

ADVENT REVIEW,



AND SABBATH HERALD.

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

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HOLY, HOLY, HOLY LORD.

"And they rest not day nor night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. iv, 8.

WHILE within this world we stand,
Midst the sin on every hand,
Wickedness in places high,
Reaching up unto the sky;
And harsh discord greets the ear,
From the great and mighty, here.
Turn, O, turn thine eyes above,
To that world of perfect love;
In deep contrast hear the word—
"Holy, holy, holy Lord."

Bitter curses, mocking jeer,
Wicked hate, and restless fear,
Worldly lust, and passion's fire,
Here the hearts of men inspire,
Satan, with unwonted power
Ruleth in this evil hour.
But, beyond this dreary wild,
From lips ringing undefiled,
Pure the praises, meek the word—
"Holy, holy, holy Lord."

O! our God, while here we stray,
In life's rough and thorny way,
From the great apostasy,
Which on every side we see,
Keep us Lord, and make us pure,
May we to the end endure.
Holy Father, well we know,
Thou wilt try thy saints below.
Make us meet to strike the chord—
"Holy, holy, holy Lord"

Soon this world shall meet its doom,
Swift the time is hastening on;
Soon probation's day shall close,
Then shall come the woe of woes!
Then the sword be bathed in blood,
To fulfill thy judgments, Lord!
O! when Jesus stands revealed,
O'er dark Armageddon's field,
May we join with sweet accord—
"Holy, holy, holy Lord."

O, the joys of Paradise
Mortals may not realize.
There they bring to Jesus' feet,
Gushing songs of rapture sweet;
Purity's on every brow,
Sinless joy the ransomed know.
Blessed mansions, glorious home!
Given to those who overcome;
Conquerors, you shall strike the chord—
"Holy, holy, holy Lord."

A. J. DYER.

Amboy, Ohio.

History of the Sabbath.

THE CREATION.

TIME, as distinguished from eternity, may be defined as that part of duration which is measured by the Bible. From the earliest date in the book of Genesis to the resurrection of the unjust at the end of the millennium, the period of about 7000

years is measured off.* Before the commencement of this great week of time, duration without beginning fills the past; and at the expiration of this period, unending duration opens before the people of God. Eternity is that word which embraces duration without beginning and without end. And that Being whose existence comprehends eternity, is he who only hath immortality, the King eternal, immortal, invisible, the only wise God.†

When it pleased this infinite Being, he gave existence to our earth. Out of nothing God created all things;‡ "so that things which are seen were not made of things which do appear." This act of creation is that event which marks the commencement of the first week of time. He who could accomplish the whole work with one word chose rather to employ six days, and to accomplish the result by successive steps. Let us trace the footsteps of the Creator from the time when he laid the foundation of the earth until the close of the sixth day, when the heavens and the earth were finished, "and God saw everything that he had made, and behold, it was very good."§

On the first day of the week God created the heaven and the earth. The earth thus called into existence was without form and void, and total darkness covered the Creator's work. Then "God said, Let there be light; and there was light." "And God divided the light from the darkness," and called the one day and the other night.¶

On the second day of the week "God said, Let there be a firmament [margin, Heb., expansion] in the midst of the waters; and let it divide the waters from the waters." The dry land had not yet appeared; consequently the earth was covered with water. As no atmosphere existed, thick vapors rested upon the face of the water; but the atmosphere being now called into existence by the word of the Creator, the fogs and vapors that had rested upon the bosom of the water are borne aloft by it. This atmosphere or expansion is called heaven.¶

On the third day of the week, God gathered the waters together and caused the dry land to appear. The gathering together of the waters God called seas; the dry land, thus rescued from the waters, he called earth. "And God said, Let the earth bring forth grass, the herb yielding seed,

*For the scriptural and traditional evidence on this point, see Shimeall's Bible Chronology, part I, chap. vi; Taylor's Voice of the Church, pp. 25-30; and Bliss' Sacred Chronology.

†Isa. lvii, 15; 1 Sam. xv, 29, margin; Jer. x, 10, margin; Micah v, 2, margin; 1 Tim. vi, 16; i, 17; Ps. xc, 2.

‡Dr. Adam Clarke in his Commentary on Gen. i, 1, uses the following language: "Created, Caused that to exist which, previously to this moment, had no being. The rabbins, who are legitimate judges in a case of verbal criticism on their own language, are unanimous in asserting that the word *bara*, expresses the commencement of the existence of a thing: or its egression from nonentity to entity. . . . These words should be translated: 'God in the beginning created the substance of the heavens and the substance of the earth; i. e., the *prima materia*, or first elements, out of which the heavens and the earth were successively formed.'"

§Heb. xi, 3; Gen. i. ¶Gen. i, 1-5; Heb. i.

¶Gen. i, 5-8; Job xxxvii, 18.

and the fruit-tree yielding fruit after his kind; and it was so." "And God saw that it was good."*

On the fourth day of the week "God said, Let there be lights in the firmament of heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also." Light had been created on the first day of the week; and now on the fourth day he causes the sun and moon to appear as light-bearers, and places the light under their rule. And they continue unto this day according to his ordinances, for all are his servants. Such was the work of the fourth day. And the great Architect, surveying what he had wrought, pronounced it good.†

On the fifth day of the week "God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good."‡

On the sixth day of the week "God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good." Thus the earth having been fitted for the purpose, was filled with every order of living creature, while the air and waters teemed with animal existence. To complete this noble work of creation, God next provides a ruler, the representative of himself, and places all in subjection under him. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Last of all God created Eve, the mother of all living. The work of the Creator was now complete. "The heavens and the earth were finished, and all the host of them." "And God saw everything that he had made, and behold, it was very good." Adam and Eve were in Paradise; the tree of life bloomed on earth; sin had not entered our world, and death was not here, for there was no sin. "The morning stars sang together, and all the sons of God shouted for joy." Thus ended the sixth day.§

THE INSTITUTION OF THE SABBATH.

The work of the Creator was finished, but the first week of time had not yet expired. Each of the six days had been distinguished by the Creator's work upon it; but the seventh was rendered

*Gen. i, 9-13; Ps. cxxxvi, 6; 2 Pet. iii, 5.

†Gen. i, 14-19; Ps. cxix, 91; Jer. xxxiii, 25.

‡Gen. i, 20-23.

§Gen. i, 24-31; ii, 7-9, 18-22; iii, 20; Job xxxviii, 7.

memorable in a very different manner. "And on the seventh* day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." In yet stronger language it is written: "On the seventh day he rested and was REFRESHED."†

Thus the seventh day of the week became the rest-day of the Lord. How remarkable is this fact! "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary."‡ He needed no rest; yet it is written, "On the seventh day he rested and was refreshed." Why does not the record simply state the cessation of the Creator's work? Why did he at the close of that work employ a day in rest? The answer will be learned from the next verse. He was laying the foundation of a divine institution, the memorial of his own great work.

"And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." The fourth commandment states the same fact: He "rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it."§

The blessing and sanctification of the seventh day was because that God had rested upon it. His resting upon it then, was to lay the foundation for blessing and sanctifying the day. His being refreshed with this rest, implies that he delighted in the act which laid the foundation for the memorial of his great work.

The second act of the Creator in instituting this memorial was to place his blessing upon the day of his rest. Thenceforward it was the blessed rest-day of the Lord. A third act completes the sacred institution. The day already blessed of God, is now, last of all, sanctified or hallowed by him. To sanctify is "to separate, set apart, or appoint to a holy, sacred, or religious use." To hallow is "to make holy; to consecrate; to set apart for a holy or religious use."||

The time when these three acts were performed is worthy of especial notice. The first act was that of rest. This took place on the seventh day; for the day was employed in rest. The second and third acts took place when the seventh day was past. "God blessed the seventh day and sanctified it, because that in it he had rested from all his work." Hence it was on the first day of the second week of time that God blessed the seventh day and set it apart to a holy use. The blessing and sanctification of the seventh day, therefore, relate not to the first seventh day of time, but to the seventh day of the week for time to come, in memory of God's rest on that day from the work of creation.

