

# 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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### THE REVIEW AND HERALD

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J. P. KELLOGG, CYRILLUS SMITH AND D. R. PALMER.  
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,  
J. H. WAGGONER, R. F. COTTRELL,  
and STEPHEN PIERCE, } Corresponding  
Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.  
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### THE BIBLE.

This little book I'd rather own than all the gold and  
gems  
That e'er in monarchs' coffers shone, than all their dia-  
monds;  
Nay, were the seas one chrysolite, the earth one golden  
ball,  
And diamonds all the stars of night, this book were worth  
them all.

No, no; the soul ne'er found relief in glittering hoards of  
wealth;  
Gems dazzle not the eye of grief, gold cannot purchase  
health;  
But here a blessed balm appears to heal the deepest  
woe,  
And he that seeks this book in tears, his tears shall cease  
to flow.

Here he who died on Calvary's tree has made that prom-  
ise bless'd,  
Ye heavy laden, come to me and I will give you rest,  
A bruised reed I will not break, a contrite heart despise,  
My burden's light, and all who take my yoke shall win  
the skies.

Yes, yes; this little book is worth all else to mortals  
given,  
For what are all the joys of earth compared with joys in  
heaven?  
This is the guide our Father gave to lead to realms of  
day,  
A star whose luster gilds the grave, the life, the light, the  
way.—*Sol.*

### THE SEVENTH MONTH MOVEMENT.

(Concluded.)

As we were disappointed in our expectations,  
based upon the argument of the chronological ful-  
fillment of the types, it is necessary that we should  
examine

#### THE DEFECTS OF THE CHRONOLOGICAL ARGUMENT.

The argument was that as *some* of the types had  
been fulfilled chronologically, the remaining types  
must also be chronologically fulfilled. This argu-  
ment would be logical as far as the analogy goes if  
all the types which have thus far been fulfilled, had  
been fulfilled chronologically. For, if some which  
have been fulfilled have not been chronologically  
fulfilled, it follows that those which are yet to be  
fulfilled, may be so, and not chronologically. A law,  
to be universal, must be shown to be without ex-  
ceptions. A single exception invalidates its uni-  
versal application. And if a law is demonstrated  
to be not of universal application, it ceases to be a  
rule to be relied upon in the settlement of doubtful  
questions. This is the case with the argument un-  
der consideration. Some of the types which have  
been fulfilled, were not fulfilled chronologically.  
Consequently, those which remain to be fulfilled,  
may not be chronologically fulfilled. This will be  
seen more clearly by examining

#### THE TRUE CHRONOLOGICAL ARGUMENT WHICH IS CONTAINED IN THE TYPES.

We find that there were various observances un-  
der the Mosaic law, which were shadows of good  
things to come, and we suppose that they must be  
all antitypically fulfilled under the Christian dis-  
pensation; but the point of interest is, how far they  
are, or are not, to be chronologically fulfilled. We  
find at Christ's first advent, a portion of the types  
were fulfilled as to *time*. Another portion of them  
were fulfilled, but not as to *time*. The killing of  
the paschal lamb on the 14th of Abib, was chrono-  
logically fulfilled by the crucifixion of our Saviour  
the same day; and so was the offering of the first-  
fruits on the morrow after the Sabbath of the pas-  
chal week, by his resurrection, the first-fruits of those  
that slept. As God has thus observed *times* in the  
fulfillment of those types, no man can deny but  
those which are unfulfilled may be fulfilled in their  
time. But there were other types which were not  
thus fulfilled; and therefore it is not necessary that  
they should be fulfilled chronologically. The goat  
for the sin-offering, which was slain on the tenth  
day of the seventh month, was fulfilled in the death  
of Christ the fourteenth day of the first month; and  
the scape-goat, on which was laid the sins of the  
people, and led away into the wilderness the same  
day, was fulfilled in Christ about the first of the  
eleventh month, when the Spirit led him away into  
the wilderness, immediately after his baptism; and  
when John next beheld him he exclaimed, "Behold  
the Lamb of God which taketh away the sins of the  
world." The high priest also entered the holy of  
holies on the tenth day of the seventh month; but  
our High Priest entered the holiest of all in the  
third month, when he ascended into heaven itself,  
and sat himself at the Father's right hand, to make  
atonement for the sins of the world. We also find  
that some of the types, which can only be fulfilled  
at his second advent, had their observances at one  
season of the year; while others, which shadow  
forth the same event, were observed at other seasons  
of the year. The feast of the wheat harvest, a type  
of the resurrection of the righteous, was in the third  
month; the coming of the high priest out of the  
holiest of all to bless the waiting congregation, was  
in the seventh month; the coming of the children  
of Israel out of Egypt, the passing over them by the  
destroying angel, and the slaying of the Egyptians,  
were all in the first month; the blowing of the ju-  
bilee trumpet, and the deliverance of captives, were  
also in the seventh month. As, therefore, the types  
which shadow forth the second advent were observ-  
ed on different days, they cannot all be fulfilled chro-  
nologically; and, if it is not necessary that all  
should be thus fulfilled, it may not be that any  
must; or, we cannot tell which day should be  
thus distinguished. And as some of the types of  
Christ's first Advent were fulfilled on days which  
were honored by the observance of other types, and  
others—the leading the scape-goat into the wilder-  
ness, and the entering of the high priest into the  
holy of holies—were fulfilled on days which had  
been honored by no observances; if we reason by  
analogy, and judge of the future by the past, they  
leave us entirely in the dark as to the day which  
will be honored by the advent of the Lord. And,  
therefore, we need to watch continually, in obedi-  
ence to our Saviour's commands, to live with our  
loins girt about and our lights burning, to live in  
daily and constant expectation of his glorious ap-  
pearing. And while we are thus daily looking, if

we should continue here, as it may please God to  
have us, for the trial of our faith, until the anniver-  
sary of those days which were chosen of God, and  
set apart for the observance of the rites of the Mo-  
saic law, we may look to them with peculiar inter-  
est; and to those feasts which have never been hon-  
ored by an antitypical fulfillment, we may look with  
still greater assurance; and yet it cannot be shown  
but that any day may witness the coming of the  
Lord.\*

\* It is evident that there are many more "defects" in  
the argument here presented than there were in the  
"chronological argument" upon which the seventh month  
movement was based. That some of the types have met  
a chronological fulfillment is, and must be, on a hands  
admitted. A step further may be safely taken; which  
is, that all are to have a chronological fulfillment, where  
this is not positively forbidden by the circumstances in  
the case. Before we can take the position therefore that  
a type will not be chronologically fulfilled, or that there  
is a defect in the argument of chronological fulfillment,  
it must be shown that there is something in the nature  
of the case which would prohibit its being thus fulfilled.  
If two types, celebrated at different seasons of the year,  
center in one antitype, they cannot of course both be ful-  
filled chronologically. In the case alluded to, the pas-  
chal lamb slain on the fourteenth of the first month, and  
the goat for a sin-offering, slain on the tenth of the sev-  
enth month, both doubtless typified the Saviour. They  
could not of course both be fulfilled chronologically; but  
the paschal lamb, taking precedence as a type, if we  
may so say, Christ being emphatically called our pass-  
over, met its antitype in chronological order. But this  
does not forbid the application of the law that all types  
will thus be fulfilled, unless some circumstances render  
this impossible, as in the case above.

But are there any such circumstances connected with  
the cleansing of the earthly sanctuary which would for-  
bid that its antitype should be chronologically fulfilled?  
None. The high priest upon the tenth day of the sev-  
enth month entered the holiest of all to make an atone-  
ment for the people. Those priests ministered "unto  
the example and shadow of heavenly things." Heb.  
viii, 5. It was declared that unto two thousand and  
three hundred days then should the Sanctuary be cleans-  
ed; and when we find that the termination of this period  
falls precisely in that time in the year which synchro-  
nizes with the tenth day of the seventh month, all doubt  
as to the chronological fulfillment of the type is at once  
removed. We believe that our High Priest did then  
commence a work, which was typified by the work of  
the priests on earth, when they passed from the holy in-  
to the most holy, on the tenth day of the seventh month,  
to cleanse the sanctuary.

In endeavoring to bring out the "true chronological  
argument" which is contained in the types, we think the  
Shield has made a wide misapplication of some of the  
types themselves. For instance, the scape-goat is not a  
type of Christ, but, as has been clearly demonstrated  
since 1844, of that being upon whom Christ will lay the  
sins of his people when he bears them from the heav-  
enly Sanctuary at the close of his ministration; namely,  
Satan. And he who can think that Christ's being led  
away into the wilderness, before the work in the Sanc-  
tuary commenced, was the antitype of the scape-goat's  
being sent away, which could not take place till after  
the work in the Sanctuary was finished, must indeed be  
weak in the faith of "chronological argument."

Again: The entrance of the high priest into the most  
holy place was not typical of Christ's ascension into  
heaven itself; for he then entered, and commenced his  
ministry in, the first apartment of the heavenly Sanc-  
tuary, as was foreshadowed by the work of the priests in  
the earthly sanctuary.

Our disappointment was not the result of the view  
taken of the chronological fulfillment of the types, but of  
mistaking the event which the prophecies declared should  
be fulfilled at that time. "Could we then have under-  
stood the subject of the heavenly Sanctuary, our disap-  
pointment would have been avoided." The cleansing  
of the Sanctuary by our great High Priest, and his de-  
scending in the clouds of heaven with flaming fire, are  
events between which there is a marked distinction.

