

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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FULLNESS OF CHRIST.

What the heart is at the birth,
What the soul is to the earth,
What the gem is to the mine,
What the grape is to the vine,
What the bloom is to the tree,
That is Jesus Christ to me.

What the string is to the lute,
What the breath is to the flute,
What the spring is to the watch,
What the nerve is to the touch,
What the breeze is to the sea,
That is Jesus Christ to me.

What the estate is to the heir,
What the Autumn's to the year,
What the seed is to the farm,
What the sunbeam's to the corn,
What the flower is to the bee,
That is Jesus Christ to me.

What the light is to the eye,
What the sun is to the sky,
What the sea is to the river,
What the hand is to the giver,
What a friend is to the plea,
That is Jesus Christ to me.

What culture is unto the waste,
What honey is unto the taste,
What fragrance is unto the smell,
Or springs of water to a well,
What beauty is in all I see,
All this and more is Christ to me.

THE SEVENTH MONTH MOVEMENT.

[The following article on the movement which took place in regard to the seventh month, Jewish time, in 1844, we take from the *Advent Shield*, published in January, 1845. In presenting it to our readers we feel sure that we are obeying at least one injunction, which is, to call to remembrance the former days. Those who were engaged in that movement can look back upon it with interest, especially since by the light that has since risen upon us, the cause of our disappointment is clearly seen, and we perceive that we were doing the will of God, inasmuch that it was with us seemingly as with the disciples anciently: had we held our peace the very stones would have cried out. But we do not intend a dissertation upon the subject as an introduction. We trust it will possess interest more or less for all.]

THE late movement, in connection with the seventh month of the Jewish sacred year, was the most marked and striking event that has occurred in connection with the doctrine of the Second Advent, since the commencement of the present interest respecting it. It is well deserving a passing notice; and its history is interesting, not only as a memento of the past, but also as a landmark for the future.

The first public reference made to the seventh month as the time of the Lord's advent, was by Mr. Miller, in a letter, which appeared in the "Signs of the Times," of May 17th, 1843. In this letter, he alluded to the various events which had occurred, and to the several observances of the Jewish law which were commemorated, in the seventh month. As many of these were typical of events predicted to transpire in immediate connection with the second advent, and it was considered as highly probable that in their antitypical fulfillment they might be fulfilled *chronologically*.

Thus it was shown the ark rested on the seventeenth day of the seventh month. Gen. viii. 4. At a later period, on the same day of this month, the sanctuary, and worshipers, and all appertaining to it, were cleansed. Lev. xvi. 29-34. On the tenth day of this month, the Israelites were annually required to afflict their souls, from the evening of the ninth to the evening of the tenth. Lev. xxiii. 27-32. In this month, from the first to the fifteenth, was an annual holy convocation of all Israel. Lev. xxiii. 24; Num. xxix. 1.

On the fifteenth day, was the great feast of tabernacles, or of ingathering, when all Israel were assembled before the Lord. Lev. xxiii. 34; 1 Kings viii. 2. On the tenth day of this month, every fiftieth year, the great trumpet was sounded throughout all the land, when every man was restored to his possession, and all bond-men went free. Lev. xxv. 9, 10. And on the tenth day of this month, the high priest made atonement for all Israel, when the inner sanctuary was sprinkled with the blood of the kid, slain for a sin-offering; and the scape-goat on which was laid the sins of all Israel, was led away into the wilderness—a type of him who bore our sins and carried our sorrows. Lev. xvi. 1-34; Isa. liii. 4.

The anniversaries of so many observances, all centering in this month, made it a point of much interest. As such, it was presented by Mr. Miller; not as being conclusive evidence of the time in the year of our Lord's advent, but as a question worthy of our prayerful consideration. It, however, attracted but little notice at the time: a few regarded it with much interest, and when that month in 1843 had passed, such were disappointed; but the great body of Adventists regarded it with but little favor.

As time continued beyond A. D. 1843, many began to inquire the reasons of their disappointment respecting the year of their expected deliverance. It was then seen, that commencing all the prophetic periods in the years B. C., where we had always dated their commencement, they would not be respectively completed, even upon the supposition that our chronology and date of their commencement were correct, until some time within the year 1844. Thus, of the seven times, or 2520 years, commencing in B. C. 677—the great jubilee, or 2450 years, commencing in B. C. 607—and the 2300 years of Daniel, commencing in B. C. 457—as a portion of each of those years, from which the prophetic periods were respectively dated, had expired before the occurrence of the several events which marked their commencement, it would be necessary that they should extend as far into A. D. 1844, as they respectively commenced after the beginning of the years B. C. from which they are severally reckoned, in order, either to complete the number of years in each, or to test the correctness of our chronology. But there was no clue to the time, in the respective years B. C., at which the several periods began; and

consequently the time in the year of their termination, could not be accurately marked.

During this time, however, some who had embraced the view that the ceremonials of the Mosaic law, typical of Christ's second advent, would be fulfilled *chronologically*, began to present their views with the evidence, which to their minds, went to prove that the advent of the Lord, whenever it should occur, would be on the tenth day of the seventh month of the Jewish sacred year.

The argument was that at Christ's first advent, several of the Jewish observances, typical of that event, were fulfilled chronologically, and that, consequently, those which were typical of his second advent, must also be fulfilled chronologically. Thus, the passover, commemorating that memorable night in which the children of Israel departed from the land of Egypt, was typical of Christ—"our Pass-over;" and as the paschal lamb was slain on the 14th day of the month Abib, so Christ was crucified on the 14th of the same month. As the sheaf of the first fruits was waved before the Lord for a wave-offering on the morrow after the Jewish Sabbath of the paschal week, so our great High Priest arose on the first day of the week, the morrow after the Jewish Sabbath of the paschal week, "the first fruits of those that slept." And as the feast of pentecost—the feast of weeks, was commemorated on the fiftieth day from the waving of the sheaf of first-fruits, so when the day of pentecost was fully come, and the disciples were all with one accord in one place, the holy Spirit descended as a rushing mighty wind accompanied by miraculous gifts.

These remarkable events being chronologically fulfilled, it was argued that the various other types, "the shadows of good things to come," must be fulfilled in like manner. Thus the blowing of the great trumpet in the year of jubilee, on the tenth day of the seventh month—a type of the trump of God, the last trump; the release of all captives, the canceling of all debts, and the restoration of every man to his possessions, on the same day,—typical of the great release; and the atonement of the High Priest for the sins of all Israel, his intercession therefor in the Holy of Holies, and his coming out from thence to bless the waiting congregation,—typical of the completion of the intercession which Christ is now making, and of his coming out of heaven itself, to appear the second time unto those that look for him, without sin unto salvation, it was argued, fully demonstrated, that a day thus selected and set apart of God for the observance of so many ceremonials, typical of the greatest of all events, must be honored in the completion of the plan of salvation by the event itself.

This supposition was greatly strengthened by the consideration that the observances of these ceremonials would bring us to the very time where all the prophetic periods might center in their complete fulfillment, and beyond which, reckoning from those dates, they could not be well extended. It was also analogous to the dealings of God with his children in times past,—in the event of the flood, in the destruction of the cities of the plain, the departure of the children from Egypt, and their entrance into the land of Canaan,—to make known, a short time previous to the fulfillment of a chronological prophecy, the very day of its occurrence. Although the time to the flood was revealed to man 120 years previous to that event, and the time of the sojourning of God's chosen people in a strange country 400

years, yet the precise days of the termination of those periods, were not made known until a very short time previous to their fulfillment. If there was any force in the analogy of the past, we certainly had reason to believe, as a revelation had been made of the great periods reaching to the advent, that before its occurrence the very day of our deliverance might be made known to us.

As the mariner, tossed upon the tempestuous ocean for many long tedious days, with joy receives the first intimation of the long wished-for land, so many an humble soul, who fearlessly had risked their earthly all in patient looking for the King of kings, felt a new thrill of joy, and their hearts quicker throb, when they listened to arguments designed to prove the day of Christ's return. Thus, although a definite day was at first generally opposed, yet there were numbers in every place to whom it was as water to the thirsty soul, and who received it as the earth drinketh up the rain; so that it gradually spread through all the south of New England, and in the Middle States. Still, great numbers of the Adventists opposed it,—some being intellectually convinced that the arguments would not warrant all the stress laid upon them, nor the positiveness with which they were regarded, while others opposed it without giving the argument a critical examination, having a general dislike to the preaching of a definite day. But as this view continued to be presented, many of this class embraced it, until it began to be the prevailing opinion in many of the Advent bands. The lecturers, however, most of them, and the several Advent papers, for several months stood aloof from it.

