other precepts of the moral law, admits of no doubt. The fact is proved, not merely because the early Christians were not accused of its violation by their most inveterate enemies; nor wholly by the fact that they held sin to be the transgression of the law, and that the law was the great standard by which sin is shown, and that by which sin becomes exceeding sinful. Rom. vii, 12, 13. These points are certainly very decisive evidence that the apostolic church did keep the fourth commandment. The testimony of James relative to the ten commandments, that he who violates one of them becomes guilty of all, is yet another strong evidence that the primitive church did sacredly regard the whole law of God. James ii, 8-12. But besides these facts we have a peculiar guaranty that the Sabbath of the Lord was not forgotten by the apostolic church. The prayer which our Lord taught his disciples, that their flight from Judea should not be upon the Sabbath, was, as we have seen, designed to impress its sacredness deeply upon their minds, and could not but have secured that result. In the history of the primitive church we have several important references to the Sabbath. The first of these is as follows:

"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day, and sat down." Acts xiii, 14.

By invitation of the rulers of the synagogue, Paul delivered an extended address, proving that Jesus was the Christ. In the course of these remarks he used the following language:

"For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath-day, they have fulfilled them in condemning him." Verse 27.

When Paul's discourse was concluded we read:

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who speaking to them, persuaded them to continue in the grace of God. And the next Sabbath-day came almost the whole city together to hear the word of God." Verses 42-44.

These texts show, 1. That by the term Sabbath in the book of Acts, is meant that day on which the Jewish people assembled in the synagogue to listen to the voices of the prophets. 2. That as this discourse was fourteen years after the resurrection of Christ, and the record of it by Luke was some thirty years after that event, it follows that the alleged change of the Sabbath at the resurrection of Christ had not, even after many years, come to the knowledge of Luke or Paul. 3. That here was a remarkable opportunity to mention the change of the Sabbath, had it been true that the Sabbath had been changed in honor of Christ's resurrection. For when Paul was asked to preach the same words the next Sabbath, he might have answered, that the following day was now the proper day for divine worship. And Luke, in placing this incident upon record, could not well avoid the mention of this new day, had it been true that another day had become the Sabbath of the Lord. 4. That as this second meeting pertained almost wholly to Gentiles, it cannot be said in this case that Paul preached upon the Sabbath out of regard to the Jews. On the contrary, the narrative strongly indicates Paul's regard for the Sabbath as the proper day for divine worship. 5. Nor can it be denied that the Sabbath was well understood by the Gentiles in this city, and that they had some degree of regard for it, a fact which will be corroborated by other texts.

Several years after these things the apostles assembled at Jerusalem to consider the question of circumcision. Acts xv. "Certain men which came down from Judea," finding the Gentiles uncircumcised, had "taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." Had they found the Gentiles neglecting the Sabbath, unquestionably this would first have called out their rebuke. It is indeed worthy of notice that no dispute

at this time existed in the church relative to the observance of the Sabbath, for none was brought before this apostolic assembly. Yet had it been true that the change of the Sabbath was then advocated, or that Paul had taught the Gentiles to neglect the Sabbath, without doubt those who brought up the question of circumcision would have urged that of the Sabbath with even greater earnestness. That the law of Moses, the observance of which was under discussion in the assembly, is not the ten commandments, is evident from several decisive facts. 1. Because that Peter calls the code under consideration a *yoke* which neither their fathers nor themselves were able to bear. But James expressly calls that royal law, which, on his own showing, embodies the ten commandments, a law of liberty. 2. Because that this assembly did decide against the authority of the law of Moses; and yet James who was a member of this body did some years afterward solemnly enjoin obedience to the commandments, affirming that he who violated one was guilty of all. Acts xv, 10, 28, 29; Jas. ii, 8-12. 3. Because the chief feature in the law of Moses as here presented was circumcision. Verses 1, 5. But circumcision was not in the ten commandments; and were it true that the law of Moses includes these commandments, circumcision would not in that case be a chief feature of that law. 4. Finally, because that the precepts still declared obligatory are not properly either of the ten commandments. These were, first, the prohibition of meats offered to idols; second, of blood; third of things strangled; and fourth, of fornication. Verse 29; xxi, 25. Each of these precepts may be often found in the books of Moses [Ex. xxiv, 15, 16; Num. xxv, 2; Lev. xvii, 13, 14; Gen. ix, 4; Lev. iii, 17; Gen. xxxiv; Lev. xix, 29]; and the first and last ones come under the second and seventh commandments respectively; but neither of these cover but a part of that which is forbidden in either commandment. It is evident therefore that the authority of the ten commandments was not under consideration in this assembly, and that the decision of that assembly had no relation to those precepts. For otherwise the apostles released the Gentiles from all obligation to eight of the ten commandments, and from the greater prohibitions contained in the other two.

It is evident that those greatly err who represent the Gentiles as released from the obligation of the Sabbath by this assembly. The question did not come before the apostles on this occasion; a strong proof that the Gentiles had not been taught to neglect the Sabbath, as they had to omit circumcision, which was the occasion of its being brought before the apostles at Jerusalem. Yet the Sabbath was referred to in this very assembly as an existing institution, and that too, in connection with the Gentile Christians. Thus when James pronounced sentence upon the question, he used the following language:

"Wherefore my sentence is, that we trouble not them, which from among the Gentiles, are turned to God; but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day." Acts xv, 19-21.

This last fact is given by James as a reason for the course proposed toward the brethren among the Gentiles. "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day." From this it is apparent that the ancient custom of divine worship upon the Sabbath was not only preserved by the Jewish people and carried with them into every city of the Gentiles, but that the Gentile Christians did attend these meetings. Otherwise the reason assigned by James would lose all its force, as having no application to this case. That they did attend them, strongly attests the Sabbath as the day of divine worship with the Gentile churches.

That the ancient Sabbath of the Lord had neither been abrogated nor changed prior to this meeting of the apostles, is strongly attested by the nature of the dispute here adjusted. And the close of their assembly beheld the Bible Sabbath still sacredly enthroned within the citadel of the fourth commandment. After this, in a vision of the night, Paul was called to visit Macedonia. In obedience to this call he came to Philippi, which is the chief city of that part of Macedonia. Thus Luke records the visit:

"And we were in that city abiding certain days. And on the Sabbath we went out of the city by a river-side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Acts xvi, 12-24.

This does not appear to have been a gathering of Jews, but of Gentiles, who, like Cornelius, were worshippers of the true God. Thus it is seen that the church of the Philippians originated with a pious assembly of Sabbath-keeping Gentiles. And it is likely that Lydia and those employed by her in business, who were evidently observers of the Sabbath, were the means of introducing the gospel into their own city of Thyatira.

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul as his manner was went into them, and three Sabbath-days reasoned with them out of the Scriptures. . . . And some of them believed and consorted with Paul; and of the devout Greeks a great multitude, and of the chief women not a few." Acts xvii, 1-4.

Such was the origin of the Thessalonian church. That it was an assembly of Sabbath-keepers at its beginning, admits of no doubt. For besides the few Jews who received the gospel through the labors of Paul, there was a great multitude of devout Greeks; that is, of Gentiles who had united themselves with the Jews in the worship of God upon the Sabbath. We have a strong proof of the fact that they continued to observe the Sabbath after their reception of the gospel in the following words of Paul addressed to them as a church of Christ:

"For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus." 1 Thess. ii, 14.