The other types mentioned in the article may yet be  
fulfilled according to the principle adopted in this note.

[Ed. Review.]

## THE TERMINATION OF THE PROPHETIC PERIODS.

In the previous part of this article it was shown, that to complete the prophetic periods, it would be necessary to extend them as far into A. D. 1844 as as they respectively commenced after the beginning of the respective years B. C. from which they were dated; and as we have no clue to the time in those respective years when the several events transpired from which the prophetic periods have been reckoned, it would be necessary for A. D. 1844 to expire, to disprove our dates for their commencement, or the accuracy of the chronologies, by which we have been guided. That year has now expired. We have consequently now reached a point of time to which none of the prophetic periods can be extended, if time has been correctly marked, and our dates for their commencement were correct. We must therefore acknowledge that we were either premature in those dates, or that human chronology is not perfectly accurate. In arriving at our chronological conclusions, we have followed those chronologies which have been considered as the most authentic. There is however a disagreement among the several chronologers respecting the dates of the several events from which we have reckoned the prophetic periods; but which is all harmonized within the circle of a few years. Those chronologers which we have followed have placed the date of the respective events at the earliest point within this circle. But as other chronologers have assigned to them a later point of time, we are justly entitled to all the time which is in dispute among them, before our position can in any way be materially affected, or its chronological bearings tested.

The seven times, or 2520 years of the Jewish subversion, we have always dated from the captivity of Manasseh. This captivity is placed in B. C. 677, or the year 4037 of the Julian Period, in the 22d year of Manasseh's reign, by Dr. Prideaux, Archbishop Usher, Jackson, Playfair, Blair and others; Guthrie, Horne, and Calmet date it B. C. 676, Dr. Hales, B. C. 675, (as the Jews in Seder-Olam Rabba, and the Talmudists, date it. See *Ganz* p. 45.) and Dr. Jarvis, B. C. 674.

We reckon the 2450 years of the Great Jubilee from the captivity of Jehoiakim in the fourth year of his reign. This is dated B. C. 607, by Ptolemy Petavius, Usher, &c.; but Playfair, Whiston, Prideaux and others date it from B. C. 606; while Berossus, Blair, Jackson and Dr. Hales date it in B. C. 605.

The 2300 days we begin at the commencement of the 70 weeks, at the going forth of the decree to restore and build Jerusalem, in the seventh year of the reign of Artaxerxes Longimanus. B. C. 457 is assigned as the date of this decree, by Blair, Prideaux, Ferguson, Horne, Watson, Ptolemy, and the great majority of commentators. Other chronologers reckon the 70 weeks from the twentieth year of Artaxerxes. Usher, Petavius and others thus reckon, and date from the year 4260 of the Julian Period, or B. C. 454. Hengstenberg dates it and reckons from B. C. 455.

The "seven weeks, and the sixty and two weeks," or 69 weeks to the commencement of Christ's ministry, terminated, according to our chronology, A. D. 27, at Christ's baptism. In this we were sustained by Dr. Hales and others; but Prideaux, Ferguson, and others, who terminate the 69 weeks in A. D. 26, contend that they terminated with the baptism of John, and that our Saviour was not baptized till three years later; while Usher, Petavius, Hengstenberg, Lydyiat and others, extend the 69 weeks to A. D. 29 or 30.

The crucifixion of our Saviour is dated in the years 31, 32, 33 and 34, from the vulgar era, by different chronologists. Dr. Hales contends that it was A. D. 31; while Sir Isaac Newton argues that it was in A. D. 34. Scaliger, Usher, Pearson, Bacon and others argue that it was in A. D. 33. Ferguson, Prideaux, Bullinger, Blair and others, terminate the 70 weeks at the crucifixion; while Lydyiat, Usher, Petavius and others, extend them three and a half years beyond.

It will be seen by the above that there is a disagreement among chronologers respecting the dates of the events from which we have severally reckoned the prophetic periods. And yet that disagree-

ment is all within a circle of a very few years. It will be also seen, that reckoning any of the prophetic periods from the latest dates which are assigned by any standard chronologers for the events from which we have reckoned them, they cannot be extended beyond A. D. 1847; while there are intermediate points between the present and that year, where they would terminate, if reckoned from other given dates. As this ground is "disputed territory," and as there are chronologers of note, which, if followed in their dates, would terminate the several periods at various points within this disputed circle, we are certainly entitled to all the time thus in dispute, before it can be proved that our chronology, or the several events from which we have reckoned, are incorrect. We have followed those chronologers which are admitted to be the most authentic, and have adopted those dates which are considered to be the best sustained. It is now proved that those which we have followed are not perfectly accurate; and while there is a variation from perfect accuracy, it cannot be shown whether that variation is one day, one year, more or less; nor can it be shown which of the several chronologers within the disputed circle, who in any way vary from the ones we have followed, are the most accurate. The dates of others may be as much too late as those we have followed have been too early. It will, therefore, be time enough to look to them when all the intervening time shall have expired. And the authority on which such are predicated is far more questionable than that on which we have relied. While therefore we are satisfied that the truth is among the chronologers referred to, we are unable to decide which of them presents the best evidence of its possession.

## OUR POSITION

Is therefore the same as that presented in the last number of the *Shield*, in the article under that head. We regard this as a period of time in which we are emphatically to take heed to ourselves lest at any time our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position is one of continual and confident expectation. With no time which must necessarily intervene between the present and the time of the Lord's return—having run out all the prophetic periods, according to the chronologers we have followed respecting the date of the events from which we have reckoned—being at the terminus of all historical prophecy; and occupying that point of time to which the primitive church and the reformers looked, and which is designated by the signs of the times; we may daily and hourly look for the coming of our King—not knowing the day or the hour, or when the definite time is, and yet knowing that it is at the very door, that it cannot be long delayed, and may burst upon us at any moment. Thus we will continue to wait and watch, praying for, and loving his appearing, doing all we can for the preparation of our fellowmen for that event, yet willing to tarry here God's time until Salem's golden spires shall burst upon our vision, and we shall enter upon eternal realities.

## On the Propriety of Introducing Religion in General Conversation.

MAY we be allowed to introduce here an opinion warmly maintained in the world, and which indeed strikes at the root of all rules for the management of religious debate recommended in the preceding chapter? It is, that the subject of religion ought on no occasion to be introduced in mixed company; that the diversity of sentiment upon it is so great, and so nearly connected with the tenderest feelings of our minds, as to be liable to lead to heat and contentions. Finally, that it is too grave and solemn a topic to be mixed in the miscellaneous circle of social discourse, much less in the festive effusions of convivial cheerfulness. Now, in answer to these allegations we must at least insist, that should religion, on other grounds, be found entitled to social discussion, the last observation, if true, would prove convivial cheerfulness incompatible with the spirit and practice of religion, rather than religion inadmissible into cheerful parties. And it is certainly a

retort difficult of evasion, that where to introduce religion herself is to endanger her honor, there she rather suffers in reputation by the presence of her friend. The man endeared by conviction to his religion will never bear to be long, much less to be steadily separated from the object of his affections; and he whose zeal once determined him "to know nothing" among his associates, "but Jesus Christ, and him crucified," never could have dreamed of a latitude of interpretation which would admit a Christian into scenes where *everything* but Jesus Christ and him crucified, might be recognized with credit.

These principles appear so plain and incontrovertible, that the question seems rather to call for a different statement; viz., why religion should not be deemed admissible into every social meeting and friendly circle in which a Christian himself would choose to be found? That it is too weighty and important a subject for discussion, is an argument, which, standing alone, assumes the gross absurdity that either men never talk of that which most nearly interests them, or that when they do, they talk improperly. They will not, it is true, introduce a private concern, however important, in which no one is interested but themselves. But in the subject of religion, who is not interested? Or where will topics be found more universal in their application to all times, persons, places and circumstances, as well as more important, than those which relate to the eternal welfare of mankind?

Nor will it be avowed with greater color of reason, that topics so important suffer in point of gravity, or in the respect of mankind, by frequent discussion. We never observed men grow indifferent to their health, their affairs, their friends, their country, in proportion as these were made the subjects of their familiar discourse. On the contrary, oblivion has been noticed as the offspring of silence. The man who never mentions his friend is, we think, in general most likely to forget him. And far from deeming the name of one, greater than any earthly friend "taken in vain," when mentioned discreetly in conversation, we generally find him most remembered and respected in secret, by those whose memories are occasionally refreshed by a reference to his word and authority in public. "Familiarity," indeed we have been told, "produces contempt;" a truism, on which we are convinced many persons, honestly, though blindly, rest their habitual, and even systematic reserve on religious subjects. But "familiarity" in our mind has reference rather to the manner, than to the act, of introducing religion. To us it is synonymous with a certain trite and trivial repetition of serious remarks, evidently "to no profit," which we sometimes hear from persons familiarized, rather by education than feeling, to the language of piety.

More particularly we refer it to a still more criminal habit, which, to their disgrace, some professors of religion share with the profane, of raising a laugh by the introduction of a religious observation, or even a scriptural quotation. "To court a grin where we should woo a soul," is surely an abuse of religion, as well in the parlor as the pulpit. Nor has the senate itself been always exempt from this impropriety. Dr. Johnson has long since pronounced a jest drawn from the Bible, the vulgarst because the easiest of all jests. And far from perverting religious topics to such a purpose himself, a feeling Christian would not often be found, where such would be the probable consequence of offering a pious sentiment in company.

