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AND SABBATH HERALD.

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

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THE TEST. MATTHEW XII, 37.

*LIGHT-HEARTED, youthful, happy one,
Whose heart with joy seems overflowing,
Thoughtless unkindness ever shun,
But joy on all around bestowing.
In all thy speech let wisdom guide;
For thou, my thoughtless, joyous friend,
Shalt by thy words be justified,
And by thy words shall be condemned.*

*Hold! hold! young man who takes in vain
The sacred name of thy Creator!
Canst thou his favor hope to gain,
When of his laws a violator?
A heavy doom doth thee betide,
Who hath thy Maker's name blasphemed,
Shalt by thy words be justified,
And by thy words shall be condemned.*

*Parent, whose joy the future hath
In child of blest anticipation,
Seek'st thou to lead in virtue's path,
And save from sin and dissipation?
Weigh well thy words; in kindness chide,
Thou who his future steps may'st bend,
Shalt by thy words be justified,
And by thy words shall be condemned.*

*Sow by all waters, and fail not
Thou who the seeds of truth art sowing!
Lift up thy voice, cry, and spare not,
Thou who the trump of truth art blowing!
Great is thy trust, truth to divide:
Thou on whom life and death depend,
Shalt by thy words be justified,
And by thy words shall be condemned.*

*Whatever be thy name or state,
Sister or brother, parent, teacher,
Plebian be, or magistrate,
Judge, legislator, author, preacher,
Each must his future life decide,
Each on the unfailing truth depend,
Must by his words be justified,
And by his words must be condemned.*

A SHORT SERMON ON ROM. XII, 1.

BY B. F. SNOOK.

"I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service."

In this chapter the Apostle presents the great duties of Christianity in the idea of sacrifice, which involves (1.) a Priest, and (2.) an offering. Priests only have authority to present to God a sacrificial offering. Hence if there are now no priests, there is no one authorized to offer sacrifice to God. But Christians are required to offer sacrifice, and hence they must be a class of priests. This idea is fully carried out by the following scriptures: "Ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "But ye are a chosen generation, a royal priesthood, an holy nation. 1 Pet. ii, 5, 9.

This is sufficient to prove that all Christians are priests; that they are a holy nation, a royal priesthood. Hence it is the duty of every Christian to present his own offering to God.

We next proceed to notice the character of a priest. During Moses' dispensation, all who ministered in the priest's office were required to have perfect holiness. Lev. xvi. God himself is holy, and will not receive into his presence the unholy. No. Without holiness no man shall see him. Heb. xii, 14. But holiness of character can be attained, only by conformity to a holy law.

God required holiness of his people during the former dispensation. And that they might be holy he gave them a law containing the principles of holiness, and required obedience to it. This is proved by Ex. xix, 5, 6: "Now therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation." Query 1. Why did God promise to bless Israel above all other people?

Ans. On condition that they obey his covenant. 2. Why were they to be a holy nation? Ans. By keeping his covenant. 3. What is his covenant? Ans. Deut. iv, 13: "And he gave unto you his covenant which he commanded you to perform, even ten commandments." Therefore God's law of ten commandments was then the standard of holiness. It was obeyed in order to holiness of character, and this was not obtained outside of obedience to its precepts. But is this law holy? Paul says, "The law is holy." Rom. vii. Hence, if God yet requires holiness of his people he yet extends to them his holy law for their obedience to its precepts. Every requirement for holiness must be made on the present existence of a standard of holiness to which all may conform, of whom such requirement is made. Hence the existence of such a requirement is conclusive proof of the existence of such standard of holiness.

Holiness is as much required of the people of God in this as in any other age of the world. "But as he which hath called you is holy so be ye holy in all manner of conversation, because it is written be ye holy for I am holy." 1 Pet. i, 15, 16. Here God requires holiness of his people, for a reason which is and always has been true, that he himself is holy. Hence the condition and principles of holiness are the same that they have ever been: They are unchangeable as God himself. They never were abolished. For this reason, and this only the Apostle makes this requirement on the authority of what is written. But where is it written? In the New Testament? No. But in the Old. "For I am the Lord your God; ye shall therefore sanctify yourselves and ye shall be holy, for I am holy." Lev. xi, 44. This is proof therefore of the perpetuity of every law and principle of holiness of all past ages. It therefore follows that now no one can be holy without obedience to God's law, which is the law of ten commandments.

We will next notice the offering which the Christian priest is required to present to God. This is

1. Our bodies or selves. All who would have the favor of God must sacrifice themselves to God; give themselves wholly without reserve unto him. they must act out the spirit of the poet:

Here Lord I give myself away.
'Tis all that I can do.

God will then receive and bless them. Henceforth they are God's; must live in him, think in him, speak in him, and walk in him. They are not their own, but are bought with a price. 1 Cor. vi, 19, 20. How great that price: the blood most precious of God's dear Son!! 1 Pet. i, 19. Therefore they never should use themselves as their own but live in obedience to the will of their kind Father and Master in heaven.

2. We are required to offer up spiritual sacrifices. This is done by prayer, thanksgiving, and blessing. Our hearts must be filled with the blessed spirit of Christ, without which we are none of his. Rom. viii, 9. And if this spirit dwell in us there will be no room for the spirit of the wicked one. Neither shall we bear the evil fruits of sin, as envy, jealousy, back-biting, or any such. But we shall bear the heavenly fruits of love, joy, peace, long-suffering, meekness, gentleness, kindness, patience. Against these there is no law. O that there may be found such a celestial and beautiful cluster of fruit as this growing in the heart of every one of the remnant, of every believer and lover of present truth. "Then shall their peace be as a river, and their righteousness as the waves of the sea." Amen.

CHRISTIANITY A PRACTICAL PRINCIPLE.

If God be the Author of our spiritual life, the root from which we derive the vital principle, with daily supplies to maintain this vitality, then the best evidence we can give that we have received something of this principle, is an unreserved dedication of ourselves to the actual promotion of his glory. No man ought to flatter himself that he is in the favor of God, whose life is not consecrated to the service of God. Will it not be the only unequivocal proof of such a consecration that he be more zealous of good works than those who, disallowing the principle on which he performs them, do not even pretend to be actuated by any such motive.

The finest theory never yet carried any man to heaven. A religion of notions which occupies the mind without filling the heart, may obstruct, but cannot advance the salvation of men. If these notions are false, they are most pernicious; if true and not operative, they aggravate guilt; if unimportant though not unjust, they occupy the place which belongs to nobler objects, and sink the mind below its proper level; substituting the things which only ought to be left undone, in the place of those which ought to be done; and causing the grand essentials not to be done at all. Such a religion is not that which Christ came to teach mankind.

All the doctrines of the gospel are practical principles. The word of God was not written, the Son of God was not incarnate, the Spirit of God was not given, only that Christians might obtain right views and possess just notions. Religion is

something more than mere correctness of intellect, justness of conception, and exactness of judgment. It is a life-giving principle. It must be infused into the habit, as well as govern in the understanding; it must regulate the will as well as direct the creed. It must not only cast the opinions into a new frame, but the heart into a new mould. It is a transforming as well as a penetrating principle. It changes the tastes, gives activity to the inclinations, and, together with a new heart, produces a new life.

Christianity enjoins the same temper, the same spirit, the same dispositions, on all its real professors. The act, the performance, must depend on circumstances which do not depend on us. The power of doing good is withheld from many, from whom, however, the reward will not be withheld. If the external act constituted the whole value of Christian virtue, then must the Author of all good be himself the Author of injustice, by putting it out of the power of multitudes to fulfill his own commands. In principles, in tempers, in fervent desires, in holy endeavors, consist the very essence of Christian duty.

Nor must we fondly attach ourselves to the practice of some particular virtue, or value ourselves exclusively on some favorite quality, nor must we wrap ourselves up in the performance of some individual actions as if they formed the sum of Christian duty. But we must embrace the whole law of God in all its aspects, bearings and relations. We must bring no fancies, no partialities, no prejudices, no exclusive choice or rejection into our religion, but take it as we find it, and obey it as we receive it, as it is exhibited in the Bible, without addition, curtailment or adulteration.

Nor must we pronounce on a character by a single action really bad, or apparently good; if so, Peter's denial would render him the object of our execration, while we should have judged favorably of the prudent economy of Judas. The catastrophe of the latter, who does not know? while the other became a glorious martyr to that Master whom, in a moment of infirmity, he had denied.

A piety altogether spiritual, disconnected with all outward circumstances; a religion of pure meditation, and abstracted devotion, was not made for so compound, so imperfect a creature as man. There have indeed, been a few sublime spirits not "touch'd but rapt," who totally cut off from the world, seem almost to have literally soared above this terrene region; who almost appear to have stolen the fire of the seraphim, and to have had no business on earth, but to keep alive the celestial flame. They would, however, have approximated more nearly to the example of their divine Master, the great standard and only perfect model, had they combined a more diligent discharge of the active duties and beneficences of life with their high devotional attainments.