The days of the week are measured off by the revolution of our earth on its axis; and hence our seventh day, as such, can come only to dwellers on this globe. To Adam and Eve, therefore, as inhabitants of this earth, and not to the inhabitants of some other world, were the days of the week given to use. Hence, when God set apart one of these days to a holy use in memory of his own rest on that day of the week, the very essence of the act consisted in his telling Adam that this day should be used only for sacred purposes. Adam was then in the garden of God, placed there by the Creator to dress it and to keep it. He was also commissioned of God to subdue the earth.¶ When, therefore, the rest-day of the Lord should return from week to week, all this secular employment, however proper in itself, must be laid aside, and the day observed in memory of the Creator's rest.

The Hebrew verb, *kadash*, here rendered *sanctified*, and in the fourth commandment rendered *hallowed*, is defined by Gesenius, "to pronounce

holy, to sanctify; to institute any holy thing, to appoint."* It is repeatedly used in the Old Testament for a public appointment or proclamation. Thus, when the cities of refuge were set apart in Israel, it is written: "They appointed [margin, Heb., sanctified] Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim;" &c. This sanctification or appointment of the cities of refuge was by a public announcement to Israel that these cities were set apart for that purpose. This verb is also used for the appointment of a public fast, and for the gathering of a solemn assembly. Thus it is written: "Sanctify [i. e., appoint] ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God." "Blow the trumpet in Zion, sanctify [i. e., appoint] a fast, call a solemn assembly." "And Jehu said, Proclaim [margin, Heb., sanctify] a solemn assembly for Baal."† This appointment for Baal was so public that all the worshippers of Baal in all Israel were gathered together. These fasts and solemn assemblies were sanctified or set apart by a public appointment or proclamation of the fact. When therefore God set apart the seventh day to a holy use, it was necessary that he should state that fact to those who had the days of the week to use. Without such announcement the day could not be set apart from the others.

But the most striking illustration of the meaning of this word may be found in the record of the sanctification of mount Sinai.‡ When God was about to speak the ten commandments in the hearing of all Israel, he sent Moses down from the top of mount Sinai to restrain the people from touching the mount. "And Moses said unto the Lord, The people cannot come up to mount Sinai; for thou chargedst us, saying, Set bounds about the mount and sanctify it." Turning back to the verse where God gave this charge to Moses, we read: "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves that ye go not up into the mount or touch the border of it." Hence, to sanctify the mount was to command the people not to touch even the border of it, for God was about to descend in majesty upon it. In other words, to sanctify or set apart to a holy use mount Sinai, was to tell the people that God would have them treat the mountain as sacred to himself. And thus also to sanctify the rest-day of the Lord, was to tell Adam that he should treat the day as holy to the Lord.

The declaration, "God blessed the seventh day and sanctified it," is not indeed a commandment for the observance of that day; but it is a record that such a precept was given to Adam. For how could the Creator "set apart to a holy use" the day of his rest, when those who were to use the day knew nothing of his will in the case? Let those answer who are able.

This view of the record in Genesis we shall find to be sustained by all the testimony in the Bible relative to the rest-day of the Lord. The facts which we have examined are the basis of the fourth commandment. Thus spake the great Law-giver from the summit of the flaming mount: "Remember the Sabbath-day to keep it holy." "The seventh day is the Sabbath of the Lord thy God." "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it."§

The term Sabbath is transferred from the Hebrew language, and signifies rest.|| The command, "Remember the Sabbath-day to keep it holy," is therefore exactly equivalent to saying, "Remember the rest-day to keep it holy." The explanation which follows sustains this statement: "The seventh day is the Sabbath [or rest-day] of the Lord thy God." The origin of this rest-day is given in these words: "For in six days the Lord made heaven and earth, the sea, and all that in them is,

and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it." That which is enjoined in the fourth commandment is to keep holy the rest-day of the Lord. And this is defined to be the day on which he rested from the work of creation. Moreover the fourth commandment calls the seventh day the Sabbath-day at the time when God blessed and hallowed that day; therefore the Sabbath is an institution dating from the foundation of the world. The fourth commandment points back to the creation for the origin of its obligation; and when we go back to that point, we find the substance of the fourth commandment given to Adam: "God blessed the seventh day and sanctified it;" i. e., set it apart to a holy use. And in the commandment itself the same fact is stated. The Lord blessed the Sabbath-day and hallowed it, i. e., appointed it to a holy use. The one statement affirms that "God blessed the seventh day and sanctified it," the other that "the Lord blessed the Sabbath-day and hallowed it." These two statements refer to the same acts. Because the word Sabbath does not occur in the first statement it has been contended that the Sabbath did not originate at creation, it being the seventh day merely which was hallowed. From the second statement it has been contended that God did not bless the seventh day at all, but simply the Sabbath institution. But both statements embody all the truth. God blessed the seventh day and sanctified it; and this day thus blessed and hallowed was his holy Sabbath, or rest-day. Thus the fourth commandment establishes the origin of the Sabbath at creation.

J. N. A.

(To be Continued.)

Evidences of Christianity.

BY MOSES HULL.

CHAPTER I.

Does man need a revelation from God? Before undertaking an investigation of the evidences of Christianity, it will be necessary for us to learn whether man needs it. If man does not need Christianity, it is unnecessary for us to examine its claims. Christianity claims to be a *positive institution*, and has had a *positive* existence in the world for more than eighteen hundred years. It claims to have come from God. The blessed Jesus said, "My doctrine is not mine, but his that sent me."* He also said that believing on him is the work of God.† And Nicodemus, in behalf of the infidel Jews, said, "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."‡

Infidelity does not claim to have come from God. It is not an institution. It is a negation of Christianity and the facts upon which it is based. It does not claim to have anything in it essential to man's present or future happiness. It assails Christianity without presenting a substitute.

Man does not need infidelity. As to whether he needs Christianity, or the Revelation which it vouchsafes to him, we can determine very soon. We have only to compare the history of that part of the world which enjoys its light, with those parts which do not.

Before going into this comparison, let us permit infidels to speak for themselves upon this point. If I had not read the writings of infidels, and heard them talk, I could not have believed that they could declaim as they do against the need of a revelation and the possibility of God's making one. I have hardly been able to believe my ears as I have heard infidel lecturers utter the following: "It is impossible for God to make a revelation to man, or even for one person to make an infallible revelation to another. We can know nothing only what we learn by experience. The mother as she sees her babe catching for the blaze of the candle, cries out, 'It will burn,' but all to no effect. The child never learns

*John vii, 16. †John vi, 29. ‡John iii, 2.

*"On the sixth day God ended his work which he had made; and he rested on the seventh day." &c., is the reading of the Septuagint, the Syriac, and the Samaritan; "and this should be considered the genuine reading," says Dr. A. Clarke. See his commentary on Gen. ii.

†Gen. ii, 2; Ex. xxxi, 17. ‡Isa. xl, 28.

§Gen. ii, 3; Ex. xx, 11.

||Webster's Unabridged Dictionary on the words *sanctify* and *hallow*. ¶Gen. ii, 15; i, 28.

*Hebrew Lexicon, p. 914, ed. 1854.

†Josh. xx, 7; Joel i, 14; ii, 15; 2 Kings x, 20, 21; Zeph. i, 7, margin.

‡Ex. xix, 12, 23. §Ex. xx, 8-11.

||Buck's Theological Dictionary, article, Sabbath; Calmet's Dictionary, article, Sabbath.

the fact until it gets its fingers burned. So we can never learn a fact by external revelation: all we know or can know we learn by experience."

The above is not an isolated case. Nearly all of the infidel and Spiritualist writers speak in the same way. Mr. Tiffany says: "It is a self-evident truth that God cannot make an infallible revelation of his word and will to man."* Dr. Hare says, "The Bible of the Spiritualist is the book of nature—the only one which by inward and outward evidences can be ascribed to divine authorship."† Joseph Barker says, "It is not possible to fix in writing the standard of right and wrong. What is right for one may be wrong for another. Each man has his law within himself, which, if he will follow it, will guide him as surely as the instinct of the bird will guide it on its wing."‡ Another infidel writer says, "You need not preach Bible to me, I know my duty well enough without it."§ Parker advocates a religion which "bows to no idols, neither the church, nor the Bible, nor yet Jesus. Its redeemer is within, its salvation within, its heaven and its oracle of God."||

Many more extracts from infidel writers, both ancient and modern might be given upon this point, but let the above suffice.