That allusions involving religious questions are often productive of dispute and altercation, is a fact, which though greatly exaggerated, must yet in a degree be admitted. This circumstance may in some measure account for the singular reception which a religious remark is often observed to meet with in the world. It is curious to notice the surprise and alarm which, on such occasions, will frequently pervade the party present. The remark is received as a stranger-guest, of which no one knows the quality or intentions: and, like a species of intellectual foundling, it is cast upon the company without a friend to foster its infancy, or to own any acquaintance with the parent. A fear of consequences prevails. It is obvious that the feeling is, "We know not into



what it may grow; it is therefore safer to stifle it in the birth." This, if not the avowed, is the implied sentiment.

But is not this delicacy, this *mauvaise honte*, so peculiar perhaps to our countrymen on religious subjects, the very cause which operates so unfavorably upon that effect which it labors to obviate? Is not the very unfrequency of moral or religious observations, a sufficient account to be given both of the perplexity and the irritation said to be consequent upon their introduction? And were not religion (we mean such religious topics as may legitimately arise in mixed society) banished so much as it is from conversation, might not its occasional recurrence become by degrees as natural, perhaps as interesting, certainly as instructive, and after all as safe, as "a close committee on the weather," or any other of the authorized topics which are about as productive of amusement as of instruction? People act as if religion were to be regarded at a distance, as if even a respectful ignorance were to be preferred to a more familiar approach. This reserve, however, does not give an air of respect, so much as of mystery, to religion. An able writer (Bishop Sherlock) has observed, "that was esteemed the most sacred part of pagan devotion which was the most impure, and the only thing that was commendable in it is, that it was kept a great mystery." He approves of nothing in this religion but the modesty of withdrawing itself from the eyes of the world. But Christianity requires not to be shrouded in any such mysterious recesses. She does not, like the Eastern monarchs, owe her dignity to her concealment. She is, on the contrary, most honored where most known, and most revered where most clearly visible.

It will be obvious that hints rather than arguments belong to our present undertaking. In this view we may perhaps be excused if we offer a few general observations upon the different occasions on which a well-regulated mind would be solicitous to introduce religion into social discourse. The person possessed of such a mind, would be mainly anxious, in a society of Christians, that something should appear indicative of their profession. He would accordingly feel a strong desire to effect it when he plainly perceived his company engaged in no other topic, either innocently entertaining, or rationally instructive. This desire, however, would by no means cloud his brow, give an air of impatience to his countenance, or render him inattentive to the general tone and temper of the circle. On the contrary, he would endeavor to feel additional interest in his neighbor's suggestions, in proportion as he hoped in turn to attract notice to his own. He would show long forbearance to the utmost extent of conscientious toleration. In the prosecution of his favorite design, he would never attempt a forced or unseasonable allusion to serious subjects; a caution requiring the nicest judgment and discrimination, most particularly where he felt the sentiments or the zeal of his company to be not congenial with his own. His would be the spirit of the prudent mariner, who does not approach even his native shore without carefully watching the winds, and sounding the channel; knowing well that a temporary delay, even on an unfriendly element, is preferable to a hasty landing his company, on shore indeed, but upon the point of a rock.

Happily for our present purpose, the days we live in afford circumstances both of foreign and domestic occurrence, of every possible variety of color and connection, so as to leave scarcely any mind unfurnished with a store of progressive remarks by which the most instructive truths may be approached through the most obvious topics. And a prudent mind will study to make its approaches to such an ultimate object, progressive: it will know also where to stop, rather indeed out of regard to others than to itself. And in the manly avowal of its sentiments, avoiding as well what is canting in utterance as technical in language, it will make them at once appear not the ebullition of an ill-educated imagination, but the result of a long-exercised understanding.

Nothing will be more likely to attract attention or secure respect to your remarks than the good taste in which they are delivered. On common topics we reckon him the most elegant speaker

whose pronunciation and accent are so free from all peculiarities that it cannot be determined to what place he owes his birth. A polished critic of Rome accuses one of the finest of her historians of provinciality. This is a fault obvious to less enlightened critics, since the Attic herb-woman could detect the provincial dialect of a great philosopher. Why must religion have her *Pativinity*? Why must a Christian adopt the quaintness of a party or a scholar the idiom of the illiterate? Why should a valuable truth be combined with a vulgar or fanatical expression? If either would offend when separate, how inevitably must they disgust when the one is mistakenly intended to set off the other. Surely this is not encasing our "apples of gold in pictures of silver."

We must not close this part of our subject without alluding to another, and still more delicate introduction of religion, in the way of *reproof*. Here is, indeed a point in religious conduct to which we feel it a boldness to make any reference at all. Bold, indeed, is that casuist who would lay down general rules on a subject where the consciences of men seem to differ so widely from each other; and feeble too often will be his justest rules where the feelings of timidity or delicacy rush in with a force which sweeps down many a land-mark erected for its own guidance, even by conscience itself.

Certainly, much allowance, perhaps respect, is due in cases of very doubtful decision, to those feelings which, after the utmost self-regulation of mind, are found to be irresistible. And certainly the habits and modes of address attached to refined society, are such as to place personal observations on a very different footing to that on which they stand by nature. A frown, even a cold and disapproving glance, may be a reception which the profane expression or loose action of a neighbor of rank and opulence may have never before encountered from his flatterers or convivial companions. A vehement censure in his case might inflame his resentment without amending his fault. Whether the attempt be to correct a vice or rectify an error, one object should ever be steadily kept in view, to conciliate rather than to contend, to inform but not to insult, to evince that we assume not the character of a dictator, but the office of a Christian friend; that we have the best interests of the offender, and the honor of religion at heart, and that to reprove is so far from a gratification that it is a trial to ourselves; the effort of conscience, not the effect of choice.

The feelings therefore of the person to be admonished should be most scrupulously consulted. The admonition, if necessarily strong, explicit, and personal, should yet be friendly, temperate, and well bred. An offence, even though publicly committed, is generally best reproved in private, perhaps in writing. Age, superiority of station, previous acquaintance, above all, that sacred profession to which the honor of religion is happily made a personal concern, are circumstances which especially call for, and sanction the attempt recommended. And he must surely be unworthy his Christian vocation, who would not conscientiously use any influence or authority which he might chance to possess, in discountenancing or rectifying the delinquency he condemns.

We are indeed, as elsewhere, after the closest reflection and longest discussion, often forced into the general conclusion that "a good heart is the best casuist." And doubtless, where true Christian benevolence towards man meets in the same mind with an honest zeal for the glory of God, a way will be found, let us rather say will be opened, for the right exercise of this, as of every virtuous disposition.

Let us ever remember what we have so often insisted on, that self-denial is the ground-work, the indispensable requisite for every Christian virtue; that, without the habitual exercise of this principle we shall never be followers of him "who pleased not himself." And when we are called by conscience to the largest use of it in practice, we must arm ourselves with the highest considerations for the trial: we must consider him, who (through his faithful reproofs) "endured the contradiction of sinners against himself." And when even from Moses we hear the truly evangelical precept, "thou shalt

in any wise rebuke thy brother, and not suffer sin upon him;" we must duly weigh how strongly its performance is enforced upon ourselves, by the conduct of one greater than Moses, who expressly "suffered for us, leaving us an example that we should follow his footsteps."—*Practical Piety*.

#### Newspaper Writing.

SOME think they cannot make an effective article without ample space. They must have room to spread themselves. But small bullets often do great execution. A paragraph, pitifully expressed, is often quoted from one end of the land to the other, and becomes a by-word for millions. In a few piquant sentences a keen writer may hit off a folly of the day, or rebuke a vice, or repel a sneer of infidelity, or put into a portable form an argument for religion. Such an article is not light and frivolous, because it is brief. In that small compass may be packed a tremendous thought and power of expression. It may be solid as a cannon ball, and cut down every thing before it. We beg, therefore, those who write for us, to condense what they have to say into the briefest space. They might save us infinite trouble by a little pains to pack their thoughts close together. If an article covers four pages, let them write it over and compress it into two. Ten to one it will be improved by the change. And it will save us the disagreeable task of criticism and mutilation. Ye who write for this busy age, speak quick; use short sentences; never stop the reader with a long or ambiguous word; let the stream of thought flow right on, and men will drink it in like water. Persons known or unknown to us, who have anything to say to the religious public that is worth hearing, and who can put their thoughts into a compact form, shall have our help to send them abroad.

[N. Y. Evangelist.]

#### When will the Morning Come?

When will the morning come  
Of that bright, happy day,  
When God shall call me home,  
No more on earth to stray?

When will the morning come  
That knows no evening gloom?  
When will the morning come  
That glids the Christian's tomb?

When will the morning come—  
The gloomy night be past,  
The wanderer called home  
To rest in heaven at last?—*Gen. Evan.*

ON ATHEISM.—"I had rather," says Sir Francis Bacon, "believe all the fables in the Legend, Talmud, and the Khoran, than that this universal frame is without a mind. God never wrought miracles to convince Atheists, because his ordinary works are sufficient to convince them. It is true, that a little philosophy inclineth men's minds to Atheism; but depth in philosophy bringeth them back to religion; for while the mind of man looketh upon second causes scattered, it may sometimes rest on them and go no farther; but when it beholdeth the chain of them confederate and linked together, it must needs fly to providence and deity."