But while we are in little danger of imitating let us not too harshly censure the pious error of these sublimated spirits. Their number is small. Their example is not catching. Their ethereal fire is not likely, by spreading, to inflame the world. The world will take due care not to come in contact with it, while its distant light and warmth may cast accidentally a not unuseful ray on the cold hearted and the worldly.

But from this small number of refined, but inoperative beings, we do not intend to draw our notions of practical piety. God did not make a religion for these few exceptions to the general state of the world, but for the world at large; for beings active, busy, restless, whose activity he, by his word, diverts into its proper channels; whose busy spirit is there directed to the common good; whose restlessness, indicating the unsatisfactoriness of all they find on earth, he points to a higher destination. Were total seclusion and abstraction designed to have been the general state of the world God would have given man other laws, other rules, other faculties, and other employments.

There is a class of visionary, but pious writers

who seem to shoot as far beyond the mark as mere moralists fall short of it. Men of low views and gross minds may be said to be wise below what is written, while those of too subtle refinement are wise above it. The one grovel in the dust from the inertness of their intellectual faculties, while the others are lost in the clouds by stretching them beyond their appointed limits. The one build spiritual castles in the air, instead of erecting them on the "holy ground" of scripture; the other lay their foundation in the sand instead of resting it on the rock of ages. Thus, the superstructure of both is equally unsound.

God is the fountain from which all the streams of goodness flow; the center from which all the rays of blessedness diverge. All our actions are, therefore, only good as they have a reference to him; the streams must revert back to their fountain, the rays must converge again to their center.

If love of God be the governing principle, this powerful spring will actuate all the movements of the rational machine. The essence of religion does not so much consist in actions as affections. Though right actions therefore, as from an excess of courtesy they are commonly termed, may be performed where there are no right affections; yet are they a mere carcass, utterly destitute of the soul, and therefore of the substance of virtue. But neither can affections substantially and truly subsist without producing right actions; for never let it be forgotten that a pious inclination which has not life and vigor sufficient to ripen into act when the occasion presents itself, and a right action which does not grow out of a sound principle, will neither of them have any place in the account of real goodness. A good inclination will be contrary to sin, but a mere inclination will not subdue sin.

The love of God, as it is the source of every right action and feeling, so it is the only principle which necessarily involves the love of our fellow creatures. As man we do not love man. There is a love of partiality, but not of benevolence; of sensibility, but not of philanthropy; of friends and favorites, of parties and societies, but not of man collectively. It is true we may, and do, without this principle, relieve his distresses, but we do not bear with his faults. We may promote his fortune, but we do not forgive his offences; above all we are not anxious for his immortal interests. We could not see him want without pain, but we can see him sin without emotion. We could not hear of a beggar perishing at our door without horror, but we can, without concern, witness an acquaintance dying without repentance. Is it not strange that we must participate something of the divine nature before we can really love the human? It seems indeed, to be an insensibility to sin rather than want of benevolence to mankind, that makes us naturally pity their temporal, and be careless of their spiritual wants; but does not this very insensibility proceed from the want of love to God?

As it is the habitual frame, and predominating disposition, which are the true measure of virtue, incidental good actions are no certain criterion of the state of the heart; for who is there who does not occasionally do them? Having made some progress in attaining this disposition, we must not sit down satisfied with propensities and inclinations to virtuous actions, while we rest short of their actual exercise. If the principle be that of sound Christianity, it will never be inert. While we shall never do good with any great effect, till we labor to be conformed in some measure to the image of God; we shall best evince our having obtained something of that conformity, by a course of steady and active obedience to God.

Every individual should bear in mind, that he is sent into this world to act a part in it. And though one may have a more splendid, and another a more obscure part assigned him, yet the actor of each is equally, is awfully accountable. Though God is not a hard, he is an exact Master. His service, though not a severe, is a reasonable

service. He accurately proportions his requisitions to his gifts. If he does not expect that one talent should be as productive as five, yet to even a single talent a proportionable responsibility is annexed.

He who has said "Give me thy heart," will not be satisfied with less; he will not accept the praying lips, nor the mere hand of charity as substitutes.

A real Christian will be more just, sober and charitable than other men, though he will not rest for salvation on justice, sobriety, or charity. He will perform the duties they enjoin in the spirit of Christianity, as instances of devout obedience, as evidences of a heart devoted to God.

All virtues, it cannot be too often repeated, are sanctified or unhalloved according to the principle which dictates them, and will be accepted or rejected accordingly. This principle kept in due exercise becomes a habit, and every act strengthens the inclination, adding vigor to the principle, and pleasure to the performance.

We cannot be said to be real Christians, till religion become our animating motive, our predominating principle and pursuit, as much as worldly things are the predominating motive, principle, and pursuit of worldly men.

New converts, it is said, are most zealous, but they are not always the most persevering. If their tempers are warm, and they have only been touched on the side of their passions, they start eagerly, march rapidly, and are full of confidence in their own strength. They too often judge others with little charity, and themselves with little humility. While they accuse those who move steadily of standing still, they fancy their own course will never be slackened. If their conversion be not solid, religion, in losing its novelty loses its power. Their speed declines. Nay it will be happy if their motion become not retrograde. Those who are truly sincere will commonly be persevering. If their speed is less eager, it is more steady. As they know their own heart more, they discover its deceitfulness and learn to distrust themselves. As they become more humble in spirit, they become more charitable in judging. As they grow more firm in principle they grow more exact in conduct.

The rooted habits of a religious life may indeed lose their prominence because they are become more indented. If they are not embossed it is because they are burnt in. Where there is uniformity and consistency in the whole character, there will be little relief in an individual action. A good deed will be less striking in an established Christian than a deed less good in one who had been previously careless; good actions being his expected duty and his ordinary practice. Such a Christian indeed, when his right habits cease to be new and striking, may fear that he is declining; but his quiet and confirmed course is a surer evidence than the more early starts of charity, or fits of piety, which may have drawn more attention and obtained more applause.

Again, we should cultivate more assiduously, because the work is most difficult, those graces which are the most opposite to our natural temper, the value of our good qualities depending much on their being produced by the victory over some natural wrong propensity. The implantation of a virtue is the eradication of a vice. It will cost one man more to keep down a rising passion than to do a brilliant deed. It will try another more to keep back a sparkling, but corrupt thought which his wit had suggested, but which his religion checks, than it would to give a large sum in charity. A real Christian being deeply sensible of the worthlessness of any actions which do not spring from the genuine fountain, will aim at such an habitual conformity to the divine image, that to perform all acts of justice, charity, kindness, temperance, and every kindred virtue, may become the temper, the habitual, the abiding state of his heart; that like natural streams they may flow spontaneously from the living source.

Practical Christianity then is the actual opera-

tion of Christian principles. It is lying on the watch for occasions to exemplify them. It is "exercising ourselves unto godliness." A Christian cannot tell in the morning what opportunities he may have of doing good during the day; but if he be a real Christian he can tell that he will try to keep his heart open, his mind prepared, his affections alive to do whatever may occur in the way of duty. He will as it were, stand in the way to receive the orders of Providence. Doing good is his vocation. Nor does the young artisan bind himself by firmer articles to the rigid performance of his master's work than the indentured Christian to the active service of that divine Master, who himself "went about doing good." He rejects no duty, which comes within the sphere of his calling, nor does he think the work he is employed in a good one, if he might be doing a better. His having well acquitted himself of a good action is so far from furnishing him with an excuse for avoiding the next, that it is a new reason for his embarking in it. He looks not at the work which he has accomplished, but on that which he has to do. His views are always prospective. His charities are scarcely limited by his power. His will knows no limits. His fortune may have bounds. His benevolence has none. He is, in mind and desire, the benefactor of every miserable man. His heart is open to all the distressed; to the household of faith it overflows. Where the heart is large, however small the ability, a thousand ways of doing good will be invented. Christian charity is a great enlarger of means. Christian self-denial negatively accomplishes the purpose of the favorites of fortune in the fables of the nursery: if it cannot fill the purse by a wish, it will not empty it by a vanity. It provides for others by abridging from itself. Having carefully defined what is necessary and becoming, it allows of no encroachment on its definition. Superfluities it will lop, vanities it will cut off. The deviser of liberal things will find means of effecting them, which to the indolent appear incredible, to the covetous impossible. Christian beneficence takes a large sweep. That circumference cannot be small, of which God is the center. Nor does religious charity in a Christian stand still because not kept in motion by the main spring of the world. Money may fail, but benevolence, will be going on. If he cannot relieve want, he may mitigate sorrow. He may warn the inexperienced, he may instruct the ignorant, he may confirm the doubting. The Christian will find out the cheapest way of being good as well as of doing good. If he cannot give money, he may exercise a more difficult virtue; he may forgive injuries. Forgiveness is the economy of the heart. A Christian will find it cheaper to pardon than to resent. Forgiveness saves the expence of anger, the cost of hatred, the waste of spirits. It also puts the soul in a frame which makes the practice of other virtues easy. The achievement of a hard duty is a great abolisher of difficulties. If great occasions do not arise, he will thankfully seize on small ones. If he cannot glorify God by serving others, he knows that he has always something to do at home; some evil temper to correct, some wrong propensity to reform, some crooked practice to straiten. He will never be at a loss for employment while there is a sin or a misery in the world; he will never be idle while there is a distress to be relieved in another, or a corruption to be cured in his own heart. We have employments assigned to us for every circumstance in life. When we are alone we have our thoughts to watch; in the family, our tempers; in company, our tongues.

