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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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PRAYER FOR VICTORY.

Jesus, help conquer!
My spirit is sinking,
Deep waters of sorrow go over my head;
Weeping and trembling,
And fearing and shrinking,
I watch for the day, and night cometh instead.
Bitter the cup
I am hourly drinking—
How thorny the path that hourly I tread!

Jesus, help conquer!
For, fainting and weary,
Scarcely my hands can their weapons sustain;
The way seems so desolate,
Painful and dreary—
How shall I ever to heaven attain!
Jesus, great Captain,
If thou be not near me,
How shall I ever the victory gain?

Jesus, help conquer!
Earth holds out her lure,
And mortal affections yearn after the prize;
Scarcely my heart
Can the struggle endure;
Scarcely can I lift up my tear-blinded eyes.
Jesus, Redeemer!
Thy promise is sure—
Speak to my spirit, and bid me arise.

Jesus, help conquer!
There is not an hour
Of sorrow or joy but is ordered by thee;
Thou dost cut down,
Who hast planted the flower—
Tempest or calm at thy bidding shall be.
Look on my sorrow,
And give me the power
Humbly to wait till thou comfortest me.

Jesus, help conquer!
Lord, turn not away!
See with what power the billows increase!
Give me thy love
For my comfort and stay,
Then shall my trembling and murmuring cease.
Then shall my spirit
Grow strong for the fray—
Then shall my weary heart rest in thy peace.

Jesus, help conquer!
I cry unto thee!
Hardly my heart its petitions can frame;
All is so dark
And so painful to me,
All I can utter, sometimes, is thy name.
Jesus, help conquer!
My portion now be,
Though all else should change, be thou ever the same.

A SHORT SERMON ON 1 PET. IV. 7.

BY D. F. SNOOK.

"But the end of all things is at hand; be ye therefore sober and watch unto prayer."

We will show (1.) where this scripture has its application. (2.) Upon what authority the Apostle makes the statement, "The end of all things is at hand." (3.) We will thence draw some important practical conclusions.

I. Where does this text apply? Much depends upon correctly settling this question. Was it true in the Apostle's time that the end of all things was at hand? i. e., the second coming of Christ, the resurrection of the dead, and the general judgment? We think not. No man can believe so who takes the Bible for his guide. The text must therefore be applied down in the waiting time [Luke xii, 36]; in the time when the second coming of Christ is near at hand. This is also proven by other scriptures which have a very important bearing upon this point: "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. i, 13. Here is an address which can apply to none others than those who live in the generation which extends up to the second advent. For none others can hope to the end. He did not say, Hope till death, as many would have it; but hope to the end. The hoping is a work which must extend entirely up to the end. The same idea is adduced in the following: "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Tit. ii, 13. The fact that watching and prayer are enjoined in immediate connection with the text is conclusive proof that it cannot apply in any other than in the waiting and watching time. "Be ye therefore sober and watch unto prayer." "Watch, therefore, for ye know not what hour your Lord doth come." Matt. xxiv, 42. These plain and unequivocal scriptures are sufficient to settle this question, and we submit it to the reader.

II. We will in the next place show upon what authority the statement, "The end of all things is at hand" is made.

1. This is upon the authority of prophecy. In the second and seventh chapters of Daniel's prophecy is given the outlines of the history of the world from the time of the Babylonian kings to the second advent of Christ and the setting up of the kingdom of God. In chap. ii, is given the record of a great and terrible image. This image represents four universal empires: The Babylonian, Medo-Persian, Grecian and Roman. It also represents the division and subdivision of the fourth. This is brought to view by the two legs and ten toes; showing that Rome would be divided, first into two divisions and secondly into ten kingdoms. The same ideas are brought out in chap. vii. The dreadful and terrible beast represents the fourth kingdom, the ten horns the subdivided state of Rome into ten kingdoms; for the ten horns are ten kings. Verse 4. And the little horn the papal power which is to endure till the day of judgment. Verses 21, 22; 2 Thess. ii, 3-8. Succeeding these four universal empires is presented the fifth, which is the kingdom of God. Chap ii, 44, and vii, 14, 18, 22, 27.

Where now are we? What link of this great prophetic chain do we occupy? and what waymarks to the kingdom of God have we passed?

We have passed Babylon the head of gold, and the lion with eagles' wings. Hab. i, 6. The Medo-Persian empire, the silvery breast and arms and the bear with three ribs in his mouth, is also

passed away. Greece, the sides of brass, the leopard with four heads and four wings of a fowl, which once ruled the nations of the earth, with all her terrestrial glory, has fallen to rise no more.

We have also passed Rome with her world renowned Caesar. History records the mournful account of her great fall. We have passed Eastern and Western Rome, the legs of iron. We have traveled for more than 1260 years among the ten kings, the toes of the image and the horns of the beast. And up to near 1798 our path has been stained with the blood shed by the little horn, in which are the eyes of a man and a mouth speaking great things, into whose hands the saints, times and laws of God were given for 1260 years. What do we look for next? The rise of another earthly power? No. We look next to see the image smitten upon the toes, and all worldly powers to be dashed to pieces [Ps. ii, 9], and then to see the kingdom of God set up; for "in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." Chap ii, 44.

This evidence brings us down into the last link of this prophetic chain—down into the link which is to be succeeded by the everlasting kingdom of God. Truly, therefore we are now living in the time when the "end of all things is at hand."

2. The fulfillment of signs. Jesus taught his disciples that he would visit this earth again. And that his people might know when to look for him he gave certain signs, and assures us that when these are fulfilled we may know that his coming is near even at the doors. He has given us signs in the sun, moon, stars and earth. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. xxiv, 29, 30. A number of very important items are brought to view in this scripture. 1. Those days. 2. The tribulation of those days. 3. The signs which were to appear after this tribulation. 4. The second coming of the Son of man to take place after the fulfillment of the signs.

1. Those days. This declaration must refer to the 1260 years of Papal supremacy. For the pope was to have dominion 1260 days [Rev. xii, 6] of prophetic time, which is just 1260 years.

2. The tribulation. This stands in connection with the days spoken of and hence must refer to the Papal persecution. The pope was to persecute the saints and make war with them. "I beheld and the same horn made war with the saints, and prevailed against them." "And he shall speak great words against the Most High, and shall wear out the saints of the Most High. . . . and they shall be given into his hand until a time times and the dividing of times." Dan. vii, 21, 25. And there was given him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." Rev. xiii, 5. The length of time spoken of in

each of these scriptures is the same, being 1260 years. During this time millions of God's dear saints were put to death in the most cruel and painful manner. This was truly the greatest tribulation that ever came upon any people since the world was. Matt. xxiv, 21.

3. The signs. These were in part to succeed the tribulation, but not the 1260 days or years. Our Saviour said the tribulation should be shortened for the sake of the elect. Matt. xxiv, 22. The tribulation was shortened under the influence of the reformers, so that after about the year 1775 or near that, there has been no general persecution. What comes next? Immediately shall the sun be darkened and the moon shall not give her light. Here we call attention to a very important axiom in the study of prophecy: "No false fulfillment of prophecy can fill both the event and the time of the event." The events are that the sun shall be darkened and the moon shall not give her light. The time is immediately after the tribulation of those days, but in the days; or, as Mark says, "In those days after the tribulation of those days," &c., [chap. xiii 24], which locates the time near 1798. The sun was darkened May 19th 1780, and the night following, the moon utterly refused to shine. Here we have the events fulfilled with a fulfillment of the time also, which shows that we do not mistake in our views of this prophecy. The facts of this matter are beautifully expressed in verse by one who no doubt was a witness of the events:

"Let us adore and bow before
The sovereign Lord of might,
Who turns away the shining day
Into the shades of night.

"Nineteenth of May, a gloomy day,
When darkness veiled the sky,
The sun's decline may be a sign
Some great event is nigh.

"Let us remark how black and dark
Was the ensuing night;
And for a time the moon's decline,
Which did not give her light."

The next event in order is the falling of the stars. This was fulfilled in 1833. This brings us down into the time of which our Saviour says, "So likewise ye when ye shall see all these things know that it is near even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled." Verses 33, 34.

4. The coming of the Son of God. This therefore is the next great event before us. The foregoing is but a small amount of the testimony which might be adduced on this subject. This however is enough to warrant the language of the text: "The end of all things is at hand."