While this was being preached in the south of New England, there was an awakening among the Adventists in Vermont, New Hampshire, and Maine; and a strong conviction prevailed among them of the Lord's being at the very door, but without reference to any definite day. These were all prepared to receive the definite time, whenever it should be presented to them. When the Advent cause was at this crisis, the Exeter camp-meeting was held in August last, at which all these sections of country were fully represented. There the argument for the time was forcibly presented, and in connection with all the various questions of interest which had given new vigor to the cause in other sections. The result was, that the time was generally and enthusiastically received; and as the several brethren returned to their respective homes, they carried it with them, and it began to be the prevalent belief in every direction. And those who received it, believing it to be the truth, and feeling that if true, it should be preached without delay, extended it far and near with all the eloquence and success that so joyful and probable an event could produce.

While this view of the time was so universally received, its fruits were also seen to be most beneficial.

ITS FRUITS

It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting and weeping and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon his children, they looked to him whom they had pierced, there was a great mourning in the land, every family apart and their wives apart, and those who were looking for the Lord afflicted their souls before him. Such was its effect on the children of God.

While none could deny the possibility of the Lord's then coming, and as the fulfillment of some of the types chronologically at Christ's first advent rendered it highly probable that those which typified the second advent would also be chronologically fulfilled, so general an awakening, and with such blessed fruits, could not but impress many minds;

and those who were not convinced of the soundness of the typical argument, were led to regard it as a fulfillment of the parable of the ten virgins in Matt. xxv,—as their arising to trim their lamps, after having gone forth to meet the bridegroom, and slumbering while he tarried; so that the definite time was finally embraced by nearly all of the Advent faith. So universal a movement among those who a short time before were comparatively asleep on this question, could not be unnoticed by the world. The wicked, consequently, flocked to the various places of meeting,—some out of idle curiosity to hear, others out of concern for their spiritual interests, and others still to scoff at solemn things. Those who believed they should so shortly stand in their Saviour's presence, and whose works corresponded with their faith, could not but feel a nearness of access to God and sweet communion with him; and the souls of such were greatly blessed. With a realizing sense of such a nearness of the greatest of all events, as we came up to that point of time, all other unnecessary cares were laid aside, and the whole soul was devoted to a preparation for the great event. God being more ready to give than we are to receive, does not permit any thus to plead in vain; and his Holy Spirit came down like copious showers upon the parched earth. It was then evident that there was faith upon the earth, such faith as is ever ready to act in accordance with what the soul believes that God has spoken,—such faith as would, in obedience to a supposed command, bid all the pleasures of this world adieu, having respect to the recompense of reward. Such was a faith like that of Abraham's, when, at the command of God, he went out "not knowing whither he went," nor withheld his only son; and here were those all ready to join the multitude, who through faith will inherit the promises.

(To be Continued.)

Events in Asia.

It is not surprising that bold theorists or fanciful students of the Bible should imagine they see "the beginning of the end" of prophecy in the historic events of the past few years. There has been something strangely provocative of that idea in the return of the currents of strife and revolution to their original centre, the continent of Asia. The thoughtful have long anticipated and predicted such return, but while the indications were faint and gradual they escaped the common attention. Now, however, when the world has seen the great Northern Power of that continent arrayed against the nations of Europe; now that the whole Persian empire is swaying between the eastward march of Russia on the one hand, and the Indian ambition of England on the other; now that the entering wedge of the "opium war" has been succeeded by a new and unexpected second assault upon the exclusive policy of China; now that the extent of that vast and stagnant empire has been shaken by the tramp of revolution; now that the conquering policy of Russia is expanding into railroad ramifications through the continent *pari passu* with the canal and steam projects of European commerce along its southern and western margin—now that these things have become matters of history, the world seems to be awakening to the fact that Asia is to be the theatre of gigantic events in the near future, and grave statesmen find excuses for speculative solicitude in regard to the ultimate results.

What precise turn these results are to exhibit is not a practical question, but the unmistakable tendency of events already passed or now transpiring is among the most momentous considerations of the day. The abrupt termination of the Russian struggle with Turkey and the Western Powers was far more remarkable than the origin and incidents of the war itself, wonderful as were the latter. Its full significance is hardly, however, even yet discernible. With seemingly lowered crest the Muscovite escaped from a tremendous and rapidly exhausting conflict, but at once proceeded to avail himself of the appliances of an advanced civilization possessed by his enemies, to unite and consolidate his empire. The idea of commercial convenience and consequent financial augmentation and strength no doubt en-

ters fundamentally into these schemes, but that this aim is singly or even mainly, as is made to appear, the design of the Emperor, will be hard to impress upon those familiar with the inexorable policy of Russia. That icy despotism stands the iron type of military power in the nineteenth century. Her net-work of railways is primarily to answer the same purpose as the wonderful thoroughfares constructed by Roman energy, and to perfect the communication between the center and circumference of the empire.

Nor will it be sufficient that these means of instant communication ramify the empire itself. Already is the Czar busy with a counter-check to the Anglo-Indian encroachment on Persia, and the projected railroad from Tiflis, his trans-Caucasian center-point, to Teheran, the capital of the Shah, marks the first of his colossal strides to dispute the empire of Eastern Asia with all the world. To the same purpose have tended his aggressive spoiliations on the Amoor river over his feeble southern neighbor in that quarter.

Of the tendency of the events of the past few years in China—to which may be added the new relation occupied by Japan to the rest of the world—it is much easier to form an estimate. There were few men versed in the history of the "opium war" who ever anticipated that China would have remained as long as she has free from a second European drubbing. That war was but a preliminary buffet, before which the walls of Cathayan isolated—endangered by the senile insolence of the Chinese themselves—are eventually to succumb. It is possible this would have been repeated before now if the revolution in that country had not supervened. As it is, that astonishing convulsion of a people stagnant beyond all criterion is but another link in the general chain. Tai-ping-Wang could have sprung successfully into the character of a Chinese Mohammed only by the awakening consciousness of the people that godship did not dwell in the Tartar potentate. Two hundred years of undisputed rule had deadened the memory of doubt as to the Manchu divine right and divine person. It had also extinguished the vitality of the Ming tradition. But the English opium war taught the shrewd among the Chinese that their super-serene superiority was a deception and a myth whose absurdity stared them in the face. Such a man was the disappointed school-master, "the elegant and perfect" Siu-tshuen. He had witnessed in his day the miserable farce of Chinese resistance, and the total and disgraceful overthrow of celestial valor and might. His literary studies acquainted him with the potency of the Ming prestige as a historical souvenir. He may or may not be a remote descendant. This is immaterial. All that was necessary was to make the Chinese Saxons believe that he was of the race of their own Harold, and the immemorial and ineradicable prejudices against the invader and usurper would come to his assistance. The whole scheme illustrates the sublime duplicity of the Cathayan character. The "Prince of Peace"—Tai-ping-Wang—the "Great Pacification King"—could do no less than avail himself of the national superstition, and he therefore holds his followers enthralled with a belief in his indispensable divinity, while on the other hand he extorts their homage as the representative of the native nationality. He has caught a glimpse, faint though it be, of the power of the "outside barbarians;" he is too shrewd not to appreciate it; he feels that contact is strengthening the ideas of his own people, and that their bleared and bespotted vision is clearing to something higher; he therefore boldly plunders the Christian of an improved idea of divine relationship, flatters by Oriental policy and frightens by practical performance, and meets the coming shock of events as a hero and a reformer.—*Baltimore American.*

A Day with Christ.

It may enable one the better to realize what it is to live with Christ, to conceive of him as being present bodily as he was with the first disciples. Suppose then that Christ is at your side, just as he was daily with Peter or John, are you quite willing to have him observe all your conduct, to know how you are occupied, what you say and do through all

the day? He is not present as an austere censor, but as a personal friend, kind, patient, forbearing; yet he is pure and holy, and is grieved and offended at any departure from the perfect law of rectitude and love. And now with Christ thus at your side, you are supposed to act naturally in all respects as you are accustomed to do, assuming nothing for the occasion. How far are you prepared to submit to the personal inspection of Christ? He enters the family. He rejoices in the genial play of affection, and in the innocent mirth of the fireside. The little prattler on your knee engages his attention and receives his carresses. He is a cheerful, affectionate, considerate visitor, entering with interest into every subject relating to your happiness. But what impression does the general, the usual course of affairs in the family produce upon the mind of such an observer? How much place is given to religion? Is God honored in your house? Is your family worship so conducted—I speak it reverently—that Christ himself could join in it, or could at least be an approving spectator? How much of the conversation of the family is upon topics agreeable to Christ? And to what extent is your conversation upon domestic affairs and secular things characterized by a tone of natural and cheerful piety—the recognition of God's providence, of moral obligation, and of the superior importance of spiritual things?