Now I am led to inquire something about these wonderful men, who have so much "self-consciousness," "light of nature," "inner-light," "reason," &c., that they need none of the advantages of revelation. Who are these prodigies, and whence came they? Are they different from other men? Does reason teach them what others can only learn by the aid of external revelation? Let us see. If you will examine their history you will find that they made their advent into the world just like other folks, and that notwithstanding they are now so incapable of receiving anything by external revelation, they were once helpless infants, without self-consciousness enough to know their own names, or how to satisfy their appetite for food and drink without the aid of an external revelation!

Follow the history of these same individuals and you will find that all they know they have got just like others, by external revelation. Not one of them has learned by experience that arsenic or strychnine is poison. Not one of them ever could have learned even his alphabet by his "inner light," or "self-consciousness." Try it in any way you please and their poor, blind reason is incapable of revealing a single new fact to them.

To take the most simple form of illustration. My infidel friend finds a nest of eagle's eggs. He has never seen a bird upon the wing. I tell him that from these eggs will emerge animals which will move off with great rapidity through the air; but his "inner light" and "self-consciousness" does not tell him so. He therefore refuses to believe it. "For it is impossible," according to Emerson, "to receive anything upon the testimony of another." He weighs one of the eggs, and finds it heavy enough to sink in water. He breaks it and examines it minutely. He declares that it is unreasonable, and he is not to be humbugged by such marvelous stories. But at length the young eagles burst the shells of the other eggs and come out. He takes one of them and weighs it, and finds it much heavier than air. Not daunted in the least by his last failure, he says, "Nature does not teach that this animal should float in the air. But soon the bird spreads its wings and bids defiance to his short-sighted reason by soaring off through the air. Here the bird has taught him a lesson in one moment that unaided reason never could have taught him."

If "nature," "reason," and the "inner light," are incapable of guiding in the smallest matters, how dare we risk our eternal salvation upon them? Reason will no more teach a man moral principles, than it will teach him his own name, or the name of the State in which he lives. And infidels and Spiritualists, notwithstanding they boast so great-

ly of being guided by reason, dare not trust it unaided by revelation in the smallest matters. They must acknowledge that it is in vain that God has given us reasoning faculties unless he has given us something upon which they can act; and that is revelation.

The fact is, those who believe in revelation have reasoning faculties; and use them, as well as infidels. But they do not permit reason to take the place of evidence. They could no more reason without a revelation upon which to base their reasoning, than they can see with their eyes where there is no light, or hear with their ears where there is no sound. Revelation is the same to man's reasoning faculties, that the light of the sun is to the eye, or sound to the ear.

Suppose an infidel were delivering a lecture upon the science of astronomy, and were to assert that the sun is a light-bearer to the earth, and I were to dispute my indebtedness to the sun for light, asserting that I could see with my eyes, would you not consider me a fit subject for the lunatic asylum? Yet my position would be as consistent as the one which says we do not need revelation because God has given us reason.

"All religions have their miracles and revelations," says the rationalist, "and if we admit that the Bible contains a divine revelation, we must admit the same for the revelations of other religions." Mr. Barker supposes that if we admit the superhuman origin of the Bible, we must also admit the Vedas, the Shasters, the Koran, and the Book of Mormon are of superhuman origin. What profound reasoning! It does seem that common sense takes its flight from some of the opposers of Christianity! What would the infidel think if he were to hear me argue that there are no genuine bank bills because there are so many counterfeits? I think I hear him say that counterfeits are the strongest evidence of the genuine. Amen! Is not the same rule good in this case?

We have found that we need revelation to teach us the most simple truths. Now let us inquire into moral and religious truths and see if we shall succeed any better without a revelation than in temporal matters.

It is certain that opposers of Christianity never have succeeded in agreeing among themselves in the most important matters. To use the language of another, "There is no agreement among deists as to what their natural religion consists in, or as to the truth of what some of them consider its most fundamental doctrines. Their chief writers are altogether at variance as to whether there is any distinction between right and wrong other than the law of the land or the custom of society, whether there is a providence, whether God is to be worshiped in prayer and praise, or the practice of virtue is not the only worship required, whether the practice of virtue forbids or encourages deceit, suicide, revenge, adultery, and all uncleanness . . . whether God has any concern with human conduct."*

So it appears that the "inner light" does not guide all who follow it, alike. It taught Herbert that the "indulgence of lust and anger is no more to be blamed than the thirst of a fever or the drowsiness of a lethargy." It taught Hobbes that "every man has a right to all things and may lawfully obtain them if he can." It taught Hume that self-denial, self-mortification, and humility are no virtues, but useless and mischievous! that pride and self-valuation, ingenuity, strength of body, &c., are virtues; that suicide is lawful and commendable; that adultery must be practiced if we would obtain all the advantages of this life; that female infidelity when known, is a small thing, when unknown, is nothing. It taught Bolingbroke that modesty is inspired by prejudice, and has its sole foundation in vanity; that man's chief end is to gratify the inclinations of the flesh, that adultery is no violation of the religion of nature.† It teaches A. J. Davis that war, polygamy, adultery, etc., are right. He would not be guilty of

the crime of blaming any one for any thing that he does.

But we are not done yet. Infidels will not deny that their brethren in India or Hindoostan, have the same "reason," "light of nature," and "self-consciousness" as themselves. How does it happen that human sacrifices are not as common among them as among their brethren on the other side of the Atlantic? "The book of nature" is open to the Feejee cannibals as well as to the heathen in this country. It has led them to feast on the limbs of women and children. Why are not our Barkers, Davises, Dentons, etc., led in the same direction?

The heathens to whom I refer have never been cursed with that hard-to-be-got-rid-of book—the Bible, as our infidels in this country have. Nature has had full chance to do its work among them. Why will not our heathen friends here take them for an example? Certainly if they are not a specimen of what nature can do, I know not where to find one.

Again, if nature is a sufficient guide, why is it that those who have had no other guide have always found themselves panting after a revelation? Even those who have rejected the Bible have run after conjurers, star-gazers, sooth-sayers, and spirit mediums, or have been left to doubt even their own existence. One of Hume's friends said that "an unfortunate disposition to doubt everything seemed interwoven with the nature of Hume, and never was there, I am convinced, a more thorough and sincere skeptic. He seemed not to be certain of his present existence, and could not therefore be expected to entertain any settled opinion respecting his future state."

M'Ilvaine quotes Hume as saying of his Philosophical Abstractions, "They have so wrought upon me, and heated my brain, that I am ready to reject all belief and reasoning, and can look upon no opinion even as more probable than another. Where am I, or what? From what cause do I derive my existence, and to what condition shall I return? Whose favor shall I court, whose anger must I dread? What beings surround me, and on whom have I any influence, or who has any influence upon me? I am confounded with all these questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness, and utterly deprived of the use of every member and faculty."

"Most fortunately it happens that since reason is incapable of dispelling these clouds, nature itself suffices to that purpose, and cures me of this philosophical melancholy and delirium, either by relaxing this bent of mind, or by some avocation and lively impressions of my senses, which obliterates all these chimeras. I dine, I play a game of blackgammon, I converse and am merry with my friends; and when, after three or four hours' amusement, I would return to these speculations, they appear so cold, and strained, and ridiculous, that I cannot find in my heart to enter into them any further."*

How humiliating the above facts. No law for Mr. Hume to "meditate upon day and night." No revelation to which he could appeal for the desired light. All he could do was to call his mind off from the subject by a "game of blackgammon." But he could not keep his mind off; his "chimeras" and "deliriums" would return. How different with the servant of God. David says, "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me, thy rod and thy staff they comfort me." Ps. xxiii, 4. "Thou shalt keep him in perfect peace whose mind is stayed on thee." Isa. xxvi, 3.