III. We will now draw some important practical conclusions. 1. We should now live soberly, righteously, and godly. Tit. ii, 12. We should pray without ceasing. 1 Thess. v, 17. 3. Being the children of light we should not walk in darkness, but in the light, that that day come not upon us as a thief in the night. Verses 4-6. 4. We should ask the blessing of God upon all our works, and in thanksgiving receive every blessing given to us. Verse 18. How considerate then should we be lest we engage in something in which we cannot ask the blessing of God to follow us!

MISTAKES IN RELIGION.

To point out with precision all the mistakes which exist at the present day on the awful subject of religion, would far exceed our limits. No mention therefore is intended to be made of the opinions or the practice of any particular body of people; nor will any notice be taken of any of the peculiarities of the numerous sects and parties which have risen up among us. It will be sufficient for the present purpose to hazard some slight remarks on a few of those common classes of characters which belong more or less to most general bodies.

There are, among many others, three different sorts of religious professors. The religion of one

consists in a sturdy defense of what they themselves call orthodoxy, an attendance on public worship, and a general decency of behaviour. In their views of religion, they are not a little apprehensive of excess, not perceiving that their dandles on the other side. They are far from rejecting faith or morals, but are somewhat afraid of believing too much, and a little scrupulous about doing too much, lest the former be suspected of fanaticism and the latter of singularity. These Christians consider religion as a point which they, by their regular observances, having attained, there is nothing further required but to maintain the point they have reached, by a repetition of the same observances. They are therefore satisfied to remain stationary, considering that whoever has obtained his end is of course saved the labor of pursuit; he is to keep his ground without troubling himself in searching after an imaginary perfection.

These frugal Christians are afraid of nothing so much as superfluity in their love, and supererogation in their obedience. This kind of fear however is always superfluous, but most especially in those who are troubled with the apprehension. They are apt to weigh in the nicely poised scales of scrupulous exactness, the duties which must of hard necessity be done, and those which without much risk may be left undone; compounding for a larger indulgence by the relinquishment of a smaller; giving up, through fear, a trivial gratification to which they are less inclined, and snatching doubtfully, as an equivalent, at one they like better. The gratification in both cases being perhaps such as a manly mind would hardly think worth contending for, even were religion out of the question. Nothing but love to God can conquer love of the world. One grain of that divine principle would make the scale of self-indulgence kick the beam.

These persons dread nothing so much as enthusiasm. Yet if to look for effects without their predisposing causes; to depend for heaven on that to which heaven was never promised, be features of enthusiasm, then are they themselves enthusiasts.

The religion of a second class we have already described. It consists in a heart devoted to its Maker; inwardly changed in its temper and disposition, yet deeply sensible of its remaining infirmities; continually aspiring, however to higher improvements in faith, hope and charity, and thinking that "the greatest of these is charity." These, by the former class, are reckoned enthusiasts, but they are in fact, if Christianity be true, acting on the only rational principles. If the doctrines of the gospel have any solidity, if its promises have any meaning, these Christians are building on no false ground. They hope that submission to the power of God, obedience to his laws, compliance with his will, trust in his word, are through the efficacy of the eternal Spirit, real evidences, because they are vital acts of genuine faith in Jesus Christ. If they profess not to place their reliance on works, they are however more zealous in performing them than the others, who professing to depend on their good deeds for salvation are not always diligent in securing it by the very means which they themselves establish to be alone effectual.

There is a third class—the high flown professor, who looks down from the giddy height of antinomian delusion on the other two, abhors the one and despises the other, concludes that the one is lost, and the other in a fair way to be so. Though perhaps not living himself in any course of immorality which requires the sanction of such doctrines, he does not hesitate to imply in his discourse that virtue is heathenish, and good works superfluous if not dangerous. He does not consider that though the gospel is an act of oblivion to penitent sinners, yet it nowhere promises pardon to those who continue to live in a state of rebellion against God, and of disobedience to his laws. He forgets to insist to others that it is of little importance even to believe that sin is an evil (which however they do not always believe),

while they persist to live in it; that to know everything of duty except the doing it, is to offend God with an aggravation, from which ignorance itself is exempt. It is not giving ourselves up to Christ in a nameless, inexplicable way, which will avail us. God loves an humble, not an audacious faith. To suppose that the blood of Christ redeems us from sin while sin continues to pollute the soul, is to suppose an impossibility. To maintain that it is effectual for the salvation, and not for the sanctification of the sinner, is to suppose that it acts like an emulet, an incantation, a talisman, which is to produce its effect by operating on the imagination, and not on the disease.

The religion which mixes with human passions and is set on fire by them, will make a stronger blaze than that light which is from above, which sheds a steady and lasting brightness on the path, communicates a sober but durable warmth to the heart. It is equable and constant; while the other, like culinary fire, fed by gross materials, is extinguished the sooner from the fierceness of the flame.

That religion which is merely seated in the passions, is not only liable to wear itself out by its own impetuosity, but to be driven out by some other passion. The dominion of violent passions is short. They dispossess each other. When religion has had its day, it gives way to the next usurper. Its empire is no more solid than it is lasting, when principle and reason do not fix it on the throne.

The first of the above classes consider prudence as the paramount virtue in religion. Their antipodes, the flaming professors, believe a burning zeal to be the exclusive grace. They reverse St. Paul's collocation of the three Christian graces, and think that the greatest of these is faith. Though even in respect of this grace their conduct and conversation too often give us reason to lament that they do not bear in mind its genuine and distinctive properties. Their faith, instead of working by love, seems to be adopted from a notion that it leaves the Christian nothing to do, rather than because it is its nature to lead him to do more and better than other men.

In this case, as in many others, that which is directly contrary to what is wrong, is wrong also. If each opponent would only barter half his favorite quality with the favorite quality of the other, both parties would approach nearer to the truth. They might furnish a complete Christian between them, i. e., provided the zeal of the one was sincere and the prudence of the other honest. But the misfortune is, each is as proud of not possessing the quality he wants, because his adversary has it, as he is proud of possessing that of which the other is destitute, and because he is destitute of it.

Among the many mistakes in religion, it is commonly thought that there is something so unintelligible, absurd, and fanatical in the term conversion that those who employ it run no small hazard of being involved in the ridicule it excites. It is seldom used but ludicrously, or in contempt. This arises partly from the levity and ignorance of the censurer, but perhaps as much from the imprudence and enthusiasm of those who have absurdly confined it to real or supposed instances of sudden or miraculous changes from profligacy to piety. But surely, with reasonable people we run no risk in asserting that he who being awakened by any of those various methods which the Almighty uses to bring his creatures to a knowledge of himself, who, seeing the corruptions that are in the world, and feeling those with which his own heart abounds, is brought, whether gradually or more rapidly, from an evil heart of unbelief, to a lively faith in the Redeemer; from a life, not only of gross vice, but of worldliness and vanity, to a life of progressive piety; whose humility keeps pace with his progress; who, though his attainments are advancing, is so far from counting himself to have attained, that he presses onward with unabated zeal, and evidences by the change in his conduct, the change that has taken place in his heart—Such a one is surely as sincerely converted and the effect is as much produced by the

same divine energy as if some instantaneous revolution in his character had given it a miraculous appearance. The doctrines of Scripture are the same now as when David called them "a law converting the soul and giving light to the eyes." This is perhaps the most accurate and comprehensive definition of the change for which we are contending, for it includes both the illumination of the understanding, and the alteration in the disposition.

If then this obnoxious expression signify nothing more nor less than that change of character which consists in turning from the world to God, however the term may offend, there is nothing ridiculous in the thing. Now as it is not for the term for which we contend, but for the principle conveyed by it, so it is the principle and not the term which is the real ground of objection; though it is a little inconsistent that many who would sneer at the idea of conversion, would yet take it extremely ill if it were suspected that their hearts were not turned to God.

Reformation, a term against which no objection is ever made, would if words continued to retain their primitive signification, convey the same idea. For it is plain that to reform means to make anew. In the present use, however, it does not convey the same meaning in the same extent, nor indeed does it imply the operation of the same principle. Many are reformed on human motives, many are partially reformed; but only those who, as our great poet says, are "reformed altogether," are converted. There is no complete reformation in the conduct affected without a revolution in the heart. Ceasing from some sins, retaining others in a less degree, or adopting such as are merely creditable, or flying from one sin to another, or ceasing from the external act without any internal change of disposition, is not Christian reformation. The new principle must abolish the old habit, the rooted inclination must be subdued by the substitution of an opposite one. The natural bias must be changed. The actual offense will no more be pardoned than cured, if the inward corruption be not eradicated. To be "alive unto God through Jesus Christ" must follow "the death unto sin." There cannot be new aims and ends where there is not a new principle to produce them. We shall not choose a new path until a light from heaven direct our choice and "guide our feet." We shall not "run the way of God's commandments" till God himself enlarge our heart.

