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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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COMFORT IN AFFLICTION.

My dearest Saviour, must I go
Through deepest scenes of pain and wo?
O, blessed Saviour, be my stay,
And guide me on my rugged way.

When friends forsake and I despair,
Father in heaven, hear thou my prayer;
O, leave me not, lest I should stray
From this most glorious heavenly way.

But guide me, O my Saviour, Friend,
Till Christ shall come, e'en to the end.
O then, on wings of faith and love,
I'll rise with thee to heaven above.

I'll clasp my Saviour to my breast,
And in his loving arms find rest.
I'll vie with angels while I sing,
Of thee, my Saviour, Friend, and King.

I'll strike my harp, the strains prolong,
For Jesus, Jesus, is my song;
He saved me from a burning hell,
And brought me safe with him to dwell.
L. E. MILLNE.

History of the Sabbath.

THE SABBATH COMMITTED TO THE HEBREWS. (Continued.)

WE are now to trace the history of divine truth for many ages in almost exclusive connection with the family of Abraham. That we may vindicate the truth from the reproach of pertaining only to the Hebrews—a reproach often urged against the Sabbath—and justify the dealings of God with mankind in leaving to their own ways the apostate nations, let us carefully examine the Bible for the reasons which directed divine providence in the choice of Abraham's family as the depositories of divine truth.

The antediluvian world had been highly favored of God. The period of life extended to each generation was twelve-fold that of the present age of man. For almost one thousand years, Adam, who had conversed with God in Paradise, had been with them. Before the death of Adam, Enoch began his holy walk of three hundred years, and then he was translated that he should not see death. This testimony to the piety of Enoch was a powerful testimony to the antediluvians in behalf of truth and righteousness. Moreover the Spirit of God strove with mankind; but the perversity of man triumphed over all the gracious restraints of the Holy Spirit. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil and that continually." Even the sons of God joined in the general apostasy. At last a single family was all that remained of the worshipers of the Most High. Gen. ii-vi; Heb. xi, 4-7; 1 Pet. iii, 20; 2 Pet. ii, 5.

Then came the deluge sweeping the world of its guilty inhabitants with the besom of destruc-

tion. Gen. vii; Matt. xxiv, 37-39; Luke xvii, 26, 27; 2 Pet. iii, 5, 6. So terrible a display of divine justice might well be thought sufficient to restrain impiety for ages. Surely the family of Noah could not soon forget this awful lesson. But alas, revolt and apostasy speedily followed and men turned from God to the worship of idols. Against the divine mandate separating the human family into nations [Deut. xxxii, 7, 8; Acts xvii, 26], mankind united in one great act of rebellion in the plain of Shinar. "And they said, Go to, let us build us a city and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Then God confounded them in their impiety and scattered them abroad from thence upon the face of all the earth. Gen. xi, 1-9; Josephus' Antiquities, Book I, chap. iv. This took place in the days of Peleg who was born about one hundred years after the flood. Gen. x, 25, compared with xi, 10-16; Antiquities, Book I, chap. vi, sec. 4. Men did not like to retain God in their knowledge; wherefore God gave them over to a reprobate mind, and suffered them to change the truth of God into a lie, and to worship and serve the creature rather than the Creator. Such was the origin of idolatry and of the apostasy of the Gentiles. Rom. i, 18-32; Acts xiv, 16, 17; xvii, 29, 30.

In the midst of this wide-spread apostasy one man was found whose heart was faithful with God. Abraham was chosen from an idolatrous family, as the depository of divine truth, the father of the faithful, the heir of the world and the friend of God. Gen. xii, 1-3; Josh. xxiv, 2, 3, 14; Neh. ix, 7, 8; Rom. iv, 13-17; 2 Chron. xx, 7; Isa. xli, 8; James ii, 23. When the worshipers of God were found alone in the family of Noah, God gave up the rest of mankind to perish in the flood. Now that the worshipers of God are again reduced almost to a single family, God gives up the idolatrous nations to their own ways, and takes the family of Abraham as his peculiar heritage. "For I know him," said God, "that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." Gen. xviii, 19. That they might preserve in the earth the knowledge of divine truth and the memory and worship of the Most High, they were to be a people walled off from all mankind, and dwelling in a land of their own. That they might thus be separated from the heathen around, God gave to Abraham the rite of circumcision, and afterward to his posterity the whole ceremonial law. Gen. xvii, 9-14; xxxiv, 14; Acts x, 28; xi, 2, 3; Eph. ii, 12-19; Num. xxiii, 9; Deut. xxxiii, 27, 28. But they could not possess the land designed for them until the iniquity of the Amorites, its inhabitants, was full, that they should be thrust out before them. The horror of great darkness, and the smoking furnace seen by Abraham in vision, foreshadowed the iron furnace and the bitter servitude of Egypt. The family of Abraham must go down thither. Brief prosperity and long and terrible oppression follow. Gen. xv; Ex. i-v; Deut. iv, 20.