The churches in Judea, as we have seen, were observers of the Sabbath of the Lord. The first Thessalonian converts, before they received the gospel, were Sabbath-keepers, and when they became a Christian church they adopted the churches in Judea as their proper examples. And this church was adopted as an example by the churches of Macedonia and Achaia. In this number were included the churches of Philippi and of Corinth. Thus writes Paul:

"And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad." 1 Thess. i, 7, 8.

After these things Paul came to Corinth. Here he first found Aquilla and Priscilla.

"And because he was of the same craft, he abode with them and wrought; for by their occupation they were tent-makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts xviii, 3, 4.

At this place also Paul found Gentiles as well as Jews in attendance upon the worship of God on the Sabbath. The first members of the church at Corinth were therefore observers of the Sabbath at the time when they received the gospel; and as we have seen, they adopted as their pattern the Sabbath-keeping church of Thessalonica, who in turn patterned after the churches in Judea.

The first churches were founded in the land of Judea. All their members had from childhood been familiar with the law of God, and well understood the precept, "Remember the Sabbath-day to keep it holy." Besides this precept, all these churches had a peculiar memento of the Sabbath. They knew from our Lord himself that the time was coming when they must all suddenly flee from that land. And in view of this fact they were to pray that the moment of their sudden flight might not be upon the Sabbath; a prayer which was designed, as we have seen, to preserve the sacredness of the Sabbath. That the churches in Judea were composed of Sabbath-keeping members, admits therefore of no doubt.

Of the churches founded outside the land of Judea, whose origin is given in the book of Acts, nearly all began with Jewish converts. These were Sabbath-keepers when they received the gospel. Among these the Gentile converts were engrafted. And it is worthy of notice that in a large number of cases, those Gentiles are termed "devout Greeks," "religious prose-

lytes," persons that "worshiped God," that "feared God," and that "prayed to God alway." Acts x, 2, 4, 7, 22, 30-35; xiii, 43; xiv, 1; xvi, 13-15; xvii, 4, 10-12. These Gentiles at the time of their conversion to the gospel, were, as we have seen, worshippers of God upon the Sabbath with the Jewish people. When James had proposed the kind of letter that should be addressed by the apostles to the Gentile converts, he assigned a reason for its adoption, the force of which can now be appreciated: "For Moses," said he, "of old time hath in every city them that preach him, being read in the synagogue every Sabbath-day." The Sabbatarian character of the apostolic churches is thus clearly shown.

In a letter addressed to the Corinthians about five years after they had received the gospel, Paul is supposed to contribute a fifth pillar to the first-day temple. Thus he wrote them:

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi, 1, 2.

From this text it is argued in behalf of the first-day Sabbath, 1. That this was a public collection. 2. That hence the first day of the week was the day of public worship in the churches of Corinth and Galatia. 3. And therefore that the Sabbath had been changed to that day. Thus the change of the Sabbath is inferred from the public assemblies for divine worship on the first day at Corinth and Galatia; and the existence of these assemblies on that day is inferred from the words of Paul, "Upon the first day of the week let every one of you lay by him in store."

What then do these words ordain? But one answer can be returned: They ordain precisely the reverse of a public collection. Each one should lay by himself on each first day of the week according as God had prospered him, that when Paul should arrive, they might have their bounty ready. Mr. J. W. Morton, late Presbyterian missionary to Hayti, bears the following testimony:

"The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means 'in the collection-box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, 'with one's self, i. e., at home.' Two Latin versions, the Vulgate and that of Castellio, render it 'apud se,' with one's self, at home. Three French translations, those of Martin, Osterwald, and De Saey, 'chez soi,' at his own house, at home. The German of Luther, 'bei sich selbst,' by himself, at home. The Dutch, 'by henzelven,' same as the German. The Italian of Diodati, 'appresso di se,' in his own presence, at home. The Spanish of Felipe Scio, 'en su casa,' in his own house. The Portuguese of Ferreira, 'para isso,' with himself. The Swedish, 'när sig sjelf,' near himself. *Vindication of the true Sabbath*, pp. 51, 52.

Dr. Bloomfield thus comments on the original:

"ἵνα ἑαυτῷ, 'by him.' French, *chez lui*, 'at home.'" *Greek Testament with English Notes*, Vol. II, p. 173.

The Douay Bible reads: "Let every one of you put apart with himself." Mr. Sawyer thus translates: "Let each one of you lay aside by himself." Theodore Beza's Latin version has it: "Apud se," i. e., at home. The Syriac reads thus: "Let every one of you lay aside and preserve at home."

It is true that an eminent first-day writer, Justin Edwards D. D., in a labored effort to prove the change of the Sabbath, brings forward this text to show that Sunday was the day of religious worship with the early church. Thus he says:

"This laying by in store was not laying by at home, for that would not prevent gatherings when he should come." *Sabbath Manual of the American Tract Society*, p. 116.

Such is his language as a theologian upon whom has fallen the difficult task of proving the change of the Sabbath by the authority of the Scriptures. But in his Notes on the New Testament, in which he feels at liberty to speak the truth, he thus squarely contradicts his own language already quoted. Thus he comments on this text:

"Lay by him in store: AT HOME. That there be no gatherings; that their gifts might be ready when the apostles should come."—*Family Testament of the Am. Tract Society*, p. 286.

Thus even Dr. Edwards confesses that the idea of a public collection is not found in this scripture. On the contrary, it appears that each individual in obedience to this precept, would at the opening of each new week be found at home laying aside something for the cause of God, according as his worldly affairs would warrant. The change of the Sabbath, as proved by this text, rests wholly upon an idea which Dr. Edwards confesses is not found in it. We have seen that the church at Corinth was a Sabbath-keeping church. It is evident that the change of the Sabbath could never have been suggested to them by this text.

This is the only scripture in which Paul even mentions the first day of the week. It was written nearly thirty years after the alleged change of the Sabbath. Yet Paul omits all titles of sacredness, simply designating it as first day of the week; a name to which it was entitled as one of "the six working days." Eze. xvi, 1. It is also worthy of notice that this is the only precept in the Bible in which the first day is even named; and that this precept says nothing relative to the sacredness of the day to which it pertains; even the duty which it enjoins being more appropriate to a secular than to a sacred day.

J. N. A.

(To be Continued.)

THE GREAT DILEMMA.

A well-educated and thoroughly intelligent Jew now living, related his religious history, much as follows:

"Of my nearest relatives and personal friends, the greater part were thoroughly unbelievers. They saw no God, even in their Old Testament Scriptures. But as for me, I could not rest there. When in the course of my education, I came to read the Old Testament with care, I saw the finger of God there; I could not mistake the impress of his hand. There were his footprints on Sinai; there, all along in the wilderness, were the traces of his present agency. It was of no use for men to say that God was not in that book. So far, therefore, I had a God revealed.

You are aware that no Jew, under the influence of his Jewish education, can speak of the New Testament but with horror. I was trained to this feeling against it.

"Yet I was not at rest. The more I examined my ground, the deeper my distress became."

"What," said our friend, "was the matter with you? Whence your trouble?"

"In one word," he replied, "it was this: *I could do nothing with my sins. There was nothing I could do with my sins.* With a God and with sin, but with no Saviour, I was in a painful dilemma. I could not live there. My necessities at last drove me to the Christian's gospel, and there I found what I could do with my sins."

This brief narrative seemed to us deeply significant.