We do not, however, insist that the change required is such as precludes the possibility of falling into sin; but it is a change which fixes in the soul such a disposition as shall make sin a burden, as shall make the desire of pleasing God the governing desire of a man's heart; as shall make him hate the evil which he does; as shall make the lowliness of his attainments the subject of his deepest sorrow. A Christian has hopes and fears, cares and temptations, inclinations and desires, as well as other men. God in changing the heart does not extinguish the passions. Were that the case, the Christian life would cease to be a warfare.

We are often deceived by that partial improvement which appears in the victory over some one bad quality. But we must not mistake the removal of a symptom for a radical cure of the disease. An occasional remedy might remove an accidental sickness, but it requires a general regimen to renovate the diseased constitution.

It is the natural but melancholy history of the unchanged heart that from youth to advanced years, there is no other revolution in the character but such as increases both the number and quality of its defects; that the levity, vanity, and self-sufficiency of the young man is carried into advanced life, and only meet and mix with the defects of a mature period, that, instead of crying out with the royal prophet, "O remember not my old sins," he is inflaming his reckoning by new ones; that age, protracting all the faults of youth furnishes its own contingent of vices; that sloth, suspicion, and covetousness swell the account

which religion has not been called in to cancel; that the world though it has lost the power to delight, has yet lost nothing of its power to enslave. Instead of improving in candor by the inward sense of its own defects, that very consciousness makes him less tolerant of the defects of others, and more suspicious of their apparent virtues. His charity in a warmer season having failed to bring him in that return of gratitude for which it was partly performed, and having never flowed from the genuine spring, is dried up. His friendships, having been formed on worldly principles, or interest, or ambition, or convivial hilarity, fail him. One must make some sacrifices to the world, is the prevailing language of the nominal Christian. "What will the world pay you for your sacrifices?" replies the real Christian. Though he finds that the world is insolvent, that it pays nothing of what it promised, for it cannot bestow what it does not possess—happiness, yet he continues to cling to it almost as confidently as if it had never disappointed him. Were we called upon to name the object under the sun which excites the deepest commiseration in the heart of Christian sensibility, which includes in itself the most affecting incongruities, which contains the sum and substance of real human misery, we should not hesitate to say, *an irreligious old age*. The mere debility of declining years, even the hopelessness of decrepitude, in the pious, though they excite sympathy, yet it is the sympathy of tenderness unmingled with distress. We take and give comfort from the cheering persuasion that the dim and failing eyes will soon open on a world of glory. Dare we paint the reverse of the picture? Dare we suffer the imagination to dwell on the opening prospects of hoary impiety? Dare we figure to ourselves that the weakness, the miseries, the terrors we are now commiserating, are ease, are peace, are happiness, compared with the unutterable perspective?

There is a fatal way of lulling the conscience by entertaining diminishing thoughts of sins long since committed. We persuade ourselves to forget them, and we therefore persuade ourselves that they are not remembered by God. But though distance diminishes objects to the eye of the beholder, it does not actually lessen them. Their real magnitude remains the same. Deliver us merciful God, from the delusion of believing that secret sins, of which the world has no cognizance, early sins, which the world has forgotten, but which are known to "him with whom we have to do," become by secrecy and distance as if they had never been. "Are not these things noted in thy book?" Perhaps if we remember them, God may forget them, especially if our remembrance be such as to induce a sound repentance. If we remember them not he assuredly will. The holy contrition which should accompany this remembrance, while it will not abate our humble trust in our compassionate Redeemer, will keep our conscience tender and our heart watchful.

We do not deny that there is frequently much kindness and urbanity, much benevolence and generosity in men who do not even pretend to be religious. These qualities often flow from constitutional feeling, natural softness of temper, and warm affections; often from an elegant education, that best human sweetener and polisher of social life. We feel a tender regret as we exclaim, "What a fine soil would such dispositions afford to plant religion in!" Well bred persons are accustomed to respect all the decorums of society, to connect inseparably the ideas of personal comfort with public esteem, of generosity with credit, of order with respectability. They have a keen sense of dishonor, and are careful to avoid everything that may bring the shadow of discredit on their name. Public opinion is the breath by which they live, the standard by which they act; of course they would not lower by gross misconduct that standard on which their happiness depends. They have been taught to respect themselves; this they can do with more security, while

they can retain on this half-way principle the respect of others.

(To be continued.)

THE LORD'S PRAYER--ITS BREVITY.

"OUR Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen."

How short! Only eight lines. It can be distinctly and deliberately pronounced in less than a minute. How forcibly does this teach us that the worth of prayers is not measured by their length. How seldom does any one in a prayer-meeting offer so short a prayer as this. Would not such short prayers often be better? It is a heathenish notion that God will hear us for our much speaking. Yet do not Christians sometimes study to prolong a prayer instead of simply speaking what is in their hearts, and then just as simply stopping?

Yet, though the length of a prayer is not a recommendation of it, so neither is it always a fault. A long prayer may be acceptable to God, and a short prayer may be an abomination. The prayer of the Pharisee was short, though longer than the Publican's. It was not its length that condemned it. We are told that our Lord on one extraordinary occasion "continued all night in prayer."

A prayer may be short for two reasons: it may be because he who prays is simple hearted, and will not pray more than he feels, and it may be because he is in haste to be about his worldly business or amusements, or does not like to tarry long alone with God.

A prayer may also be long for two reasons: either because he who offers it makes a merit of long prayers, or because his heart is so full that it cannot quickly unburden itself. Let not one who goes thus to his closet fear to stay there until he has told all that is in his heart in the indulgent ear of his Father in heaven—until he has spread out the whole detail of his cares, his sins and his wants under the eye of him "who seeth in secret."

There is nothing in the words or in the example of our Lord which forbids you staying alone before the throne of grace just as long as, in the simplicity of your heart, you feel disposed to stop there. But the laborious effort to prolong even secret prayer is to be avoided.

The time which you spend in the closet should not all be spent in prayer. Besides reading the Bible, some time should be spent in meditating on its truths; and effort is needed to learn to meditate—to learn to fix and hold the mind in contemplation of God and of his word. Probably we all can be helped in this by reading, besides the Bible some book of devout meditation, such as Baxter, and Bogatzky, and Jay, and Chalmers, and Hannah More, and many other devout men and women have furnished us.

Especially is it well to make specific preparation for the act of prayer, by turning the thoughts directly upon him to whom we are to pray, reminding ourselves of his greatness and majesty, and of our own vileness, and seeking to gain a vivid and solemn impression of his actual presence with us. It is well also to call to mind the specific sins which we have to confess, the particular mercies for which we should thank him, and the new favors that we need to ask. We should not talk at random when we "take it upon us to speak unto Jehovah."

If the result of such reflection be to make your words few, and full of solid and solemn, earnest meaning; if thus your prayer be made short as our Lord's, or as the publican's, fear not; if it be humble and sincere it is accepted.—H. A. N. *American messenger*.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, DEC. 11, 1860.

"CHRISTIAN SABBATH."

(Continued)

THAT the original Sabbath was instituted in paradise, and was designed as a memorial of the work of creation, Mr. Lee expressly admits in the following language:

"The seventh-day Sabbath celebrated the work of creation, and for four thousand years did its weekly return talk of the day when God ceased from his works when he had made the world and lit up the sun." p. 17.

For this purpose the commandment expressly declares the Sabbath was designed; and this purpose the original Sabbath effectually accomplished. Why then, we ask, do we look for a change of day, since no other day can serve as a memorial of these great works? Hear Mr. Lee again:

"Indeed the resurrection of Christ is more worthy of a monument than creation itself." p. 4. He says further of the Christian Sabbath *alias* Sunday, "But when we look at its commemorative character, we see a reason for the change as much greater than existed for the appointment of the Sabbath at the finishing of God's six days' work, as redemption is greater and more glorious than creation." p. 16.

Mr. Lee's work is evidently not a very modern one. We do not say but more recent writers on this subject would urge such ideas as the above; for there is but little else to be produced in favor of christianizing Sunday. But really this class of assertions is getting rather stale and threadbare. Redemption greater, forsooth, than creation! Chapter and verse for that! The anxious inquirer for truth wants something better than bare speculation, conjecture, assertion. Creation and redemption are, both of them, events far beyond the finite comprehension of man. God has seen fit to keep silence in regard to the places they respectively hold in point of magnitude and glory. None but the presumptuous will then, we say, venture to pronounce upon this question.