In the whole economy of the household, in the intercourse of the several members of the family with each other, how much is there of the spirit of kindness, subduing irascibility and fretfulness, and causing the day to glide smoothly and pleasantly onward? How far are your expenses, your style of living, the education of your children, in a word, all your domestic arrangements, regulated so as to meet the approbation of Christ? Endeavor thus to entertain Christ in your family for a day, and you may discover whether you do truly live with him.

From the family, Christ now accompanies you to your place of business. He observes your deportment in your intercourse with the world. He is with you in the counting-room, he is with you in the shop, wherever you go, Christ is at your side; whatever you say or do Christ is a witness of it. He sees with what temper you bear the disappointments and vexations of the day; he sees upon what principles you conduct your business, and for what end; whether you are in haste to be rich, or whether, while "not slothful in business," you are still "fervent in spirit, serving the Lord." Christ stands by you when you are making a bargain, knows whether you speak the truth, or take advantage of your neighbor. If you act just as you are accustomed to do, how much will Christ see in you to approve, and that will cause him to rejoice in such a representative? how much that will cause him to blush for the honor of his name?

From your family and your place of business, Christ next goes with you into society. Perhaps the company to which you introduce him is a circle of relatives, or of Christian friends, who have met for social entertainment. Such a company ought to be congenial to his tastes and feelings. Does it prove to be so? Is your deportment and that of your fellow-Christian in the social circle, are your topics of conversation and methods of entertainment such that Christ will feel quite at home there, and, as a cheerful friend, can participate therein?

Leaving these scenes Christ next attends you to your closet. He observes whether you resort thither cheerfully, or by constraint of conscience and of habit; whether you enter it in a hurry, and after a hurried prayer and a listless mechanical reading of the Scriptures, rush forth again to the world of business or of pleasure, where your heart has mainly been; or whether your closet is a favorite resort, which you delight to seek, and where you love to linger, that you may hold near and intimate converse with him. Are you willing that Christ should thus enter your closet with you?

He attends you also to the prayer-meeting, and to the house of God. He knows what passes in your mind before going,—whether you go cheerfully or of constraint, after a long conflict between duty and inclination. He knows what preparation you make for these social and public religious services

and in what spirit—for he reads the heart—you engage in them. Would you be willing to perform these duties as you are accustomed to do, with Christ at your side as a close observer?

And in the same manner Christ takes notice of what you do for his cause. He knows whether you visit the poor, converse with the impenitent, seek out the vicious and degraded, and in what spirit you perform such labors. Are you quite willing that Christ should see and know, as a personal observer, just what you are doing for his cause?

If you will endeavor thus to conceive of Christ as with you in the body, for a single day, you may judge how far you truly live with him.—*Sel.*

Heart Searching.

THE Psalmist prayed, Search me, O God, and know my heart. Did he comprehend the import of that prayer? Do we comprehend its import when in our most pious frames we repeat the petition? To come to the knowledge of ourself, to go down to the foundation of one's character and hopes, is a more serious and earnest matter when God answers the prayer than we imagine when we utter it. It is like descending the shaft of a mine; your first descent is by an easy flight of steps, and the novelty enlivens, the coolness refreshes you; but at the bottom of these you come to a narrow archway, through which you must creep to the next descent, which is by a slender perpendicular ladder that trembles beneath your weight; you grow dizzy and wish yourself safely out again; the air becomes more chill and damp, and you are wet and soiled with the drippings of the vari-colored strata through which you pass; again you crawl through a yet narrower passage, tearing your flesh at every motion, and now you are on the verge of a deep well into which you must be lowered by crank and bucket. You look down into the awful unbroken gloom. You cast in a pebble and listen nervously for the distant plash. You ask the guide, Are there ever explosions here? His affirmative answer does not nerve your courage. You ask again, Do rocks ever fall here? Again the answer is in the affirmative, accompanied by the details of a recent accident. Does the rope ever break? Yes, again. Your knees smite together as you launch into the abyss. The bottom reached, you here find countless avenues with mystery on mystery. Now your breath is stifled; now your frame is chilled; now your flesh is wounded; now your sight is gone; again and again you wish yourself at the surface, yet cannot brave the perilous ascent. Who would have imagined that under the smooth grassy mound, the fragrant clover, or the teeming orchard, such wonders and such dangers lay concealed. It is even so with the heart of man. Yet must we at times take the candle of God's word, and fathom its utmost depths. Though it chill our blood, palsy our nerves and sicken our brain, yet must we go down, down into the caverns of the heart. What find we there?

Self-examination is apt to be an occasional and a very superficial work. We look into our hearts enough to see that evil is there, and in the gross we make confession of sin and purpose repentance; but we shrink from the details. To tell the number of our sins is an unwelcome task; we avert our eyes from them, we seek to cover them, we hope to outgrow them and feel assured at least that death will emancipate us from them. This is a wretched policy. "He that covereth his sins shall not prosper." We cannot get rid of sin by any such process. It cannot be concealed; it will not die out; it cannot be outlived; death will not cancel it. Where sin is harbored in the soul, suffered to live on without repentance or correction, what is there in death to destroy it? Nay, the soul that comes to death with cherished sin must needs go to judgment without repentance and without pardon. Death works no such miraculous transformation. Let me not delude myself with such a thought. "Search me, O God!"

Sometimes God searches us by an array of providences that expose us to ourselves; he holds up on every side a mirror, and whichever way we turn

some phase of our own heart is reflected upon us. Sometimes he deals directly with the heart, and probes it gently to the quick; sometimes he tears it open with one gaping wound, and as it lies quivering in its black deformity we must look on while conscience, guided by his hand, lays bare this evil motive, this self-interest, this idolatrous affection, this impure imagination, this envious desire, till as in the chambers of imagery that Ezekiel saw, we discover within us every abomination. Such a searching is like the attempt to cleanse a well whose waters are turbid and foul. You draw out a few buckets, and give time for the pure water to flow in and settle; you then draw again, but to your surprise it is still turbid; you empty bucket after bucket till a deluge of slime is heaped around you; the pure water is flowing in, but so foul is the well that it is continually discolored; again and again must you empty it, before it will send up a limpid pail, and reflect the clear azure of the overhanging sky.

Blessed be God, if in the heart blackened by sin there is a well-spring of life, that after all this wearisome and loathsome emptying of self, will bubble up pure, and from its placid depths mirror forth the light of his countenance. "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

Extracts from the Golden Treasury.

O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Psalm xliii, 3. DIVINE ANSWER. The path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. iv, 18.

The wiser we are in our own conceit, the more negligent are we in prayer, the more destitute of true wisdom and faith; for the Lord gives sight only to the blind, and to the babes, who pray for it. Therefore the deepest humblings go before the greatest blessings. O my blessed Saviour; since I am always blind and ignorant of myself if I am not guided by thine eyes, I desire always to look up to thee, and do every thing under thy direction.

Prevent me, lest I harbor pride,
Lest I in my strength confide;
Show me my weakness; let me see
I have my power, my all, from thee.

Enrich me always with thy love,
My kind protector ever prove;
The signet put upon my breast,
And let thy Spirit on me rest.

Assist and teach me how to pray,
Incline my nature to obey;
What thou abhorrest let me flee,
And only love what pleases thee.

O may I never do my will
But thine, and only thine, fulfill;
Let all my time and all my ways
Be spent and ended to thy praise.

By grace ye are saved. Eph. ii, 5.

To rely on grace, and desire to be saved only by free grace, is a sweet exercise; but so far from being practised enough, we have all used to learn the prayer of the publican better still, since the Pharisee is ever busy to creep in again. But care must be taken that we do not build our faith only upon the sweet enjoyments of the grace of God, as it is procured by Christ, and promised to us through Christ: for which reason God sometimes denies us sensible enjoyments, that true faith may begin to act like itself, and depend upon nothing but his free grace in Christ. And this we have also boldness to do, should we ever seem to fall short of the due measure of faith, godly sorrow, and repentance; for since there is no merit to be placed in these things, there is no certain measure and degree prescribed to all; but it is enough truly to hate sin, to desire grace and sinners to enter upon the Christian race.

If you have unreservedly given yourself to Christ, you have no reason to doubt that Christ gave himself for you.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. AUG. 27. 1857.

REPROACH.

It is doubtless too often the case that the fear of the reproach of men leads many to stifle their convictions of the important truths of these last days, and shut their eyes to the light that shineth, and turn their feet from the way of preparation. How low and groveling such a course appears when we look upon it in its true light! To throw off our moral courage, to lay down our spiritual independence, and become slaves to the opinions and prejudices of mortals around us, worms like ourselves—why should we do it! And yet it is a fact that the opinions of society and the love of popularity hold many in bonds which they seem powerless to sever.