DON'T BE DISCOURAGED.—It is a fine remark of Fenelon, "Bear with yourself in correcting faults, as you would with others." We cannot do all at once. But by constant pruning away of little faults, and cultivating humble virtues, we shall grow toward perfection. This simple rule—not to be discouraged by slow progress, but to persevere, overcoming evil habits one by one, such as sloth, negligence, or bad temper; and adding one excellence after another—"to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity"—will conduct the slowest Christian at last to high religious attainments.

Human lives are silent teaching—  
Be they earnest, mild, and true—  
Noblest deeds are noblest preaching  
From the consecrated Few.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. SEPT. 10. 1857.

## THE EARTH AND THE COMET.

"WHEN will wonders cease? Certainly, not while the appetite for them is so great. So long as men are led by curiosity and wonder to crave marvels, there will be enough to supply them. Strange terrors will haunt their imaginations. They will see sights in the heavens, and hear sounds in the air, foreboding gloom and disaster. Storms and tempests will betoken troubles and revolutions; and fiery comets, as they flame through the sky.

"From their horrid hair  
Will shake pestilence and war."

"On such direful prognostics, apprehensions have often been felt that the world was coming to an end. A few years ago Father Miller traversed the country, rehearsing the prophecies, with figures and calculations, by which he fixed the day for the general conflagration. In mute terror his disciples, like an affrighted flock of sheep, awaited the day of doom. At length it came. The sun rose as usual; the hours wore on; at length, the twilight stole over the still and peaceful earth, and all was calm in the face of nature. The world did not explode, but Father Miller *did*. Poor man! he soon sunk into obscurity and was scarcely heard of more."

The above stray paragraph has fallen under our notice. As we consider that the readers of some paper are publicly treated to such stuff as that, we are led to some reflections. Whenever we see a writer passing over the "storms," "tempests," "troubles and revolutions" which are now confessedly more than ever beginning to convulse the world, with slurs and flippant sneers, and endeavoring to allay any serious reflections that might arise in any mind concerning them, we feel like asking a few questions. We would like to ask the writer of the above if he ever read Matt. xxiv. or Mark xiii. or Luke xxi? What does the Saviour mean when he speaks of signs in the sun, moon and stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring? and what would he have us understand by it, when he holds these out as signs by which we may know that we are approaching that time when we shall "see the Son of man coming in a cloud with power and great glory?" Could we admit for the sake of argument that we are not now upon the eve of that event, we would ask if these signs will not take place according to the Saviour's prediction, whenever the end is right upon us? and will there not be found then multitudes who will be ready to make a mock of serious things, and laugh at the precursors of the great day, as resulting from the haunted imaginations of the superstitious and marvelous? Should we not, then, when we see events transpiring before us, bearing precisely the character of those pointed out by the Saviour, which he told us should be signs of the coming One,—should we not pause in view of them, and ask ourselves if we may not already have reached the time when "the great day of the Lord is near and hasteth greatly?"

The Saviour has positively assured us that these things should take place as signs of his coming, and that when they begin to come to pass, we should look up and lift up our heads, for our redemption was drawing nigh. It is evident then that he who penned the quotation at the head of this article was either grossly ignorant of the declarations of the Bible, or he intended to cast a slur upon the sacred page. We refer not now to the apprehensions entertained by a few (of the unbelieving however) in regard to the comet, which we protested against from the first, but of the signs in general of which he speaks. Such signs shall precede the end of the world, on the authority of our Saviour's own words. Such signs are now, and have of late years been, taking place, and he who would meet them with *brazzavocio* and ridicule, is fitly described by Solomon in Prov. xiv. 16.

So Father Miller, it seems, exploded. So the world think; and so probably thought the old Pharisees concerning Christ after his lifeless body had been deposited in the tomb. No doubt they then consoled

themselves with the thought that the "new sect," would soon be scattered to the four winds, and "Jesus of Nazareth" sink into obscurity and be scarcely heard of more. But as Christ told the daughters of Jerusalem who lamented him, not to weep for him, but for themselves and their children, so would we remind this writer that he may retain the pseudo-sympathy which he manifests for the "poor man." Neither Father Miller nor his cause has any need of it. Let him rather bestow it upon himself and his children. For there is a time coming in which an "explosion" will take place, when he will need sympathy;—a time when the hopes of all scoffers will be exploded, and their fairest prospect blighted, and their delusive dreams expelled, and the stupefying fumes of unbelief and all forms of irreligion, in which their moral sensibilities have been steeped, cleared away forever, and they awakened to the reality of finding themselves vainly calling upon the rocks and mountains to hide them from the presence of a wrathful Lamb.

"Millerism" is not exploded. If Peter could declare himself begotten again to a lively hope by the resurrection of the Saviour, so can we, by the new developments of truth since our disappointment in 1844, by which the whys and wherefores of that disappointment are clearly given. The Advent movement is not yet finished. Prophecy is still hastening to its fulfillment. This the world might see and understand if they would; but they will not. They think that every vision faileth; and the unbeliever hardens his heart, and the scoffer grows bold in wickedness, and both are lulled more deeply into the delusive dream of peace and safety, and know not that sudden destruction like a winged messenger from the Almighty is upon their track.

It is not in "mute terror like an affrighted flock of sheep," according to the above tissue of insult and falsehood, that the followers of the Lord wait for his coming. Those who know anything about it, know that they were not altogether "mute" in 1844, and they know that there were many hearts that swelled with emotions of joy at the thought of entering the mansions of their Father's house. The fright, the terror, the lamentation and woe, are reserved for the wicked, when they shall see the Son of man coming in the clouds of heaven with power and great glory; but the righteous will then be enabled to look up, and, with joy bearing upon their countenances, exclaim, "Lo, this is our God! we have waited for him, and he will save us."

## DECEITFULNESS OF RICHES.

In Matt. xiii. we have the parable of the sower. The seed sown fell in four different places, or kinds of ground. Said Jesus, "Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom," &c. The seed sown, then illustrates the word of the kingdom—not the story of the cross, nor of Christ's priesthood while on his Father's throne, but the word relating to the coming and kingdom of Christ.

## FIRST CLASS.

"Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side."

Here is a perfect illustration given of the mass who come out to hear the word of God relating to the coming and kingdom of Christ, but not understanding it, nor feeling the importance of the subject, are at once turned away by the popular ministry.

## SECOND CLASS.

"But he that received seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended."

We witness a class of persons who embrace unpop-

ular Bible truth without counting the cost. They are ignorant of the many trials to be endured in the christian course. They at first see only the bright side, and do not learn that it is through much tribulation that we enter the kingdom of God. How unprepared for fiery trials are such. They endure but for a while. "When tribulation, or persecution ariseth because of the word, they are offended."

## THIRD CLASS.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful."

Reader, pause and reflect upon the unhappy condition of this class. They are among thorns! And what are these thorns? Ans. Riches, and the cares of this world, which riches bring upon those who have them. "The care of this world, and the deceitfulness of riches choke the word." How painfully true this is of a great portion of those who have received the word of the kingdom! How many are pierced with thorns! Their minds are pressed with the cares of this world, and there is not room for the word to live in them, and bring forth fruit. Thorns are in their hearts. The word cannot bring forth fruit in them. It is choked by thorns. They reach out for more, but it is thorns.

Behold the dying miser! His life has been miserably spent in getting rich. Now he must leave his wealth, perhaps to profligate, unthankful sons. He dies upon a bed of thorns.

And how deceitful are riches. Most people regard them as necessary to happiness in this life; but what a deception. Who are the worthy, responsible worldly men? Ans. Poor men's sons? Children of the poor are also the pillars of the church. While popular vice and splendid misery are the portion of most of the rich. Those who toil early and late to accumulate wealth for their children are laboring to entail on them an evil. They weave for them a garment of thorns.

We now come to believers in the Third Message. When we see them depriving themselves of the means of grace, giving themselves but little time to read the word, for prayer, and to meet with those of like faith, yet eager to add to their wealth, we must regard them as not only being influenced by the deceptive power of riches, but made insane by it. There is no reason, no consistency, no sanity in such a course. And here is where quite a portion of the church are dying. "The cares of this world, and the deceitfulness of riches choke the word," and they are becoming unfruitful.

## FOURTH CLASS.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty."

The good ground has depth of soil. The plowshare of conviction has run deep, and broken up the "fallow ground" of the heart. The word of the kingdom takes deep root. Thorns and all bad weeds are kept out. And O the fruit! "Some an hundred-fold, some sixty, and some thirty."

Mark this. God calls all, but he chooses "the poor of this world, rich in faith." The word of the kingdom finds most of the "heirs of the kingdom" poor in this world. And thank God, it is the privilege for the rich in this world to become poor, and heirs of the kingdom of God.

But how? Let the Master answer. "Sell that ye have, and give alms, provide yourselves bags which wax not old, a treasure in the heavens." Luke xii. 36.

J. W.

If you have performed an act of great disinterested virtue, conceal it; for if you publish it you will neither be believed here nor rewarded hereafter.