But the advocates of Sunday-keeping proceed still further in their bold work. Having concluded, as near as they can calculate, that the work of redemption is greater than that of creation, they further decide that the former is *more* worthy of a memorial than the latter. Presumptuous as all this is, it might perhaps be tolerated or passed over in silence as a mere theory, did it lead to no practical expression. But these two theoretical steps lead to a third and outward one, which is more daring and presumptuous than all the rest. They lead men to discard the ancient memorial, to destroy the ancient institution, in order to make room for a new institution, founded upon reasons of their own imagining. For we have seen that no change of day can take place and the original institution still exist, or the original law be still in force.

The death and resurrection of Christ, as events in the work of redemption, are indeed worthy of an impressive memorial. And here let it be noticed that all the arguments urged in favor of the first day of the week as a memorial, and all the cheap rhetoric expended upon the glories of this day in contrast with the wonders of creation, proceed upon the covert insinuation that unless we keep the first day, the death and resurrection of Christ *have no memorial*. Mark this! for the fallacy of the whole argument in regard to the commemorative character of Sunday lurks in this one point. But if we can find in the word of God, divinely appointed memorials of both these events, it will be seen at once that we extract every particle of force and vitality, from every argument of this nature. Turn then for a divinely appointed memorial of the death of Christ to 1 Cor. xi, 26: "For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come." In the Lord's supper, then, we have a divinely appointed memorial of his death: have we anything that speaks to us of his resurrection? Turn to Rom. vi, 4: "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life;" also Col. ii, 12:

"Buried with him in baptism, wherein also ye are risen with him," &c. A most striking and appropriate memorial of the death and resurrection of Christ is thus given us in baptism. They therefore, who plead for the first day of the week as a memorial of the resurrection of Christ, engage in altogether a superfluous work; for it is not needed in any such service.

And when the advocates of Sunday-keeping have completed their work, when they have fixed up the new institution to their own liking, what have they done? They have done just this: God, it seems, thought it meet that the work of creation should be commemorated by man, but they have seemed to say, by the substitution of Sunday, that God has so far changed in this respect that he would not insist upon these events' being longer commemorated. 2. They have discarded that memorial so that we now have nothing by which to commemorate creation; for the idea that the first day of the week, the day on which the work of creation was simply begun, can be used to commemorate that work when finished, is too preposterous to be for a moment tolerated. 3. They have pronounced upon the relative magnitude and importance of two events concerning which the Bible is significantly silent. 4. They have made this, their own unaided human decision, the basis of their hazardous treatment of the original institution in transferring the Sabbath to Sunday. 5. They have nullified the fourth commandment. 6. They have instituted as a memorial of the resurrection of Christ, an observance which God has never appointed; and 7. Since the Bible already gives us a memorial of that event, they make the great Author of our religious institutions guilty of a tautology in giving us two memorials of the same event.

This is indeed a singular theory. Its every premiss is assumption; but not even from its assumptions do its conclusions follow. It would be most natural to expect that were anything to be assumed, something would be taken which would render the conclusion necessary. But this is not the case in the Sunday theory. All that is assumed may be granted—we may grant that redemption is greater than creation, grant that it is more worthy of a memorial than that event, grant that it should be commemorated by some day, and grant that that day should be Sunday—and yet from none of these, singly or collectively, does it follow that Sunday is a Sabbath, or a sacred day, or that the original Sabbath has been transferred to it. And should God prove not to be so changeable as seems to be presumed [Mal. iii, 6], should he adhere to his original arrangement, what would they answer? If, when they are judged by that word by which Christ has declared we shall all be judged at the last day, that word which they have daily before their eyes, the inquiry should be put to them, Who hath required this at your hand? what would be their reply?

Would they claim before the Judge of all the earth, as they now do before men, that Christ and his apostles by their example ratified the change? Let us examine this claim. Following the well-beaten track of his predecessors, Mr. Lee proceeds with all due gravity to bring forward the few scanty texts which are said to show how Christ recognized the Christian Sabbath. He seems to think them sufficient to support the following broad assertion: "The day on which Christ arose began to be observed immediately by the apostles and their associates, and has clearly been observed ever since." p. 6. The first reference in support of this in Jno. xxi, 19. "Then the same day at evening, being the first day of the week," &c. This is spoken of the day on which Christ arose, and is claimed as proof that the disciples were met together to honor the first Christian Sabbath, and Christ sanctioned their course by meeting with them. How is this? We read in Luke xxiii, 56, that the disciples rested the day before this, and that too, "according to the commandment;" and here it is claimed that they were keeping Sunday, the day following, also according to the commandment; for Orthodox Sunday-keeping, be it remembered, claims the authority of the commandment. Can two days in succession be kept, and both be "according to the commandment?" We leave this query with our friends to solve, while we proceed to a further examination of their proof texts.

"The following," continues Mr. L., "is the record of the second meeting: 'And after eight days again

his disciples were within, and Thomas with them. Then came Jesus and stood in the midst, and said, Peace be unto you.'"

We are not disposed to spend much time over the question whether the phrase, "after eight days," means just a week, or whether this second meeting took place definitely on Sunday; for it effects nothing one way or the other. A score of instances of Christ's meeting with his disciples on the first day of the week, would amount to nothing, unless it could be shown that the time determined the meeting, and unless the purpose for which they met was also specified. But to show that our friends are dangerously stretching their evidence on this point we present the following testimony from others. We quote again from W. B. Taylor:

"It has been assumed all along that 'after eight days' from the previous appearance denoted exactly the interval of a week. However unanimous Sunday Sabbatarians may have been in taking this for granted, it is a point which *never has been proved*. It is at least quite as probable that the latter appearance occurred 'after' a week and a day from the former one, as upon that day week. There is no necessity whatever (excepting that of contributing an *imaginary* straw to a drowning cause) for the stereotype construction. Even were it highly probable that the construction is correct, is my friend satisfied to rest so important a question as the divine obligation of a day on a 'highly probable' conjecture? Where is his Protestantism? The very uncertainty of the expression should be sufficient evidence to every unbiased mind, that a specification of time was not here the writer's object, and could not have been a vital part of this account. Had it been, it would have been written in letters of light, the first day of the week is 'His own chosen day' of rest. But J. N. B. is not alone in this conjecture! He notices that 'TOWNSEND, the learned harmonist, says on this passage, 'The first appearances of our Lord to his apostles appear to have taken place *uniformly* on the first day of the week.' Indeed!—'Wot ye not what the Scripture saith?' 'After these things Jesus showed himself again to the disciples at the sea of Tiberias

And he said unto them, Cast the net on the right side of the ship and ye shall find. . . This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.' Jno. xxi, 1, 6, 14. Here remarkably enough we have an *actual precept*; and since my friend has labored so long and fruitlessly to find a warrant of example, I hope he will seize upon it with eager gratitude. I hope that forthwith collecting a chosen few upon some pleasant Sunday, he will say with Simon Peter of old, 'I go a fishing!'—not as a 'fisher of men,' but with literal net, in a literal boat.—'We also go with thee.' We shall have the gratifying encouragement that the 'first appearances' of Jesus 'took place *uniformly* on the first day of the week.'"

"Even supposing however," says Milton in his *Christian Doctrine*, Book ii, chap. 7, "that it had been so, still the assigning this as a reason for the institution of a new Sabbath, is matter solely of human inference; since no commandment on the subject, nor any reason for such institution, is found in all Scripture."

Heylin, an English divine of the seventeenth century, in his *History of the Sabbath*, says of Jno. xx, 26, "But where the Greek text reads it, *meth' hemeras okto* (post octo dies in the vulgar Latin—'after eight days' according to our English Bibles), that should be rather understood of the ninth or tenth, than the eighth day after." We thus welcome our friends to all the consolation they are able to derive from the fact that after eight days from the first meeting, Jesus, taking advantage of the disciples' being again together, and this time Thomas with them, appeared in their midst to satisfy the incredulity of his doubting disciple.

Returning to the work under review, we read again: "Twenty-five years after the above transactions, we have the following record: 'And upon the first day of the week when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.' Acts xx, 7. Thus was he to commence his journey on the first day after the Christian Sabbath, allowing this to have been their regular day for celebrating Christian worship as it already was."