As if in view of this very spiritual bondage which would throw its merciless arms around mankind, just as they ought to step out and act upon important and solemn truth, God through his prophet gives us counsel, yea even a command, upon this very point. "Hearken unto me," says he, "ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men neither be ye afraid of their revilings." Why? The reason is contained in the description of man's state and the fate which awaits him, as follows: "For the moth shall eat them up like a garment and the worm shall eat them like wool." Isa. li, 7, 8. O away with the trammels of pride and popularity! Away with a servile adherence to the opinions of men! The time is coming when the hail shall sweep away the refuge of lies; when distinctions will vanish like bubbles upon the sea; and the word of God only shall stand unshaken. Let that word alone be sought, and its requirements alone obeyed.

But there is a reproach which we should fear to have come upon us. It is the reproach which those who by and by will find themselves lost, shut out of the kingdom, destroyed for lack of knowledge, will heap upon those who knew the truth, if they have not warned them of it. How should we bear to have our friends, as the dark and dismal prospect of utter and hopeless woe begins to open before them without possibility of escape—how should we bear to have them say to us, You knew the truth, but you told us not of it! You saw the danger coming, but you warned us not! You had the light, but you kept it hid! Oh! had you been faithful with us while probation lingered, we had escaped this miserable destiny!

Let us see to it that we render not ourselves liable to such reproaches as these. Let people reproach us now, if they will, for doing our duty and warning them faithfully; but let them have no chance by and by to reproach us for not having done it. Let them reproach us now for pointing out the humble and narrow way to Mt. Zion but let them not reproach us by and by, because we pointed to them no way of escape from the coming storm. Let them now revile us, if they choose, for letting our light shine; but when the tables are turned, and Wisdom laughs at their calamity, and mocks when their fear cometh, let them not have ground to accuse us of having hidden it from their eyes. Their reproaches now we are commanded not to fear, nor be afraid of their revilings; but woe unto us, if in that day we fall justly beneath their condemnation, and find the blood of souls upon our garments. In view of the decisions which will soon be passed for an endless eternity, let us acquit ourselves faithfully to our fellow-men.

REVIEW

Of a Series of Lectures on the Sabbath Question, delivered in Battle Creek, March 31st–April 4th, 1857.

(Continued)

F. "We have examined the Decalogue and found a plain and vast distinction between the fourth commandment and the other commandments. That was a shadow of things to come—a teacher to bring to Christ, and is now abolished."

He elsewhere denied that there was any distinction between the seventh day Sabbath, and the Jewish festival Sabbaths. But that distinction has been plainly shown. "The seventh day is the Sabbath of the Lord." Here he asserts that there is a vast distinction between the fourth commandment and the other commandments in the Decalogue. But every

attempt to prove that assertion has proved a failure. "A shadow of things to come," has reference to Col. ii, 17. The question now before us is this. Was the seventh day Sabbath a shadow of anything to come of which the body was of Christ? or, in other words, Is there anything in the plan of redemption typified by the work of Christ? A consideration of two plain facts will settle this point:

1. The Sabbath was made and sanctified before the fall of Adam.

2. The fourth commandment points the mind back to creation, not forward to redemption. God never commanded any body to keep the Sabbath because they were sinners, or because Christ was to die to save them: there is nothing in the whole Bible from which such an idea can be gathered; but because he rested and sanctified the seventh day when he made the world. The yearly or Jewish sabbaths pointed to the work of the Son in redemption; the seventh-day Sabbath points to the work of the Father in creation. This is a very plain point, and it is surprising that the words of the Apostle should be so continually misconstrued and perverted.

F. "Gal. iii. Judaizing teachers were bringing them back to the observance of the Jewish ritual. Here are, the people that was not a people—the Gentiles. Hos. ii 11–23.

Did we not know that error blinds its votaries, we should be truly astonished at the above declaration. Judaizing teachers were persuading the Gentile Galatians to return or come back to the observance of the Jewish ritual! Had they ever observed it? Of course not. Then why did the lecturer use this scripture in such a manner? He was evidently determined to make some capital out of Paul's writings to the disadvantage of Sabbath-keepers, and behold the result! Other passages were quoted to about the same effect, as we shall see.

F. "Gal. iii, 12. The man that doeth them shall live in them, that is, by perfect implicit obedience."

This little comment is important, it being an acknowledgment that the Apostle was writing of a law that would ensure life to the doer, (see Rom. ii. 13,) or him who rendered perfect implicit obedience. But this could not refer to the ceremonies of the Levitical law; for "in them is a remembrance of sin," (Heb. x, 3,) or an acknowledgment that "perfect implicit obedience" had not been rendered to the moral law. Therefore none but the moral law could be referred to here.

F. "Verse 25. If there had been a law given which could have given life, verily righteousness should have been by the law; yet we are told that the law will save the soul. The law is not our sanctifier, nor justifier but schoolmaster."

But the law spoken of in this chapter would have given life if "perfect implicit obedience" had been rendered. But an imperfect law could not give life even to the obedient, as it would not contain the principles of justification. Strike out the fourth commandment from the Decalogue, and we have nine left which Mr. Fillio said were as perpetual as the eternal throne. Would they give life to the transgressor? No; they would condemn him. Then we see it is no argument against a law that it will not justify sin. But he says we are told that the law will save. We have looked all around to see to whom this would apply, and conclude that as he was inveighing against Sabbath-keepers for observing the ten commandments, he meant to convey the idea that this was our faith and teaching. But we pronounce the insinuation false, and affirm that there was nothing before his mind to justify such a declaration. That he referred to us we consider evident from the manner and connection in which the statement was made. And if he knew anything about our views he knew the statement was not true; but if he did not know what we believe, he surely knew better than to state that to be a fact of which he was ignorant. Those who know our faith know that we endeavor to "keep the Commandments of God, and the Faith of Jesus," just as we find them in the Bible; (please read Rev. xiv, 12; xii, 17; Rom. iii, 31.) The law was only a schoolmaster. Well, whatever others

may think of it, I accept it as such, and rejoice that it taught me my sinful condition, (for "by the law is the knowledge of sin," Rom. iii, 20,) and so convinced me of my need of a Saviour. And it teaches me also that there is a great God who created heaven and earth, and then rested and sanctified the seventh day; which some seem anxious to forget; and others have fully forgotten, therefore they worship what their own hands have made, instead of worshipping him who made all things.

He then paraphrased Gal. iv, 9, as follows:

F. "What pernicious influence is working to bring you again under the Jewish ritual?"

To prove that the laws given to the Jews were not designed for the Gentiles, Mr. Fillio read Ps. cxlvii, 19, 20: "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord." This he referred to the Jewish ritual, for the moral law he said bound all alike, and then in the face of this exposition tried to prove that they who kept the same law, "knew not God," and "did service unto them which by nature are no gods;" for this is what Paul said of the Galatians in the verse preceding the one paraphrased above. Now if the Jewish ritual was what those Gentiles were turning back to, then Paul's words prove that the Jewish ritual was instituted by "them which by nature are no gods." Had we not heard these things for ourselves, we could scarcely have believed that an individual could be found professing to be a teacher of the word of God who was yet so utterly ignorant of its meaning. Yet it is to be feared there are many such "blind guides" who take away the key of knowledge, and make void the commandment of God through their traditions.

F. "The sum total of the law of Horeb is abolished."

To this especial attention is called as Mr. Fillio has publicly denied making such a statement. But in that he labors to a great disadvantage, for respectable citizens of Battle Creek can be produced who will testify that they heard him make it. But the best way is to convict him out of his own mouth; and we will now show that his argument on the New Testament tended to that point. He read Eph. ii, to show that "THE LAW" was abolished. In connection he read Heb. viii, and 2 Cor. iii, to show what law was abolished. In his remarks on Heb. viii, 6–10, he made the covenant and the laws identical. (The covenant here signifies an agreement: the laws signify the terms or condition of agreement. See Ex. xix, xx.) He stated that the law written in the heart was presented "in contradistinction from the one written on stone." The scripture does not present a contradistinction of laws, but of places and things whereon to write them. The same laws that were written on stone in the old covenant, are written in the heart in the new covenant. Contradistinction is defined by Webster, "Distinction by opposite qualities." Therefore, according to Mr. Fillio the law written on the heart is of opposite qualities to that written on stone. But what has become of that law that was written on stone? Did it pass away with the old covenant? It cannot be that it is written on the heart with the other law, for they are of opposite qualities; and as a man cannot develop two opposite characters at the same time, nor love and hate the same thing at the same time, so he cannot have two laws of opposite natures written in his heart at the same time. The law written on stone was the law of Ten Commandments; hence, the law of the new covenant is the opposite of the ten commandments!!!