A broad distinction must be supposed between modern Judaism and the Judaism of Moses, David and Isaiah. The latter has something definite to say and to show respecting salvation from sin. They had most truthful and touching words about "the broken heart" and "contrite spirit," and of God's tenderness toward all such; and they had words yet more precious, if possible, of sins "covered," "taken away," "forgiven," and "remembered no more." To give body and power to these blessed ideas, God had instituted a vast system of bloody sacrifices, in which innocent animals, put in the place of the guilty sinner, bore his sins, and he was forgiven. All these had their onward look toward the Great Sacrifice who was to come. So that the Jewish system of those times did not leave the docile Hebrew at an utter loss what to do with his sins.

But modern Judaism has not even one solitary finger-board pointing to Jesus Christ. Far from being, like the ancient Hebrew system, one vast assemblage of foretelling symbols and prophecies, all testifying of a Saviour to come, it has ignored all recognition of Jesus of Nazareth, and its whole sacrificial system is effete and dead.

This great change in the practical sense and force of Judaism is due partly to the antipathy so long cherished in Jewish hearts toward Jesus of Nazareth—the

natural effect of which must be to eliminate from their Scriptures all essentially Gospel ideas;—and partly to the judicial blindness which God has sent upon them for their stubborn rejection of his Son.

We need not wonder, therefore, that a thoughtful Jew, compelled by the moral convictions of his nature to recognize God in the Old Testament, yet restrained by his Jewish education from seeing Christ in the New, should find himself in this inextricable dilemma. His Bible gives him a holy God; his conscience brings into his view sin, his own sin, his grievous sin; but neither his Bible (as he reads it) nor his conscience give him any Saviour. He cannot see anything he can do with his sins.

"Neither is there salvation in any other; for there is none other name under heaven given among men whereby ye can be saved?" Whether for Jew or Gentile, there can be but one Jesus—no other. You have a God to hate sin and sin to be hated; a God to punish sin and sin to be punished; and nothing that you can do for relief—save as you find Jesus.—*Oberlin Evangelist.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 4, 1862.

JAMES WHITE, EDITOR.

WESTERN TOUR.

We left Battle Creek for the West Feb. 19th, and found our lodgings at a hotel in Chicago some past midnight—at 8 o'clock next morning were on our way through the city on business—purchased type, paper, rubber suit for baptizing, and rubber clothing to keep off the storms, in all to the amount of \$150—hastened back to the hotel weary—dinner ready, and cars to start in a few moments—ate, and hastened to the cars, and away we went—reached Janesville, Wis., about 5 P. M., where our good Bro. Loudon took us to his house for supper—hastened back to take the cars at 6 P. M. for Brodhead, where Bro. Wood took us to his house about 10, P. M.

Avon is six miles from the rail-road, a farming community. The brethren have a neat place of worship, twenty-eight by fifty. And although the Review containing our notice of the meeting was only about twenty-four hours ahead of us, at the usual hour of worship we found the seats full of attentive hearers, three-fourths Sabbath-keepers. We spoke with some freedom four times during Sabbath and first-day, and Mrs. W. gave her testimony three times. On first-day it was with some difficulty that all the people found seats. These were the readers of the Review, and those of their neighbors they could on short notice speak to. With two weeks' notice a large portion of the crowd would have had to remain out of the house.

On Monday a church of fifty members was organized. There are many more Sabbath-keepers in the community, and the number is constantly increasing. Some are waiting for baptism. There is a general interest in the community. The entire audience on first-day seemed to feel the force of truth.

Bro. Sanborn has labored judiciously and faithfully with this people. Some difficulties have arisen which have threatened the destruction of the body. Could Bro. S. have been left to manage them, much might have been saved. We deeply sympathize with this people, especially those who have erred the most. May God bring all the erring fully back to the fold. The brethren liberally helped us on our journey, and heaped upon our heads thanks for our timely visit, and well-wishes and blessings on our journey to other appointments.

We are enjoying usual health, and most perfect freedom of spirit. We design to go forward by faith and do our duty fully, and instead of mourning over others' errors, seek for freedom, and let others feel the weight of their own wrongs. God has given us a testimony, and he will give us freedom and strength to bear it.

SYSTEMATIC BENEVOLENCE.

It is the duty of God's people to support his cause, and in order that none should be burdened it is necessary that there should be system employed in obtaining the means of that support; and I know of no plan so admirably adapted to that purpose as the plan of Systematic Benevolence, or of laying by in store as the Lord has prospered.

My position in the Office has enabled me to observe its workings, and to become acquainted with those churches and individuals who have adopted it, and my object in writing this article is to try to present this beautiful system of finance in its true light; not that it has not before been thoroughly and ably presented to the readers of the Review, but for the purpose of stirring up your minds by way of remembrance, in hope that those who have not yet acted upon it may see its beauty and consistency, and thereby be led to adopt it.

Systematic Benevolence is truly what its name imports—benevolence systematized. Every one gives something. Even the children esteem it a privilege to lay by in store their pennies upon the first day of the week, and when the Treasurer passes around they cast them into the treasury, so that the amount given by one person or family is small, usually much less than they formerly paid for tea and coffee, but the aggregate amounts to quite a sum.

For the purpose of showing its workings I will cite the church at Battle Creek, not because brethren here do more than in some other places, which is not the case, but for the reason that I am better acquainted with their circumstances. This church numbers seventy-two members, most of whom are poor, and all have to depend upon their daily labor for their support, and during the last year their contributions amounted to three hundred and sixty-two dollars and forty-five cents. The amounts given by individuals ranged from one to twenty cents a week as a personal donation, according to the circumstances of the donor. Some young sisters gave only one cent per week, while a few young men who had no families to support gave as high as twenty cents per week. These, however, were the extremes. The weekly donations by the majority ranged from three to ten cents, while others who had property, gave, in addition to their personal donations, the sum of two cents per week upon each hundred dollars they were worth in property. The result was the amount stated, and no one was burdened. Out of this amount they donated one hundred dollars to the Publishing Association, and after defraying all necessary expenses they had quite a sum remaining in the treasury. This church could, if necessary, from the S. B. fund alone support a tent in new fields during the entire tent season. And so could some other churches which I might name.

Before the plan of Systematic Benevolence was adopted, the treasuries of churches were bankrupt, and when preaching brethren visited them they either had to let them go away without any remuneration for their traveling expenses and labors, or had to resort to *impromptu* collections. In such cases it was the few who had to make up the amount, and it was often burdensome to them; but it is not the case now with those who have adopted the plan of Systematic Benevolence. When our messengers visit these churches their expenses are met out of the treasury, and no one is burdened, and there is no necessity of "gatherings when they come." A brother from one of the neighboring churches called at the Office a few days ago and handed in quite a liberal donation to the Publishing Association from the S. B. fund of the church. Bro. White remarked to him that they should not exhaust their treasury, but keep something for messengers who might labor with them. He replied, "We have a care for that, we still have forty dollars in the treasury."

There has been donated to the Publishing Association since its organization the sum of seven hundred and fifty-four dollars and seventy-seven cents from the S. B. fund of different churches and individuals.

The plan of Systematic Benevolence has become a fixed fact among the Seventh-day Adventists, and is intimately connected with the third angel's message; and those churches who have acted upon it are united and prosperous, and those who have not fully adopted

it are rent with divisions and dissensions. And I verily believe that they will continue to be thus shaken until all opposition to this reasonable and scriptural system be either shaken out or conformed to it. I see in it the system of finance which is to provide means to effectually carry out the loud cry of the third angel's message. Will not those of our brethren who have not yet adopted it, immediately enter into a covenant with the Lord to give of their means as the Lord has prospered them, to assist in carrying out this great work, even if necessary at some sacrifice, for the time is fast approaching when the Lord will say, "Gather my saints together unto me, those who have made a covenant with me by sacrifice." Ps. l, 5.