This testimony reminds us of that sublimely logical

maneuver of Justin Edwards in which he says that Pompey, the Roman general, taking advantage of the fact that the Jews would not interfere with the operations of an enemy on the Sabbath, spent the day in constructing his works around their walls, and preparing to attack them on Monday! See *Sabbath Manual*, p. 216. The fact is, Acts xx, 7, directly controverts Mr. Lee's position, as he would have seen by a little closer examination; for Paul, instead of waiting till after the Christian Sabbath, before pursuing his journey, pursued it directly on that day. This can be proved to a demonstration. As the day of the Bible commences with the evening at sunset, no evening meeting, as was the one mentioned in Acts xx, 7, could be held on the first day of the week, except on the evening immediately following the seventh day, which would correspond to our Saturday evening. This then was the time of Paul's meeting. This meeting from some unusual interest was continued until break of day [verse 11], and then Paul departed on his journey, "broad Sunday though it was!" This point is conceded by such authorities as Prof. H. B. Hacket and Kitto. See *History of the Sabbath* published at this Office. What proof then, is afforded by this text? Incidental proof that Paul "rested the Sabbath day according to the commandment," since he waited till it was past, before resuming his journey, and direct proof that he attached no sacredness to Sunday. In seizing upon Acts xx, 7, Mr. Lee has evidently acted against the interests of his own cause; for it does not furnish the kind of evidence for which he is seeking.

But they came together on the first day of the week for the express purpose of breaking bread, it is said, and that was the Lord's supper, and that was a religious service. Not quite so fast. We respectfully submit that even this stands in need of proof. The phrase breaking bread, was the ordinary designation of a common meal. Jesus was recognized by the two disciples [Luke xxiv, 30, 35] in breaking of bread; that is, at the supper table. Also Acts ii, 56: "breaking bread [that is, eating their meals] from house to house;" for they "had all things common." Again Acts xvi, 35: Paul, having persuaded the sailors to eat, took bread and "broke it." Says W. B. Taylor (*Discussion on the Sabbath*, p. 233), "The popular acceptance of the phrase is familiar to every scholar. In Valpy's Greek Testament there is the following comment on this passage: 'In the Jewish way of speaking, says Bishop Pearce, to "break bread" is the same as to make a meal; and the meal here meant (Acts xx, 7) seems to have been one of those which were called *agape* love-feasts.' Chrysostom thinks it an 'ordinary meal.' And Milton says upon this text, 'Who shall determine with certainty, whether this was a periodical meeting, or only held occasionally and of their own accord; whether it was a religious festival, or a fraternal meal.' *Christian Doctrine*, Book ii, chap. 7." This view is certainly strengthened by the expression of verse 11 of the very chapter under notice; namely, "When he therefore was come up again and had broken bread and eaten"—an expression wholly inappropriate to the celebration of the Lord's supper.

(To be continued.)

AUTHENTICITY OF THE NEW TESTAMENT.

Are the books of the New Testament genuine? Are they as worthy of our confidence as the books of a Cæsar, of a Cicero, of a Demosthenes, &c.? We believe they are; and we will present a few ideas in favor of the authenticity of the New Testament. We establish the authenticity of this book first, by the testimony of heathen writers, and second, by the testimony of ecclesiastical writers.

1. THE TESTIMONY OF HEATHEN WRITERS.

Tacitus, a distinguished historian of the first century, says: "Nero punished in the most cruel manner individuals . . . who were called Christians. Their name comes from Christ, who was put to death by Pontius Pilate, under the reign of Tiberias." *Annals* L. XV, Ch. xlv. From the French.*

*I am indebted to my former French Professor of Grande Ligne Institute for some of the testimonies that I have introduced in this article.

Pliny the younger, who was born in 61 or 62, says: "A great number of persons of every age . . . are, and will be, accused. And this contagious superstition has not only invaded the cities, but also the villages and the country." *Libre X*. He speaks of the Christian religion.

These testimonies prove the existence and extension of the Christian religion in the first century.

Celsus, who lived in the second century, and Porphyry, who died in 270, wrote against the Christian religion. Porphyry quoted from the four gospels, and from the book of Acts; but he did not say anything to prove that the books of the New Testament were not written in the apostolic age, and that they did not belong to the authors whose names they bear, but accused Peter of having killed Ananias and Sapphira, &c. To the foregoing testimonies we might add that of Josephus, who spoke very highly of Jesus (see Josephus' Book of Antiquities); but we pass to notice

2. THE TESTIMONY OF ECCLESIASTICAL WRITERS.

Origen, a voluminous writer, who was born in Egypt in the second century, testifies that in his day the four gospels that he attributes to the authors whose names they bear, were admitted in the churches. He also speaks of the other books of the New Testament. *Contra Celsum*. i-vi.

In the beginning of the second century Polycarpus wrote, "When Paul was with you he taught you perfectly the word of truth; and during his absence he wrote you letters to which you must take heed if you would be edified in the faith." *Letter to the Philadelphians*, Ch. V. *Letter to the Philippians*, by Polycarpus.

Irenæus who died in 177. His writings, and especially his books against heresies, abound in testimonies in favor of the gospels and epistles. He says, "There are four gospels—no more, no less." *Against Heresies*, Book iii, Ch. ii.

Let this testimony be remembered by those who are so apt to mix up the apocryphal gospels with the gospels of the New Testament. Irenæus was well qualified to make this statement; for he had conversed with Polycarpus, who had been instructed by the apostles.

The proofs against the apocryphy of the New Testament are summed up as follows: They were not read in the churches, nor introduced in the volume of the New Testament, nor cited as authority by the adversaries, nor explained as being a part of revelation. They were unanimously rejected, and are full of ridiculous, frivolous and indecent details. They cannot be traced down to the authors whose names they bear. They relate as miracles things that are absurd and useless, and do not agree with history. See the gospel of the Infancy of Jesus, and the gospel of St. Thomas.

With these facts before us, we can understand why the apocryphal gospels and epistles were rejected by the translators of the Bible.

The number of witnesses who testify to the genuineness of the works and teachings of Christ.

There are eight witnesses: Matthew, Mark, Luke, John, Paul, Peter, James and Jude. Now there is no fact in ancient history that has come to us with so many witnesses. The history of Socrates, which is considered as authentic, is related by Plato and Xenophon. Let none excuse themselves under the idea that the witnesses were ignorant and credulous. It was not necessary that they should be learned. They needed eyes, ears and common sense!—eyes to see the lame walk, the blind healed, the dead raised; ears to hear the dumb speak, the multitudes declare the power of the Nazarene; and common sense to relate what they saw and heard. But Luke and Paul were not ignorant. The former was a physician [Col. iv, 14]; the latter had been instructed at the feet of Gamaliel, who was noted for his learning and experience. Acts xxii, 3; v, 34. Let those who say that these witnesses were credulous, read the following texts: Matt. xiv, 31; xvi, 8. Let them also read the account of the resurrection, in Mark xvi.

It was not possible for these eight witnesses to deceive themselves, and they did not want to deceive others.

1. They could not deceive themselves. 1st. They lived with Jesus, and witnessed his works. It was not with Jesus as it was with Mahomet, who would seclude

himself in his room, and pretend to receive communications from heaven. 2d. The things that they relate are plain facts, things that could be easily authenticated, that were often repeated, and with which they were connected (the miraculous draught of fishes, the transfiguration, Christ's walk on the water); or discourses on subjects with which they were familiar, such as the coming of Messiah, the law, &c.

2. They did not want to deceive others. 1st. Their conduct proves this. When an impostor intends to make the world receive as truth that which is false, he is very careful to surround himself with mysteries. This was the case with Mahomet. But our writers speak of facts known to all. They appeal to the public in support of the statements they make [Acts ii; xxii, 24; 1 Cor. xv, 6], and mention the places, times and persons. If they were impostors, we must admit they were taking a course that was calculated to expose themselves. 2d. The spirit that animates these authors proves it. They relate the most remarkable things connected with their Teacher without amplification or exaggeration. Thus, when they speak of the death of him whom they loved more than their own lives, they simply say, They crucified him. An impostor would not have neglected to exalt the virtues of the Master, or to expose the cruelty of the persecutors. 3d. The lot that awaited them proves it. In writing and propagating their books, they exposed themselves to the contempt of their enemies, to persecutions, to loss of fortune, to death. We can then, with safety, rely on their testimony. On this point the learned Pascal has said, "I readily believe witnesses who have sealed their testimony with their blood." *Pensées* xxviii.

The books of the New Testament have come to us without being essentially altered.

We prove this by the care and respect that the church manifested for these books. Such was the care and respect of Christians for their books, that the heathen would often say, "What are those books that Christians read and worship?" And during certain persecutions a few Christians gave up their Bibles; and they could not be admitted into the church again till after a long penance. *History of the Bishop Triphelinus*.

Jerome was reluctant to take upon himself the task of making a new translation of the Bible. He feared that he should be accused of having made some alterations in the *Præfator Evangelia*—in the four perfect gospels.