The same was held forth from 2 Cor. iii, 7–16. His exposition of this scripture went to show that the law "written and engraven on stone" was "done away." The Apostle asserts that the ministration of that which was engraven on stone, though glorious, was done away, and superseded by a ministration more glorious. Christ is the minister of the new covenant, and his service is far more glorious than that of the ministers of the old covenant. He is the

mediator of a better covenant, having better promises, even the forgiveness of sin, because he officiates in the true Sanctuary, and offers better blood or sacrifice for sin. Heb. viii, 1, 6, 10-12; ix, 11, 12, 23, 24. But as on Heb. viii, so on this passage, Mr. Fillio said it was a *better law*. What law is spoken of in 2 Cor. iii? The one written on stone—the ten commandments. Then a better law than the ten commandments is the law of the new covenant. In view of his exposition of all these scriptures, is it not plain that he taught the abolition of the sum total of the law of Horeb? That declaration stands in our notes of his lectures as the conclusion drawn from the above scriptures. This chain of argument, as he termed it, is not forgotten by his hearers; and a denial, under such circumstances, involves him in far more difficulty than an acknowledgment would.

The most plausible argument that he presented we come now to consider. Most plausible, because it has the appearance of being founded on the facts respecting the nature of law. It is as follows:

F. "Matt. xii, 1-8. Dr. Doddridge in the *Family Expositor* says they traveled on the Sabbath, which was clearly a breach of the law. The law said, *do no work*. This was not a work of necessity. The law knew no exceptions, unless we say the exceptions were subjects of after enactment, and then the argument of the morality of the law would not stand."

He has claimed that the Sabbath was nailed to the cross, or abolished at the crucifixion. Then it was certainly in force till that time. And if the Saviour broke this law of the Father, without any necessity, as he now claims, and while it was yet in full force, in what sense is he our pattern? and wherein shall we follow him? He did that which was lawful, and that only.

But the point in his argument is this: the law said, *do no work*; and if exceptions are allowed it would disprove the argument for its morality. Which is to say that no after enactment could grant an exception to a moral law. As we desire all to examine this argument with care, we will state it and its conclusion in brief.

A moral law allows of no exceptions.

If an after enactment granted exceptions it proved that the law was not moral.

But after enactments did require the priests to labor on the Sabbath-day.

Therefore the Sabbath law was not moral.

This appears plausible, yet it is a fallacy as may be easily shown. These special or after enactments did not relax the claims of the law; they only proved its claims by foreshadowing the necessary consequence of its transgression. There is no intimation that the law was any less binding, or the Sabbath any less sacred, because offerings were made on it by the priests. In proof of this we remark that the work of the priesthood was instituted before the man was stoned for Sabbath-breaking; therefore the law was in its fullest, unrelaxed force after it is claimed that the priests continually transgressed it. It may be claimed, indeed, that a strong necessity existed for the labor of the priests on the Sabbath, but Mr. Fillio, in his remarks on Matt. xii, said that was not a work of necessity. Now if he is right in all his positions it would follow that Christ and the disciples deserved the fate of the man in the wilderness, or else God's ways are not equal. But we consider such charges against the Saviour and his followers, akin to blasphemy, and meet them with the fact that the Saviour always vindicated himself because he had done only what was "lawful;" but a breach of the law would be unlawful. If he broke the law he could not have said, "I have kept my Father's commandments." John xv, 10.

But it is clear that their traveling was not a breach of the law; for they went to the synagogue, in obedience to the requirement of God, to have "a holy convocation." On this day they met to hear the reading of the law. Though the Saviour strongly rebuked the Pharisees for this, they still persist in accusing him of breaking the Sabbath.

But to further and most clearly show its fallacy we will now make an application of his argument to

the sixth commandment. Mr. Fillio took especial pains to hold up in contrast the fourth and sixth commandments, and we have said that his arguments struck with peculiar force against the sixth commandment, *provided* they were of any force at all.

The sixth commandment says, Thou shalt not kill. Now if there is any precept in the decalogue to which Mr. F.'s argument will apply it is this; and this he says is perpetual and unchangeable as the eternal throne. We will now state this moral law as given at Sinai, and place by its side a special enactment given soon after.

MORAL LAW.—Thou shalt not kill. Ex. xx, 13.

AFTER ENACTMENT.—If thy brother . . . entice thee, saying, Let us go and serve other gods. . . Thou shalt surely kill him. Deut. xiii, 6-9.

We have chosen this out of many texts of similar import, as it is very definite, and may therefore lay claim to the title of an "exception" if there is one to any law in the book. In the very passage which Mr. Fillio cited to prove that the Sabbath law was positive and not moral, [Num. xv, 32-36,] this "exception" to the sixth commandment is recognized, for the Sabbath-breaker was stoned, as the Lord directed. "The man shall be surely put to death; all the congregation shall stone him with stones."

Here then we have (to use his terms) an after enactment granting exceptions to the sixth commandment.

Therefore the sixth commandment is not moral.

Thus the reader will see that we have fully sustained our position; to wit, that his argument bears stronger against the sixth commandment than against the fourth. The very words of the sixth commandment are reversed; therefore to make his argument bear against the fourth with equal force he must produce an "after enactment" exactly reversing the terms of the law, saying, "Thou shalt not remember the Sabbath-day to keep it holy."

The truth of the matter is, there is no force whatever in his argument. The priests, when they offered the offerings on the Sabbath, and when they laid their hands on the murderer to put him to death, could not be charged with breaking the law, but they typified the work of remission in one case, and the execution of the penalty in the other, both to be effected by Christ subsequent to that dispensation. Mr. Fillio's argument would make the execution of the penalty equally wrong with the transgression. And in that case no law could be maintained except through wrong, and God would truly be unrighteous who taketh vengeance. Rom. iii, 5. Thus his argument is not only fallacious, but it tends to the most monstrous conclusions. We therefore dismiss it.

F. "It is a moral impossibility to tell which is the seventh day from creation. Suppose it was known when the Hebrews left Egypt, it was lost again during the Babylonish captivity, for the Babylonians reckoned time differently."

Those who observe the seventh day commence the day at sunset, while those who observe Sunday commence at midnight; yet I have never heard of any disarrangement of dates from that difference of reckoning, nor the loss of a day, by either class, in any community. Those who obeyed God in that dispensation reckoned time as we do now; while the Babylonians, who were heathens, commenced the day at sunrise. But we have yet to learn that there was any disagreement of days between them, or that the Jews would have lost the days of the week, even if they had adopted the custom of beginning them at a different hour. And if they lost it in Babylon so that it could not afterwards be found, how does he know that it was the seventh-day Sabbath on which the Saviour traveled. It seems truly singular that it was lost in Babylon so that it is impossible to find it even to this day, and yet it was so well known in Judea after the captivity. And here we would suggest a thought for his reflection, and for all who have such difficulty in finding the Sabbath in Babylon. Not only were the Jews in Babylon, but they were scattered through one hundred and twenty-seven provinces; yet after they were gathered from all the

nations, they, with Jesus at their head, were all perfectly agreed on the return of each seventh day. Rather hard to lose, we think; and doubtless our opponents have not so great difficulty to find as to keep it.

But what was most amusing to the hearers of Mr. Fillio was, that after stating this objection, he almost immediately commenced his argument in favor of the first day of the week! As a moral law is unchangeable, and can never be set aside, so a moral impossibility can never be overcome. And if it is morally impossible to find the seventh day of the week, how can it be possible to find the first day of the same week?

These two days always come very close together; as there are but seven days in any one week, the seventh day of one will always immediately precede the first day of the next. And if Mr. Fillio can say, "To-day the Son arose from the dead," we can reply, "Yesterday the Father rested." Singular as all this may appear, Mr. Fillio is not alone here. Others have brought up the same objection against the Sabbath. What would they think if we should assert that they must all keep the seventh day now, as it is impossible to find the first day?

Reader, look at this position: two days of the week standing together, so that when one closes the other immediately commences, and one observed throughout almost the entire world by heathens, Catholics, and Protestants, and the other cannot be found! Mr. Fillio's quandary on this point strongly reminds us of a story of a certain man who had a pair of match cattle which were so nearly alike that he was always troubled to tell how to yoke them up. He said, however, that he had no difficulty in telling which was the off one, but the near one he could not tell.

We have now reached the climax of this part of the subject. That the Sabbath was blessed in Paradise he has not dared to deny. But to evade the force of this fact, he would fain make us think that the term "wickedness," in the days of Noah, specified every sin but Sabbath-breaking; he asserted that it originated in the wilderness, where it was instituted for the Jews: that it was openly disregarded and violated by the Saviour, but lost in Babylon beyond the possibility of recovery some time before. Now the way is fully prepared, to use his own words, to "take another step." This step is to establish the first day of the week. Having laid such a foundation as we have been examining, on which to build his next position, it might be expected that his first-day superstructure would be one of rare proportions. This we must next examine. J. H. W.

(To be Continued.)

SABBATH-KEEPERS' CHILDREN.

(Continued.)

We had not room enough in last week's Review to say all we wished to say under this head. What we have written will apply, a portion to quite small children, a portion to youths from twelve to sixteen years of age, and not a small portion to young men and young women. What we have said we expect will offend some, be treated with indifference by others, while the devoted portion of the readers of the Review will feel the force of the facts stated.