What an example of disinterested goodness and unbounded kindness have we in our heavenly Father, who is merciful over all his works, who distributes common blessings without distinction, who bestows the necessary refreshments of life, the shining sun and the refreshing shower, without waiting, as we are apt to do, for personal merit, or attachment, or gratitude; who does not look out for desert, but want as a qualification for his favors; who does not afflict willingly, who de-

lights in the happiness, and desires the salvation of all his children, who dispenses his daily munificence and bears with our daily offences; who in return for our violation of his laws supplies our necessities; who waits patiently for our repentance, and even solicits us to have mercy on our own souls.

What a model for our humble imitation is that divine person who was clothed with our humanity; who dwelt among us that the pattern being brought near, might be rendered more engaging, the conformity be made more practicable; whose whole life was one unbroken series of universal charity; who in his complicated bonnties, never forgot that man is compounded both of soul and body; who after teaching the multitude fed them; who repulsed none for being ignorant; was impatient with none for being dull; despised none for being condemned by the world; rejected none for being sinners; who encouraged those whose importunity others censured; who in healing sicknesses converted souls, who gave bread and forgave injuries!

It will be the endeavor of the sincere Christian to illustrate his devotions in the morning by his actions during the day. He will try to make his conduct a practical exposition of the divine prayer which made a part of them. He will desire "to hallow the name of God." He will endeavor to do and suffer his whole will; "to forgive" as he himself trusts that he is forgiven. He will resolve to avoid that "temptation" into which he had been praying "not to be led;" and he will labor to shun the "evil" from which he had been begging to be "delivered." He thus makes his prayers as practical as the other parts of his religion, and labors to render his conduct as spiritual as his prayers. The commentary and the text are of reciprocal application.

If this gracious Saviour has left us a perfect model for our devotion in his prayer, he has left a model no less perfect for our practice in his sermon. This divine exposition has been sometimes misunderstood. It was not so much a supplement to a defective law, as the restoration of the purity of a perfect law from the corrupt interpretations of its blind expounders. These persons had ceased to consider it as forbidding the principle of sin, and as only forbidding the act. Christ restores it to its original meaning, spreads it out in its due extent, shows the largeness of its dimensions, and the spirit of its institution. He unfolds all its motions, tendencies and relations. Not contenting himself as human legislators are obliged to do, to prohibit a man the act which is injurious to others, but the inward temper which is prejudicial to himself.

There cannot be a more striking instance how emphatically every doctrine of the gospel has a reference to the practical goodness that is exhibited by St. Paul in that magnificent picture of the resurrection, in his epistle to the Corinthians, which our church has happily selected for the consolation of survivors at the last closing scene of mortality. After an inference as triumphant as it is logical, that because "Christ is risen, we shall rise also;" after the most philosophical illustration of the raising of the body from the dust, by the process of grain sown in the earth, and springing up into a new mode of existence; after describing the subjugation of all things to the Redeemer, and his laying down the mediatorial kingdom; after sketching with a seraph's pencil the relative glories of the celestial and terrestrial bodies; after exhausting the grandest images of created nature, and the dissolution of nature itself; after such a display of the solemnities of the great day, as makes this world and all its concerns shrink into nothing. In such a moment, when if ever, the wrapt spirit might be supposed too highly wrought for precept and admonition—the apostle, wound up as he was by the energies of inspiration, to the immediate view of the glorified state—the last trumpet sounding—the change from mortal to immortality effected in the twinkling of an eye—the sting of death drawn out—victory snatched from the grave—

then, by a turn as surprising as it is beautiful, he draws a conclusion as unexpectedly practical as his premises were grand and awful.—"Therefore my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord." Then at once, by another quick transition, resorting from the duty to the reward, and winding up the whole with an argument as powerful as his rhetoric had been sublime, he adds—"forasmuch as ye know that your labor is not in vain in the Lord."—*Hannah More.*

BARDS OF THE BIBLE.

The following passages occur in "Gilfilland's Bards of the Bible."

The Bible is a mass of beautiful figures; its words and its thoughts are alike poetical; it has gathered around its central truths all natural beauty and interest; it is a temple with one altar and one God, illuminated by a thousand varied lights, and studded with a thousand ornaments. It has substantially but one declaration to make, but it utters it in the voices of the creation.

Shining forth from the excellent glory, its light has been reflected on a myriad of intervening objects, till it has become at length attempered for our earthly vision. It now beams upon us at once from the heart of man and the countenance of nature. It has arrayed itself in the charms of fiction. It has gathered new beauties from the works of creation, and new warmth and new power from the very passions of clay. It has pressed into its service the animals of the forest, the flowers of the field, the stars of heaven,—all the elements of nature. The lion spurring the sands of the desert, the wild roe leaping over the mountains, the lamb led in silence to the slaughter, the goat speeding to the wilderness, the rose blossoming in Sharon, the lily drooping in the valley, the apple-tree bowing under its fruit, the great rock shadowing a weary land, the river gladdening a dry place, the moon and the morning star, Carmel by the sea, and Tabor in the mountains, the dew from the womb of the morning, the rain upon the mown grass, the rainbow encompassing a dark place, the light God's shadow, the thunder his voice, the wind and the earthquake his footsteps,—all such varied objects are made as if naturally designed from their creation, to represent him to whom the book and all its emblems point. Thus the spirit of the book has ransacked creation to lay its treasures on Jehovah's altar, united the innumerable rays of a far streaming glory on the little hill of Calvary, and woven a garland for the bleeding brow of Immanuel, the flowers of which have been culled from the garden of a universe. The power of the Bible over man has been long and obstinately resisted; but resisted in vain. For ages has this artless, loosely piled little book been exposed to the fire of the keenest investigations, a fire meanwhile which has consumed contemptuously the mythology of the Iliad, the husbandry of the Georgics, the historical truth of Livy, the fables of the Shaster, the Talmud and the Koran, the artistic merit of many a popular poem, the authority of many a work of philosophy and science. And yet there the Bible lies unhurt, untouched with not one of its pages singed, with not even the smell of fire having passed upon it. Many an attempt has been made to scare away this fiery pillar of our wanderings, to prove it a mere natural product of the wilderness; but still night after night rises, like one of the sure and ever shining stars in the vanguard of the great march of man, the old column gliding slow, but guiding certainly to future lands of promise, both in the life that is, and that which cometh hereafter.

While other books are planets shining with reflected radiance, this book like the sun, shines with ancient and unborrowed rays.

Other books, after shining their little seasons, may perish in flames fiercer than those which destroyed the Alexandrian library; this must in essence remain fine as gold, but inconsumable as asbestos in the general conflagration.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, DEC. 4, 1890.

"CHRISTIAN SABBATH."

(Continued)

FOLLOWING his introduction, Mr. Lee lays down the following proposition to be proved, viz.:

"The Christian Sabbath, celebrated on the first day of the week, is of divine appointment, and binding upon all Christians."

Those who have studied the Sabbath question will perceive that a task of no small magnitude is laid out in the above. But Mr. L. has given it to the public as his belief, and a proposition which he is able to prove. His reputation, therefore, as a theologian and logician is staked upon its maintenance. "The first day of the week is of divine appointment." For the support of this absolute statement, we have a right to expect absolute proof. We have a right to expect, or rather demand, that he show us from the word of the Lord that divine appointment which fixes the Christian Sabbath to the first day of the week; and that he show us unqualified authority for his unqualified assertion that it is "binding upon all Christians." If this is not done in the work before us, one of two things will remain for Mr. Lee to do: either to show us something better, or to abandon his position as false and untenable.

Let us now address ourselves to an examination of his proof. His next declaration reads as follows: "1. The observance of the Christian Sabbath was foretold in a very remarkable prophecy, as connected with and following the resurrection of our Lord Jesus Christ."

What do you suppose, reader, that remarkable prophecy is which is here referred to? You who have read your Bibles from beginning to end a dozen or a score of times, have you ever come across this prophecy in which the "Christian Sabbath was foretold?" If you have never been able to discover it, we will tell you on the authority of Mr. L. what it is? It is that passage (and there is but one which is ever impressed into this service) so invariably referred to, which speaks of Christ's being the head of the corner. It reads as follows: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made, we will rejoice and be glad in it." Ps. cxviii, 22, 23, 24.