Augustine speaks as follows on the manner in which Jerome's translation was received: "A bishop having read this new version in the church, some remarked that there was something in the prophet Jonas that was different from what they were accustomed to hear; whereupon a great tumult arose in the assembly. The bishop was accused of falsifying the text; and he had to retract as though he had committed a great error." *Augustine's Letter*, 71. This great care and veneration of Christians for their books is good evidence that the New Testament has been preserved without any essential alteration.

At a very early age copies of the Bible were scattered in Europe, Asia and Africa. Every church had at least one copy of the Bible; for it was customary for Christians to read much out of the Bible in their assemblies. Now all can see that the Bible could not be changed to advantage without the universal consent of the church. But where do we find that the church ever consented to have the Bible altered? Again, will our opponents tell us when, where and by whom the sacred books were altered? This question has often been asked, but it has never been answered. It is much easier to express doubts in regard to the Bible, than it is to prove that the Bible is not authentic.

On the authenticity of the New Testament, the Companion to the Bible, published in London, says, that "all the books which convey to us the history of the events of the New Testament were written and immediately published, by persons living at the time of the things mentioned, and whose names they bear, is most fully proved. 1. By an unbroken series of Christian authors reaching from the days of the apostles, down to the present time. 2. By the concurrent and well-informed belief of all denominations of Christians. 3. By the unreserved acknowledgment of the most learned and intelligent enemies of christianity.

"That the books we possess under the titles of Mat-

threw, Mark, Luke and John, were written by persons whose names they bear, cannot be doubted by any well-informed and candid mind: because, from the time of their first publication, they have been uniformly attributed to them by all Christian writers. That all the facts related in these writings, and all the accounts given of our Saviour's actions and sayings are strictly true, we have the most substantial grounds for believing. Matthew and John were two of our Lord's apostles; his constant attendants throughout the whole of his ministry; eye-witnesses of the facts, and ear-witnesses of the discourses which they relate. Mark and Luke were not of the twelve apostles; but they were contemporaries and associates with the apostles, and living in habits of friendship and intercourse with those who had been present at the transactions which they record. Many suppose that Luke was one of the seventy disciples who were ordained by our Lord to preach his gospel: and if so, his personal knowledge of Christ must have been almost equal to that of the twelve apostles. However, if not one of the seventy, he was the constant companion of Paul for many years, and well knew the things concerning which he wrote. In the beginning of his gospel, therefore, Luke declares his intimate acquaintance with the subject. 'Forasmuch as many have taken in hand to set in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, who from the beginning were eye-witnesses and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.' Luke i, 1-4.

"Luke being also the author of the Acts of the Apostles, we have for the writers of these five books, men who had the most accurate knowledge of the things which they relate, either from their own personal observation, or by means of immediate communication with those who saw and heard everything recorded.

"As to the preservation of the sacred books down to our time, it is certain, that although the original copies may have been lost, the books of the New Testament have been preserved without any material alteration, much less corruption; and that they are, in all essential matters, the same as they came from the hands of their authors. In taking copies of these books by writing, from time to time, as the art of printing was then unknown, some letters, syllables, or even words, may have been omitted, or even changed in some manuscripts; but no important doctrine, precept, or passage, of history, has been designedly or fraudulently corrupted. This would have been impossible: because, as soon as the original writings were published, great numbers of copies were immediately taken, carried by the evangelical missionaries wherever they went, and sent to the different churches: they were soon translated into foreign languages, conveyed into the most distant countries: they were constantly read in the Christian assemblies, diligently perused by many private Christians, some of whom had whole books by heart; they were quoted by numerous writers, and appealed to, as the inspired standard of doctrine, by various sects, who differed from each other, some on important points; and, consequently, they were jealously watchful against the least attempt, either to falsify or to alter the word of divine revelation.

"Who can imagine that God, who sent his Son to declare this doctrine, and his apostles, by the assistance of the Holy Ghost, to indite and speak it, and by so many miracles confirmed it to the world, should suffer any wicked persons to corrupt and alter any of those terms on which the happiness of mankind depends? It is absurd to say that God repented of his good will and kindness to mankind, in vouchsafing the gospel to them; or that he so far maligned the good of future generations, that he suffered wicked men to rob them of all the good intended to them by this declaration of his holy will.—Dr. Whitby.

* * * * *

"The manuscripts of the sacred books are found in every ancient library in all parts of the Christian world; and amount in number to several thousands. About five hundred have been actually examined and compared by learned men with extraordinary care. Many of them were evidently transcribed as early as the

eight, seventh, sixth, and even the fourth centuries. Thus we are carried up to very near the times of the apostles, and the promulgation of the inspired writings. The prodigious number of these manuscripts, the remote countries whence they have been collected, and the identity of their contents with the quotations which the fathers of different ages have made, demonstrate the authenticity of the New Testament. *It has been indeed, asserted by learned men, that if the New Testament were lost, its contents might be wholly supplied by the quotations from it, which are found in the writings of the fathers of the first four centuries of the Christian church.*—*Companion to the Bible*, pp. 15-18.

We think that the ideas and testimonies we have presented thus far establish the authenticity of the New Testament. And it is evident that if the authenticity of the New Testament is established, we must admit that the Old Testament is authentic; for the New Testament confirms the Old. Christ is the Alpha and Omega of the Old and New Testaments. He came not to destroy, but to fulfill or ratify; and in him all those types and predictions of the Old Testament which relate to the Messiah have their fulfillment.

Now if the Bible is what it purports to be, should we not study it carefully and prayerfully, bind it to our hearts, cleave to its truths, follow its instructions, and obey its laws? When we present Bible truth to a certain class of individuals, we are often met with the declaration that "these things are true if the Bible is true." These same individuals see the inconsistencies of many who profess to receive the Bible and the Bible alone, and who are not willing to live up to plain duties which are prescribed in the word of God; and they are frequently heard saying, "How inconsistent professors are! If I professed to take the Bible as my rule of faith, I would certainly keep the seventh-day Sabbath, believe in the coming of the Lord," &c. There is a good degree of honesty in these individuals. They are willing at least to follow the dictates of sound reason in regard to the course that some pursue. But if we see that the Bible is an authentic book—a revelation from God to man, is it not as inconsistent and unreasonable to excuse ourselves for not obeying the Bible by saying, I would do this or that if the Bible were true, as it is to not obey plain Bible truths while we profess to receive the Bible as our rule of faith and practice? D. T. BOURDEAU.

THIS WORLD IS NOT OUR HOME.

I AM glad this world is not, in its present state, the home of the child of God. There is a curse on this earth. It brings forth thorns and thistles, and as we travel over it we often see graveyards, telling us death is in the land. As we look upon the inhabitants we see sickness, sorrow, pain and trouble on every hand. Even many of those who have no hope beyond this world, say there is nothing here worth living for; and yet they think too much of it to be willing to give it up and prepare for a better one.

How is it with us who profess to be looking for Jesus to come and restore this earth to its Eden beauty? Have we got the love of the world in our hearts? If we have the love of the Father is not in us. Are we ashamed of the truth, or of the way, or of the humble life we are required to lead? If so, we are ashamed of Jesus; and of us he will be ashamed before his Father and all the holy angels.

How vastly important that we have on the whole armor of God, that we may be able to stand in these last days of peril. We are nearing home, and as we near the shore the perils thicken around us. Satan has come down in great power, knowing his time is short, and is seeking whom he may devour. Then let us be very careful not to get caught in any of his snares, but let us live as pilgrims and strangers here, journeying towards a better land, having a hope that is as an anchor to the soul, both sure and steadfast. What a glorious hope it is—the hope of Jesus' soon coming to cleanse this earth and prepare it as an abode for his obedient children. Then the willing and the obedient shall eat the good of the land. Then there will be rest for the wayworn pilgrim who has toiled on through many trials, who has been sighing for home, who has been looking for a city which hath foundations, whose builder and maker is God. Cheer up then, pilgrims,

fight the good fight of faith a little longer. Soon with Paul we shall receive a crown of life if faithful.

Soon our sorrows all will cease,
Soon our trials will be o'er,
Soon we'll have a home in bliss,
And dwell in love on that blest shore.

H. M. WILKERSON.

Westford, Mass.

"IT IS WELL."

"Say ye to the righteous, it shall be well with him."
Isaiah iii, 10.

WHAT cheering words are these!
Their sweetness who can tell?
In time and through eternal days,
'Tis with the righteous well.