Whatever you do for the Lord, do in the name of the Lord; that is, referring to his authority, expecting his blessing, and seeking his honor.—Sel.

## REVIEW

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

(Continued.)

As it was the announcement that Mr. Fillio would give the "scriptural view" of the Sabbath question, we should expect on his part at least an appearance of conformity to scripture. And so long as his labors were confined to the question of the seventh-day Sabbath, this appearance could to some extent be preserved; for there is plenty of scripture on that subject. But when the First-day institution comes up, the scene changes entirely. On this point his only arguments were assertions, without scripture warrant or authority, though some of them were pretty well backed up with such testimony as the church of Rome freely furnishes to sustain her dogmas—tradition.

F. "The first day of the week commemorates the resurrection of Christ, and the descent of the Spirit; in other words, the completion of the work of redemption."

Here we perceive his mind has undergone a complete change, and one particular portion of time is well adapted to a particular purpose. If he had designed to give the popular view, these assertions might pass current; but the popular view is not always scriptural. In this case there is no evidence in the scripture to sustain the declarations. There is an institution of the gospel which well commemorates the resurrection of Christ. See Rom. vi. 1-5. God has distinguished the seventh day by the facts of the creation, by its sanctification, and by his commandment; yet Mr. Fillio argued directly against its fitness for every purpose specified in the Scriptures. God has not so specified the first day, nor sanctified it, nor given any law respecting it; yet without any divine testimony Mr. F. discovers a wonderful fitness. Truly has the word of God pointed out such teachers: "They are wise to do evil, but to do good they have no knowledge." Jer. iv. 22.

By reference to Rom. viii. 22, 23, we learn that the saints of God are waiting and groaning for redemption. This sufficiently refutes his assumption.

F. "A plain scriptural example, backed up with the blessing of Christ, and the sanction of the Spirit, binds this duty very near, if not equal to positive enactment."

After all that he has said about the nature of the Sabbath and Sabbath law, it would be very ungenerous to suppose that he would claim that any moral principle is involved in the keeping of Sunday. Therefore it is neither positive nor moral. It has often been said that to be almost saved is to be wholly lost; and so, that which is only very near a law is no law at all. God's law, and the declarations of scripture respecting it, are all definite. Sin is the transgression of the law. But according to Mr. Fillio's theory of duty, the desecration of the Sunday institution is *very near a sin*. Such an *approximation to something undefined* is a poor substitute for scripture proof.

Let it be borne in mind that "the blessing of Christ" referred to, was not conferred on the first day of the week, but upon his disciples. And the probability that the Spirit sanctioned its observance is not very strong in the entire absence of any evidence that they observed it.

F. "Luke xxiv. 49. Tarry ye in the city of Jerusalem, until ye be endued with power from on high. When, Lord, shall we be endued with power from on high? One week hence, on the first day of the week."

This was designed for a conversation between Christ and his disciples. Of what importance such things are in a "scriptural view," it is hard to tell. We think Mr. Fillio might make some additions to the Apocryphal New Testament which might be of service in the Sunday cause. He has made a good beginning.

F. "Matt. xxviii. 10. Jesus appointed a meeting on the first day, in Galilee. This is a gospel institution."

Jesus did not "appoint a meeting" in Galilee, but promised that *they should see him in Galilee*; and this is several times mentioned. Matt. xxviii. 7, 10;

xxvi. 32; Mark xiv. 28; xvi. 7. And there is not a particle of evidence that they saw him in Galilee on the first day of the week; it seems truly astonishing, that any one should presume to make such an unwarranted statement. There is no proof that Jesus was seen of them more than once in Galilee. Matt. xxviii. 16 says they went into a mountain in Galilee; but the mountains came to the shore of the sea; [Luke viii. 32, 33.] and we have evidence that they saw him there on the seashore. The scriptures so often mentioning the fact that they should see him in Galilee, after his resurrection, seems to place much stress on his being seen there as a confirmation of that event. And to show the fulfillment of that promise the circumstances of their seeing him in Galilee are recorded in John xxi. *The disciples were fishing when the Lord met with them on the shore of the lake.* It may have been on First-day, as Mr. F. asserts, though there is no evidence of it; for there were five other days, besides the first day of the week, wherein they were allowed to fish, or do their own work. Ex. xx. 8-10.

F. "But we are told that the day of the crucifixion is greater than the day of the resurrection. I am surprised that any follower of Jesus should advance this."

There are none, to our knowledge, who claim that this has any bearing on the Sabbath question, except the Mahometans; and with them it is a matter of will and supposition, as the choice of First-day is with Catholics and Protestants. There is no scripture on either side. But there are several scriptures which ascribe our redemption to the blood of Christ. Rom. iii. 24, 25; Eph. i. 7; Col. i. 14; Heb. ix. 12, 15; 1 Pet. i. 18, 19; Rev. v. 9. See Acts xx. 28. Therefore, if anything short of the full accomplishment of redemption (which is yet future) should be chosen, surely the day on which his blood was shed would be most appropriate. But as there is no authority for either, the observance of Sixth-day and First-day are alike mere "will-worship" or "voluntary humility," and both condemned by the Scriptures, being "commandments and doctrines of men," that turn from the truth; viz., the commandments of God. Col. ii. 18, 22, 23; Titus i. 14.

Many other declarations of the greatness of the first day, its consecration, &c., we pass by as unworthy of attention.

F. "On the day of his resurrection, the first day of the week, he met with them four times. 1. With the women; 2. with Peter; 3. with the disciples at Emmaus; 4. with ten disciples in Jerusalem."

One might have gathered from the delivery of the above, that there were four appointed meetings of worshiping assemblies on that day. And a stronger effort to make out a case without any foundation whatever, it has never been our lot to witness. The first meeting was his suddenly making himself known to the women who had come to the sepulchre with the spices, &c. When, where, or in what manner, he was seen of Peter is not related. The third meeting was in the midst of a seven and a half miles' journey made on that day. But he was not known to them till they were eating supper, when he vanished out of their sight. The fourth was some time later, when he came to the residence of the eleven, and found them also taking their supper, and he upbraided them because till that time they had not believed that he was risen. See Acts i. 13; Mark xvi. 11-14.

F. "John xx. 26. This is said to have been on Monday. But when any circumstance occurred one week from another the Jews called it after eight days. So in Luke ix. and Matt. xvii. They record the same transaction, but there is a difficulty—their statements disagree materially. Hence, they were accustomed so to speak, to begin on the first day from any occurrence, and one week from that was the eighth day."

Several errors may be noticed in the above. 1. Matt. xvii. and Luke ix. do not contain any contradiction, nor any difficulty to the candid mind. One says it (the transfiguration) was "after six days," and the other "about an eight days after." If the second said about ten days after, it would not contradict the first that it was *after* six days. 2. As after six days means about eight days after, it cannot also be that after eight days should be just one week after,

nor on the eighth day. 3. Even if it were admitted that it was their custom to reckon time as is here claimed, it would avail nothing to his argument unless it was also shown that *after eight days, and the eighth are identical*. But they are not. Every reckoning of time contradicts it. Thus the nineteenth century commenced fifty-seven years ago; nineteen centuries are not yet completed; while *after nineteen centuries* is more than forty-three years in the future. But suppose it had directly said it was on First-day, what then? Every thing essential to his argument lies beyond that.

F. "It is argued by great and good men who have the means of ascertaining that the ascension was on the first day. He was seen forty days, or many days, which denotes a round number, and means just six weeks, as they reckoned time by weeks from Sunday to Sunday."

Who these "great and good men" were we know not, as we were not favored with their names. This was a new announcement. If their "means of ascertaining" were no better than Mr. Fillio's, they were not very great, judging from the manner in which he handled it; as he failed to give any proof on the point, it is but fair to suppose that he did not know of the existence of any. Forty days means forty-three days as they reckoned time! How does he know it? Perhaps his "wonderful echo" so informed him.\*

Here we behold the convenience of the Sunday theory. While the advocates of the Sabbath of the Lord are plodding along in the dull path of fixed facts, authenticated records, and well-defined laws, the Sunday advocates have only to give fancy a loose rein, and evidences cluster around, with light and airy forms, placing themselves in every conceivable shape and position to suit the exigencies of the case. And why not? Theology would be far behind the "spirit of the age" if we should cramp it down to lawful accuracies and positive proofs. "One day in seven and no day in particular" is the *first day of the week*. "The seventh part of time" *always* comes on that day. After eight days from one Sunday, by a singular construction, brings us to the next Sunday; and forty days, by an elongation no less singular, comprises six full weeks and a day, beginning and ending on Sunday. A sliding scale of morality has been coming into use for a long time. Mr. Fillio has done much toward perfecting it.

In making his reckoning to the day of Pentecost he remarked that "the wave-sheaf was offered on the seventh day of the week." Lev. xxiii. 11, says, "on the morrow after the Sabbath the priest shall wave it." The New Testament does not say that Christ arose on the first day, but we think he did, as he was the antitype of the first-fruits which was offered on that day. But if Mr. Fillio is correct, the argument for the resurrection on the first day is entirely destroyed. And again, if the common computation is correct, which makes the resurrection and Pentecost to have been on the same day of the week, it would follow from Mr. Fillio's argument that both occurred on the seventh day. Dr. Clarke has a calculation by which the day of Pentecost is clearly brought on the second day of the week. A few more efforts on the part of Sunday advocates will leave us nothing to do in exposing their inconsistencies.