Since this passage is made to fill so large a place, and bear the burden of so important an office, we would invite especial attention to the scripture, and a consideration of the following questions: Does the text say anything about a Sabbath? It does not. Does it say that any particular day is to be made a day of rest? It does not. Does it say that the day there mentioned is to supersede or take the place of, anything else? It does not. Does it tell us whether a day of twenty-four hours is meant, or an indefinite space of time as in Ps. xcv, 7, 8? It does not. If a day of the week is meant, are we told which day? We are not. But all these particulars, it seems to us, should be distinctly specified, if the prophecy contemplates the abolition of the creation Sabbath and the erection of another and particular day in its place. Whenever any change is prophesied of, the change is distinctly named; whenever any particular institution is taken into account in prophecy, the name of the institution is plainly given. There are prophecies in the Old Testament touching the Sabbath; but in those prophecies the Sabbath is named. See Isa. lvi, 1, &c. There is a prophecy also relative to the ceremonial sabbaths of the Jews, in which their cessation is predicted; but the prophecy calls them plainly by name, not leaving us to guess at what is intended. See Hos. ii, 11. But no such specifications are found in the Psalm which is claimed to refer so definitely and remarkably to the first day of the week. Yet, says Mr. Lee, the "text does prophetically refer to the Christian Sabbath;" by the day the Lord hath made "is meant the Christian Sabbath, set apart in commemoration of the resurrection of our Lord, which occurred thereon;" "by rejoicing and being glad in it, is meant the joy and gladness of Christian worship." "How any one," he continues, "can fail to see all this

in the prophecy, must be very difficult for an unsophisticated mind to understand."

Where a statement rests upon bare assertion, it is nullified by an equally positive and opposite assertion. Mr. Lee asserts that Ps. cxviii, 24, does refer prophetically to the first day of the week as the Christian Sabbath. Seeing that the text is destitute of every feature necessary to such an application, we as emphatically and positively assert that it does not; and who can say that the latter is not just as good as the former? But that his statement may not seem to rest wholly upon assertion, he brings up the following considerations:

1. The testimony respecting the head stone of the corner is applied to Christ in the New Testament, as in Matt. xxi, 42. Acts iv, 10, 11. 1 Pet. ii, 7. Granted. But what has that to do with the Christian Sabbath? How does the fact that Christ was the head stone of the corner prove the day there mentioned to be a Sabbath, or the first day of the week? The logical connection between these two points, must, we think, be "very difficult for an unsophisticated mind to understand." But the fact that that part of the prophecy which relates to Christ, is so definitely applied in the New Testament, instead of leading our friends to multiply their speculations and strengthen their assurance in regard to the day, ought to lead them to be very modest in their application, or else to be silent altogether. One part of the prophecy is directly applied: respecting the other the New Testament maintains an absolute silence. There is a significance in this, which must be apparent to all. Has any sacred writer, in speaking of the first day of the week, ever applied it to the words of the Psalm, "This is the day which the Lord has made?" Not one. Had they done so, it would indeed have proved that the first day of the week was the day intended in the prophecy; but even this would have come far short of proving it to be the Christian Sabbath, or of showing that the day was to be a holy day, or was to take the place of the one at first instituted; for being glad and rejoicing, are emotions which can be exercised upon any day without making a sacred day of it, or a rest-day of it, or proving it to be of weekly recurrence, or transferring to it the obligation of the ancient Sabbath.

2. The second consideration which Mr. L. brings forward to show that the first day of the week is the day intended, is this: "The text cannot be applied to any other event of sufficient importance to entitle it to occupy so lofty a note in the song of the prophet." We have the writer's authority for this; but whether we have anything more we are not told. Our reply is at hand; namely, The text can be applied to some other time, and more appropriately too, since it will be according to Scripture. The "day" is again brought to view in Heb. iii, 7, and iv, 7. And what day is this? Ans. The gospel day, or the new dispensation. In Heb. iii, the dispensation introduced by Moses, and that introduced by Christ, are contrasted. The commencement of the former is spoken of as the provocation, the day of temptation in the wilderness; the latter opens with the cheering proclamation, "To-day," in this gospel day, this new dispensation, this better covenant, "if ye will hear his voice, harden not your hearts." And well may the Lord be said to have made, or created, this day, since it comes by virtue of his mission, his death and resurrection; and well may we, needy probationers, be glad and rejoice therein.

We close our argument on this division of the subject by introducing a few pointed quotations from eminent writers. W. B. Taylor, in a discussion on the Sabbath with J. N. Brown, D. D., in which the latter takes the same ground with Mr. Lee, in reply says: "The first text urged to indicate a change of day is from Ps. cxviii, 24: 'This is the day which the Lord has made; we will be glad and rejoice in it.' Upon which J. N. B. remarks: 'How "made?" This word can have no distinct meaning, unless it signifies here, "made sacred," and to agree with the foregoing verse, it must mean, "made sacred to Christ," in honor of his exaltation as the "head of the corner." And that this sacredness is to be recognized by the Church is clear from the following words: "We will rejoice and be glad in it." Ergo, 'Thou shalt not do any work' on Sunday: ergo, the Jewish Sabbath has been 'transferred.' Quite an imposing hypothetical *sortes*. If 'made' signifies here 'made sacred,' and if this signifies

'made sacred to Christ,' and if this signifies 'made sacred from labor,' why then it is not impossible that a 'Sabbath' may here be intended. And, in the second place, if the word 'day' signifies here a time of weekly recurrence, and if that time is Sunday, and if 'to be glad in it' means to worship on it, and if to worship on it means to 'rest' on it, why then perhaps Sunday is a 'Sabbath.' To blow upon this paper building would be a superfluous effort of breath; and were I to assist my friend in supporting his tottering pile, it would really benefit him nothing. 'The thing' required, the Sabbath of the fourth commandment, is just as foreign to the text as is its 'name.' But it is too clear for illustration, that 'the day' here spoken of by the Psalmist, is distinguished as the glorious dawning 'not of a week, but of a dispensation.' It has no more relation to an hebdomadal period, than it has to a monthly, or yearly, or a centennial one."

"Dr. Gill, the commentator, after stating the various applications of the word 'day' here, to 'Resurrection-day,' 'Lord's day,' &c., thinks it is 'rather the whole gospel dispensation, made a bright day by the Sun of righteousness, and which is the now present day of salvation.' Commentary *in loco*."

"Prof. J. A. Alexander, of Princeton, remarks upon the passage, 'By the "day" we are here to understand the happier times which Israel through God's grace, was permitted to enjoy. This day he is said as the author of this blessed revolution, to have made—created. Some understand by day the festival or celebration at which the psalm was intended to be sung. The day, in this sense, God is said to have made or instituted, not so much by positive appointment as by having providentially afforded the occasion for it. In a still higher sense the words may be applied to the new dispensation, as a glorious change in the condition of the church, compared with which the restoration from captivity was nothing, except as a preliminary to it, and a preparation for it. There is no allusion to the weekly Sabbath, except so far as it was meant to be a type of the rest of the church from the heavy burdens of the old dispensation. The Psalms translated and explained: *in loco*."

One commentator applies the psalm to a particular day, but it is a far different day from Sunday. This commentator is Bishop Horne, who in his remarks upon the passage observes: "Easter day is in a peculiar manner consecrated to Him who by his resurrection triumphed over death and hell. On that day, through faith, we triumph with him; we rejoice and are glad in his salvation."

So much for the day mentioned in Ps. cxviii, 24. So much for the remarkable prophecy of the first day of the week. We trust that the idea that it has any reference whatever to a "Christian Sabbath" has been, ere this, in the mind of the reader dispelled into thin air. If the considerations and authorities we have produced will not do this, nothing could. One prop then of the first-day structure falls to the ground. But though we discover no star of prophecy to guide us to the spot where we may find the new-born Sabbath, justice to truth demands that we search carefully to see if it comes to light among the events and institutions that usher in the Christian era.

(To be continued.)

ONE ERROR LEADS TO ANOTHER.

"TAKEN in connection with the Scripture facts we have adduced, it would stand thus: 'Infants of believing parents were constituted members of the visible church 3757 years ago, by a positive direction of Jehovah; but there is no express command in the New Testament touching their membership;' the Baptists say, 'therefore they are excluded from the New Testament rite of admission.' But we say, therefore they should be baptized. What would become of the Christian Sabbath under such meddling hands as the Baptists apply to infants? The New Testament nowhere expressly enjoins the observance of it, therefore it must not be observed. Will they abide the result? Candor would oblige us to say, that, as the law made under the old dispensation for the observance of the Sabbath has never been repealed, that law is still binding. Though it has been changed by apostolic use, from the seventh day to the first day, neither the Baptists nor ourselves

believe that this change together with the silence of the New Testament touching its observance, releases us from the obligation to keep it holy. And if the Baptists would use the same logic and the same honesty in reference to infants, they would say, that neither the change of the ritual from circumcision to baptism, nor the silence of the New Testament respecting its application to infants, releases us from the obligation to administer it to them."