In every state secure,
Kept as Jehovah's eye;
'Tis well with them if life endure,
And well if called to die;

Well when they see his face,
Or sink amidst the flood;
Well in affliction's thorny maze,
Or on the mount of God;

Well when the gospel yields
Pure honey, milk and wine;
Well when the soul her leanness feels,
And all her joys decline.

'Tis well when joys arise,
'Tis well when sorrows flow;
'Tis well when darkness veils the skies,
And strong temptations blow.

'Tis well when at his throne
They wrestle, weep, and pray;
'Tis well when at his feet they groan,
Yet bring their wants away.

'Tis well if they can sing,
As sinners washed with blood;
And when they touch the mournful string,
And mourn an absent God.

'Tis well when on the mount
They feast on dying love;
And 'tis as well, in God's account,
When they the furnace prove.

'Tis well when Christ shall call,
"From earth and sin arise,
Join with the host of ransomed souls
Made to salvation wise."

[Kent.]

ROMANCE.

THE best and wisest of men have given in their verdict against the reading of romance and fictitious tales, as injurious to mind and morals; and the flood of chaffy works now inundating the world; the newspaper trash, and cheap books, containing the seeds of every evil, sugared over with poisonous sweet, and the religious romance put forth by ecclesiastical bodies, and individuals, are all contaminating and unholy in their tendency.

But of all romance, religious romance is the most dangerous, coming as it does from those who profess to guide the way to heaven, and often teaching (ostensibly) the way to happiness and lasting peace, these fictitious works do more effectually disarm the mind, and mislead those who would if it were possible avoid the snare.

Here is a careful parent who endeavors to avert the evil, and carefully banishes from his family and home every trace of romantic reading, and flatters himself that he will at least in early life train the minds of his children to correct modes of thinking, by placing in their hands histories, principles, science, facts—will set them out on the ocean of life with fair prospects and favorable winds.

But he is outgeneralled; for the very Sunday School where he has sent his precious jewels, to polish, to refine, to fortify them against evil, has already supplied his children with fictitious works (pointed with a moral, to be sure—Satan pointed his first lecture to Eve with a moral, that she should be a god, or as a god), he starts at the discovery that all his care is so frustrated, and opening his eyes he beholds his religious newspapers, both for old and young, fairly leavened with this poisonous literature, when disheartened and perplexed he exclaims to himself, Perhaps I have been

too particular; if these religious institutions have put forth such plausible works of fiction, surely I am not wiser than they all; and down he sinks, from disparagement, and want of courage, and persistency, and throws aside his prejudices, as he now sadly admits (but with inward emotions he cares not to fathom), and in six months his library is flooded with French, English and American novels, and his children now free, revel in reveries and dreams. That matter-of-fact foundation which the parent had well nigh laid, is apparently swept away by this foaming, raging tide of lying trash, filling the mind with overdrawn views and false principles, often in a moment filling with impure ideas the mind, till then the abode of purity; supplanting studious thought with excitement, vanity and scummy refinement.

J. C.

MEETINGS IN MOUNT PLEASANT.

BRO. SMITH: I have been trying to preach in Mount Pleasant for ten days past, and I think some good has been done. I found prejudice very high, and a tremendous outside pressure against the truth. The people were determined in the first place that I should not have a place to preach. The Universalists were the only ones who were kind enough to grant us a place in which to preach. But the effort did not stop here. After we had secured a house, the sects were determined if possible by making and circulating false reports to keep the people from hearing. I saw one minister approach a man with "Squire, you aint a-goin to run off after that man, are you?" The man responded that he was going to hear. "Well," said he, "it is too much like wallowing in the dust; I won't hear him."

Another man was well acquainted with my wife's brother, and he had learned from him that I was a bad man. It is strange that people will make such assertions. The fact is, my wife has no brother in Iowa. She has but one brother, and he is only eleven years old, and the little fellow never saw the State of Iowa.

These false reports, with a number of others, kept many honest souls from hearing the word of the Lord. I could not, under the circumstances, give a full course of lectures, yet some good was done.

Eld. E. W. Shortridge publicly expressed his determination to keep the Sabbath of the Lord. His brethren have been anticipating this for some time, and hence have circulated all manner of false reports about him through their public papers, and in other ways. Bro. S. does not complain of this, for in this they are showing their faith by their works. This is the practical result of the abolition of the law of God. Who would be cruel enough to deny them the privilege of bearing false witness against their neighbor, when the law prohibiting it has been abolished? Let them have the free exercise of their religion in this matter.

Bro. Shortridge and myself are now holding meetings in Fairfield. We hope the Lord will give us a good time. We want to draw near to God that he may draw near to us,

M. HULL.

LETTERS.

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

From Bro. Schellhaus.

BRO. SMITH: When I read in the *Review* the testimonies of the dear brethren of like precious faith it reminds me of my duty to them and the blessed cause of my heavenly Father. I would say to the dear brethren and sisters in the truth that I am striving to get the victory over self, and to keep the commandments of God and the faith of Jesus, and be holy, for we read in the word of God, Be ye holy as I am holy. I believe it is my duty to live wholly devoted to God, and by the assisting grace of God I mean to keep striving until I obtain the crown which I believe is not far in the future.

I have some trials to pass through, but, bless the Lord! they are small in comparison with the glory that will be revealed to those that overcome. The path of the just will grow brighter and brighter. I believe it is so with me every day. I have no relish for the things of earth, for its honors or riches; only give me Jesus and I ask no more.

I can truly say the Lord is very good to unworthy me for the blessing bestowed on me by presenting to me the present truth, and also in giving me a disposi-

tion to obey God in all things; for we read in Rev. xxii, 14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city." I hope to be of that happy number, and obtain that crown of immortal glory prepared for the saints.

Yours striving for the kingdom.

L. SCHELLHAUS.

Colon, Mich.

From Bro. Morse.

BRO. SMITH: After an absence of fifteen days I find myself again at home. It may be duty to give a brief report of our meetings. The last meeting we attended with the church at Deerfield and Medford was indeed refreshing and of great profit. After baptizing three willing souls we attended to the communion as recorded in John, chapter xiii. The Lord indeed manifested himself unto us in a powerful manner. We realized the fulfillment of verse 17. The church here are I think coming up united. Love and union exist as never before. We truly feel to thank God and take courage. Our meeting at Ashland was one of labor and trial, but God gave victory and freedom before we closed. Some cried out, What shall we do to be saved? My second son came out at this meeting, and was brought to a saving knowledge of the truth. We now hear his voice mingling with ours at the family altar and in our prayer-meetings. Also one of Bro. Sanford's daughters came out from a backslidden state and united again with us. The congregation on first-day here was large and attentive, and indeed loth to leave. I think there might be quite a church raised up here if persevering efforts were put forth. Our next meeting was at Pleasant Grove, Olmstead Co. We here found quite a large church raised up as the fruit of Bro. Ingraham and Bostwick's labors there last summer. We found Bro. Lashier strong in the truth, giving meat to the household in due season. The second day of our meeting, ten of their number put on Christ by baptism. It was indeed an interesting season and long to be remembered. We felt loth to part with these dear brethren and sisters. Our meetings here were free and spirited. Bro. Lashier will probably soon be in the field, and I trust make an efficient laborer, one who will rightly divide the word.

Our next meeting was at St. Charles, Winona Co. On Sabbath we had no meeting on account of the severity of the weather. In the evening we held a meeting, but few were out, as the traveling was quite bad. Our meeting on first-day was thinly attended. Things here were not so encouraging as we anticipated. Still if a number of meetings could be held there, some more I think would take a stand on the side of truth.

Our meeting in Bro. Hoeg's neighborhood was a good one. We here met a number of brethren and sisters whom we never saw before, and our hearts were much cheered by their straightforward exhortations. I here parted with Bro. and sister Bostwick.

In looking over and contrasting the present with things one year ago, I can see that much good has been done the season past. There are more than double the number of Sabbath-keepers in this State now that there were one year ago; and others who are investigating the truth will come out ere long. The brethren and sisters generally in this State are determined upon holy living.

I would say in conclusion, Here is a large field for labor. Much more good can be done in the winter season than in the summer, as nearly every one has his hands full from spring till fall in farming operations. We would invite any of our preaching brethren from Wis. or elsewhere, who can come to this new State, who can endure hardships, and face the prairie winds, to come over and help us this winter. There are open doors and ears to hear in most any place. In regard to means, many of us in this new State are still quite destitute. Our crops have been very good the year past, but our lands being brought into market, and having to be entered previous to the 22d day of October, has drained the State of money, rendering it very hard to get any. We are willing however to do what we can. If some of our preaching brethren would locate amongst us, we could do much more for them in the way of supporting their families, than in any other way. We hope the Lord will direct in these things.