At length the power of the oppressor is broken, and the people of God are delivered. The experi-

ration of four hundred and thirty years from the promise to Abraham marks the hour of deliverance to his posterity. Ex. xii, 29-42; Gal. iii, 17. The nation of Israel is brought forth from Egypt as God's peculiar treasure, that he may give them his Sabbath, and his law, and himself. The psalmist testifies that God "brought forth his people with joy, and his chosen with gladness, and gave them the lands of the heathen, and they inherited the labor of the people, that they might observe his statutes and keep his laws." And the Most High says, "I am the Lord which hallow you, that brought you forth out of the land of Egypt to be your God." Ps. cv, 43-45; Lev. xxii, 32, 33; Num. xv, 41. Not that the commandments of God, his Sabbath and himself, had no prior existence, nor that the people were ignorant of the true God and his law; for the Sabbath was appointed to a holy use before the fall of man; and the commandments of God, his statutes and his laws, were kept by Abraham; and the Israelites themselves, when some of them had violated the Sabbath, were reproved by the question, "How long refuse ye to keep my commandments and my laws?" Gen. ii, 2, 3; xxvi, 5; Ex. xvi, 4, 27, 28; xviii, 16. And as to the Most High the psalmist exclaims, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Ps. xc, 2. But there must be a formal public espousal of the people by God, and of his law and Sabbath and himself by the people. Ex. xix, 3-8; xxiv, 4-8; Jer. iii, 14 compared with last clause of Jer. xxxi, 32. But neither the Sabbath, nor the law, nor the great Law-giver, by their connection with the Hebrews, became Jewish. The Law-giver indeed became the God of Israel [Ex. xx, 2; xxiv, 10], and what Gentile shall refuse him adoration for that reason? but the Sabbath still remained the Sabbath of the Lord [Ex. xx, 10; Deut. v, 14; Neh. ix, 14], and the law continued to be the law of the Most High.

In the month following their passage through the Red Sea the Hebrews came into the wilderness of Sin. It is at this point in his narrative that Moses for the second time mentions the sanctified rest-day of the Creator. The people murmured for bread:

"Then said the Lord unto Moses, Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. And it shall come to pass that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as that which they gather daily. . . . I have heard the murmurings of the children of Israel: speak unto them, saying, at even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass that at even the quails came up and covered the camp; and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold upon the face of the wilderness there lay a small round thing as small as the hear-frost on the ground. And when the children of Israel saw it, they said one to an-

other, It is manna; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms and stank; and Moses was wroth with them. And they gathered it every morning, every man according to his eating; and when the sun waxed hot it melted. And it came to pass that on the sixth day they gathered twice as much bread,* two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said,† To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe, and that which remaineth over lay up to be kept until the morning. And they laid it up as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day, for to-day is a Sabbath unto the Lord;‡ to-day ye shall not find it in the field. Six days shall ye gather it; but on the seventh day which is the Sabbath, in it there shall be none. And it came to pass that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Ex. xvi.

*On this verse Dr. A. Clarke thus comments: "On the sixth day they gathered twice as much—This they did that they might have a provision for the Sabbath."

†The Douay Bible reads, "To-morrow is the rest of the Sabbath sanctified unto the Lord." Dr. Clarke comments as follows upon this text: "To-morrow is the rest of the holy Sabbath: There is nothing either in the text or context that seems to intimate that the Sabbath was now first given to the Israelites, as some have supposed; on the contrary it is here spoken of as being perfectly well known, from its having been generally observed. The commandment, it is true, may be considered as being now renewed; because they might have supposed, that in their unsettled state in the wilderness, they might have been exempted from the observance of it. Thus we find, 1. That when God finished creation he instituted the Sabbath; 2. When he brought the people out of Egypt, he insisted on the strict observance of it; 3. When he gave the Law, he made it a tenth part of the whole: such importance has this institution in the eyes of the Supreme Being!"

Richard Baxter, a famous divine of the seventeenth century, and a decided advocate of the abrogation of the fourth commandment, in his "Divine Appointment of the Lord's Day," thus clearly states the origin of the Sabbath: "Why should God begin two thousand years after [the creation of the world] to give men a Sabbath upon the reason of his rest from the creation of it, if he had never called man to that commemoration before? And it is certain that the Sabbath was observed at the falling of the manna before the giving of the law; and let any considering Christian judge,

1. Whether the not falling of the manna, or the rest of God after the creation was like to be the original reason of the Sabbath. 2. And whether if it had been the first, it would not have been said, Remember to keep holy the Sabbath day; for on six days the manna fell, and not on the seventh; rather than 'for in six days God created heaven and earth, &c., and rested the seventh day.' And it is casually added, 'Wherefore the Lord blessed the Sabbath day and hallowed it.' Nay, consider whether this annexed reason intimates not that the day on this ground being hallowed before, therefore it was that God sent not down the manna on that day, and that he prohibited the people from seeking it."—Practical Works, Vol. iii, p. 784, ed. 1707.