Thus testifies a man styled Rev. John H. Wallace, minister of the Methodist Episcopal church, in a discourse on baptism delivered at Mt. Morris in 1843. The argument is an attempt to engraft one error upon another, or to prove that because the Baptists venerate one tradition concerning which the New Testament is silent, they ought to receive another of the same character. Carry out this principle, and all the traditions and teachings of the self-styled Catholic church would be fastened upon us, and how much more is uncertain; for there are a great many other things about which the New Testament and the Old too are silent.

It is hard to tell how the Baptists can answer this argument while they hold to the change of the Sabbath. If there is any difference between the two rites, infant baptism has the advantage; for infant circumcision is taught in the Old Testament and believers' baptism in the New; but of this first-day Sabbath there is not so much as the remotest hint in either the Old or the New.

Men are more inclined to add one human tradition to another than to abandon those they have for the truth. And yet all must be sensible, if they will reflect, that none of their errors can benefit them, that truth alone is able to sanctify and save them.

I would invite our Baptist friends (and I mean all that hold the immersion of believers to be the only valid baptism), to read a tract published at the Review Office, entitled, An Appeal to the Baptists, from the Seventh-day Baptist General Conference. This little work shows that infant sprinkling and Sunday-keeping stand upon the same sandy foundation, and that the only proper way is to discard them both and take the Bible alone for our rule.

R. F. C.

REPORT FROM BRO. BATES.

DEAR BRO. SMITH: I arrived in Monterey the 14th inst., after an absence of seven weeks, and had the pleasure of meeting and worshiping with the church here yesterday (Sabbath). I left Battle Creek after the conference with Bro. E. Griggs, for Owasso, Shawassee Co. We stopped with Bro. Carman in Windsor the first night. The second night we put up at the house of a Baptist deacon, hoping to have a social interview with him on present truth, but was disappointed, as he was away from home. His wife said she had been a member of the Close Baptist church about thirty years. In conversation with her, I quoted the fourth commandment for proof that the seventh-day Sabbath was binding. She said it did not read so in her Bible; but when she satisfied herself that I had quoted it correctly, she said that she was not going to keep the seventh day for the Sabbath, but the first day, as she always had done. In the morning, however, she and her household listened attentively to a brief exposition of our views.

Passing our meetings at Owasso and Green Bush, reported in Review No. 24, for Oct. 30, Bro. E. Griggs proposed to take me in his carriage to Lapeer conference, which was reported by Bro. Cornell in No. 26, 13 Nov. as held Oct. 26-28 ultimo.

A Baptist minister recently from one of the theological seminaries in Mich., called at a brother's house where he was to spend the night. Bro. — gave him the Bible to read. He asked if we had any choice what chapter. I said, Please read Rev. xiv. After the praying season he asked if I would explain some of the chapter he had read, at the same time remarking that he had heard four lectures on our position, and presumed his views were parallel with mine.

After briefly stating our understanding of verses 6 and 7, while quoting verse 8 he wished to know what I called Babylon. I replied, The professed churches. Said he, "If I had time I think I could put you to the nonplus. I believe the Roman Catholic church is Babylon." When he failed to prove his point he changed

the subject by wishing me to state my views of the 144,000. I answered that the 144,000 would be the living saints at the second coming of Christ. Said he, "I know there will be more than that number; for I can show you in two minutes that there will be two hundred million in one company." Said I, Will you show us the scripture testimony for that number? He turned to Rev. ix, and began thus: "And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone." Singular kind of saints, said I; issuing fire and brimstone! In his eagerness to make out his number of saints he had overlooked their description. How different from the saints whom the apostle exhorts to have on the "breastplate of righteousness." Eph. vi, 14. Here he endeavored to excuse the matter by an attempt to flatter me with being posted on the Scriptures, while he had been losing scripture testimony that had been familiar, for want of time to study, &c. I was told that he was complaining to some of his friends quite early in the morning that I included the Baptist denomination, and even him, a Baptist minister, in Babylon.

On our way to the Lapeer conference we stopped the first night near Flint, Genesee Co., with an old friend of Bro. G.'s father, deacon of a Baptist church. Before leaving we hung up the chart, and the deacon, and his son, and their wives, listened attentively to a brief exposition of the angels' messages in Rev. xiv, and what is required of us in this time. The deacon declared that we had the argument, and he believed the seventh day to be the Sabbath. When Bro. G. offered to pay our fare, he said, "No, you are welcome, and I want you to call again when you come this way."

The next night we stopped at Barrows Corners, nine miles from Lapeer. Here we had an interview with a sister, cousin to Bro. G., who had been keeping the Sabbath for a few months.

The brethren at Lapeer were much pleased to see the messengers with them once more. The court-house was at our service for seven successive lectures, including the Sabbath. The last day I spent in Lapeer two years since, I was present in the same house where a large company of people were assembled to hear a stranger Congregationalist minister denounce Sabbath-keepers as heretics. Eld. Allen, the stranger, labored hard to defame, uproot, and destroy the Sabbath-keepers at Lapeer, of whom he knew nothing personally. By such anti-Christian means he sought to elevate himself among the citizens of Lapeer, and was soon promoted to the pastoral charge of the Congregational church. But his people (as I was told) were soon disgusted with him and his preaching, and his congregation dwindled away to four or five members; soon after which he left the place uncared for, with his measure about as full as he had labored to measure out to God's believing children.

Many of our brethren from the surrounding towns and counties came in to receive the blessing, and were much strengthened in the Lord. Some that had been halting and doubting in relation to our position for months, manifested a deep anxiety to hear, and some of them told us after the meeting closed that they believed our position. One of them said to me when parting, "When you hear from me again, Bro. Bates, you will hear better things of me."

Oct. 30, in company with Bro. Griggs, we left Lapeer, calling to see and pray with the lonely ones on our way. We had a pleasant, free time with Bro. G.'s cousin, before referred to. Her husband manifested a deep interest to hear an explanation of our position for the first time; also her sister. We hope a good work was done for them.

Oct. 31, we rode to Metemora, several miles from our way to Linden, to visit her mother and other friends who had heard some respecting the Sabbath from Bro. G.'s father. Here we found two families with whom we spent several hours, who listened attentively to our exposition of Rev. xiv, 6-20, &c. The sister's mother said she should keep the Sabbath of the Lord. The Review is now sent to both families.

Nov. 1, rode between thirty and forty miles to Linden, Genesee Co. Here we found five professing to keep the Sabbath, three of whom commenced from the

Owasso conference last year, and have had no opportunity since to hear. Bro. R. Jones' son heard one lecture, and showed some opposition; but after getting home and examining the subject more thoroughly, was fully convinced that it was his duty to obey God in keeping the seventh day for the Sabbath. His father who never had heard any preaching on the subject was also convinced and decided from thence to unite with the son and his companion to keep the Sabbath. After our Sabbath meetings we gave five discourses in the school-house and hall. Some listened attentively, and some opposed; nevertheless the Lord wrought for Israel. Two more families decided to keep the Sabbath, and strong hopes were entertained that another family would unite with them. Another man who had listened attentively, said, "I believe all that I have heard." More would undoubtedly have embraced the truth here, but for the excitement about the Presidential election.

Election day, Nov. 6, we rode seventy miles over the Northern Railroad to Ionia. Here a small company came together and we enjoyed a solemn and interesting evening meeting. Here we met with Bro. and Sr. King, who took us to their comfortable home in Orleans, and the next day to Greenville, Montcalm Co. Here a number of brethren and sisters who had recently embraced the truth under the labors of Bro. Frisbie and Lawrence at the tent-meeting, came together hungry for the truth. After the Sabbath meetings we gave four discourses in the village hall. Our last meeting on first-day evening was very solemn and interesting. We felt that God by his Spirit was moving on the hearts of the people, setting home the truth. Many wept. After meeting, one man who had been undecided about our position decided to have the whole truth. Before the evening meeting we had an interesting meeting in the village at the water-side, where three were buried with Christ in baptism. After the evening meeting we rode six miles with Bro. Noyce to secure our passage to Ionia the next morning. In conversation with Sr. N.'s mother the next morning, who was there on a visit from Monroe Co., she decided henceforward to keep the Sabbath.

Nov. 12, preached in the hall at Ionia, Ionia Co., and arrived at Monterey via Grand Rapids 14 inst.

JOSEPH BATES.

Monterey, Mich., Nov. 20. 1860.

THE DEVICES OF THE ENEMY

INCREASE as we near the end. As one after another appears and proves to be of the great Deceiver, we anxiously inquire, Who will escape his snares? We need to draw nearer and nearer to the standard that God has raised. We would be directly under, and advance with, divine light and truth that shines to the church in these last days. We need the whole truth to fortify us against the snares of Satan.