*Evidences, pp. 183, 184.

(To be Continued.)

If you go to God on a throne of grace, you may rest assured of a gracious answer: he says, "I will be gracious."

A TASTE of Christ always leaves behind a longing for more, and a desire that others may enjoy: "Taste and see that the Lord is good."

*Tract on Plenary Inspiration, p. 27.

†Spir. Sci. Dem. p. 138.

‡Debate with Berg, p. 53.

§Phases of Faith, p. 157.

||Past and Present, p. 37.

*M'Ilvaine's Evidences, p. 26.

†Id. pp. 426-7. See also Dwight's Infidel Philosophy.

The Review and Herald.

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

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JAMES WHITE, EDITOR.

THE REVIEW AND HERALD.

In this volume of the Review and Herald, which commences with the present issue, we design to give the reasons of our faith and hope as far as possible without crowding out other important matter. The first three pages, for one volume at least, may be better filled with the strong evidences of our position than with selections from various sources. This will leave five pages of each paper for practical remarks, experience, exhortation, &c., to be occupied by the editor and many correspondents. This will give a good variety of the theoretical, practical, and experimental.

Those who first subscribed for the Review and Herald, and who sustained it by their liberal donations when its friends and supporters were few, and who at an early date in the history of the message learned well the reasons of our faith and hope, may not regard the first three pages of the paper with all that interest on their own account as if filled with a greater variety; yet for the sake of twice their number, who should read and re-read those clear expositions we propose to give, they will be glad to see a portion of the paper occupied with the reasons of our faith and hope. And it will probably help the faith and piety of the best informed and most devoted to refresh their minds with these subjects. The apostle addresses his brethren as follows: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Pet. i, 12.

Our appropriate heading, Advent Review and Sabbath Herald, justifies the heralding abroad, and making very prominent, the Sabbath of the Lord; also often reviewing the past Advent movement in the light of prophecy which establishes the third angel's message. And then the mottoes on the first and fourth pages, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus;" "Sanctify them through thy truth; thy word is truth," show that the specific work of the Review and Herald is to teach obedience to the truth connected with the third message. This title, and these mottoes, the paper has worn eleven years, and they now seem to shine brighter than ever.

The circulation of the paper should be greatly increased, and now is the time to make a special effort to obtain new subscribers, as such would have set before them the main evidences of our position in this volume. Let all our brethren and friends who do not now take the Review and Herald be solicited to subscribe for it, and all who are able should become permanent subscribers, paying the full price. Then let the friends of the cause order it for their friends east, west, north, and south, at half price.

We shall print about five hundred extra copies of the first two or three numbers of this volume, so as to be able to send back numbers to new subscribers. Let no one delay ordering the paper for themselves or their friends on any account. If you have not the ready means, do not delay in this case until you obtain it; but send the names right in, and the pay at your first convenience.

BIBLE SANCTIFICATION:

Or, the Ladder with Eight Rounds.

"SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i, 1-11.

This quotation from Peter is a clear and beautiful illustration of the advances in the christian life which constitute Bible sanctification. In introducing this subject we call attention to the following points:

1. The apostle addresses young converts, or those who have just "obtained like precious faith," and sets before them the victories to be obtained, or the graces to be added, in their order, necessary to insure an admittance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

2. If the apostle regarded a happy frame of mind as alone constituting sanctification, then we might expect him to illustrate the victories of the onward course in the christian life by higher and still higher flights of feeling. But in this quotation he is silent in regard to feeling, and presents progress in well-doing as the basis of true sanctification. The love of God shed abroad in the heart, enlightening the mind, and purifying the affections, is the result of faith in Jesus Christ while living in obedience to the word. Such blessedness, resulting from walking in the self-denying path of obedience, is Bible sanctification. It is illustrated by the following impressive sentence of the agonizing prayer of Christ for his followers, "Sanctify them through thy truth, thy word is truth." John xvii, 17. And it is the privilege of the true Christian, who walks in willing obedience to the word, to enjoy all that peace and fullness of joy expressed in the Bible. But to make flights of feeling constitute the sum total of sanctification, is to expose the minds of inexperienced disciples to the wildest freaks of fanaticism.

3. Peter's progressive work system of sanctification is safe to embrace and follow, as it leads to all that faith and hope can grasp. It secures an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

4. The apostle teaches the young Christian to progress by the simple rule of addition, with an all-persevering hand, all the way through to the kingdom. He says, "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge, &c. Or, we may illustrate his system of sanctification by a ladder with eight rounds, reaching from earth to heaven, or from a state of sin to a condition of moral fitness for the kingdom of God. Here are the rounds of the ladder: "And besides this, giving all diligence, add to your

- "1. FAITH (upon which the young disciple stands),
- "2. VIRTUE; and to virtue,
- "3. KNOWLEDGE; and to knowledge,
- "4. TEMPERANCE; and to temperance,
- "5. PATIENCE; and to patience,
- "6. GODLINESS; and to godliness,
- "7. BROTHERLY KINDNESS; and to brotherly kindness
- "8. CHARITY," or love, the crowning christian grace.

The order in which the apostle has given these progressive steps is worthy of especial notice. The young disciple, who has just embraced the faith of the gospel, must first add to his faith, virtue, and then to virtue, knowledge. He may have been vicious; at least, he has lacked the principles of real virtue. His first work is to seek for purity of thought, words, and acts. Then, in a pure mind and heart, he may add knowledge of the word of God to enable him to defend his position before the world. Some make a careless stride over the first round, and add to their faith, knowledge. They neglect to cultivate virtue, and labor to store their minds with knowledge that they may be able to argue down their neighbors. Such seldom turn men from error to truth; but frequently, from

their lack of piety, disgust and prejudice those with whom they mingle. They may talk the truth, but it is poorly represented by them. The food they offer is good of itself, but tastes badly of the dish. They generally become self-righteous, and say in their heart, "I am rich, and increased with goods, and have need of nothing," and they know not that they are "wretched, and miserable, and poor, and blind, and naked."

The misfortune of these deceived souls is sometimes the result of wrong impressions received from the minister who first taught them the truth. Perhaps he is a smart debater. (This is good, with an even balance of deep piety.) And he is really witty, sometimes, and bears an air of self-confidence and self-righteousness. Such ministers may convert the head, but they generally leave the heart untouched, and many of those they bring to the acknowledgment of the truth, are brought just far enough for Satan to make them religious bigots. But if the minister who first teaches them the truth be a godly man; if he, instead of producing a smile on his audience, weeps over sinners as he delivers the message, the most solemn ever committed to men; if he in all his deportment makes a deep impression of solemnity; then the truth he teaches will reach the heart, and he may rejoice to see the young disciples around him adding to their faith, virtue; and to virtue, knowledge of the Word and Spirit of God.

Who can but admire the order in which the apostle has given the victories in the Christian life? He continues, "and to knowledge, temperance; and to temperance, patience." The intemperate man cannot be a patient christian; hence he must add temperance first, then patience will be an easy victory. The man who uses intoxicating drinks is seldom a patient man. Intemperance in eating, in quantity, or in the rich quality, or in both, deranges the system, causes dyspepsy, or other evils, affects the nerves, depresses the spirits, sours the temper, and renders the epicure unfit for the exercise of true Christian patience. We live in an unfortunate age, when men move from impulse more than from reason. The appetite must be gratified regardless of results. In the preparation of food, the taste, and not the stomach, is generally consulted.

But while we object to high seasoned, greasy food, we would not recommend an impoverished diet, but plain, nourishing food. Thus prayed Agur, "Feed me with food convenient for me." Prov. xxx, 8.

But we must come a little closer and speak of the filthy habit, and results of using tobacco. Probably no one at first loved the taste of tobacco. It was a task to learn to use it. Yet millions contract this strong habit, useless, inconvenient, expensive, filthy, and annoying to women, and children, and temperate men, and are slaves to it till their death. If tobacco had been known and used by any of the descendants of Abraham in the days of Moses, or by any of the nations around them, endangering the purity of the Israelites, God would have given them a law forbidding its use, in harmony with the principles of purity and cleanliness taught that people. And when we come to the New Testament we may see that every declaration requiring purity, cleanliness, and self-denial, is a plain rebuke on tobacco using.