Yours in much love,

WASHINGTON MORSE.

From Sister McIntosh.

DEAR BRETHREN AND SISTERS: It is almost a year since I commenced to keep the Sabbath of the Lord. Previous to that time I had been careless and indifferent concerning my future welfare, and delighted in the pleasures of the world. Although the Spirit of the Lord often strove with me I was too proud to yield to its call. I thought if I should become a Christian I should lose all my enjoyment; but praise be to God who showed me the truth, and taught me to obey him, I find more enjoyment in serving him than I ever did in the pleasures of the world. I had rather be a door-keeper in the house of the Lord than to dwell in the tents of wickedness. As I see the signs of the times fast thickening around, I feel like girding on the whole armor, that I may be prepared to resist all the powers of the adversary, and to meet Jesus at his coming. Truly we are living in perilous times, and we should be prepared, having oil in our vessels, and our lamps trimmed and burning.

Your sister striving to overcome.

S. MCINTOSH.

Lodi, Wis.

Extracts from Letters.

Bro. and Sr. Robbins write from Catlin, N. Y., Nov. 26: "We feel that we can say but little, yet can say in truth that we love Jesus and his children, and love to read the letters from them in the *Review*. Brethren and sisters, let us be up and doing. Let it not be said of us that we wish to be excused. Our talent should not be buried, nor laid up in a napkin, but improved, that the Lord may receive his own with usury when he comes.

"The little church here in Catlin are striving through many trials and much darkness to press onward toward eternal life. Brn. Fuller and Baker were here and held a conference with us this fall. They preached in a new place where the truth had not been proclaimed before, but there was but little interest manifested. One or two confessed the truth, but they make no effort to obey. We feel thankful that the Lord gave us hearts to obey the truth. Often we feel to say with the poet,

"Why were we made to hear thy voice
And enter while there's room,
While thousands make a wretched choice,
And rather starve than come?"

Bro. E. M. Davis writes from Ionia, Mich.: "The little church in Ionia are striving to overcome evil with good. We hold three prayer-meetings a week, and we have in some of our meetings a refreshing time. But we are sorry to say that the enemy of all righteousness has been sowing the seeds of distraction among us, thereby causing us grief. But our determination is to press onward and upward, and the Lord will give his children knowledge and understanding that all difficulties may be settled to his name's honor and glory. My prayer to God is for knowledge and wisdom to conduct myself in such a manner that my life shall be an honor to the precious cause under the third angel's message. I believe that I love the present truth, and also those that are its warm advocates. I want to be kept from fanaticism, and from taking a decided stand against any movement that may be advocated by those that carry the burden of this glorious work, for I fully believe that the Lord guides his dear servants in the right way; therefore my business is to submit myself to the Lord, and be a learner and not a judge. I ask an interest in all my brethren and sisters' prayers."

Sister P. D. Lawrence writes from Falmouth, Mass.: "The truth shines brighter as the darkness is more dense. I feel to thank God for his truth; and I hope to be purified through obedience to it. I am still alone in my belief in this place (to my knowledge), yet there is peace in believing. I am often told that it is all a mystery, and not for us to know; but Jesus told his disciples it was given them to know the mystery of the kingdom of God, but to them that were without it was given in parables, that seeing they might see and not perceive. I am by the grace of God trying to be an overcomer, that I may sit with Jesus in his throne, even as he overcame and sat down with his Father in his throne. Paul says, we which are alive and remain; I hope to remain, and be caught up when Jesus comes."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, DEC. 11, 1860.

THE AMERICAN BOARD AND SLAVE TRADE.

In No. 1 of present volume, we published an extract from an article in the N. Y. Independent, by Mrs. H. B. Stowe, in which she said that "the Episcopal Convention in New York, and the American Board of Commissioners for Foreign Missions in Boston, being importuned, have refused to testify against an inhumanity the most loathsome and horrible that ever defaced human history—the Slave Trade." So far as the American Board is concerned, it appears that Mrs. S. was laboring under a misapprehension when penning the above. From a subsequent issue of the same paper we quote the following:

"Quite a misapprehension has gone abroad touching the position of the American Board upon the African Slave Trade. Our esteemed contributor, Mrs. Stowe, in an article published by us last week, states that 'the American Board of Commissioners for Foreign Missions in Boston, being importuned, refused to testify against an inhumanity the most loathsome and horrible that ever defaced human history—the Slave Trade.' We are sure she will be glad to learn that this is quite incorrect. Had Mrs. Stowe seen *The Missionary Herald* for November, before writing her article, she would have been led to a very different conclusion as to the attitude taken by the Board at Boston upon the Slave Trade. In the report of the Prudential Committee, accepted through the report of the sub-committee on the African Missions, the Board did 'testify' against the Slave Trade in the most emphatic manner, as 'an enormous evil—that pollutes whatever it touches and desolates wherever it goes.'"

We are happy to be able to correct, so far as we have been instrumental in circulating, any false imputation. By the above item, the American Board is freed from the charge; but nothing is said of the Episcopal Convention. Nor does it change, in its general aspect, the position of the churches in their silent complicity with the evil of slavery.

WE have on hand a few copies of the History of the Sabbath, which have been gathered in from different sources. Those who wish to obtain a copy before the indefinite time when a new edition will be printed, will be obliged to order immediately.

MONEY LOST.

In consequence of the frequent losses of money sent to this Office, it becomes necessary to speak definitely in regard to sending it.

Subscribers for the REVIEW and INSTRUCTOR may send bank notes, or gold dollars, properly enveloped, at the risk of the Office, provided the sum be less than five dollars.

All sums of five dollars and more should be sent in Drafts.

Bro. M. Hull reports that he sent \$10 to the Office from Missouri. This has not been received. Such losses are a heavy tax on the Office, and Bro. Hull is not able to lose \$10.

Bro. Erb, of Minnesota, sent in a fine looking New York Draft for five dollars the other day. To others we would say, Go thou and do likewise.

Those sending paper money will please send eastern bills if possible.

SPECIAL NOTICE.

We now design to commence printing another edition of our Hymn Book about the first of January 1861.

We wish to improve the Hymn Book as much as possible, therefore invite all who feel interested in having a good book to

1. Point out what defect they see in our present hymns and music, and,
2. Send to the Office those choice hymns and pieces of music they may have which are not in our Hymn Book.
3. Let this be done before the first of January, otherwise it will be of no use.
4. Find no fault with the new Hymn Book if you neglect this notice.

WE would say to the brethren at Monterey, Wright and Parkville, that in consequence of sickness in our family it is now uncertain when we can leave home. We shall be happy to meet with you soon, and will give notice in the REVIEW. JAMES WHITE.

APPOINTMENTS.

Providence permitting, I will meet with the church at Round Grove, Ills., the last Sabbath and first-day in December.

Also, I will meet with the church at Princeville, Ills., the first Sabbath and first-day in January, 1861. I hope to see the brethren from Galva, Southampton, Mt. Hawley and vicinity at this meeting. Brethren, we have got the truth, and come, praying that the God of truth will meet with us.

WM. S. INGraham.

We wish to say through the REVIEW that the brethren and sisters at Parkville, Mich., request a conference at their place commencing on Friday 28th inst. We invite brethren J. N. Loughborough, J. H. Waggoner, J. White, J. Byington, and as many more as can come to labor with us.

And we would extend a cordial invitation to all of like precious faith to attend this conference. Brethren and sisters, come one come all with praying spirits that the Lord may revive his work in our midst. We will accommodate all that will come with such fare as we have ourselves. Teams will be at Three Rivers on Friday to convey to the place of meeting all that may come on the Southern railroad.

In behalf of the church,

H. KEENEY.
A. HAFER.

TO THE FRIENDS IN PARKVILLE.—We have put the date of your conference to the 28th inst. in order to be able to attend, with other friends from Battle Creek.

J. N. LOUGHBOROUGH.

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.

H. F. Phelps. The dollar for D. Bisbee you will find receipted to his name in No. 19, last volume.

D. Hildreth. There is nothing due from S. M. Bond for back REVIEWS. We commence again at xvii, 1.

D. T. Bourdeau. Sr. W. received the \$6.
L. H. Russell. We refer you for an answer to your queries to our published works on the Life and Death Question.

Receipts.

FOR REVIEW AND HERALD.

Annexed to each receipt in the following list, is the Vol. and Number of the REVIEW AND HERALD to which the money receipt: 4 days. 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 REVIEW TO POOR. E. W. Darling \$1.
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