To some minds one truth takes the lead to the exclusion of others equally important. They have the idea so fixed in the mind that the enemy drives to extremes. Thus they are led into the wildest fancies. If the mind be nerved and strained to one truth (ever so important), there is danger of pushing it so far as to get it out of its place in the great chain of truth. We cannot be too careful to keep each part in harmony with the others.

But if the eye be kept single to the glory of God, if we keep sufficiently humble to move in harmony with those God has placed to lead his people, we can be set right. O the danger of drawing off from the body, but how safe to act in unison with, and submission to, those placed over us. We need all the means God has given to fit us to stand in this perilous time. The Enemy is ever ready to get in his spirit and counterfeit work, and we need to watch closely lest we receive the false for the true. The character of both are plainly pointed out in God's word, that we may choose the good and shun the evil. The apostle exhorts us to "try the spirits, for many false spirits have gone out into the world." The prophet says, "To the law and to the testimony. If they speak not according to this word there is no light in them." The gifts of the Spirit are as much needed in the perils of the last days as in Christ's day. And as God's word assures us that they are to be restored before Christ's second appearing, we may safely look for the manifestations of the Spirit of God. And as God's Spirit has wrought these many

years, bearing the marks (in every respect) of the genuine, we may expect to see the counterfeit work by the great Deceiver. The appearance of the counterfeit is an unmistakable evidence of the existence of the true coin. And while we view the distraction the Enemy brings, may we fully appreciate and obey the light from heaven.

We have of late heard much of consecration and sanctification. Sister S. came here with a message upon consecration. We loved this truth, and its spirit. We acted upon it under the first and second angels' messages. But at the time sister S. came we were not enjoying so much of the blessing of God as in former years. We were striving to be more confirmed to his will by heeding the message of the true and faithful Witness. We believed sister S.'s view of yielding all to God, and being his perfectly; but we could not see the propriety or necessity of separating this truth from the present message. The commandments of God and faith of Jesus, if fully obeyed, will make us perfect. What is this but Bible holiness? Sister S. did not wish to separate her theme from other truths, but it was effectually done in dwelling upon it to the exclusion of all others. The messages have been but an unnecessary appendage after holiness was obtained. Bible holiness is not obtained out of the truth. By obeying one truth after another (God setting his seal to it by his Spirit) we shall finally be wholly sanctified.

F. M. BRAGG.

Cambridge, Wis.

ARE WE LOVED OF JESUS?

SAYS JESUS, "As many as I love I rebuke and chasten." Rev. iii, 19. The question may arise after reading this testimony of Jesus, Of what does this rebuking and chastening consist? for if we can understand by what we are chastened, and we feel its effect on our hearts, we may take it as an evidence that we are loved of Jesus.

It is generally understood that chapters ii and iii of the book of Revelation cover the entire ground of the Christian age, and that this is divided into seven distinct periods, or states of the Christian church. We find that to each church there is a particular message, either of reproof or encouragement. For instance, to the church of Ephesus the message is, "I have somewhat against thee because thou hast left thy first love." Therefore there is a call for them to repent. Rev. ii, 3, 4. With the church in Smyrna there is no fault found, but the testimony is, "Be thou faithful unto death and I will give thee a crown of life." When we come to the seventh or last state of the church, what testimony do we find? "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot; so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." As the last state of the church will reach down to the coming of Christ, it will be expected of those that compose that state of the church, that they will be striving to live in conformity to all the teachings of God's word, and seeking for holiness, without which no man shall see the Lord. Heb. xii, 14. For this we supposed we were seeking, and rejoicing in the truth that God in his mercy had caused to shine on our pathway, and saying we were rich and increased in goods (having all the truth), and having need of nothing, and expecting that in a few years Jesus would come to take his tempted followers home, when, lo! the pointed rebuke comes to us that we are lukewarm, and nauseous to the Lord.

And now as the testimony [Rev. iii, 14] is addressed to that people which compose the seventh or last state of the church, of course it applies to us. Now says Jesus, "As many as I love I rebuke and chasten. Be zealous therefore and repent." What are we to repent of? Certainly of the very thing for which we are found fault with. What is that? Answer, lukewarmness. Therefore the rebuking and chastening consists in acquainting us with the fact that we are in a condition that unless we are zealous and repent we shall be spued out of the mouth of God.

Dear brethren and sisters, do we feel the force of this testimony, "As many as I love I rebuke and chasten?" Do we feel rebuked by this testimony? Do we feel like humbling ourselves before God, and with god-

ly sorrow confessing our sins? or have we settled down into a careless, indifferent state, our love for God and his truth grown cold, and instead of believing the coming of our Lord near, even at the doors, putting it years in the future? Four years are already in the past, since we understood that this testimony applied to us. When the testimony first came we were aroused and acknowledged its truthfulness, by striving to get nearer to God. But because we were disappointed in our expectations we lost our zeal in a measure, but the truth is the same. Still the testimony to us is, "Be zealous and repent." May the Lord help us to realize the importance of this time. O, that this testimony might have its designed effect on our hearts. "No chastening for the present seemeth to be joyous, but grievous. Nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." O that we might be exercised by the testimony to the Laodiceans. Says Jesus, "If any man hear my voice and open the door, I will come in and sup with him and he with me." May the Lord help us, one and all, that we may unbar the door of our hearts, that Jesus can have an admittance there.

H. M. KENYON.

Monterey, Mich.

TO THE LITTLE FLOCK.

My heart is ever with you, little flock,
And ever be my prayer unto the end,
That I may find beneath the sheltering rock
A place with you when plagues to earth descend,
Though lonely through the desert, meeting none
Of like and precious faith, I journey still;
Yet if God's will on earth by me be done,
I'll hope to meet you all on Zion's hill.

O let us each, while it is called to-day,
Make our own calling and election sure,
Secure a home that will not pass away,
A treasure in the heavens that will endure.
Now in this time of quiet let us seek
His favor ere it be for aye too late,
Seek to be ever righteous, ever meek,
It may be we shall 'scape the sinner's fate.

For soon the angry nations will arise,
And dread confusion reign throughout the earth,
Mercy return unto her kindred skies,
And plagues and vengeance burst to sudden birth.
No time to mend our ways will then be found,
Nor chance to warn a friend or save a foe,
But changeless sentence passed on all around,
Whether to shame or glory they shall go.

Then soon the coming of that mighty One
Will usher in the dawning of that day,
That is not shortened by the setting sun,
Thou bright rewards to all his saints repay,
O, it is worth our every care and aim,
E'en how to 'scape the unmingled wrath of God,
And rise above the fierce, devouring flame,
When earth shall tremble 'neath th' avenging rod.

What though we're scattered now o'er mountains cold,
Where howling wolves beset by night and day,
Soon will the Shepherd gather to the fold,
Each lonely wanderer thence no more to stray;
Faithful to seek them out, none shall be lost,
Though through the dreary wilderness they roam,
Though some the narrow stream of death have cross'd,
They shall return and safely reach their home.

EZRA W. DARLING.

Beaver, Minn.

LETTERS.

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

From Sister Sanford.

DEAR BRETHREN AND SISTERS: I desire, to cast in my mite if by any means I may glorify God, or help some soul that is struggling to be free. I was not quite fifteen when I gave myself to God, and experienced through Christ forgiveness of sin. I was filled with joy and peace in believing. About three years after, I united with the M. E. church, and soon began to feel that there was a greater blessing for me to enjoy, and I determined to have it. I struggled for months, and even years, but did not obtain it. I afterwards saw that it was because I lacked faith, simple, childlike faith. I saw the blessing at times almost within my grasp, and yet I could not claim the promise. When Jesus with Mary and Martha came to the grave of Lazarus, and Martha's faith began to fail as Jesus commanded the stone to be taken away, what was his answer?

"Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?" John iv, 40. It is simple faith that claims the promise.

About twelve years ago I was enabled to exercise this faith, give up all, and received an evidence that I was fully accepted of God. Then I could

"With humble confidence draw nigh
And Father, Abba Father, cry."

For nine years I did not lose my confidence in God; and although I passed through some trying scenes, I could feel that he was my protector and friend, to whom I could go at all times and find comfort. I resolved in no case to indulge in known sin for a moment. When I saw light on the commandments of God, immediately I conferred not with flesh and blood, but said in my heart, I will obey God rather than man. Glory to God for his great goodness in bringing me to see and obey the third angel's message.

Dear brethren and sisters, let us arise and put on holiness, that we may be clothed with it as with a garment, and be prepared to speed on the message until all the honest shall be gathered in. O that our all, time, talent, and substance were on the altar a consuming sacrifice. About three years ago, I with my family removed to Minnesota. The care and perplexity of moving with a large family, and above all, the repugnance I felt to coming here threw me off my watch, and before I was aware of it I was in great darkness. For a time I knew not what to do. Strong temptations spread themselves in my way, and there seemed no way of escape. Still I hung on to the arm of the Lord and struggled for relief, and prayed God that he would by some means cause me again to cast my care on him. Affliction came, and in the hour of deep trial, when all other help failed, I was enabled again to fly to my sure refuge and was safe. O what a rock of protection our God is to those who place themselves beneath the shadow of his wing! I again felt the evidence that I was accepted of him, and although I am an unworthy child, I expect henceforth to strive to obey him, knowing that if we sin we have an advocate with the Father, Jesus Christ the righteous.