But many continue the use of tobacco because it is not convenient to leave it off. It was not convenient for Christ to die on Calvary. What! a cross-bearing, tobacco-eating, tobacco-smoking, tobacco-snuffing follower of the crucified One! This is but a trifle short of a burlesque upon the Christian religion. But physicians recommend tobacco as a medicine. May God pity them! Tobacco will not remove disease. It is a cause of disease itself. It may change the form of disease in some cases; so will the small pox, and the ague and fever. But who would expose himself at the pest-house, or to the miasma of a Michigan marsh, to find relief from some of the trifling ailments to which human nature is heir?

The habitual use of tobacco is injurious to the constitution. As one proof of this we refer to those who have become so nervous and shattered by long using this slow poison that they are compelled to abandon it. Says a veteran tobacco-user, "I have used it thirty years, and I do not see that it has much influence on me." Well, you certainly had a good constitution on the start, or you would now probably be in your grave. But if tobacco is not deranging your system,

and injuring your constitution, what makes you feel so dreadfully when your tobacco-box is emptied, and the stimulating influence of the filthy weed is gone from you? You may have been without it twenty-four or forty-eight hours. How strangely you felt. Your head, perhaps, appeared to you to be twice or thrice its usual size. And how wonderfully numb and strange you felt around the mouth and throat. In this deplorable condition men have left their business and gone from one to ten miles to get a supply of tobacco, to satisfy an unhealthy appetite.

God has made us wisely, and nature will do her work well unless intruded upon, and wearied to feebleness by receiving into the system the influence of stimulating poisons. When the work of nature has been thus disturbed, and the habit fully formed, the steam must be kept up, or the poor slave to a morbid appetite is in trouble. Interrupted and enfeebled nature can not rally in a moment to take the place of the intruder, and O, the demand just now for a little more tobacco. But keep the base intruder back, and give nature time to rally and fill her place, and the appetite becomes natural, the hankering is gone and health improves. And as far as the health is injured by the use of tobacco, so far the mind is affected, and one of the evil results is impatience; hence in the onward victories of Bible sanctification, patience is preceded by temperance.

We come a little closer yet and ask, Why use tea and coffee? In point of filth these cannot be classed with tobacco; but they are as useless, and more expensive. In regard to their influence on the health, we use the same arguments as in the case of tobacco. The reason why those who have for years used strong tea, especially females, rise in the morning with such bad feelings at the stomach and in the head, is because the stimulating influence of tea is gone, and they find relief only in a good strong cup of tea. Sleep will restore the temperate person, and to him or her, the morning hours are generally the clearest and the best.

The drunkard lies down upon his couch at night under the influence of liquor; the tobacco slave casts aside his well-chewed quid to smoke his pipe before retiring to rest, and the tea-drinker goes to rest under the influence of strong tea. In the morning they rise with languid feelings, while a cloud of melancholy hangs over them, and they are in danger of getting impatient unless domestic matters move off smoothly. But the drunkard goes for his dram, and he feels better, for the steam is up again, while the others find similar relief in their morning rations of tobacco and tea.

And are any of these real Christians? Some think they are. Doubtful Christians, these! And do they think of meeting Jesus at his coming with a smile, while their lips and beard are stained with tobacco, and their whole system and soul tainted with it? May God have mercy, and help them to cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii, 1. This is Bible holiness. When men, seeking for the grace of life, are thus cleansed from their idols, the light of Heaven will illuminate their minds, and enable them in all the walks of life to exhibit true Christian patience.

The apostle continues, "and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity." He who has added to faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, has so far escaped the corruptions of this world that he may understand the principles of true godliness. His idols are slain, therefore he has no other gods before the Lord. He now loves God supremely, and delights to do his commandments.

And he who loves the Lord God with all the heart, and with all the soul, and with all the mind, will love his brother as himself, and the manifestation of brotherly kindness will be natural and easy. Hence he who adds godliness will also add brotherly-kindness. Charity, or the perfect love of God, next comes in as the crowning Christian grace, constituting the highest round in the ladder of Bible sanctification.

The apostle continues in language most pointed as he applies the subject to the hearts and consciences of the people of God. Weigh well his words: "For if

these things be in you and abound, they make you that ye shall neither be barren (margin, idle) nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall, for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ."

In conclusion we notice the following points:

1. The conditions stated—"if ye do these things"—if ye ascend the ladder, step by step, and overcome and gain the specified victories. Then these things will be in you and abound.

2. In so doing there is safety—"ye shall never fall." Then let those who are trembling with fear that at some future time they will fall, cast aside such fears, and in confidence ascend the way to life.

3. Those who lack these things are blind and forgetful. They cannot see afar off, and have forgotten that they were purged from their old sins.

3. Peter's view of election. He does not teach that all men are elected to salvation or destruction, and that their fate is unalterably fixed before they are born, and leave them in Satan's easy chair; but he exhorts his brethren to diligence to make their calling and election sure.

5. The reward. The apostle in his first epistle [chap. i, 2], says, "Grace unto you, and peace be multiplied." He teaches sanctification by the rule of addition; but holds forth spiritual blessings to be enjoyed in this life by the obedient by the rule of multiplication. But in this connection he presents before those who "do these things" their final reward. "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

The ministration of an abundant entrance into the city of God means something more than a mere permission to pass in. Those who have honored their lives by well-doing, and have ascended the ladder of Bible sanctification step by step, will be conducted in triumph into the metropolis of the kingdom of God. Jesus overcame, and as he ascended to the Father's throne, attending angels in triumph shouted, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." And in response to the inquiry, "Who is this King of glory?" they again shouted, "The Lord, strong and mighty, the Lord, strong in battle." Ps. xxiv, 7, 8. And those who overcome and sit upon the throne of the Son, as he overcame and sat down upon the throne of the Father, will be escorted thither with triumph, while the voice of Jesus will be heard saying, Come, ye blessed of my Father, inherit the kingdom prepared for you. Welcome to the tree of life! and the crystal waters! Welcome to all the joys of the kingdom forever!

PREACHERS SHOULD BE SOBER.

I FEAR that I have many times indulged in unnecessary lightness of speech, calculated to court a laugh in the audience, not to correspond with the solemnity of the last message of mercy. Sometimes the people will smile at a shrewd turn or point in the argument when we do not intend or desire it; but I am resolved to guard this more in the future. It must appear very inconsistent to the candid listener when we step out of the way to excite levity in the audience.

Every sermon ought to be forcibly applied, or close with an exhortation. But to relate amusing anecdotes, and indulge in merry turns, and then exhort till some of the more sympathetic will weep, must be disgusting to men of good sense, for it looks so much like playing the clown in the pulpit. But for us to think because some weep from mere human sympathy, we are doing good, is the height of folly. When the Spirit of God is grieved away by lightness and vanity, it is not so easily brought back again.

When I think of the solemnity of our work, and the times in which we live, I think how grave should we be in all our deportment, both in public and in private. Every word should be seasoned, so as to make an impression suitable to our profession. Col. iv, 6. "Let

your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." But as that which excites levity is not salutary, but tends to corrupt, it should be strictly avoided at all times, and especially in the pulpit.

Col. iii, 17. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." But we can no more use lightness in the pulpit in Christ's name, than we can chew or smoke tobacco in his name. Another text says that we should "do all to the glory of God." The apostle says that "knowing therefore the terror of the Lord we persuade men," and in the same connection, "whether we be sober, it is for your cause."

One of the most essential qualifications for a preacher is gravity, or sobriety. In the charge to Titus, the apostle says, "But speak thou the things which become sound doctrine." "Young men likewise exhort to be sober-minded, in all things shewing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned," &c. But how can we exhort young men to be grave, except we at the same time set them a pattern? The apostolic rule is that our converts should follow us "as we follow Christ." If converts are made and brought in with a light spirit, they will generally live in the same way, and this is why the apostle insists upon a right pattern being set by those who preach the word. I would that all of us should constantly bear in mind the words of the apostle Peter: "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." Christ was a pattern preacher, and it is recorded in an ancient manuscript that he was often seen to weep, but never to laugh.