F. "There is no evidence that Christ met with them on any other than the First day."

Then the meeting recorded in John xxi, must have been on First-day. We hope our friends who put forth such declarations as the above will read that chapter with care.

F. "On that day he met with them three different times, and sent the Comforter to crown the finished work of redemption."

As the work of redemption, according to Mr. F.,

\* We have been so intent on following Mr. Fillio's argument that we have not noticed his felicitous style of expression. We will in part atone for this by giving the following instance:

F. "Where in the New Testament do we find any command to keep the seventh day? Echo answers, No where!" It is not customary for echo to supply words not found in the question, but in the present instance, for the sake of the "Sunday institution," echo has doubtless accommodated itself to the well-known saying, that "Necessity knows no law."



was finished on the morning of the resurrection, the ascension, and the gift of the Spirit were no part of that great work; these must be the "non-essentials" of which so much has been said! But no one would gather such an idea from the scripture. He ascended on high as an Intercessor, to grant remission of sin, and the Spirit was given to perfect the followers of Jesus. Heb. ix, 15, 24; Acts v, 31; Eph. iv, 8-13. They who think that the work of redemption was finished when our Saviour rose from the dead, must leave out of that work his intercession or priesthood, and second coming, without which the work of redemption could never be accomplished. To say that such an error arises from taking a superficial view of the work of Christ, does not near express the truth: it arises from losing sight of the main features of that work, and the manner of its consummation.

F. "1 Cor. xvi, 1, 2. This order was no new thing. Notice first: Paul is returning from a pastoral visit to the churches in Galatia; he established a rule of weekly contribution at the time of the meetings of other christian churches. They could attend to it best on First-day. Why? Because it was the day of assembling. It was the day of observance."

That this was the day of observance or day of assembling, has yet to be proved. That he established a rule of weekly contributions at the time of meetings is contrary to the evidence of the text. Even Justin Edwards, who has made such an effort to press every thing into the service of the First-day, in his note on this passage says, "at home." See his Notes on the New Testament.

J. W. Morton, in his "Vindication of the True Sabbath," pp. 51, 52 says:—

"The apostle simply orders, that each one of the Corinthian brethren should lay up at home some portion of his weekly gains on the first day of the week. 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, 'by 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 Sacy, 'chez soi,' at his own house, at home. The German of Luther, 'bei sich selbst,' by himself, at home. The Dutch, 'by hemself,' 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 him self. The Swedish, 'naer sig self,' near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above."

F. "Another evidence. Acts xx, 7. This was not called as a special meeting. There is no such inference in the case. There has been an attempt to play on this passage. The primitive Christians met early in the morning, and also in the evening. They met on this Lord's day, and Paul preached a long sermon. This makes a perfect net-work or chain of evidence."

The remark that there has been a play on this passage, doubtless refers to the view advanced that this was an evening meeting; and as the evening was the first part of the day, and preceded the morning, this meeting was held before First-day morning, and at the break of day on First-day morning, Paul departed on his journey. And Mr. Filio did not deny it, or attempt to show that it was not so. To have attempted it would have been to expose his weakness; therefore he prudently passed it by with the simple declaration that they met in the morning as well as in the evening. But no one could pretend that this was a morning meeting. The reading of the passage forbids it. Thus our position is clearly true. And here let the reader notice, that in this passage, which proves that Paul started on his journey on First-day morning, is the only account in the New Testament of a public meeting on the first day of the week. Acts ii, does not mention the first, or any other day of the week, but the day of Pentecost, which was not a weekly, but a yearly feast-day.

Now we have passed through a "perfect chain" of

evidence, let us see what it is composed of. 1. The Sabbath is a positive institution. 2. It was instituted after Israel left Egypt. 3. It was peculiarly Jewish. 4. The fourth commandment was essentially different from the other parts of the decalogue. 5. The priests were required by law to violate it. 6. The least violation was to be punished with death. 7. The Sabbath was a shadow. 8. The law of Horeb was given to the Jews alone. 9. The law written and engraven on stones was abolished. 10. The law of the new covenant is in contradistinction (of opposite qualities) from that written on stones, (the ten commandments.) 11. The Sabbath was lost in Babylon, some centuries before Christ. 12. Christ and his disciples openly violated it. 13. He consecrated the first day of the week. 14. There is very near a law for its observance. 15. After eight days from Sunday means the subsequent Sunday. 16. Forty days means six full weeks and one Sunday over. 17. Paul ordered them to take up collections in their meetings on First-day. 18. It was an established custom to meet on that day.

Comment is unnecessary. As he claimed that the work of redemption was finished at the resurrection, and had merely to be "crowned" by the ascension, and gift of the Spirit, so here he has finished the "perfect chain" of evidence, and got two links to spare. The first is as follows:

F. "The first day was called by primitive Christians and ancient fathers the Lord's day. John thus designated it. Rev. i, 10. Some claim that this means the seventh-day Sabbath; but this cannot be made to mean Sabbath. The first day was always called the Lord's day. Examine the original Greek and you will find it so."

It is extremely unpleasant to review anything wherein a want of candor is evinced. The most able persons may sometimes take a weak position, and the most candid may sometimes be led by prepossessions to advocate an error; but when any one pursues a continuous course of false reasoning and perverting the truth, honestly before God and our fellow-men requires us to characterize it truly and expose the deception. And we have no hesitation in saying that deception was practiced by the lecturer in his remarks on Rev. i, 10. Those who think that that scripture refers to the Sabbath, do not claim that Rev. i, 10 mentions the Sabbath or seventh day of the week by name; but they take other scriptures, such as have been quoted in this review, to show that the Lord has claimed one day of the week as his, and that is the seventh day. And that is the fair and correct method of settling questions by the Scripture. And now in turn we will ask, Does Rev. i, 10 mention the first day of the week? It does not. If you "examine the original Greek" will you find any mention of the first day of the week? You will not. If you examine the whole Bible will you find a single passage calling the first day of the week the Lord's day? You will not. Did the Lord ever claim it as his day? He did not. What authority had Mr. F. for making such a statement? None whatever. What scripture is applicable to his course? Matt. xxiv, 4.

The last link was the most definite and clear that he presented. It was the testimony of the fathers; uninspired tradition. And here let the fact be noticed that the denomination to which the lecturer belongs—the Baptist—professes to reject tradition and take the Bible alone. Had any individual arisen and proved by the same authors that the sprinkling of infants was the duty of gospel believers, he would have denied the authority at once. So inconsistent will men act when led by prejudice. Had Luther had confidence in such testimony the Reformation would not have been; and had Protestants carried out the principles of the Reformation they never would have appealed to such testimony to sustain unscriptural dogmas. But when men are determined to sustain the Sunday at all hazards, tradition is the best field for them to labor in. Whatever is claimed from Scripture on that side is by unnecessary and far-fetched inferences, while much of their traditional evidence is direct and pointed. But in this we re-

joice, that those who keep the Lord's Sabbath and teach men so, are not reduced to such straits. Some may query thus: Did any of the early writers speak in favor and defence of the seventh day? We answer, they did; and their testimony can be produced if necessary. But we do not consider it necessary as long as we have an abundance of better testimony, to wit, the plain word of the Lord.

His first witness was IGNATIUS; who, he claimed, called the first day of the week "the Lord's day, the queen and prince of all days. Let every friend of Christ celebrate the Lord's day. Let us not sabbatize, but live according to the Lord's day, on which our Life arose."

Those who have read the same testimony in Justin Edwards' Manual will notice that Mr. Filio has followed the marginal reading of the Apocryphal New Testament in the above quotation. In regard to the Lord's life." Mr. Filio says, partly following the marginal reading, "live according to the Lord's day." But that "living according to the Lord's life" is the proper reading may be seen by the expression, "How shall we live different from him?" We say Mr. F. partly follows the margin: he says, *live*, the margin reads, *living*. The idea of the epistle is this. How shall we live different from him, if even the prophets came to a newness of hope in living according to the Lord's life; or, as he did.

3. The common English version from which Dr. Edwards and Mr. F. professedly quote involves the suppositions that (1.) the prophets did not keep the Sabbath, but the Lord's day, or as they claim, the first day of the week, which is too absurd to deserve a notice. And (2.) that at the coming of Christ, whom the prophets waited for, they were raised from the dead; whereas the scriptures teach that they will be raised at the second coming of Christ, under the sounding of the seventh trumpet. Rev. xi, 15-19.

We have been thus particular on this testimony, as Ignatius lived at an early age, and some think this epistle conclusive; or rather, the supposed quotation; for it is not generally known that it is speaking of the lives of the prophets, and has no reference to the observance of a day. That theory which rests on a few inferences, and such garbled extracts from spurious Catholic writings, is a bad one for Protestants to rest on. Reader, when you follow in the track of such errors, remember that God will bring every work into judgment.

J. H. W.

(To be Continued.)