E. S. WALKER.

"DISCUSSION ON THE SABBATH.

"Our late discussion, in Boston, on the keeping of the seventh-day Sabbath, was of considerable interest. Several, who had been troubled with doubts, had them all removed by the plain teachings of the Bible, and are more than ever resolved to be Christ's instead of Moses' disciples. They have concluded to leave the law—the 'school-master,'—and follow Jesus, preferring the new to the old covenant; the liberty of the gospel, to the bondage of the law.—a" *World's Crisis.*

We learn from the above that some, in Boston and vicinity, "had been troubled with doubts." Doubts of what? Whether they would be Christ's or Moses' disciples, it would seem. It is a wonder that the brethren of the *Crisis*, who are professedly looking for the second advent of Jesus Christ, should fall into doubts about being Christ's disciples. Has any one, at this late day, been teaching, "That it was needful to circumcise them, and to command them to keep the law of Moses?" It is strange that such teachers should have any influence, since that question was settled by the apostles themselves, more than eighteen hundred years ago. Acts xv.

But, very happily, their doubts have been "all removed by the plain teachings of the Bible," and they are "more than ever resolved to be Christ's instead of Moses' disciples." Good! "They have concluded to leave the law—the 'school-master'—and follow Christ." Then they were actually Jews, it seems, and have been converted to Christ; for how could they leave the law who had never kept it?

Enough of irony. Eld. G. knows that it is easier to throw dust than to build a turnpike. I venture the assertion, that no Jews were converted at the discussion; and that none of his brethren had thought seriously of giving up Christ for Judaism. The question discussed related to the Sabbath of the fourth commandment—an institution ordained for man in Eden, thousands of years before the old covenant was made with the Jewish people. It is no wonder that people who are living in violation of the fourth commandment, should have doubts, and fears also, that they will not be able to stand in the great day of God's wrath. I know some of the readers of the *Crisis* that are thus troubled, and who say they would like to see, in the *Crisis*, some of those "plain teachings of the Bible," adduced in the debate. They would be better satisfied to see them, than merely to hear of them.

They are under the "bondage of the law," and will be till they forsake their sin of Sabbath-breaking, and come to Christ for pardon. Unless, indeed, the *Crisis*, or some one, can produce something to quiet their consciences, and make them "more than ever resolved" to continue in disobedience. May God save them from the fatal opiate, and bring them into the liberty of God's people. Says David, "I will walk at liberty, for I seek thy precepts." "Great peace have they which love thy law: and nothing shall offend them." Ps. cxix.

R. F. COTRELL.

MEETINGS IN N. H. AND SOUTHERN VT.

AGREEABLY to appointment, Bro. Stone and myself have attended our meetings in N. H. and Vt. On this tour our hearts have been comforted and much encouraged. The cause of truth is onward. At Washington, N. H., brethren and sisters met together from several surrounding towns. The word was spoken with good freedom, and it seemed to be received with all readiness of mind. The evening following the Sabbath we

enjoyed one of the most precious prayer and conference meetings that we ever attended. The meeting for organization was somewhat lengthy, but most pleasant and harmonious. Fourteen united with the church, while a few stood out. Bro. H. P. Wakefield was chosen elder, and Bro. C. K. Farnsworth, deacon, of the church, without a dissenting voice. We hear very encouraging reports from there.

At New Ipswich, N. H., the meetings were characterized by the same sweet, harmonious spirit. The church organized, and chose Bro. A. H. Huntley for their elder, and Bro. L. W. Hastings for deacon. Here also the brethren and sisters were strengthened, and felt to pursue their heavenly journey anew.

At Vernon, Vt., we found a few brethren and sisters striving to enter into eternal life by keeping the commandments of God. We preached five discourses in the meeting house, but the storm and severe blow kept many from being present who doubtless otherwise would have come. We hope the time is not far distant when a full course of lectures may be given here, and when honest souls shall decide fully to keep all God's commandments. It was not thought best to organize here at present.

We found the few Sabbath-keepers in Jamaica, Vt., laboring under some trials and discouragements; yet a portion of them seemed resolved to suffer with Jesus that they may also reign with him. Brotherly love should be cultivated more here. Some hearty confessions were made, and wrongs righted. Christian fellowship was found to exist among most of the number. These all expressed a desire to unite with the few Sabbath-keepers in Andover in church fellowship.

Good victories, which we hope may be lasting, were obtained in the meetings in Andover. The Lord help the little flock to press together here, to love as dear children. The brethren organized, and appointed Bro. Horace Barr to lead the meetings at present. They will be glad to be united with the brethren in Jamaica, after which church officers will probably be appointed.

Calls for meetings in other places did not come till our arrangements were all made, and we did not feel free to alter them.

May the importance and solemnity of the time in which we live be duly realized by us all, and lead every member of the body to act in unison with the great work of preparation for translation into the everlasting kingdom of our Lord and Saviour Jesus Christ.

A. S. HUTCHINS.

Barton Landing, Vt.

REPORT FROM BRO. SNOOK.

We are still doing what we can in this good cause. We held meetings with the church at Fairview, from Jan. 23 to 27. The meetings were well attended, and Bro. Shortridge preached to profit and interest. On first-day we organized and had a good time. The church is now united and in a good working condition. Eight were baptized. We hope they may all hold fast to their present attainments and go on.

We next began meetings in Marion, Jan. 28, and closed Feb. 13. Bro. Shortridge gave a short course of lectures, which called out and interested a large audience. The church here has been in a very unhappy state, but we think now is entering upon better days. It was the opinion of all that we had better organize. We accordingly did so, believing that nothing could be gained by waiting. Twenty-seven came in, and a number of others will come soon. Those who have come in seem united and strong, and we hope and think will get along well. The visions are a great stumblingblock to a number that stand off. We hope that they will open their eyes to see the light that shines so bright. Some say that they cannot receive them without new light; but we feel that if they cannot see the light that now shines, they will not see that which is to come. One thing is certain, that there is evidence enough to convince all the best and most experienced in the message, and if they can be convinced, why not we? There is something wrong somewhere. Either a few are right and the whole church wrong, or the church is right and they are wrong. May God help them to see their wrong. If they are his, he will help them to see and lead them

along; but when light is offered and refused, there is great danger that we may be spued out of his mouth, and rejected. Dear brethren, be careful! O beware!

We next went to Lisbon and spent the Sabbath with the brethren there. A good company of the brethren and sisters from Marion accompanied us. We had a communion meeting, and precious was the season. God blessed us much. May the Lord guide us and save us all. Amen.

B. F. SNOOK.

FIFTY UNANSWERABLE ARGUMENTS!

Such seems to be the title of a work recently published against the claims of the Sabbath. As I have not seen the work, of course I cannot judge of its merits. The title however makes a very unfavorable impression. Fifty *unanswerable* arguments seems altogether too cumbersome a thing to be either conveniently handled or pocketed.

Fifty *unanswerable* arguments! Why so many? It is written, "In the mouth of two or three witnesses every word is established." Yea, a single fact is an immovably stubborn thing. And as important a case as a trial for murder, a trial for life, may be readily disposed of upon the evidence of one well-qualified, unimpeachable witness, corroborated by the dead body of the murdered man.