But why use lightness in the pulpit? Is it not to amuse and please the hearer? But the apostle says, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." 2 Cor. v, 11, 13.

"For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel; even so we speak; not as pleasing men, but God which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ." 1 Thess. ii, 3-6.

We are God's husbandry, and laborers together with God, and are admonished to take heed how we build upon that foundation laid for us, and we are exhorted to beware of the "wood, hay, stubble," lest we suffer loss.

I once heard senator Harlan, of Iowa, make a political speech. His manner was so grave and solemn it seemed more like preaching, than a political speech. His aim was to address the sober senses, the better judgment; while others aim to tickle their fancy, by exciting mirthfulness. I thought what a contrast between this politician and some preachers. O, what a shame that a minister of Christ should be more vain in his manner of speech than a politician! It should not, it must not be so with us.

That excellent, good man, Barton W. Stone, in the Messenger of June, 1843, says, "I have seen preachers in the earnestness and pathos of Demosthenes in the pulpit, and as soon as they had left the sacred desk, they left also their zeal and gravity—they mingled with the people, and engaged in vain, light, and sportive conversation on trifles; and even on noisy politics; and this, too, on the Lord's day! By such conduct they destroyed all the good impressions they might have made in the pulpit—watered the germ of infidelity—sunk their own influence—and hardened sinners against the fear of God." Biography, p. 269.

While Mr. Stone, in his address to elders and preachers, could speak as above, he also set a good example. His biographer says: "He was grave and dignified in his demeanor every where, but especially in the pulpit. He was too deeply impressed by a sense of the worth of souls, and responsibility of his position as a christian minister, to indulge in levity in the pulpit. He filled that sacred place with the grave, the judgment, and the eternal destinies of a world, full in his view. Any effort at wit, or exhibition of lightness, therefore, in the sacred desk, always met his decided disapprobation. The writer never saw him smile in the pulpit."

To illustrate what a preacher should, and should not, be, the following from Cowper is appropriate, as quoted by Mr. Stone's biographer:

"He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you would woo a soul:
To break a jest, when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart!
So did not Paul.

"No: he was serious, in a serious cause,
And understood too well the weighty terms,
That he had ta'en in charge. He would not stoop
To conquer those by jocular exploits
Whom truth and soberness assailed in vain.

"Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve, and own,
Paul should himself direct me. I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt, in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty man."

I am fully aware that in writing this article, and transcribing such sentiments as the above, I am laying myself under double responsibility in this matter. But I must look to God for help. Our messengers are mostly young men, and in danger on this point. As an individual, I would earnestly entreat the aged and experienced of our brethren to faithfully admonish us as duty may require. Let them not suffer a messenger to go on to the injury of the cause. And shall not the evangelists watch over each other for good? Shall we talk of order, and not be united ourselves? Shall we straightly warn and reprove those who use tobacco, or wear hoops, and at the same time ask indulgence for that which is equally wrong? The tobacco user says, "Give me time, I am trying to taper off; besides, I only use a little for medicine." We reply, that their duty is to drop it at once, cease to do evil, &c. But right here come in the words of the apostle, "Thou therefore which teachest another, teachest not thou thyself?" Let the ministry earnestly and thoroughly reform on the point of levity, and we shall soon see a reform in the church. Let them be united in brotherly love, with living faith, and importunate prayer, and the church will catch the flame. May the Lord help us to weep over our wrongs and repent thoroughly, and at once. Let us not think of asking indulgence for a single hour. May the Lord so fit up his servants that they shall teach his way more perfectly, is my fervent prayer.

M. E. CORNELL.

THE FIFTH COMMANDMENT.

INTENDED FOR CHILDREN.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." This is the fifth commandment in God's law, and is the first commandment with promise. The apostle Paul says in his letter to the Ephesians, "Children, obey your parents in the Lord; for this is right. Honor thy father and mother: which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." Have you ever considered the promise contained in this commandment. If you honor your parents, the promise is "that thy days may be long upon the land which the Lord thy God giveth thee." What land is it that is here promised? Certainly not this earth in its present state, where thorns and thistles grow, where trouble and sorrow dwell, where children who obey their parents, as well as those who do not, sicken and die, and are laid away in the grave; this cannot be the land, for our days are not long upon this land.

According to the word of God, the days of no one are long upon this earth in its present state. Job says, "Man is of few days and full of trouble: he cometh forth like a flower and is cut down: he fleeth also as a shadow, and continueth not." The psalmist David says, "The days of our years are three score years

and ten: and if by reason of strength they be four score years, yet is their strength labor and sorrow, for it is soon cut off." The apostle James says, "But what is your life? it is even a vapor that appeareth for a little time and then vanisheth away." And again we read in Isaiah, "The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." And according to Peter's testimony, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

Then according to the Scriptures, our lives in this world are compared to a shadow, to a flower that is cut down, and to a vapor that appeareth for a little time, and then vanisheth away. And we find that the earth is to wax old like a garment, and finally to be burned up.

So then in addition to what we see around us, we have the evidence of good men—of inspired men—that this is not the land promised. Well then, I think I hear you ask, Where then is it? Where is that land which God has promised to give us, in which our days shall be long? Let us examine the Bible and see if we cannot learn something of it. God has made the promise, and he has certainly told us in his word where this land is, and what it is like. But before looking for it, let us bear in mind that God has promised that our days are to be long in it, and if God says our days are to be long, we may rest assured that we shall be permitted to live there a great while, for we are informed that a thousand years in his sight are as but yesterday when it is past.

We will now proceed with our examination. Peter says in speaking of the destruction of this earth, "Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness," or wherein the righteous will dwell. Then there must be a promise that when God destroys this earth by fire, he will create new heavens and a new earth. Let us examine Isaiah's prophecy. In chap. lvi we find the promise: "Behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind."

We can now understand Paul's language where he says, "Honor thy father and mother, that it may be well with thee, and that thou mayest live long on the earth." Then is it not plain that the land promised in obedience to the fifth commandment, and the earth spoken of by Paul, upon which those who honor their parents are to live long, I say, is it not clear that it is the new earth? Yes, after this earth is destroyed by fire God has promised to create new heavens and a new earth. And in this new earth there will be no more death; none of the inhabitants will grow old and feeble as they do here. There will be no aching heads or tired limbs, nor anything to hurt or destroy in all the earth. And there will be no ravenous beasts there. We read that the wolf and the leopard shall lie down with the kid, and the calf and the young lion shall dwell together, and a little child shall lead them. There will no noxious weeds grow there, no thorns nor thistles, but beautiful flowers will grow there abundantly, much nicer than anything that grows on this earth, and they will never fade. Here, what flowers we have bloom but for a short time, and then fade and die away. Not so there; they will bloom forever, and never fade nor die. And then there will be beautiful rivers, clear as crystal, beautiful trees, and the most delicious fruit. There will grow the tree of life, which bears twelve different kinds of fruit, and yields its fruit every month, and those who eat of it will live forever.

Here in this earth persons build nice houses, and have to die and leave them for others to live in. Not so in the new earth. There they will build houses and live in them. Here persons plant vineyards and orchards, and frequently have to die before they are large enough to bear fruit. Not so in that country. There they plant vineyards and eat the fruit of them. There will be a beautiful city there with its streets paved with gold. But I cannot tell you about that at this time, nor can I tell you a hundredth part of the beauties and glories of the new earth.

If you use your eyes and look upon every thing beautiful in this world, and then use your ears and listen

to every thing that you can hear that is melodious, and then think of every thing that you can think of that is beautiful and nice, and after you have done all this you can have no idea of the beauties of the new earth. For it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

Then will you not all strive to love God with all your heart, to do all that he has commanded you in his holy Book, and especially honor your parents by obeying them in all things, so that you may receive the promised reward—be permitted to dwell long on the beautiful new earth?

E. S. WALKER.

MISCELLANEOUS.