We have just returned, fifty miles, from holding a two-days meeting at Monterey, and with weary limbs and aching head take pen in hand to continue the subject. What we have witnessed within a few days of the evident lack of pure religion among young Sabbath-keepers in particular (though they are not the only ones that lack) has called the condition of the young vividly up, yet we have time and space for only a few thoughts now. We would say, however, in regard to the meeting in Monterey, that the humble confessions, and the streaming eyes of many, give hope of a better state of things among the young in Allegan county.

But we look abroad over the desolations of the remnant church of Jesus Christ with anguish of spirit while we see that there must be a speedy reform

with a very large portion of the younger members, or they will be taken away as withered branches, or in other words, they will be spued out of the Lord's mouth. "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." John xv, 2. Again, "If a man abide not in me, he is cast forth as a branch, and is withered." Verse 6.

Where are the young men and women among us who really bear fruit to the glory of God? There are some who are growing in grace, and in knowledge of the truth, but this number is very small. Some show forth good fruit of the religion they profess. They let their light so shine that others see their good works. These are the most powerful preachers of the truth, and are almost sure to lead others to the truth, and the foot of the cross, where they may glorify our Father in heaven by walking in his commandments. The Spirit of Christ, and the fruit of the Holy Spirit, are seen in their daily acts, and their conversation. The fear of God is before their eyes. They are conscientious. Love, pure love abides in their hearts, and the fruit of the Spirit is easily, without affectation, manifested in all the walks of life. Such have lost their love for this world, with its vain follies and pleasures. And more, they cannot be enticed by them. The spirit, and the vain practices of young friends are oppressive to the young Christian. "For ye were sometime darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth,) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. v, 8-11.

Be not deceived, young friends. If you are Christians, you are Christ-like. If you are in Christ, you bear fruit to his glory. If you cease to be like Christ, and cease to bear fruit, you will be cut off as a withered branch. Every branch in Christ bears fruit. Many of you that read this, know that you are not as devoted as you once were. You know that you love the world more, and Christ and his cause less. Then know this also, young friend, that you are withering and being severed from the Vine.

But it is your privilege to bear fruit to the glory of God. Says Christ, "Herein is my Father glorified, that ye bear much fruit." In doing this, you glorify God, follow Christ, have a good influence on those around you, and make sure your own salvation. O, be entreated to abide fully in the vine, and bear much fruit.

How excellent is this fruit! "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Gal. v, 22-25.

Says the Apostle, "Now, if any man have not the Spirit of Christ, he is none of his." Rom. viii, 9. There need be no mistake here. Those who have the Spirit will manifest its fruit; those who have not the Spirit are not Christ's. Where the love of the world is, there the love of the Father is not. Where pride, vanity, lightness, vain and foolish talking are, Christ is not. Where envy, malice, back-biting, exaggeration, high-colored story-telling and lying are, Christ will not tarry for a moment. "Be not deceived, God is not mocked." O, ye half-hearted, young professors, awake to your condition! Perhaps you do not live half for Christ and heaven. You may be one in whom Satan rules among the passions of the carnal mind, without hardly feeling the reproving Spirit. O, wretched indeed is your condition. We entreat you to either rend your hard, unfeeling heart, or else strip off that garb of Sabbath religion you now wear. "Who will be on the Lord's side?" May this inquiry echo, and re-echo throughout the remnant. May it thrill through the soul of the worldly, vain, careless young professor, and lead him to be wholly the Lord's. We solemnly believe that a testimony is

ripening that will shake the present lukewarm church mightily. O, spare thy people, Lord, and give not thy heritage to reproach.

What are young men and young women among us doing to advance the cause of truth? Most of them are doing nothing. They are living wholly for themselves. Most of them are making provision for this life as though Christ was never coming. Many of them do not think of the wants of the pilgrim servant of God, or the wants of his wife and children he leaves at home, perhaps to suffer for want of the comforts of life. Home, and the society of his family are as dear to him as to other Christians; but these he leaves to save souls. To you, young friend, he preached the word, and for you he earnestly prayed, perhaps with aching lungs, that God would for Christ's sake pardon your sins. He led you down into the water, and there baptized you in the name of the Father, Son and Holy Spirit. And are you heedless of his temporal wants? Ungrateful, unfaithful soul! If you have not like Peter denied your Lord, you have abused and slighted him in the person of his chosen servant. Every want he suffers is written against you in heaven. Every neglect he feels, every bitter tear he sheds, as he sees no fruit in you, will be marked against you.

J. W.

(To be Continued)

DENY THYSELF.

To rescue fallen man,
The Saviour's life was given,
And we may now through him
Secure a home in heaven.

Shall self-indulgence then,
The Holy Spirit grieve?
And sinful habits lead
To where there's no reprieve?

Why slaves to appetite?
Why not the victory gain?
Why not one effort more
Our freedom to obtain?

O'erturn the treacherous box,
Discard the poisonous weed,
And every stimulant,
Of which we have no need.

All heaven is on their side,
Who self-denying move;
'Tis only safe to do
As God and heaven approve.

Say not, "We can't o'ercome"—
Experience can tell
Of many rescued souls,
From the open way to hell.

The die will soon be cast,
The filthy be so still;
And vengeance to the last,
The guilty soul will fill.

God's sentence will be just,
"Depart, I know you not,"
Then all the joys of sense
Will ever be forgot.

I've called, and ye refused—
Ye would not heed my claim,
And from the book of life,
I've blotted out your name.

If mercy lingers yet,
May we our strength renew,
And bid our idols all,
And sinful joys adieu.

All who thus overcome,
Will on Mount Zion stand,
With crowns upon their heads,
And palm-wreaths in each hand.

R. SMITH.

Wilton, N. H.

Happiness of another World.

HERE, the vessel is too capacious to be filled with all the pleasures and delights the world can lay together; but hereafter, our pleasures and delights shall be too full for the most capacious vessel to comprehend: our glory shall be so great, that power, as well as goodness, shall come forth from God himself, to renew and enlarge these vessels, that so they may be capable to receive and retain their glory. Strength and love shall go forth together, to prepare our dispositions for such transcendent and high condition.

LETTERS.

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

From Bro. Bourdeau.

BRO. SMITH: Our little meetings on the Sabbath, in this place, are generally spiritual, and we are much encouraged to press our way onward towards the high calling which is in Christ Jesus our Lord. God has highly favored us with his blessing of late. Five individuals have recently embraced the Sabbath in this vicinity. Four of them are French Canadians, and they are searching for more light on all points of present truth. Yesterday, our meeting was indeed a time of refreshing to us. Praise the Lord! The exhortations and admonitions given were meat in due season to every one present.

I had an urgent invitation, not long since, to go and preach in the town of Fletcher, in this State. This was a new place, where the present truth had never been preached. Two weeks ago I met with the people there on First-day, and spoke to them on the subject of the Sabbath for the first time. Two preachers were present, who were very much opposed to the present truth. The people, also, at first, were much opposed to the Sabbath; but when the afternoon meeting was closed they were greatly interested. Four individuals decided to keep all the Commandments of God, and others are investigating. Their preachers are much agitated.

Dieu voulant, I will preach there in two weeks. To-day a Methodist minister undertakes to show them that man has an "immortal soul," and that the first day is the Sabbath, or "Lord's day." We hope that more will soon take their stand with the commandment-keepers there. More anon.

A. C. BOURDEAU.

West Enosburgh, Vt., Aug. 16th. 1857.

From Bro. Boyd.

DEAR BRETHREN AND SISTERS: When I read the communications from the lonely and tried ones, I feel to deeply sympathize with them, being myself a pilgrim and stranger, seeking a home where Christ has gone to prepare a place for his disciples. To all who prove faithful he will give a crown of life.

We may have severe trials here, and our way may be rough, yet it cannot be long, for soon Jesus will send his angels to gather his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. There will be no lonely ones left, all will be gathered home. There they will always behold the face of their Father and forever be at rest. There we shall behold our dear Saviour, not the persecuted, despised one, but the King of kings and Lord of lords, in all the glory which he had with the Father before the world was. No more mocked by the crowd that surrounds him, for that will be composed of saints, angels and his blood-bought throng, who will sing the new song of Moses and the Lamb. Methinks it will be a glorious sight to behold Jesus with his company, all clothed in white, with his Father's name written in their foreheads, in their hands the harps of God, and on their heads crowns of gold, singing praises to him who has redeemed them with his own blood.