#### He that Overcometh shall Inherit all Things.

Who can conceive the full import of these words? How oft has the weary pilgrim when looking over the past, and calling to mind how holy he must be, felt encouraged as these words came with full force to his mind, He that overcometh shall inherit all things. What could we have more? For what more could we wish? This blessed promise is enough to buoy up the weary saint under the severest trials. Is he poor as to the things of this life? Let him remember that soon, if faithful he shall possess all things. Is he sick and afflicted? soon his sufferings will all be over. The inhabitants of the world to come shall no more say I am sick. Is he called to part with his dearest friends? He will soon meet them again around the throne of God, never more to be parted. Death never knocks for admittance there; no tears can dim the eye, no bitter grief stir the deep fountains of the heart. Is he despised and forsaken here? He shall there have the honor of reigning with Christ eternally. The poorest saint on earth will there be far richer than any earthly king. Then let this glorious promise cheer the care worn pilgrim, and animate him in his lonely hours. Again, the thought that we are soon to inherit such glorious things, should serve as a spur to hasten us on our way. O let us be faithful. The dark night is fast wearing away. Soon will be ushered in the cloudless morning. Soon the portals of heaven will reveal to us the Son of man in all his glory. May we so live as to exclaim, Lo this is our God we have waited for him and he will save us. Then will be heard the

voice from heaven, "Come up hither." So shall we ascend and be forever with the Lord.

SUSAN ELMER.

Ashfield, Mass., Aug. 27th, 1857.

### LETTERS.

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

From Bro. Thurston.

BRO. SMITH: I wish to discharge my long neglected duty to the scattered church of God through the columns of your worthy paper. I accidentally, or rather providentially, heard of the Tent meeting at Mackford in time only to attend on Sabbath and First-day at the close of the meeting. But God sends the early and the latter rain, and I bless his holy name that enough of the retiring drops fell upon my thirsty soul to cause me to act. I then and there decided to keep the Commandments of God and the faith of Jesus. I had been halting between duty and inclination for about three years. Through the faithful labors of the brethren present and the assisting grace of God I was enabled to break loose from the world; and since that time my path has been like unto that of the just which is as the shining light, and my daily prayer is that it may shine more and more unto the perfect day. Since myself and companion have commenced keeping the commandments, we can say of a truth, It is better to be doers of the word than hearers only.

I read in the Word, blessed are the pure in heart; for they shall see God. The desire of my heart is to lead a pure and holy life that I may have right to the tree of life, and enter in through the gates into the city. I can say with the Psalmist, "O how I love thy law; it is my meditation all the day." I receive much instruction and consolation through the *Review and Herald*. May it ever go forth laden with precious fruit, and may the blessing of God rest down upon those engaged in its publication, is my ardent prayer. I pray God to bless those messengers who have already gone forth to proclaim the present truth, also to raise up, qualify, and send forth more laborers into his vineyard; for truly the harvest is great but the laborers are few.

Yours hoping for immortality at the coming of the Lord.  
P. S. THURSTON.  
Marquette, Marquette Co., Wis., Aug. 30th, 1857.

From Bro. Harris.

BRO. SMITH: In the *Review* which I love for the truth it contains, I find many precious letters from the brethren and sisters. I love to read of their determination to go through, and fight the battle of the Lord against the walls of old Jericho till they crumble and fall, and the saints take the kingdom. I want to say to you all who are seeking to make a sacrifice of your property and your lives also, for the kingdom, I am going with you. A little more praying and sacrificing, and we shall be able to go up and possess the land. How good the sound of a coming Saviour to bring us the victory. Praise his name!

In 1842 I heard the First Angel's Message. It cheered my heart, and I have ever loved the Advent doctrine. In 1847 a brother staid with us over night, who told us there was a company that were keeping the Sabbath of the Lord, and that we were keeping the Pope's Sabbath. I began immediately to see if it were so. I found it was. When the next Sabbath came round, our work being done up Friday night, we rested, and never have had work about on the Sabbath since.

Myself and companion have stayed here in this dark place most of the time since, and kept the Sabbath all alone. Some of our neighbors will listen to the Word and read, but have no heart to obey the Lord. They say they wish all the world would keep the Sabbath, then they would. I suppose that some in the days before the flood when Noah was warning them of their destruction might have had sympathy enough to say, If all the world would listen to you, we would. I have been looking into the nature of things and find that the world is doomed to destruction. It cannot save me and I cannot save the world. If we will be

saved, we must keep the commandments of God.

WILLIAM HARRIS.

Port Byron, N. Y., Aug. 30th, 1857.

From Bro. Herald.

BRO. SMITH: Though a stranger, I write to let you know that I am a lover of the truths advocated in the *Review*. It is but a short time since I commenced keeping the Sabbath of the fourth commandment. I rejoice that God ever had thoughts of mercy towards me, and led me to see that I was keeping the traditions of men instead of the commandments of God. I was first awakened to the subject by hearing Bro. Holt and Cornell preach on the perpetuity of the law of God, and then by searching the Scriptures I found that we had none, not even one passage, that would sustain the keeping of the first day of the week for the Sabbath. I saw that the Sabbath of the fourth commandment was as much binding now as it ever was on man, and that it is not a Jewish Sabbath, as some of my friends stigmatize it, but it was given to the children of God for a perpetual covenant, for a sign between God and his people for ever. How good is the Lord! I feel to praise his holy name for his unbounded mercy towards me. When I look back on the past I can see that the Lord has watched over me up to the present time, notwithstanding my unfaithfulness to him. He has led me in a way that I knew not and I will praise his name.

Brethren and sisters let us awake from this stupid sleep, let us arise and work with energy for the Lord while the day lasts; for soon the night cometh when no man can work. I feel determined to work while there is yet time. I feel the need of a deeper work of grace in my heart, that I may be prepared to meet my God in peace. I have a great deal to overcome, but by God's grace I will be diligent and not be a slothful servant in the vineyard of my Lord. He will not leave any in darkness that desire to serve him.

Brethren let us strive for the Faith of Jesus, keep all the Commandments of God, let Jesus into our hearts, and finally overcome and sit down with Christ on his throne.

Yours in hope.

WM. HERALD.

Green Spring O., Aug. 25th 1857.

From Bro. Graham.

BRO. SMITH: It is now nearly six years since I embraced the Sabbath of the Lord our God together with kindred truths, which are able to make us wise unto salvation. I had no part in the First Angel's Message, as I had no opportunity of hearing it. I have often regretted that I was not in that movement. I believe without a doubt that it was of God, that it was a fulfillment of his word, and that it was given in the right time. I am glad I ever had the privilege of listening to the great and sublime truths contained in, and connected with the third and last message of mercy to poor fallen man, which is now being given to the world. I am glad too, that when I had settled down into a careless indifferent state, thinking that because I had a theory of the truth I was "rich and increased with goods and had need of nothing," that the warning message to the poor lukewarm Laodiceans found way to my heart, and I was enabled, in a measure at least, to be zealous and repent. I do desire now to make thorough work for the kingdom; for it seems to me it is death to settle back into a lukewarm state, after being aroused by this message. O how awfully solemn is this hour in which we live. In view of the impending storm of the wrath of God so soon to burst upon the shelterless heads of our friends and neighbors, in view of the truths which God has committed to us, and by which he is about to judge the world, in view of the unmistakable signs fast thickening around us, that the Lord is soon to descend from heaven to render to every man according as his works shall be, what manner of persons ought we to be in all holy conversation and godliness. How should we warn, weep over, and pray for our friends? What holy, spotless lives should we lead before them? so that if possible they may be saved, but if not that we may be able to say with the Apostle in the great day of reckoning that our skirts are clear from the blood of all men.

Dear brethren and sisters, I feel solemn while I write in view of these things, and it is my prayer that we may be enabled to search our hearts in the light of truth, and see to it that we are giving all diligence to make our calling and election sure. May God enable us to "seek righteousness, to seek meekness," for there is only a "may be we shall be hid in the day of his fierce anger."

I am glad to hear through the *Review*, of the prosperity of the cause in the West. I hope the time will soon come when the message will go with a loud voice, and call out all God's honest ones who are now starving for the bread of life. I believe the Lord's hand is in this work, and he will finish it, and cut it short in righteousness. The hundred and forty-four thousand will speedily be made up, and the saints of the Most High will take the kingdom under the whole heavens, in which they will shine as the stars and as the brightness of the firmament for ever and ever.

When I view the glories of the eternal inheritance so soon to be given to the saints, I feel to say I must be there. Soon, very soon those who are faithful will be there. Their conflicts will be ended, the battle fought, the victory gained, the crown received; and they will sit down in their long expected, eternal home, with Abraham, Isaac and Jacob, to go out no more for ever. With such a hope as ours, in view of the prospect that now lies before us, have we any real cause of discouragement? True we, at least I, have many besetting sins, which must be overcome, and we find ourselves amid the perils of the last days; yet by the grace of God we can overcome. By doing all on our part we can gain a perfect victory over everything that is unlike Jesus, and stand at last among the happy company who will be presented without spot or wrinkle or any such thing.

That this may be our happy lot is the prayer of your unworthy brother.  
WM. H. GRAHAM.  
New Ipswich, N. H., Aug. 28th, 1857.

### OBITUARY.

FELL asleep, Aug. 24th, 1857. in Parma, Mich., Eddie Wood, third son of Harry H., and Lucy A. Bramhall, aged three months and seventeen days.

He was a great sufferer; but the little head will now toss no more with pain, nor the little form writhe in agony. He is now at rest.

Little darling "thou hast left us!  
Here thy loss we deeply feel;  
But 'tis God that hath bereft us,  
He can all our sorrows heal."