Now all wisdom is manifested in the application of power for the accomplishment of some desirable end. And the bare fact that a man should employ fifty courageous, invincible men to accomplish a certain work, would certainly indicate that the enterprise was a desperate one. And the fact that an intelligent man should employ what he knew to be fifty unanswerable arguments in the treatment of any plain case, is certainly more than modest men can believe. If the title had been, "An Argument," "A few Arguments," "A few Nuts worth cracking," or something of the like, then it would be interesting; but to say, "Fifty Unanswerable Arguments," is altogether too big to be credited. They might as well say the assassin struck his victim fifty fatal blows, when the bare fact that he struck him the second time would be evidence that he either was afraid the first blow was not enough, or else he wished to wreak vengeance on the dying or dead.

Whether the above work is what its title indicates, I am not anxious to decide. But the idea that fifty unanswerable arguments are employed, would seem to indicate that either the case was very obscure and doubtful, if not desperate, and therefore forty-nine would not do or else the writer wished to beat the thing after it was mortally wounded. Or it may be that the author mistook the work in which he was engaged. Well, be the thing as it may, it certainly looks suspicious from every point of observation.

There is however, one successful argument against the Sabbath; and lest the above author, like all others who oppose the Sabbath, has forgotten to mention it, I would refer to it here. It is this: The Sabbath of the fourth commandment is very unpopular, and therefore it is inconvenient. It is crossing both to our carnal mind and interests to observe it. The above I think, as far as I have investigated the matter, is the all-prevailing argument against the Sabbath of the fourth commandment.

Edinboro, Pa.

E. GOODRICH.

BOTH SIDES.

LETTER FROM THE CONG. CHURCH AT MALONE, N. Y.,
TO S. B. WHITNEY.

(Concluded.)

A FEW words now in regard to the doctrines which you have recently embraced as substitutes for those you once adopted, but have now put away.

1. The doctrine of the Trinity you set aside as not a scripture doctrine. Our creed on this subject is, that there are three persons in *one God*, not three persons in one person, and that Christians are required to baptize in the name of these three, as constituting the only true God revealed in the Scriptures. The doctrine of the Trinity is a doctrine of *faith*, not of comprehension, nor could we solve the mysteries of this infinite, wonderful Being, if he were presented to us as existing in one person only. We must admit that God knows infinitely more of the manner of his own exist-

ence than we, who are but finite, can know; and when he condescends kindly to instruct us in this great matter, does it not become us modestly to believe what he says? This *we do*; but this *you* refuse to do, launching out as you have done with Unitarians and Socinians to become wise *above*, and *against*, what God has written. Against this reckless and dangerous course we most solemnly warn you.

2. The doctrine of annihilation is another part of your new theory. You said to the church that you believed that both the righteous and wicked lose their consciousness of personality and responsibility, as moral agents, at death. If this doctrine is true, how could God consistently say to Moses, "I am the God of Abraham, of Isaac, and of Jacob," when, as your doctrine implies, all those patriarchs, dead for centuries, had in reality no existence, the very absurdity which Christ proposed in the same case to the Sadducees: "God is not a God of the dead, but of the living."

God called Moses into the mount, not to translate him as he did Enoch and Elijah, but to *die*; he died, and the Lord buried him. And has Moses' spirit slept there with his body till this time? Michael, the archangel, and the Devil, once had a dispute about the body of Moses [see Jude 9], but not about his soul, as they both knew where that was; and James, Peter, and John, learned the destiny of that noble spirit when they had the honor of seeing him with Christ on the mount. See Matt. xvii, 1-4. Has Moses ceased to be conscious since that time?

Isaiah, in chap. lvii, 12, shows that the spirits of the righteous are conscious on their departure from the body. "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away (not annihilated, or put to sleep except their bodies) from the wrath to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness." Here is the manner in which God disposes of the whole compound man at death. The body rests in its bed, or grave, while the soul of the righteous enters into peace with kindred spirits, and walks in righteousness. The same doctrine of the consciousness of the soul on departing from the body, was taught by our Lord when he said to the dying thief by his side, "This day shalt thou be with me in Paradise." This day, does not mean to-morrow, as some have pretended, or a day lasting to the resurrection. Christ did not insult the poor, anxious, dying thief in this manner. The logs of both thieves were broken, while Christ still hung on the cross, and probably both were dead before the day expired, and Christ's promise fulfilled to the penitent thief. We believe Christ in this matter in preference to any speculation.

The case of the rich man and Lazarus [see Luke xvi, 19-31] must satisfy everybody but scoffing infidels of the immediate consciousness of departed spirits, whether good or evil.

The following scriptures are evidently against the doctrine of the final annihilation of the wicked: Mark iii, 29; Jude 7; Matt. xxv, 46; Rev. xx, 10-15; Isa. lxvi, 24; Mark ix, 44, 46, 48; Matt. x, 15; xi, 24; Mark vi, 11; Luke x, 12, 14.

The advocates for final annihilation insist strongly on the language of the last chapter of Malachi, where a day is predicted as approaching that should "burn up the wicked, that it should leave them neither root nor branch."

The day here spoken of was when the Sun of righteousness (Christ) should appear with his harbinger, John Baptist, called by Malachi, Elijah, and thus a great day be enjoyed by the righteous, but a terrible day, a day of defeat to enemies—to the Herods, to scribes, Pharisees, and Sadducees—and would continue till Jerusalem should be destroyed, and the nation killed or dispersed. Here then was a complete destruction of God's enemies, of all their plots, devices, and sinful pleasures, leaving them neither root nor branch. Another day of retribution is coming, when all the wicked of every country and age shall meet with a similar overthrow; and all this without the extinction of being. Sodom and Gomorrah were once destroyed, root and branch, by fire, and yet Jude says, "they are set forth for an example, suffering the vengeance of eternal fire."

We read also that the wicked shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power. 2 Thess. i, 9. There are many other passages which show most clearly the final and everlasting existence of the wicked, and their misery, which misery we must understand by the term, "wrath to come."

This doctrine of annihilation which was taught by the Sadducees, who denied the existence of either angel or spirit, has been too gross an error to have obtained much credit in Christian countries for 1800 years; but during the last fifty or sixty years it has been gradually making its appearance in one form or another, and in different quarters. About fifty years since, a man by the name of Uriah Smith,* professing to be a Christian, introduced the doctrine into this country; first gathered a society of this kind in Bangor. He denied the Sabbath, laughed at church articles, rejected the Trinity, and the divinity of Jesus Christ. He turned out to be too immoral for Bangor to retain, but some of his party retained his doctrine, while he left, and it has since obtained patronage in some sections of St. Lawrence county.

Annihilation is the doctrine of infidelity. Christ treated it as such when he reasoned with the Sadducees, saying, that they "erred, not knowing the Scriptures." It is a doctrine of selfishness, invented and adopted by those who pretend to believe the Scriptures, hoping greatly to modify, if not to do away finally and forever all the declarations of the Bible on the subject of future punishment. If they can persuade themselves and all their friends that the worst they have to fear when they die is forgetfulness of all their sins to the resurrection, and then only become conscious to be sentenced to a second sleep which will prove eternal, the difficulties of the future are measurably overcome. Thus convenience, instead of the Bible, is followed.