Oh, the boundless depths of God's unfathomable love in the work of redemption! No wonder that in view of it Paul exclaimed, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Christ, when about to depart out of this world, having loved his own, he loved them to the end, (this is the way that Jesus loves,) knew full well that trials and sorrows awaited them; and he says, I will not leave you comfortless. I will come unto you. Oh, blessed words! How they have cheered many an aching heart! The hope of Jesus' coming! How oft it has filled our souls with glory when nought else could cheer. When trials have been sore upon

us, when distress has racked our whole being, when death has stared us in the face, or when we have seen friends sink in the grave, what could comfort us then? Ah, it was the hope, the blessed hope of Jesus' soon coming; and it will ever cheer the hearts of the waiting ones till he comes and takes them home to himself.

Now the solemn thought arises, Shall I be there? When I look at the straightness of the gate, and narrowness of the way, I fear; but still my hope is in God. The promises in his word are precious. In view of his willingness to save, and what he has done for unworthy me, I fear to doubt, and dare to hope with a hope that none can take from me, that I shall meet God's dear people on Mt. Zion. Some I have seen here, but many I shall never see, till I meet them there, and with them shine forth as the sun in the kingdom of our Father, and for ever enjoy the rest that remains for the people of God.

Yours, in hope of eternal life.

H. S. BOYD.

Lyme, N. H., Aug. 11th, 1857.

From Bro. Frisbie.

BRO. SMITH: Through weakness and much tribulation I expect to enter the kingdom of God. I have many conflicts and sorrows to contend with in my pilgrimage. I began when young to walk Zionward, but must acknowledge that I have made many crooked paths. Between twenty and thirty years I walked with the Methodists, till I heard the Advent doctrine in which I began to see light, and the light has shone more and more to my understanding. I begin now to see a beauty in keeping the commandments, including the holy Sabbath. I have been much strengthened by the prayers and exhortations of the brethren in Battle Creek. I feel to rejoice that we have an Advocate with the Father, Jesus Christ the righteous, who is able and willing to save us, if we are but faithful to him. I feel for one to contend for faith and hope in the blood of the Lamb. I hope that many will hear and believe before it shall be too late. Soon will the plagues of the Bible overtake the wicked. Let us lay hold on the horns of the altar, and beg and plead for a deliverance from sin, that we may enter into the celestial city, where we can roam the golden streets, and pluck the fruit that grows on the tree of life.

Are we, or shall we be able to tread the King's highway, that no vulture's eye hath seen, or lion's whelp trod? We must be Bible Christians and have on the whole armor, to be able to combat the adversary and overcome him. First we must love God with all the heart, might, mind and strength, and his children with pure hearts fervently. We must obey the ten commandments, remembering the Sabbath-day to keep it holy. We must be baptized [not sprinkled] into the death of Christ, and arise to walk in newness of life, and the fellowship of the church of God.

Let us offer fervent prayers to the Lord Jesus for help to prove faithful, that we may receive a crown of life through the merits of the Lamb.

E. FRISBIE.

Battle Creek, Aug. 1857.

From Bro. Tallman.

DEAR BRETHREN AND SISTERS: I feel to praise and thank God that he has not left us to grope our way in darkness; but has given us the sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise, or Jesus, who is our life shall appear.

I think there is no mistake in the signs already given, and the tokens that do appear, that our deliverance is near. Glorious hope! Blessed anticipation of a speedy transition from this vain world of sin, sorrow and death, to an inheritance which is incorruptible, undefiled, and that fadeth not away. I say again, Blessed anticipation to meet in that bright world of joy, to inherit all things, where the evils of this mortal life, are felt and feared no more.

Here we are strangers and pilgrims, having no en-

during inheritance, but by faith we are looking for one that is substantial, even the same that Peter looked for, and called the new heavens and new earth wherein dwelleth righteousness. Daniel describes the kingdom and the dominion of it to be under the whole heaven, and it is not to pass away. The saints of the Most High will take the kingdom and possess it for ever and ever; and having glory, honor, immortality and eternal life bestowed upon them, they will shine as the stars of the firmament without end. This is the heavenly country that all the patriarchs looked for, and can not we lift up our heads and rejoice, knowing (not guessing) by the signs and tokens that our redemption is drawing near, when we too with all the saints shall possess the heavenly inheritance, and the city whose maker and builder is God?

Brethren and sisters, as myself and companion are alone here in the blessed hope of eternal life, and have none to sympathize with us, or to meet on the Sabbath of the Lord, we feel very lonesome, and ask your prayers that our faith fail not, believing that the fervent prayers of the righteous avail much. Cannot Bro. Stewart, or some other brother, come and spend a few weeks in this valley, preaching the words of eternal life, among the many who reside here? It may be there are some who have ears to hear, and would gladly receive the truth if faithfully presented to them. I think that new fields are the place for laborers to enter, that all may have a chance to hear and decide for themselves.

Before I close, I would ask some brother to throw more light, if they have it, on Dan. xii. 13. "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

Your brother searching for truth as for hid treasures, and believing that the wise shall understand.

LEBBEUS TALLMAN.

Tomah, Wis., Aug. 1st, 1857.

From Sister Crosby.

BRO. SMITH: Perhaps I cannot add any thing to the valuable testimonials which I am permitted to read in the *Review*. But deprived as I am of the privilege of meeting with the dear saints who are looking for Jesus, I beg the privilege of speaking through your paper. I am—Glory be to God! whose infinite mercy has brought me to see the truth—among that number who expect soon to see the King in his beauty, when he will appear, not the man of sorrows and acquainted with grief, but in royal majesty, Judge of the world, and to them that believe without sin unto salvation.

I embraced the doctrine of Christ's speedy coming in 1844, and since then it has been precious to me. During the past Winter the subject of keeping the seventh day as the only true Sabbath, was warmly advocated by Brn. Mitchell and Everts, whose zeal I do highly appreciate. I felt the Lord had not forgotten me by sending his servants to stir my mind by way of remembrance. I became aroused on the Sabbath question, and now feel the decision I have made is scriptural.

We look with longing eyes and aching heart for Jesus to appear in the clouds of heaven. We feel like laying aside every weight, and like unto men that wait for their Lord when he will return from the wedding, we pray that our lamps may be trimmed and burning.

In view of the awful day which will surely come, when the earth will reel to and fro, and the final consummation of all earthly things take place, we hope to ride safely into port, but never can our frail bark escape the mighty convulsion that will take place. My dear brethren and sisters, may we be found prepared to enter into the glorious kingdom our Saviour is about to set up; and to this end my ardent prayer is directed to the Lamb that can take away all my sins and here in this state of probation, the only state for preparation, unite my life with him in God, that I may appear with him in glory.

MARY J. CROSBY.

Union Grove, Whiteside Co., Ills., Aug. 15th, 1857.

From Bro. Kimball.

BRO. SMITH: I would say that the *Review* is a welcome messenger to myself and others in this place who are in the faith of the Third Angel's Message and Sabbath. To sit down and read it after the labors of the day, is almost as refreshing as to attend

a conference meeting of brethren and sisters. Although we do not see each other's faces, yet our hearts run together like two drops of water that cannot be separated. While the Third Angel sounds, we should not forget the solemn warning, Come out of her my people, and be not partakers of her sins. I have seen the danger of not strictly adhering to it. If it is the will of God that his people should come out of Babylon, it is certainly his will that we should stay out. I believe Sunday worship is the mark of the beast, and we shall get the mark and become partakers of their sins unless we remain away from them.

With regard to our band, I would say, while one has been seduced by the doctrines of devils, another has come into the faith and is going along with us. O the danger of listening to Sabbath-breaking preachers whoever they may be. They will open the holy Bible with all the sanctimonious appearance of a saint, and tell us the Commandments are all done away, and before they get through the services of the Sunday, they will thank God for the privilege of meeting together on his holy Sabbath to worship him!

I would say to those who are inexperienced in the spiritual life, you will soon be deceived and easily seduced, unless you relinquish the guidance of your own opinions, and hearken to the counsel of tried and successful wisdom. But they who are wise in their own conceit have seldom humility enough to submit to the direction of others. An understanding therefore that is only able to receive the truths of the kingdom of God with the meekness and simplicity of a little child, is infinitely better than that which arrogantly glorying in its extent, can comprehend the utmost circle of science. Better is it to be an humble spirit with the ignorant, than to divide the spoils of learning with the proud.

Yours for the truth and light.

ASA KIMBALL.

Hampton, Ct. Aug. 13th, 1857.

OBITUARY.

BRO. SMITH: We are called to announce to you, and through you to the friends of the cause, the death of our beloved sister Lanphear, who fell asleep Wednesday, the 15th inst., to await the resurrection morn, when the great trumpet shall be blown, awakening the saints to be clothed upon with immortality and eternal life, and become inheritors of his holy mountain. She became a believer in the near, personal coming of Jesus in '43, under Bro. Fitch's ministry at Painesville, where she then resided.