Col. McCunn, of the 39th N. Y. regiment, has been publicly reprimanded by Gen. McClellan for improper conduct, and ungentlemanly treatment of another officer, who in discharge of his official duty, demanded Col. McCunn's pass. It seems that Col. McCunn flew into a passion, and in this condition ruined his character as a soldier. Gen. McClellan alludes in his reprimand to the fact that an officer who has no self-command, is not fit to command.

If order is indispensable in the camp, is it less so in the church? And if among soldiers men must have self-control, how much more in the church. And if respect is due there, how much more here. Lately Col. McCunn has been unsparing in his abuse of Gen. McClellan, and has been ordered out of town, or be put in irons. So it must be, turbulent, ungovernable, unsubdued spirits, cannot endure order, here or there.

Some men are all politeness, when securing a friend; but look out, when they have the key turned and in their pockets.

Some are like a certain oppressed race: obsequious to inferiors, but insulting to equals and dependents.

Genuine christianity reforms, polishes, refines, softens, elevates, and makes clean, and decent, the profane; but spurious religion is selfish, and does all from selfish motives.

The parents of Martin Luther flogged him abundantly. To this he ascribes much of his subsequent usefulness. What a pity his parents could not have had a modern lecture on moral suasion!

Some can not confide in a friend unless he enters into all their personal antipathies. He must think just as they do of every one. Christianity is too noble, too liberal, for such confinement. It wants air and freedom. If the dungeon, the rack, the flame, the sword, failed to hold it in check, in vain you fetter it with such hopples as these. No, eradicate all these sordid, petty strifes and prejudices, and have a noble disregard of the swarms of troubles constantly arising. As the warrior presses to the battle-field, what cares he then (though beset with difficulties) for aught but victory?

People need humanizing. Once a whole people could spend weeks bewailing a friend. Now few find time to attend a funeral.

"My boy noticed it in a moment!" Ah, do you allow your boy to criticise the conduct of his superiors in age? Are children proper judges of moral worth? And should parents allow children to assume the censorship of the church? Parents, teach your children due caution.

What is the use of family worship, where the children are not collected and brought under its influence? One at the barn, another gone to the pasture, &c., &c. Alas! parents do not all see yet. A little more sleep!

Errorists visit, advertise, labor every way, to spread poisonous opinions. Lovers of truth sit still, trusting that the car of truth will propel itself. O, for life, for activity.

A lady investigating the immortality question was told by her minister, "It was investigation that ruined mother Eve." Isa. lvi, 10-12.

A minister's influence should tell at the fireside, every where. He needs no clerical starch, but his soul in the work, like Jesus, who was as much Jesus Christ in the market-place, or open field, or in private conversation, as in Pilate's judgment hall. He was Jesus, in the fishing-boat, at the feast, at the funeral. He was cheerful or sad, as occasion demanded; but it was Jesus still.

J. CLARKE.

FOURTEEN REASONS

WHY I BELIEVE THE LORD IS SOON COMING.

1. *The sun shall be supernaturally darkened before that awful day.* PROOF. Matt. xxiv, 29. "Immediately after the tribulation of those days shall the sun be darkened." Abundance of history shows this to have been most remarkably fulfilled, May 19, 1780.

2. *The moon shall not give her light.* PROOF. Mark xiii, 24. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." The same histories which show that the sun has been darkened, also show that at the same time the moon did refuse to give her light.

3. *The stars shall fall.* PROOF. Matt. xxiv, 29. "And the stars shall fall from heaven." Millions of living witnesses will now attest how this was fulfilled in 1833.

4. *The gospel shall be universally preached before the end.* PROOF. Matt. xxiv, 14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Reports of missionary operations and Bible societies tell us the gospel has been sounded to every tribe and language and people upon the face of the whole earth.

5. *An unprecedented increase of knowledge.* PROOF. Dan. xii, 4. "Many shall run to and fro, and knowledge shall be increased." Whether this means a great triumph of science, art, and literature, or knowledge on the Scriptures, particularly the prophecies, both are astonishing matters of fact,—though we think Bible knowledge is meant,—and the present generation are the witnesses of its fulfillment.

6. *Heaping up treasures for the last days.* PROOF. James v, 1-3. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure together for the last days." Every one can see how this prediction is verified in the present covetous, money-making, over-reaching, selfish age.

7. *The general declension of piety among professing Christians.* PROOF. 2 Tim. iii, 1-4. "This know also that in the last days perilous times shall come. For men ('Christians'—Wakefield's trans.) shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Whether this dark picture is wholly fulfilled now or not, we all do know that the nominal church is fast becoming like a dead carcass, and that the vilest iniquities are cloaked up under the garb of piety.

8. *The rise and progress of the doctrine of Spiritualism.* PROOF. 1 Tim. iv, 1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." This is the master-piece of Satan's deception, and is to flourish immediately in connection with the end of all things.

9. *The proclamation of the three messages of Revelation.* PROOF. Chap. xiv, 6-12. These messages, which we have not space to quote, follow in consecutive order; the first announcing that the hour of the judgment has come; the second, that the nominal churches are fallen; and the third, a reform upon the commandments of God. For the last twenty years the globe has rung with the doctrine of the coming of the Son of man, which is the crowning idea in these messages.

10. *The prevalence of mockers and scoffers as they were to be in the last days.* PROOF. Jude 18; 2 Pet. iii, 3. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" Peter's scoffers and Jude's mockers are now developed wherever the doctrine of the Second Advent is preached, and by this we know that we have reached the days of the Son of man.

11. *The anger of the nations, and a general preparation for war.* PROOF. Rev. xi, 18; Jer. xxv, 15-38. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged."

Those who watch the signs of the times, and carefully read the Bible, see in the present warlike attitude of the nations a most perfect fulfillment of this scripture, and by it understand that we are in close proximity to the last great day.

12. *Rail-roads and steam chariots.* PROOF. Nahum ii, 3-6. "The chariots shall be with flaming torches in the day of His preparation . . . they shall rage in the streets, they shall jostle one against another in the broadways: they shall seem like torches, they shall run like the lightnings." Millions of people who have been hurried over the ground at the rate of a mile a minute, and have wondered at this extraordinary invention of man, have never stopped to think that it is a fulfillment of prophecy, and a sure sign that we are in the days of God's preparation.

13. *Likeness of the last days to the times of Noah and Lot.* PROOF. Luke xvii, 26-30. "And as it was in the days of Noah, so shall it be also in the days of the Son of man." The last days are to be times of great iniquity and wickedness; the world is to wax worse and worse until men get so vile and so corrupt that God will rain fire and snares and brimstone and a horrible tempest upon their heads. Surely the wrath of God can be restrained but little longer from this wicked and pleasure-loving generation.

14. and last, though not least, *A universal and general expectation of some great event.* Like as it was at the first advent, when all men were "in expectation," so it is now. Every body believes we are just on the eve of some great and important event, but the Christian only knows what it is. While others are groping their way in darkness, let us be thankful that we have the heavenly light in our dwellings, and be always ready to give a reason of our advent hope.

G. W. A.

CONFESSION.

DEAR BRO. WHITE: We are taught to confess our faults one to another, and pray one for another that we may be healed. I wish to confess and forsake all my faults and sins. I would confess my wrong course toward Bro. Abbey and family. I have watched for their faults, and in my blindness noticed things that I ought never to have noticed. I have nourished a fault-finding spirit, and have conversed about them to others of things that I ought not, much to their injury. And the injury of those with whom I have conversed, I have been unwilling to receive any explanation of things wherein I thought them wrong. I have been engaged in this work when my attention should have been turned to correct the faults of my own family. I deeply regret the course I have taken, and would ask their forgiveness, and would say to all with whom I have conversed, that I am sorry for the course I have taken. They have been very kind to us, and wherein we have failed to appreciate their kindness, we are heartily sorry.

I have also to confess that I have murmured against Bro. and Sr. White, and have thought them too severe, and have spoken of them to a few of my brethren in a way calculated to prejudice their minds against them. I am sorry that I have been left to do thus, for they have been our sincere friends, both as to temporal and spiritual things; and I believe in what they have said, they have designed it for our good. I am heartily sorry for this my wrong course, and hope they will forgive me, and that the brethren to whom I have spoken will consider that the blame is on me, and not on them.