Although since my fall I have not attained to that fullness in Christ that I desire, though clouds of darkness at times surround me, yet there is almost always an open space through which faith reaches to that within the veil and claims the promise. And though I am weak, I feel that some at least of the Christian graces are planted in my mind. O that we may all feel the necessity of that holiness, without which no man can see the Lord.

Your sister striving by patient continuance in well doing to seek for glory, and immortality.

ELVIRA SANFORD.

Ashland, Minn., Nov. 1860.

From Bro. Shortridge.

BRO. SMITH, Dear Sir: For the first time in my life I venture to write you a line to inform you of my whereabouts, faith, hope and determination. I am now a resident of Iowa, have been preaching here nearly four years.

I am a member of the "Disciple or Christian church," have been a member for 22 years, have been preaching for 11 years, and you will pardon me for saying, I have been the unworthy instrument, by which nearly 3000 souls have been gathered into our communion, having baptized nearly 2000 of that number.

About ten years ago I was led to the examination of the life and death question, and more lately to the law and Sabbath question &c. Now Bro. Smith I want to say to you, and if you see proper, to the readers of your sheet, that I cannot stand with a church claiming the largest amount of charity in reference to matters of opinion (and they tell me my views are matters of opinion), and at the same time as dictatorial as the "man of sin;" and when they fail in the investigation of any question, they will resort to all manner of slander, to try if possible to ruin a man's character, thinking to so injure his influence that he cannot do their lying system any injury. When I tell them that man is mortal, unconscious in death, that the wicked will not see life &c., they say he is a very weak brother. When I tell them that the law of God, including the keeping of the fourth commandment, is binding, they say he has fallen from grace, and has become a Jew. When I propose to meet in discussion any man in the

church and try to sustain these things, then he is a base and corrupt man, proposing to debate with his own brethren. This is the way the matter goes. In consequence of these things I have determined to turn my attention to some lawful and honorable business for the support of my family, until I can find a home, be adopted into it, and then try to gain the confidence of the brotherhood; and if I ever can succeed so as to be useful, I will try by the grace of God to preach, until which time I will by the help of God keep the commandments, and try to be prepared when the Lord comes to set up his kingdom, to be admitted as an inheritor of that rest of which I claim to be an humble heir.

As ever, your friend in hope of life,

E. W. SHORTRIDGE.

Mt. Pleasant, Iowa.

From Sister Dodge.

BRO. SMITH: I have realized more fully than ever for a few months past, that without holiness of heart no one can enter the kingdom. I have always believed that it was the Christian's privilege to enjoy this blessing, but it looked like such a great thing, and I felt my own unworthiness so much, that it seemed as though I never could attain to it; but I feel to thank the Lord that he has given me different feeling for a few months past. I do not feel myself any more worthy, but Jesus is worthy, and it is his blood that cleanseth from all sin. Then the most unworthy can be cleansed if they only apply to him in a right way.

But it will take all that we have in exchange, and we must not only lay ourselves and all we have on the altar, but we have much to do to keep it there. I feel that I have committed much sin in my life by indulging in vain and trifling conversation, also in letting my thoughts rove to the ends of the earth, and building castles in the air, which I now feel to be very unprofitable and sinful. I have been striving hard to overcome, and I praise God to-day that he has in a great degree given me the victory. I do feel that I have given all for Jesus, and that I am his and he is mine. It was some time after I tried to make this consecration before I could realize that I was accepted, but I did not give up. I kept on praying that if there was anything I had not given up he would cause me to see it, and as I was reading in the *Review* the article, What Jesus is to me, it came to my mind that I was taking too much care for the things of the world, unnecessary care for things that I could not help, I then went to the Lord and asked him to help me to throw off this burden of care which he did, blessed be his holy name, and I have felt my confidence increasing ever since. O what a blessing it is to feel that confidence in God that we can go to him and ask for the things that we need, and believe that we shall receive them, even as we should of an earthly parent. Dear brethren and sisters, ever let us strive to be in that place where we can feel this holy confidence in God. L. A. DODGE.

Stoddard, N. H., Nov. 1860.

From Bro. Moffit.

BRO. SMITH: I feel to rejoice in the Lord that it has been my lot to hear the sound of the third angel's message, for I believe it to be the last call of mercy that will ever be given to a dying world. It is now over four years since I embraced the truth under the labors of Bro. Frisbie, in Bowne, Michigan. I then thought the truth was so plain and easy to be understood that nearly all would receive it; but by four years' experience I have found that the mass of mankind are ready to war against the commandments of God; and in doing so they are not aware that they deny the faith of Jesus. Our blessed Lord kept his Father's commandments, and said also that he came not to destroy the law or the prophets but to fulfill them. I am told (and by church members too), that it does not make any difference what day we keep if we keep one seventh part of time; and one, a Methodist class leader, tells me that it does not make any difference whether we keep a Sabbath or not, only we need rest; but has not God said, "The seventh day is the Sabbath of the Lord thy God," and did not he say to the children of Israel that they should keep the Sabbath? And God is no respecter of persons. The apostle tells us that "the carnal mind is enmity against God, for it is not subject to

the law of God neither indeed can be;" therefore I conclude that those who are not willing to become subject to the law are carnal, and to be carnally minded is death.

We are still trying to overcome our sins here in this place. There are five of us here that come together on the Sabbath to pray for one another and exhort one another. There has never been any preaching here, but we hope we shall not have to wait much longer before our ears will be greeted with the sound of the third angel's message.

T. H. MORRIS.

Huntsburg, Ohio.

From Sister McClaffin.

BRO. SMITH: How it rejoices my heart to read in the *Review* the rich experiences of full and free salvation. It is meat in due season. What encouragement to the soul longing and panting for the rest; not rest from labor, care and toil, but a calm rest in God through faith in the precious promises, which, to those who claim them, are so many gems. On such deep water how easy to sail. The bark may be frail, and sometimes the waves may seem to roll almost mountain high, but we know that our Father is at the helm. Having full faith and confidence in him, how securely we ride! These, and those only, who have experiences in this sweet rest in God, know its value.

How I do thank the Lord for his promises, and that he ever called me out from the rubbish of the world. O I feel to magnify his name. May we ever keep our eye on the mark, for none but the pure in heart shall see God. Let us try by the grace of God, try to be sanctified through the truth. I see the importance of my watching over self, lest I enter into temptation. I feel like a babe in Christ, for it was only last spring that I first heard of the seventh-day Sabbath. I do thank God that he showed me the importance of keeping his sacred day. How often I feel to say, Praise the Lord, O my soul! May we have that living faith that comes from God alone. The Lord help us to keep our feet on the rock Christ Jesus, that our faith fail not. How good the Lord is! He does not call the rich and high-born alone, but "Come unto me all ye ends of the earth," is his glorious invitation.

Our little company is increasing in number and in spirit. The Lord is with the little few in this place. May the Lord help me to be faithful, that I with the rest of you may have a right to the tree of life, and enter through the gates into the city.

MARIA MCCLAFFIN.

North Troy, Vt.

From Bro. Martin.

BRO. SMITH: I would say that there are a few yet left in the East who love the Lord Jesus and his appearing. I have had the blessed privilege of meeting with a few of God's scattered people the past summer. We have to go some distance to get together, but we feel that we get well paid for meeting. The Lord blesses us abundantly, thank his dear name. We have had the most of our meetings at West Wilton, some at New Ipswich, Peterborough, and Bennington. Our hearts are made glad to hear such cheering accounts from the West. We do believe that the Lord will once more be mindful of us here in the East and revive us again, and add to our numbers such as shall at last stand on Mt. Zion. I trust we have an interest in your prayers. May the Lord bless you and others in Battle Creek, and prepare you all for usefulness in this world, and for a home at last in his blessed kingdom, where the wicked cease from troubling and the weary are at rest. I am perfectly satisfied that we have the truth, and I desire to be wholly sanctified through it. I desire to know the will of the Lord in all things, and be saved at last with God's dear people.

Yours in the blessed hope,

LEWIS MARTIN.

Bennington, N. H.

Extracts from Letters.