In reference to what you remarked when before the church in respect to your change of views in regard to the mode of baptism, and that you reserved your assent at first to the doctrine of the saints' perseverance, we have but few words to say. Baptism, whether by immersion, or sprinkling, or pouring, "is not the putting away of the filth of the flesh, but the answer of a good conscience." And in regard to falling from grace, we suppose you do not consider it a Christian privilege to apostatize from God, so as never to return; but we are sorry to find that you have not carefully and fully examined the scriptures on which we firmly rest our belief that all converted persons "will be kept by the power of God through faith unto salvation."

And now, dear young brother, we have endeavored to admonish you of your errors in Christian love, by showing you from the Scriptures the "more excellent way," from which we can but be confident that you have departed. And we are sure that if the truth of God is what you supremely desire, you will candidly review all that we have written. We have cautiously avoided all epithets and unkind expressions; and in consequence of your youth, and considering your case as yet hopeful, we have drawn out our letter to an unusual length. We have, as we promised, carried you in our arms of affection to "the only wise God our Saviour" in prayer. And to him we invite you afresh to go, that he may anoint your eyes with eye-salve that you may see, and administer a fresh supply of humility, meekness, love, teachableness, and faith, to your soul. We believe in our souls that you are beguiled by false doctrines, and we pray the Holy Ghost to enlighten and save you.

Your sincere friends.

In behalf of the church.

A. PARMALEE.
J. R. HENCK.

BOTH SIDES.

REPLY TO THE FOREGOING LETTER.

(Concluded)

THE Dr. next considers the doctrine of the Trinity, and frankly admits it to be a "doctrine of faith" [credulity], "not of comprehension." The Dr. is very positive that we are wrong and he right, but does not

*The writer probably refers to Elias Smith.

bring forward his proof. I will not stop to make assertions, but will inquire what God does say of the "manner of his own existence."

In Ex. xxxiii, 21-23, we read that God told Moses that he would cover him with his hand while he passed by, but that he should see his back parts. Will the Dr. charge God with deception, or admit that he has a form? Will he receive Christ's testimony when he speaks of his Father's "shape?" Luke v, 37. Will he admit that Christ went to heaven bodily? Acts i, 9. Will he believe Paul when he says that Christ was in the "form of God" [Phil. ii, 6], and the "express image" of his Father's "person?" Heb. i, 3. We leave the reader to judge who is most "reckless" on this point.

The doctrine of annihilation next comes under consideration, and here we feel constrained to repeat, "Ye do err, not knowing the Scriptures."

In answer to the Sadducees, as recorded in Luke xx, 37, 38, Christ does not quote God's language to Moses to prove that the patriarchs had a conscious existence after death, but to prove what the Sadducees denied, namely, the resurrection, as is clearly shown by his application in verse 37: "Now that the dead are raised, Moses shewed at the bush," &c. Verse 38. "For he is not a God of the dead, but of the living." Why? "For all live unto him," and he will raise them up at the last day.

With regard to the mount of transfiguration, I believe Moses was there; not the immortal soul of Moses, but Moses himself, and that consequently he had had a resurrection. The contention between Michael and the Devil was not about his resting-place, but whether he should be raised out of it; and at the Lord's rebuke the Devil was silenced, and Moses was brought forth, and did appear on the mount.

The language in Isa. liv, 1, 2, I think is greatly misapprehended. They are "taken away," but how? It is by "perishing." "He shall go in peace," margin; but where does he go? "They shall rest in their beds." This agrees with Job iii, 17. "There the wicked cease from troubling; and there the weary be at rest." The "walking in uprightness" takes place in this life preparatory for this peaceful sleep, to await the first resurrection.

Luke xxiii, 43. The Dr. is very positive that Christ and the thief were in Paradise that very day; but our Lord told Mary three days after, that he had not been there. John xx, 17. Which shall we believe? The passage reads, "To-day," &c.; but the original "semeron" may be rendered "This day," as the Dr. has it. Notice the thief's request. "Lord, remember me when thou comest into thy kingdom." Christ answers him, "This day," (the day that I come into my kingdom), "shalt thou be with me in Paradise." Christ has not yet come into his kingdom, so that the promise is not yet fulfilled.

Luke xvi, 19-31. The case of the rich man and Lazarus the Dr. considers so clear and decisive that he does not stop to make even a single point, but we conclude he would have us consider it a literal history. How it proves the conscious existence of either soul or spirit we fail to perceive, for neither word occurs in the text. It is said that Lazarus died and was carried into Abraham's bosom. Is this literally true? Was dead Lazarus conveyed to the bosom of Abraham? O, no! but his soul was. Hold! It is literal, and the word soul is not there. The very person that died, was carried, and if so, he must have been taken while dead, or been previously raised from the dead. Now when are the saints raised and taken to Abraham's bosom? It is when the "Lord himself shall descend with a shout," &c. 1 Thess. iv, 16, 17. This of course is yet future. The rich man dies, and lifts up his eyes, being in torments. Nothing is said about the lapse of time between his death and his being in torments; but when he looks up he sees Lazarus in Abraham's bosom. But as Lazarus was not carried there till after his resurrection; and as that, as we have shown, is yet future, this part of the scene must also be in the future. And again this is proved by the fact that "when once the master of the house is risen up and shut to the door," or probation is past, the wicked shall see Abraham, Isaac, and Jacob, in the kingdom of God. See Luke xiii, 24, 28. We see then that as a literal

narration it has no bearing upon the question of man's state in death; and if it is a parable, we need more positive testimony to prove so important a point as the immortality of the soul.

Mark iii, 29; Matt. xxv, 46. The "eternal damnation," and the "everlasting punishment" here spoken of we firmly believe; but let us have Paul's explanation of them in 2 Thess. i, 9. "Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." Where are they then?

Jude 7. Will the Dr. contend that the cities of the plain are still burning under the Dead sea? But, say you, it means the inhabitants. Admit it. Now let us turn to 2 Pet. ii, 6, and learn what the example was. "And turning the cities of Sodom and Gomorrah into ashes . . . making them an ensample unto those that after should live ungodly." What is the conclusion? That those who live ungodly will be turned to ashes also. This agrees with the testimony in Mal. iv, 3, which the Dr. is so anxious to wrest from us, that the wicked shall be ashes under the saints' feet. And Macknight's rendering, "having undergone," &c., makes it clear.

Rev. xx, 10-15. The language used in verse 10 is applied to the Devil, and he is to be tormented only while day and night lasts. The term forever signifies only as long as a thing, considering the surrounding circumstances, can exist. So says Dr. Clarke. Now the "surrounding circumstances" of the wicked, as mentioned in verse 15, are such as will soon terminate their existence, and in consequence they will, in harmony with this passage, experience the second death. Aion, the word rendered forever, is defined by Schrevelius as follows: "An age; a long period of time; indefinite duration; time, whether longer or shorter."

Isa. lxvi, 26, certainly implies an entire destruction; for if their worm does not die, and their fire is not quenched, they will certainly be consumed. Our Lord conveys the same idea in Mark ix, 44, 46, 48, and the figure is taken from Gehenna, which, according to Greenfield, is the valley of Hinnom, south of Jerusalem, where constant fires were kept burning to consume the filth and dead carcasses taken from the city. The same term is used in Jer. xvii, 27, where it is said that a fire should be kindled in the gates of Jerusalem, and should not be quenched. No one would contend that it is still burning. *Pur abeston*, the original of the unquenchable fire in verse 43, is also used by Eusebius, a learned Greek, in giving an account of the martyrdom of both Cronion and Julian, who were finally consumed in an unquenchable fire. "Bloomfield speaks of the *pur abeston* as completing the awful image of total destruction." *Debt and Grace*, p. 197.