She has ever since lived in the enjoyment of this faith, and about five years since embraced the seventh day as the Sabbath of the Lord, and has been much blessed in keeping it, notwithstanding much and near opposition. Through the sustaining grace of God she has ever been a bold and fearless advocate of truth, especially when thrown into the society of the popular ministry of these last days. It would seem that at such times the bright rays of truth would illumine and so enrapture her entire being, that language seemed inadequate to express, or communicate her sense of the exceeding and eternal weight of glory about to be revealed at the revelation of the Son of God from heaven.

She was greatly endeared to us all, and we sorrow, but not as those without hope, for the promise is that those who sleep in Jesus will God bring with him. Her last request was that no minister should preside over her remains, as there was no congeniality of faith whatever, but that Bro. Stewart should be called to say what was necessary. He accordingly read and made a few remarks from the 37th chapter of Ezekiel, first 14 verses. "Son of man, can these bones live?"

Sad and solemn was the scene connected with committing her remains to their resting place, but happy and soul-cheering the reflection that in a few short months and the grave opens with shouts of Victory! Victory! Then will be heard the exclamation, Death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law, but thanks be to God who giveth us the victory through our Lord Jesus Christ.

One who loves his appearing.

C. C. S.

He that thinks he has strength enough to stand, will prove that he has weakness enough to fall.

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH DAY, AUG. 27, 1857

The Four Horns of the Goat.

CORRESPONDENT. 1. What authority have we for saying that four of Alexander's generals are represented by the heads of the leopard when there were six?

ANSWER. The four heads of the leopard represent the four divisions of which the Grecian empire consisted after the death of Alexander. It is a well known fact that four of his generals, namely, Cassander, Lysimachus, Ptolemy and Seleucus, did after a time divide the whole empire between them. What is meant by the expression, "there were six," we hardly understand. Alexander at the time of his death had many generals, and "the governments of the empire" were at first divided among these, they being for a while contented with the name of governors. But, says Prideaux, "they all fell to leaguings and making war against each other, till thereby they were, after some years, all destroyed to four." These four were those above mentioned, who then divided the whole empire between them.

C. 2. In what sense was dominion given to it (them) when history appears to prove that dominion was taken from it (them.)

Ans. How could dominion be taken from any government, if it had not previously received it? The question refutes itself by saying that history proves that dominion was taken from them; for nothing can be taken from a person that he has not previously possessed.

C. 3. How could the little horn be said to come out of one of them, when it came from far to the Northwest Rome, and came upon all of them.

Ans. The little horn is an acknowledged symbol of Rome. The four divisions of the Grecian empire; the four horns of the goat, the four heads of the leopard were the following: "Cassander had Macedon and Greece; Lysimachus, Thrace and those parts of Asia as lay upon the Hellespont and the Bosphorus; Ptolemy Egypt, Lybia, Arabia, Palestine, and Coele-Syria; and Seleucus all the rest." Macedon was among the first conquests of Rome. From thence it spread its victorious arms over all the rest. At this point prophecy takes note of it as a little horn, and hence it is said to come out of one of them.

C. 4. What objection is there to saying that the four heads of the leopard, or horns of the goat, represented the four conjoint rulers of the Roman empire, that ruled just previous to the imperial sway of Augustus? See *Goldsmith's History of Rome*, pp. 213, 214.

Ans. To this, the wildest of any of the questions propounded, we have only to say that the chief objection is that Inspiration has given an entirely different interpretation of the matter. We see not how any one could propose such a question unless the Bible had been entirely forgotten. We plainly read in Dan. vii, 21, that "the rough goat is the king of Grecia, and the great horn between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation but not in his power." The four kings and kingdoms that came up at Alexander's death, we have already mentioned; and, says Prideaux, "hereby the prophecies of Daniel were exactly fulfilled, which foretold that the great horn of the Macedonian empire, that is, Alexander, being broken off, there should arise four other horns, that is four kings out of the same nation, who should divide his empire between them." If the four horns of the goat represent four conjoint rulers of the Roman government, the goat must symbolize Rome; but the angel tells us that the goat is Grecia; and we find Rome symbolized by a little horn, afterwards introduced. If the four heads of the leopard represent four conjoint rulers of the Roman government, the leopard must symbolize Rome; but we find that Rome is symbolized by another beast dreadful and terrible. The symbols of Daniel's prophecy are fixed beyond the possibility of doubt.

BARTOKEN IN MICHIGAN.—You who have pledged money for the Tent enterprise in this State, will confer a favor by sending the amount pledged to the REVIEW Office at your first convenience. Money is now wanted to pay actual debts, and to continue the enterprise.

TENT COM.

We immediately commence building a plain Meeting-house in Battle Creek, 28 by 44 feet. Those mechanics in the State who wish to give a few days, or

weeks' work on the house, and wish to spend two or three Sabbaths with us, will find a hearty reception, and good care at our homes during their stay with us.

One object in building the house is, that State Conferences may be held in it. Friends of the cause in the State (those who would esteem it a privilege) are now invited to assist, either in work or money.

In behalf of the Church.

JAMES WHITE.

Vermont Tent.

This Tent was pitched in Union City, Mich., July 24th, and remained over three Sabbaths, to the 10th of August. Notwithstanding our series of meetings were held in the midst of the season of wheat harvest and haying, many came from the surrounding country to hear, and listened patiently to learn our position.

Meetings in the Tent every evening but one. In the daytime, Sabbaths and First-days. This people had a good opportunity to hear from a number of our Brn. in the ministry. Bro. Ingraham commenced and labored with us successfully for a few days, until it seemed manifest that his labors in the field were called for in Illinois. Bro. Sperry from Vt. supplied his place. Bro. and Sr. White spent one Sabbath and First-day with us, and aided much with their preaching, exhortations and prayers. Bro. Hutchins from Vt. also joined us on the last Sabbath and First-day, and was listened to with attention. Many of our hearers admitted the correctness of our views with respect to the speedy coming of Christ, and the Sabbath of the Bible, but it is to be feared that a lack of consecration and moral courage will keep them from embracing them until they are farther pressed on the subject. A number, however, did confess and embrace the above named truths, and appointed their weekly meetings to worship God on his holy Sabbath-day. They have also supplied themselves with books, and subscribed for the *Review* to still further aid them in the investigation of this last work, that they may be ready when Jesus comes. As we were called away in great haste at the close of the above named meetings to unite our labors with others in pitching the Mich. Tent in this place for a series of meetings we have thereby been hindered from giving the foregoing account of the Union City meetings so soon as we wished.

Owing to the late severe cold storm of three days, our meetings here have commenced under rather unfavorable circumstances; but as the weather is now changing, we expect the people from the surrounding country will not be hindered from attending the meeting as they have been. From what we hear, it is evident that the people in this vicinity are anxious to hear our position.

JOSEPH BATES.

Burr Oak, Mich., Aug. 17th, 1857.

Business Items.

A. R. Morse.—The P. O. address of G. W. Holt is Bloomingville, Erie Co., Ohio; that of Joseph Bates, Battle Creek, Mich.

J. Dorcas.—The last dollar M. Borden sent, you will find receipted in No. 12, of present Vol. The other dollar is credited on book and will probably be found receipted in the paper in due time after it was sent; but as we do not know when that was, we have not time to search it up.

J. K. Belnap.—After applying as much of your money as you directed on Review and Instructor, there were but 14 cts. left. The Bible Class and Bible Student's Assistant together come to 24 cts, the Bible Class alone to 18 cts. We however sent you this last for the 14 cts post-paid. This will explain why you did not receive the Assistant. The Instructor has been regularly sent since you ordered.

Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the "Review and Herald" to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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S. Becket, 1.00, x. 23. H. Keeper, 0.50, x. 19. R. G. Curtis, 1.00, x. 1. J. Barrett, 2.00, x. 11. J. H. Cottrell, 1.00, x. 11. L. Tallman, 1.00, x. 7. P. Gay, 1.00, x. 11. S. L. Bentley, (for H. Andrews,) 1.00, x. 16. J. A. Mills, 2.00, x. 11. M. F. Cook, 1.00, x. 1. S. D. Hall, 3.00, x. 11. J. J. Everhard, 1.00, x. 7. J. K. Bellows, 1.00, x. 1. A. Kimball, 2.00, x. 1. A. M. Eaton, 2.00, x. 13. E. Mc Intire, 0.25, x. 3. R. J. Gaddis, 0.25, x. 3. Saml. Long, 1.00, x. 14. A. G. Hart, (for E. Robinson,) 0.50, x. 24. J. S. Day, 1.00, x. 11. O. B. Jones, (for D. Jones,) 1.00, x. 15. S. Foster, 1.00, x. 1. S. Howard, 1.00, x. 18. D. Pierce, 1.00, x. 1. S. L. Bentley, 1.00, x. 16.

FOR POWER PRESS.—A. R. Morse, paid \$25. S. Rumery, paid \$75.

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