BRO. P. ERB writes from Enterprise Minn.: "I wish to let the brethren and sisters know that I am persevering and trying to serve God by keeping all his commandments, and to do justice, love mercy, and walk humbly before God all the days of my life. We have had a happy season of refreshing from the Lord this

summer in the tent with our dear Bro. Ingraham. We feel greatly blessed by his words, and always thank the Lord for sending him here among us. I have a great many trials to contend with, but with the assistance of the Lord I hope to overcome all, and do all I can towards the spread of the truth. I am willing to do all I can with what means I have, for I perceive that it is time that we rise from this world of vanity, and press towards the mark for the prize of the high calling of God in Christ Jesus, which is far better than laying up things that will vanish away. My prayer is that we all may serve God by doing his will here, that we may meet him whom we love when he comes without a sin-offering unto salvation. Pray for us that we may be found worthy in that day to say, Lo this is our God, we have waited for him that he may save us, and we be forever with the Lord. May God bless us and keep us safe until the tyranny of the wicked be past, is the prayer of your unworthy brother in the Lord."

Bro. E. Macomber writes from New Shoreham, R. I.: "I have a strong attachment for every one who is honestly striving for glory, immortality and eternal life. I believe the day is close upon us when all God's children shall be gathered into the blessed abode that God has prepared for his obedient sons and daughters. How oft does Satan enter our circles of worship and try to draw our minds from that true devotion that God delights to own and bless; but he cannot move the saint of God from his steadfastness. When Christ is formed within him the hope of glory, Jehovah's strong arm is around him; he has promised to sustain him in the hour of temptation. O how good is the Lord unto all men. His mercy endureth forever.

"I spoke of a strong attachment to you all. Why is it thus? It is the Spirit within me that unites me with you. I also love the sinner. I cannot say that I love his conduct. I do not; but I do love his soul; and if I could by any means induce him to become reconciled to God, and leave the beggarly elements of this world, I would gladly do so. I am led to believe that all who disobey God's commandments are sinners; as we read in 1 John iii, 4, "Whosoever commiteth sin transgresseth also the law; for sin is the transgression of the law." The first man Adam disobeyed God's command, and now behold the misery that is on the earth in consequence of his disobedience. And so shall we bring everlasting shame and contempt upon ourselves if we disobey God's holy commandments. Let us then study to know what his commandments are. They are found in Exodus xx. We cannot be mistaken in these as many suppose, as we find allusions to these commandments all through the Old and New Testaments; and the last blessing mentioned in holy writ is to such as do his commandments; for they shall have a right to the tree of life, and shall enter through the gates into the city. This will be a good passport for all such as desire eternal life. Then we who are obedient to God shall be of that number that shall have the kingdom and dominion under the whole heaven, even the first dominion, as we read in Micah iv, 8.

"Praise God, dear brethren, deliverance is soon to come through Jesus Christ our Lord. The strong tower of the flock, the strong hold of the daughters of Zion, shall soon, very soon, reign King of kings and Lord of lords. While this and other nations are contending for power in their different departments, and are gathering together for the great battle of Armageddon, let us that are on the Lord's side come out and show ourselves, denying ourselves of all ungodly lusts, and living in a watching position, being zealous of good works, waiting patiently for the Lord of glory to return as he has promised he would. I can say with all my heart, Even so, come Lord Jesus, come quickly. Amen."

OBITUARY.

DIED in Lincklaen, Chenango Co., N. Y., on the 24th of April last, Bro. Samuel Swan, in the 67th year of his age. His disease was sciatica at its commencement, but assumed a different type before he died. His sufferings for several days were most intense. But he was enabled to say with David, "It is good for me that I have been afflicted." He rejoiced that he had suffered all he had. He felt he needed it to subdue and bring him to that state of sweet and cordial submission to the divine will he then felt to be indispensable.

He had some severe mental conflicts—his enemies beset him with fierce energy; but he was enabled to get a victory over them through Christ, and to say in conclusion, "My peace is like a river." And when we laid him in the cold grave, and the clouds of the valley covered him, it was with the consoling hope that he sleeps in Jesus, and will awake in his likeness, when the dead in Christ shall hear the voice of the Son of man and shall come forth.

Lincolnton, N. Y.

E. A. POOLE.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, DEC. 4, 1880.

TO THE BRETHREN WEST.—We left Spiritual Gifts with Bro. Sanborn, Monroe, Green Co., Wis., and L. Lathrop, Freeport, Ills.

J. W.

EASTERN IOWA TENT. E. Taylor \$1.00, Z. Nicola \$2.00, M. Osborn \$2.00, L. Tomlinson \$1.00, D. Andra \$10.00, J. T. Mitchell \$10.00, Wm. Graham \$15.00, H. E. Carver \$10.00, E. Green \$10.00, J. M. Ferguson (for watch from M. E. C. He gives \$1.50 he paid for repairs) \$10.00.

The remittance from Ferguson in No. 16, Vol. xvi, and from Osborn, Yates and Rosseau, No. 15, were incorrectly applied to Southern Iowa Tent by mistake. They were designed for Eastern Iowa Tent.

SOUTHERN IOWA TENT. Ann Pennock \$25.00.

J. W.

REVIEW OF SPRINGER.

THIS is a work of nearly one hundred pages of reading matter, written by Elder B. F. Snook. Elder Springer is a Disciple minister, Elder Snook has also been connected with that people, and is just the man to review Springer.

Bro. J. N. Andrews, speaking of the work, says: "I have seen the recent work of Bro. Snook, and am highly gratified with it."

The work is admirably adapted to meet the poisonous influence of no-lawism coming from the Disciples. It is good to meet this influence coming from any quarter. Every brother should have a copy to read, and several to give away. It can be had at the REVIEW Office for ten cents a copy, one-third discount by the quantity. Don't be afraid of your dimes, brethren, but send for the book, and let it go every where.

Are you crushed down by the sophistry of no-lawism? Send for the book, and read up. Are you doubting? Then send for the book, and read it, and it will help you. Are you low spirited? Obtain the book and read it, and Bro. Snook's good natured styled of handling his opponent will cheer you. Send for the book and let the light shine.

J. W.

YET A LITTLE WHILE.

Jesus says that he will come again. He does not leave us comfortless, for he has given us his word, "If I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." Comfort indeed! if this would not comfort the professed follower of Jesus, it would be a sure sign that he was not what he professed to be, for the true Christian loves to hear of Jesus' coming. It takes the keenest edge from sorrow to know for a surety that it will soon be over.

O, what hope is like this hope, that soon our Life-giver is coming, and then we shall be at rest. What if earth is a dreary place, a howling wilderness of woe? What if seeming friends turn against us and stigmatize our name? What if Satan assail us with fierce temptations to overthrow us? As sure as we love Jesus, and confide in him, we are safe. Remember that in a little while he will come and redeem us unto himself. O that this would stimulate us to renewed action. Satan is mustering his forces. He will leave no scheme untried to lure us away and destroy us. We must be able to meet him strong in Jesus' strength. It will be a severe struggle, but it will soon be over. Let these words, "Yet a little while," comfort and strengthen us to the conflict. O for strength to rise! O for a faith that will not shrink in the darkest hour! Come, Spirit of truth, and take up thine abode in our hearts that we may be prepared in a little while with exceeding joy

to hail our coming King, and go in to the marriage supper of the Lamb.

A. L. GUILFORD.

Monroe, Wis.

APPOINTMENTS.

PROVIDENCE permitting, I will hold a conference at the house of Bro. Weed in Tompkins, Jackson Co., Mich., Sabbath and first-day, Dec. 15 and 16. We hope to see a good attendance of brethren and sisters from adjoining towns.

I will also meet with the church in Marshall, Sabbath, Dec. 22, and commence public lectures evening after the Sabbath, and continue as long as thought best.

J. N. LOUGHBOROUGH.

I expect to meet with the brethren at Colon, on Sabbath, Dec. 8, and at Parkville, Sabbath, Dec. 15. Arrangements may be made at Parkville for a meeting as early as Wednesday evening, 12th, and at such other times thereafter as may be thought best. I wish to hold some meetings specially with the church.

J. H. W.

Business Department.

Business Notes.

S. Myers: See note to western brethren in this number.

H. M. Kenyon: The P. O. address of Bro. Sperry is Bristol, Vt.

O. M. Patten: We send you Spiritual Gifts; Vol. 2, Hope of Gospel, and Snook's Review of Springer, put 50c on your Review, and hold \$1.15 subject to your order.

M. Hull: We have never received your letter of the 8th inst.

S. B. McLaughlin: Jno. Young's INSTRUCTOR is paid to Jan., 1861. We therefore put all his remittance on REVIEW.

A. N. Curtis: D. A. Spencer's INSTRUCTOR is paid up to next Jan. Should it be credited another volume? The paper has been regularly sent to N. E. Spencer. His not receiving it must be owing to causes beyond our control.

T. Brockway: You will see by receipts that your remittance pays up to present Vol.

S. Philo: You are paid to No. 12 of present volume.

F. Wheeler: The money received. F. H. Marshall, binder, sent you Hymn Books to Kirkville.

J. W.

Receipts.

FOR REVIEW AND HERALD.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW AND HERALD to which the money receipt 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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FOR MISSIONARY PURPOSES.—H. Moore \$10.25. M. B. Ferree \$2.

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