I wish also to say that for years I have had the most perfect confidence in Sr. White's visions, but in my darkness, and through the temptations of Satan, I have been led at times during a few months past to doubt them, and have expressed these doubts in a few instances to others. I am sorry that I ever doubted them, and desire that no one may be influenced by the doubts I have expressed. I believe they are from the Lord, and intend to fully heed the correction I have recently received, and to profit by all the instruction given through them, and intend to counteract as much as possible every wrong influence I have exerted.

I desire to confess my every sin, and to be united with my brethren in the closing work of the gospel age. I have been slow to see and confess my faults,—

also slow to engage in the work of organization. I regret this, and intend for the future to be more diligent, believing it will accomplish a work in bringing the church on higher and holier ground.

I humbly ask forgiveness of God and of all my brethren, and ask an interest in their prayers that I may be enabled to reform from every sin, and walk the narrow way of obedience to the whole truth.

Your unworthy brother.

F. WHEELER.

Hubbardsville, Mad. Co., N. Y.

P. S. Mrs. W. wishes to say that she heartily unites in the above confession.

F. W.

EXTRACT FROM WESLEY.

"In the highest rank of the enemies of the gospel of Christ, are they who openly and explicitly 'judge the law' itself, and 'speak evil of the law;' who teach men to break (*λυοι*, to dissolve, to loose, to untie the obligation of) not one only, whether of the least, or of the greatest, but all the commandments at a stroke; who teach, without any cover, in so many words, 'What did our Lord do with the law? He abolished it. There is but one duty, which is that of believing. All commands are unfit for our times. From any demand of the law, no man is obliged now to go one step, or give away one farthing, to eat or omit one morsel.' This is indeed carrying matters with a high hand; this withstanding our Lord to the face, and telling him that he understood not how to deliver the message on which he was sent. O Lord, lay not this sin to their charge! Father, forgive them; for they know not what they do!

"The most surprising of all the circumstances that attend this delusion, is, that they who are given up to it, really believe that they honor Christ by overthrowing his law, and that they are magnifying his office, while they are destroying his doctrine! Yea, they honor him just as Judas did when he said, 'Hail, Master, and kissed him.' And he may as justly say to every one of them, 'Betrayest thou the Son of man with a kiss?' It is no other than betraying him with a kiss, to talk of his blood, and take away his crown; to set light by any part of his law, under pretense of advancing his gospel. Nor indeed can any one escape this charge, who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience; who preaches Christ so as to disannul, or weaken in any wise, the least of the commandments of God."—*Wesley's Works*, Vol. I, pp. 225, 226.

E. M. Prentiss writes from North Parma, N. Y.: "Enclosed you will find one dollar and sixty cents for the Review and Herald, with the earnest prayer that God will bless its noble efforts, and the precious cause it so faithfully advocates. One year ago I shrunk from its teachings—to-day I greet it as a welcome messenger bearing glad tidings."

THE SINLESS SOUL.

CAN nature in her boundless beauty show
Aught fairer than the rose or lily white;
Or what is richer than the sunset glow,
Or grander than the starry arch of night?

Yes, purer than the lilies of the lake,
Far brighter than the stars that nightly roll;
Sweeter than song that the plumed songsters make—
Far better than them all—a sinless soul.

Go, loving artist, search all nature through,
Then place this record on thy sacred scroll;
'Mid what is lovely, beautiful and true,
Naught is there that outweighs a sinless soul."

OBITUARY.

FELL asleep in Jesus near Knoxville, Marion Co., Iowa, Nov. 6, 1861, sister Nancy W. Cronkhite, aged 26 years and 9 months. Sister Cronkhite embraced the third angel's message a few months since. She was received into the church under the teaching of Bro. Waggoner, and has ever since triumphed in the hope of a soon coming Saviour. Sister C. leaves a husband, two little daughters, and many friends to mourn her departure.

E. N. FULLER.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, DEC. 3, 1861.



BRO. "U. S." furnishes the above engraving of the New-Office Building. It is a view from the north-west, and differs from the first plan—a floor view of which was given in Review for July 16—in that the rear, to the right, is twenty-six by eighteen, instead of twenty by eighteen, and two stories instead of one. The front on the north is twenty-six by twenty, the center is forty-four east and west by twenty-six, and the rear on the south is twenty six by eighteen. This gives abundance of room for our present business, and would be sufficient for an increase of ten-fold.

The building is a good one. The material was good, and the builders have shown themselves masters of their business. Their energy and promptness, combined with mildness and a good degree of Christian patience, has won the highest regard and esteem of the trustees, and a good reputation in the community. We regard it as one of the providential favors to the cause in which we are engaged, that Bro. Jones and Day, assisted by Bro. Leighton, were our builders. The cost of the building, including hoisting apparatus, cistern and cave troughs, new machinery and fixtures to run the engine and press, and a comfortable fitting out of tables, shelves, drawers, chairs, stoves, &c. &c., will cost not far from five thousand dollars.

The Association is in debt about four thousand dollars, and depends upon unpaid pledges, and the liberality of the friends of the cause generally to meet this.

SUFFERING WITH JESUS.

We have an account in the twentieth chapter of Matthew of an anxious mother who came to the Saviour with her two sons, desiring of him that they might sit, the one on his right hand, and the other on his left in his kingdom.

Jesus, evidently with a design to remind them that this great favor could be conferred upon none only those willing to suffer with him, or for his sake, asks the following question: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I shall be baptized with? They say unto him, We are able."

In the clearest possible language they are then informed that they shall drink of his cup and be baptized with his baptism; and that the privilege of sitting on his right hand and on his left, shall be given to them for whom it is prepared of his Father.

Some who believe the saints are all to suffer martyrdom, contend that we cannot drink of the cup and be baptized with the baptism of Christ, unless we follow him, even to death.

If, then, this be true, it necessarily follows that these disciples, James and John were both martyred. If proof is wanting here (as it most certainly is), to sustain this view, why should it be thought so inconsistent for one to speak of following Christ whithersoever he goeth, and of drinking of the cup of suffering with him; &c., and still believe the "mystery" shown us by an apostle, "We shall not all sleep?" 1 Cor. xv. 51.

Inspiration records the death of one of these faithful servants of God by the sword of Herod. Acts xii. 2. We

also learn from Rev. i. 9, that John was banished to Patmos, "for the word of God, and for the testimony of Jesus Christ." From this exile, historians agree he returned and died at an advanced age. Still the Saviour's prediction is fulfilled in them, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." A. S. H.

UNION OF THE SECTS.

DISCIPLE ELDER. Our meetings are all free. We unite in the revival with all denominations.

ONSERVER. Did I not once hear you say that infant sprinkling was a mockery, and wholly unscriptural?

D. E. Yes, I believe that immersion is baptism.

O. How then could you unite with the Methodist Elder in his discourse on baptism?

D. E. I had no fellowship with it.

O. Do you believe that the scriptural mode of baptism, immersion, is the only true mode?

D. E. I do, and I cannot see how any one can hope for salvation who varies from this.

O. In what then consisted the union?

D. E. Oh, Well, we — we —

J. CLARKE.

APPOINTMENTS.

Bro. and sister White design to hold meetings with the brethren in Michigan as follows:

Wright,	Dec. 14, 15.
Orleans,	" 21, 22.
St. Charles,	" 28, 29.

THE Lord willing, I will hold meetings with the churches in Northern Wisconsin as follows:

Rubicon,	Dec. 14, 15.
Koskonong,	" 21, 22.

Meetings to commence in each place on Friday evening. We hope the brethren will make the necessary arrangements, and give wide circulation to the above appointments, that all our scattered brethren may have the benefit of these meetings. Come, brethren and sisters, with your hearts filled with love to God, and we shall have a good time. ISAAC SANBORN.

Business Department.

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 receipted 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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R. Armstrong (s. b.) \$2,20. M. W. Rathbun \$3. Ch. at La Porte, Ind. \$5.

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