Matt. x, 15; xi, 24; Mark vi, 11; Luke x, 12, 14. We believe every word of these passages, and we believe, too, that it will be more "tolerable for Sodom and Gomorrah in the day of judgment" than for those who, in this enlightened age, with the Bible in their hands, vainly worship God by "teaching for doctrines the commandments of men." Mark vii, 7.

We have already referred to Mal. iv, but a word or two more. By examining chap. iii, 17, we shall find that this scripture applies when the Lord makes up his jewels. When is this? When he shall "send forth his angels to gather his elect from the four winds." Matt. xxiv, 31. And when the Sun of righteousness arises the people of God are to go forth and grow up as calves of the stall, instead of fleeing to the mountains, and being hunted and chased down like panting deers, as they have been under the awful persecutions of Pagans and Papists. But if all the proud, and all that do wickedly, were burnt up at the destruction of Jerusalem, why does the Dr. try so hard to establish the fact that there is an endless hell awaiting some of us now? It seems to me that this is the Dr.'s "other day of retribution" when all the wicked shall meet their overthrow.

The doctrine of the immortality of the soul, I do not hesitate to say, is not a Bible doctrine. In the 1106 times the words soul, and spirit, occur in the Bible, the terms immortal, or deathless, are never applied to them. There is but one passage that would even intimate that man was naturally immortal, and that is a quotation from the "father of lies." Gen. iii, 4. The

term immortal occurs but once, and is then applied to God. 1 Tim. i, 17. "Now unto the King, eternal, immortal, invisible," &c. The word immortality occurs but five times. Christ brought it to light through the gospel [2 Tim. i, 10], and the gospel says that God only hath it [1 Tim. vi, 16], that we are to seek for it [Rom. ii, 7], and that we shall put it on at the resurrection. 1 Cor. xv, 53, 54. The Bible plainly states that the "dead know not anything," but that "their love, hatred, and envy, is perished" [Ecc. ix, 5, 6]; that the very day that their breath goeth forth, their thoughts perish [Ps. cxlvi, 4]; that they praise not the Lord [Ps. cv, 17]; that those who have died in the Lord are asleep, and are perished, without a resurrection. 1 Cor. xv, 18.

What we have already said is sufficient to prove the end of the wicked; but let us hear David, who professes to have understood their end. Ps. xxxvii, 20. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." Eze. xviii, 20. "The soul that sinneth it shall die." Rom. ii, 23. "For the wages of sin is death." What death is this? Let John answer. Rev. xxi, 8. "But the fearful shall have their part in the lake which burneth with fire and brimstone, which is the second death." Paul says [Rom. ii, 12], "For as many as have sinned without law shall also perish without law." What becomes of them? Obadiah says, "They shall be as though they had not been." Verse 16.

With regard to the Dr.'s description of this doctrine we have only to say that we think he ought to be careful to know whereof he affirms.

Who, or what, Uriah Smith was, we know not; but we presume there have been as bad men who have believed the immortality of the soul and the eternal misery of the wicked.

Satan has succeeded admirably in making the great majority of mankind believe that they shall not surely die; but we thank God that the light is so clear on this point that all who will may be shielded from the seductions of modern Spiritualism, which is the legitimate child of the immortal-soul theory.

Respecting baptism, we agree with the Dr. that it is the answer of a good conscience; but a good conscience is one instructed by the word of God, which says we are buried, and planted, with Christ by baptism; not sprinkled with a few drops of water. Rom. vi, 4, 5.

Also, concerning falling from grace, I do not consider it a "Christian privilege," neither would I charge God with folly in warning us so faithfully against the danger of it.

And now, dear brethren, I have thus carefully, though briefly, reviewed the objections brought against my views in your first Letter of Admonition. My motive, I trust, has not been a love of controversy, but an honest desire to shed what light I am able to upon these truths that I consider so interesting and important. It is not without some regret that I thus separate myself from you; but our Saviour condemned the scribes and Pharisees for transgressing the commandment of God by their tradition, and plainly stated that it was in vain to worship God, teaching for doctrines the commandments of men [Matt. xv, 1-9], and as God's truth is immutable, if you still hold on to your traditions, in order to maintain my integrity I must leave you. But as I do so, let me exhort you to follow the example of the more noble Bereans, who "searched the Scriptures daily, whether those things were so." Acts xvii, 11.

The signs of the times are ominous, and indicate that the "day of the Lord hasteth greatly" [Zeph. i, 14], and it will soon be proclaimed, "The great day of his wrath is come, and who shall be able to stand?" Rev. vi, 17. The answer will be, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Chap. xxii, 14.

A second Letter of Admonition by your pastor has also been received. Its courteousness and kindness are indeed touching, but the admonitions of the word of the Lord are of far greater authority than those of any man, and those I must heed. I love and respect you still, and I would you might see the clear light that is shining from God's word in these last days, which would prepare you to abide the storm that is soon to burst upon a guilty world.

Respectfully yours,

S. B. WHITNEY.

Malone, N. Y.

LETTERS.

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

From Bro. Loudon.

DEAR BRO. WHITE: I have not been silent because I have no love for the present truth, but from a feeling of incompetence: yet I think it is my privilege and duty let my light shine, and own my Lord and Saviour before men, that he may own me before my heavenly Father.

The signs of the times show that we are nigh the closing of all probation in this present world. I believe the Lord is giving us his last message, and may I be prepared to meet the Lord in peace. There are but four of us here that believe in the seventh day Sabbath and Advent doctrine, but we believe the Review publishes the truth as it is in the Scriptures, and we hail its weekly visits with delight. We all believe that the gifts will be in the true church, and what has been given to us already are in agreement with the Scriptures.

I hope that some of our preachers will come to this place and give a course of lectures. I think some good might be done, and hope that all who pass this way will call and stop awhile with us, as we would like a visit from any of the brethren. I have ever been in favor of temperance, and as for tobacco, I broke off the habit of using this filthy weed some eight years ago, about the time I embraced the Sabbath, and now I think tea and coffee will share the same fate.

I am trying to keep the commandments of God and the faith of Jesus, that when the Lord shall make up his Jewels, I may have some humble part with them in the new earth, a part in the first resurrection, over which the second death shall have no power. Brethren pray for me, that I may with you obtain that blessed inheritance that is incorruptible, undefiled, and that fadeth not away, eternal in the heavens.

Your unworthy brother hoping and trying to live for the kingdom.
JAMES LOUDON.
Janesville, Wis.

Extracts from Letters.

Bro. J. Baker writes from Cass, Ohio: "We as a church here in Cass, Ohio, do feel thankful to God that we have been organized, taking the name of Seventh-day Adventists, without a dissenting voice. There seems to be now but one determination to strive more earnestly for the faith once delivered to the saints, and to make a more thorough work and entire consecration to God. We most solemnly believe that time is short; and we thank God that his promise is sure to all those that put their trust in him. He has promised to never leave them nor forsake them; therefore we have a hope of eternal life when the conflicts of this world shall cease."