Yet, sweet babe, "we hope to meet thee,  
When the day of life is fled,  
Then in heaven with joy to greet thee,  
Where no farewell tear is shed."

### Sacred Meditations.

"Thou art my Shield."

Why, O, Christian, art thou dismayed at the sight of thy foes, that come up to war against thy soul? That invisible host is conquered by the Captain of thy salvation, and in his strength thou also art conqueror. Thou thyself art weak and defenceless, but He is thy defence. O trust in Him, and victory, victory, will be the inward triumph of thy soul. Possess thyself of Jesus, and thou art conqueror. What though the tempter variously and strongly assault thee, sometimes by open and broad attacks, and then again by some secret and subtle device, yet do thou always stand firm; still stand, even though thy soul be famished, and darkness settle around thee; stand to thy one purpose, of serving God and God only. Consider Jesus in the wilderness, and in the garden. O, what an hour was that, when he cried, "My God, my God, why hast thou forsaken me!" But he still said, "My God, my God." Thus, O follower of Jesus, do thou cling to thy Lord and Master. Still hold on, and all the powers of darkness cannot shake thee off, cannot separate thy soul from oneness with him. Be resolved to conquer every foe in the strength of Jesus.

[Guide to Christian Perfection.

Out of self; into Christ.

# THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, SEPT. 10, 1857

THE reader will find some useful hints in the article published this week, entitled, *The propriety of introducing Religion in Common Conversation*. It is important that we let our light shine before men. It is important also that we do it in a proper manner and in a right spirit, otherwise our light will be to them darkness.

We have just been favored with a cheering visit from Bro. John Byington of St. Lawrence Co., N. Y., who was with us last Sabbath. He designs spending several months in this and neighboring States. He spends next Sabbath in Burlington.

A wrong reading, occasioned by a slip of the pen in the manuscript, will be found in Bro. Waggoner's Review of Sabbath Lectures, on page 132, middle column 6th and 7th lines from the top. The question, Is there anything in the plan of redemption typified by the work of Christ, should read, Is there anything in the plan of redemption, typified by the seventh-day Sabbath?

The following item we clip from the *Sabbath Recorder*. The reader will remember that according to the profession of this government, its citizens are to enjoy liberty of conscience, free speech, and a free press. Let us see what we are coming to in fact; or, in other words, if while the profession of this government is as mild as a lamb, it does not already in some portions of it, speak like a dragon. Rev. xiii.

A DARK PROSPECT FOR THE SABBATH IN VIRGINIA.—We are sorry our brethren in Virginia should be deprived of the *Sabbath Recorder*, but it so seems it must be, according to the following notice just received. *O Tempora, O Mores!*

To the Editors of the *Sabbath Recorder*.—

DEAR SIR—I have been notified to examine your paper, and find it contrary to the Law of this State to hand it out of my office. You had better discontinue the paper. Your subscribers here are Rev Samuel D Davis and P. Bond. I shall retain your paper and not hand it out of my office.

M. W. BALL, P. M.

Janeleu, Lewis Co., Va., Aug. 18th, 1857.

## Paul Says So.

Says what? "Let your women keep silence in the churches." But what does this prove? "It proves," say some, "that women should not rise in social meeting and speak." Well, what would you have them do? "Let them do as Paul says, 'If they would learn anything, let them ask their husbands at home.'"

Well then, you and Paul would have the sisters all stay at home. For certainly, if they go to meeting and hear all that is said, they will have no need to ask their husbands at home. It is evident that if Paul meant that women should not speak in religious meetings, his words prove also that the sisters should not attend religious meetings.

But as this view of the subject proves too much for our friends, who do not like to hear the Marys preach a risen or coming Saviour, we suggest a position to take on the text which will harmonize with both revelation and reason. It is this. Paul was probably speaking of meetings of church business. The sisters would be quite out of place in meetings of general church business. And "if they will learn anything" about such matters—quite immaterial whether they do or not—"let them ask their husbands at home."

If they have no husbands to inquire of, it will do quite as well for them not to understand all the particulars of church business, the brethren generally being capable of managing such matters. J. W.

Bro. M. Belina Czechowski, a Book Binder, who embraced the Sabbath at the recent Tent meeting at Finley Ohio, has just established himself in his business in this Village.

All persons wishing Hymn Books pared small with their name on them, can have them sent to them post paid, by sending eighty cents if they send soon. J. W.

According to a recent calculation the number of Protestants in the world, amounts only to 93 millions; members of the Roman Catholic and Greek churches, 208 millions; Mahomedans, 110 millions; Pagans, 484 millions.

## Where is the New York Tent?

HAVING published no report of our labors for the last six weeks, the above inquiry doubtless has arisen in the minds of the brethren. We have not so cheering an account to give as we could wish, as we have not had the pleasure of seeing those interested in the truth come out at once and take a decided stand; yet we have reason to believe and trust that our labor has not been in vain. Since our last report we have held meetings at Willing and Nile in Allegany Co., and China in Wyoming Co., two weeks in each place. In each of these meetings a deep interest was apparent in the minds of some, and convictions of the truth were felt, which, we hope, will not be eradicated. The fowls will be busy in picking up the seed by the way side, and the thorns will choke that in the worldly minded, but we trust in God that some has fallen into good ground, and will bear fruit to the glory of God.

We found kind friends in each of these places who freely supplied our temporal wants, while among them, and some, though not fully prepared to decide the important question in regard to the present truth from the little they had heard, were so favorably impressed as to contribute liberally of their means to help forward the cause. May the Lord reward all those dear friends with spiritual blessings, and lead them to see and embrace the truth fully, and thus may they be prepared for a place in his everlasting kingdom. We feel a strong desire to meet them there, and think we may indulge the hope that they will obey the message of the Third Angel, and get the victory of the beast and his image, and stand with the Lamb upon Mount Zion.

Our meetings at China were held in the village of Arcade. The weather was rainy both weeks, and our meetings were small. Yet some few came from the adjoining towns and supplied themselves with publications. This is entirely a new field for the Third Message, and we can but hope that some precious jewels will be gathered here. The second Sabbath and First-day we did not pitch our tent, but held our meetings in the Methodist house, which had been kindly offered us in consequence of the rain. Such favors towards us who hold such unpopular truths, we gratefully remember, and our earnest prayer is, that those friends may be benefitted by the reception of the truth.

Our next meeting is to be held in Niagara county which will probably close our tent operations for the season. R. F. COTTRELL, F. WHEELER.

Mill Grove, Sept. 3d, 1857.

## Business Items.

R. F. Cottrell.—Received.

The P. O. address of Wm. S. Ingraham is Round Grove, Whiteside Co., Ills.

P. S. Thurston.—All acting preachers have the paper free.

Books SENT, E. P. Weeks, Nebraska. John Spaford, N. Y., Geo Cobb, Me., Jno. Kemp, Ind., E. L. Barr, Mass., M. B. Pierce, Vt., A. Miller, N. Y., Wm. Peabody, N. Y., J. Rice, Mich., P. Scarborough, Ind., J. E. Titus, Mich., C. A. Osgood, C. W., E. E. Sanford, Ills., T. E. Thorp, Wis., J. K. Bellows, N. Y., A. Kimball, Ct., E. Emery, Me., A. G. Hopkins, Mich., Mrs. S. M. Swan, Ohio, Wm. Budge, Wis., P. M. Merrill, Mich., Wm. Herald, Ohio, Jas. Cramer, Mich., O. M. Patten, Mass., J. A. Wilcox, N. Y., H. H. Wilcox, N. Y., M. Borden, Ohio, M. M. Osgood, C. W., L. Bean, Vt., J. K. Bellows, N. Y., Samuel S. Street, Pa., P. S. Thurston, Wis., J. D. Hough, (by express) Detroit, Mich., M. E. Cornell, (by express) Finley Ohio.

## Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the Review and Herald to which the money recaptured 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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Jane L. Smith 0.50, xi.1. R. L. Daniels 1.00, x.12. Wm. Harris 2.00, extra copy, to xii.19. Geo. Noyes 1.00, xi.19. L. Bean 0.70, xi.18. A. Bourne 1.00, x.19. Chas. W. Staudy 1.00, x.13. E. Day 2.00, xi.1. A. Cochran 1.00, xi.19. P. S. Thurston 1.00, x.16. A. Thayer 2.00, xi.1. N. A. Cunningham 1.00, xi.20. Jas. Ferrel 1.00, xi.20. M. M. Langer 1.00, xi.1. J. Bascom 1.00, xi.1. It Lock 1.00, xi.20. E. S. Faxson 1.00, xi.8. S. L. Hyde 2.00, xi.10. Wm. Bates 2.00, xi.1. I. Abbey (for Wm. S. Moon) 0.75, xi.8. H. N. Packard 1.00, xi.1. M. Leach 0.50, xi.8.

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For Power Press, L. Kellogg \$9.00. Harriet Woodruff \$1.00. M. C. M. Andrews \$8.00.

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The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. This work maintains the fulfillment of Prophecy in the past Advent movement, and is of great importance in these times of apostasy and peril.—148 pages.—Price 12½ cents.

Bible Student's Assistant. This is the title of a work of 36 pp. It has been prepared with much care, and considerable expense, and can be had at this office for \$4.00 per 100, or if sent by mail, post paid, 6 cents a copy.

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