Bro. A. Damon writes from Orwell Corners, N. Y.: "In 1860 I became troubled about the Sabbath question, and found by reading my Bible that I was in error. I conversed with a brother who was living near me then, and he instructed me, and showed me the light on it; and he spoke to me also about Rev. xiii, xiv, concerning the three angels' messages, and the time in which we live; and I have received light to my great joy, upon what had troubled me more or less since 1844. I well remember that time when the cry of the message of the first angel was heard. Rev. xiv, 6, 7. I have been reading some of your small tracts, and some of sister White's works, and occasionally the Review and Herald since 1860. I immediately left off keeping Sunday, and commenced keeping the Sabbath of the Lord our God, and I am led to rejoice in the truth of God's word. May he sanctify me through his word, which is truth. I am led to believe by testimony of Scripture, in the near coming of Christ our Lord, to redeem us from the earth. I mean to be found on the sure ground, with oil in my vessel, that I may be also ready."

Bro. E. Jones writes from Dryden, Mich.: "I am in harmony with the Seventh-day Adventist church so far as I have investigated the subjects advocated by them. I embraced the Advent views in 1843, which caused my expulsion from the church. I felt willing to suffer reproach and wrong rather than to go with them and do wrong. The path of duty seemed to open

plain before me. The alternative was, I must choose the creed of the church with all its false teachings, or I must turn my feet into the testimonies of the Lord. I chose the latter. I never have as yet regretted my first step, notwithstanding opposition has stared me in the face from the first. I feel that it is my duty to have respect unto all God's commandments. I was glad to hear that the Lord was doing a good work in Shelby by Bro. Lawrence. Cannot Bro. L. come here and dispense the word of life?"

Bro. R. D. Bates writes from North Leeds, Wis.: "I wish to say that of late I have set out to serve the Lord and keep his commandments. I feel a strong determination to press my way onward and upward. One year and a half ago I heard the third angel's message proclaimed by Bro. Sanborn. As far as I had light I embraced it; but soon unbelief and darkness crept into my mind, and I rejected the Sabbath. Of late, through the mercies and goodness of God, I have been made to see the error of my ways, and I do this day feel to rejoice in his goodness, and to thank and praise his holy name that he has ever called after me again. I beg an interest in your prayers, that I may hold out faithful to the end."

Satan hates the voice of earnest prayer.

OBITUARY.

It becomes my duty to record the death of our dear and much afflicted sister Louisa Smith, wife of Bro. Harrison Smith, who fell asleep in Jesus at Barre, Orleans Co., N. Y., Sabbath morning, Feb. 15, 1862, in the 55th year of her age.

Sister Smith embraced the third angel's message a little more than nine years ago, and since that the coming of the Lord has been her almost constant theme. Though crippled with rheumatism during all this time, being unable to walk for years, and in almost constant pain, she greatly desired to live and remain to the coming of Jesus. She loved the assembly of the saints, and was faithful in social duties and fervent in prayer, almost always remembering her children, earnestly beseeching God for their conversion and salvation.

For the last few months she has been failing in strength, and about two weeks before her death she was taken with vomiting, and was not able to take nourishment. She had her senses till the last, and after much suffering, fell asleep in the most easy and peaceful manner.

The writer spoke at the funeral from Rev. xiv, 13, after which she was borne to her quiet resting place, there to wait the voice of the archangel and the trump of God.

"She hath passed death's chilling billow,
And gone to rest;
Jesus soothed her dying pillow—
Her slumber's blest."

R. F. COTTRELL.

Died of apoplexy, Feb. 16, 1862, in Burlington, Mich., sister Adams, in the fifty-ninth year of her age.

Sister Adams embraced the present truth four years ago last summer while Bro. Bates and Waggoner were with the tent in that place. I staid at her house the first time I ever was in Burlington, soon after the tent meeting. She then said to me that she had never made a profession of religion, but while listening to the truth preached at the tent, she was convicted of its importance, embraced it, was baptized, and I believe has been endeavoring to maintain it up to the present time. The assembly was large at the funeral, where we endeavored to show that those who die in the Lord will soon have part in the first resurrection.

J. BYINGTON.

Died of croup in the town of Newton, Mich., Feb. 10, 1862, Rollin L., son of Ambrose and Caroline White, aged two years and eight months. His sickness was about one week. Rollin was a healthy, quiet child, loved by all. Jesus blessed little children and said, "Of such is the kingdom of heaven;" therefore we have a blessed hope of seeing loved ones again in the morning of the first resurrection.

J. BYINGTON.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 4 1862.

MINNESOTA STATE CONFERENCE.

THE conference convened for business first-day morning, Feb. 2, 1862, at the house of Bro. Odell. The meeting was opened with prayer, when Bro. Cady was chosen chairman, and S. T. Fowler secretary.

After some little discussion on the different points under consideration, the following resolutions were unanimously adopted:

Resolved, That we continue the tent operations during the coming season.

Resolved, That the Systematic Benevolence fund be used for the support of the tent.

Resolved, That a subscription list be opened for those who feel disposed to subscribe for the support of the tent over and above the amount paid by the S. B. fund.

Resolved, That this conference invite Brn. Allen and Bostwick to labor in the tent during the ensuing season, and that they be supported by the prayers and means of the church.

Resolved, That Bro. Fowler act as one of the tent committee.

Resolved, That the secretary be authorized to send the proceedings of this conference to the Advent Review Office at Battle Creek for publication.

Resolved, That this conference adjourn to meet at Deerfield on the first Sabbath and first-day in October, 1862.

The above includes all the business transacted at our regular conference meeting, at the close of which an appointment was made to meet in the same place at early candle-light for a social meeting. At the time appointed all the brethren who had attended the conference, with the exception of four or five who had left for home, met again at Bro. Odell's and listened to a very interesting and pointed discourse by Bro. Bostwick on the necessity of believers in the third angel's message abstaining from the use of tobacco, tea, coffee, and the wearing of hoops, in which he very pointedly set forth the sin of indulging in the fashions and luxuries of the world. At the close, it was determined to take an expression of those present in regard to the matter, when the following resolutions were unanimously adopted:

Resolved, That this conference do urge upon the members of the different churches the necessity of abstaining from the use of tobacco, tea, coffee, and hoops, as recommended by the Battle Creek conference.

Resolved, That the foregoing resolution be added to the regular report.

S. T. FOWLER, Secretary.

APPOINTMENTS.

WE will, providence permitting, meet with the church at Little Prairie, Wis., March 22 and 23; Battle Creek, Mich., the 29th.

It may be in the providence of God that we visit Iowa and Minnesota in the months of May and June.

JAMES WHITE.

Providence permitting, there will be a conference for Southern Iowa, of Seventh-day Adventists, at Knoxville, Marion Co., Iowa, commencing on Friday, March 14, and continuing over Sabbath and first-day.

It is hoped that every church in Southern Iowa will be represented. The preaching brethren in the State are especially invited to attend. Come up, brethren, in the name of the Lord, and may we be blessed. Cannot Bro. and sister White be at the conference?

WM. H. BRINKERHOOF.

Providence permitting, I will meet with the brethren on my Eastern tour as follows: Buck's Bridge, N. Y., March 14-16; Rouse's Point, 18; Berkshire, Vt., 21-23; Wolcott, 28-30. Will appoint for Roxbury, and Washington, N. H., soon. M. E. CORNELL.

THE Post Office address of Elder John Byington is Battle Creek, Calhoun Co., Mich.

Business Department.

Business Notes.

A. Worster: Read "Special Notice," and write again. Louisa Mann: Where are Louisa Amidon's Review and Instructor sent?

J. Edson: When you send us your former address we will change your Review and Herald.

S. Dana: You will find your remittance received

in No. 4, present volume. We mistook your name and receipted it to Samuel Dunn.

N. S. Raymond: The P. O. address of John Martin is Berkshire Center, Vt.

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