‡The Douay Bible reads: "Because it is the Sabbath of the Lord."

This narrative shows, 1. That God had a law and commandments prior to the giving of the manna. 2. That God in giving his people bread from heaven designed to prove them respecting his law. 3. That in this law was the holy Sabbath; for the test relative to walking in the law pertained directly to the Sabbath; and when God said, "How long refuse ye to keep my commandments and my laws?" it was the Sabbath which they had violated. 4. That in proving the people respecting this existing law, Moses gave no new precept respecting the Sabbath, but remained silent relative to the preparation for the Sabbath until after the people of their own accord, had gathered a double portion on the sixth day. 5. That by this act the people proved not only that they were not ignorant of the Sabbath, but that they were disposed to observe it.* 6. That the reckoning of the week, traces of which appear through the patriarchal age [Gen. vii, 7, 10; viii, 10, 12; xxix, 27, 28; I, 10; Ex. vii, 25; Job ii, 13], had been rightly kept, for the people knew when the sixth day had arrived. 7. That had there been any doubt existing on that point, the fall of the manna on the six days, the withholding of it on the seventh, and the preservation of that needed for the Sabbath over that day, must have settled that point incontrovertibly.† 8. That there was no act of instituting the Sabbath in the wilderness of Sin; for God did not then make it his rest-day, nor did he then bless and sanctify the day. On the contrary, the record shows that the seventh day was already the sanctified rest-day of the Lord.‡ 9. That the obligation to observe the Sabbath existed and was known before the fall of the manna. For the language used implies the existence of such an obligation, but does not contain a new enactment until after some of the people had violated the Sabbath. Thus God says to Moses, "On the sixth day they shall prepare that which they bring in," but he does not speak of the seventh. And on the sixth day Moses says, "To-morrow is the rest of the holy Sabbath unto the Lord," but he does not command them to observe it. On the seventh day he says that it is the Sabbath, and that they should find no manna in the field. "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." But in all this there is no precept given, yet the existence of such a precept is plainly implied. 10. That when some of the people violated the Sabbath they were reprov'd in language which plainly implies a previous transgression of this precept. "How long refuse ye to keep my commandments and my laws." 11. And that this rebuke of the Law-giver restrained for the time the transgression of the people.

"See for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the

*It has indeed been asserted that God by a miracle equalized the portion of every one on five days, and doubled the portion of each on the sixth, so that no act of the people had any bearing on the Sabbath. But the equal portion of each on the five days was not thus understood by Paul. He says: "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." 2 Cor. viii, 14, 15. And that the double portion on the sixth day was the act of the people, is affirmed by Moses. He says that "on the sixth day they gathered twice as much bread." Verse 22.

†By this three-fold miracle, occurring every week for forty years, the great Law-giver distinguished his hallowed day. The people were therefore admirably prepared to listen to the fourth commandment enjoining the observance of the very day on which he had rested. Ex. xvi, 35; Josh. v, 12; Ex. xx, 8-11.

‡The twelfth chapter of Exodus relates the origin of the passover. It is in striking contrast with Ex. xvi, which is supposed to give the origin of the Sabbath. If the reader will compare the two chapters he will see the difference between the origin of an institution as given in Ex. xii, and a familiar reference to an existing institution as in Ex. xvi. If he will also compare Gen. ii, with Ex. xii, he will see that the one gives the origin of the Sabbath in the same manner that the other gives the origin of the passover.

bread of two days:* abide ye every man in his place, let no man go out of his place on the seventh day."† As a special trust God committed the Sabbath to the Hebrews. It was now given them, not now made for them. It was made for man at the close of the first week of time; but all other nations having turned from the Creator to the worship of idols, it is given to the Hebrew people. Nor does this prove that all the Hebrews had hitherto disregarded it. For Christ uses the same language respecting circumcision. Thus he says: "Moses therefore gave unto you circumcision, not because it is of Moses, but of the fathers." John vii, 22. Yet God had enjoined that ordinance upon Abraham and his family four hundred years previous, and it had been retained by them.‡

The language, "the Lord hath given you the Sabbath," implies a solemn act of committing a treasure to their trust. How was this done? No act of instituting the Sabbath here took place. No precept enjoining its observance was given until some of the people violated it, when it was given in the form of a reproof; which evinced a previous obligation, and that they were transgressing an existing law. And this view is certainly strengthened by the fact that no explanation of the institution was given to the people; a fact which indicates that some knowledge of the Sabbath was already in their possession.

But how then did God give them the Sabbath? He did this, first, by delivering them from the abject bondage of Egypt, where they were a nation of slaves. And second, by providing them food in such a manner as to impose the strongest obligation to keep the Sabbath. Forty years did he give them bread from heaven, sending it for six days, and withholding it on the seventh, and preserving food for them over the Sabbath. Thus was the Sabbath especially entrusted to them.

As a gift to the Hebrews, the Creator's great memorial became a sign between God and themselves. "I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them." As a sign, its object is stated to be, to make known the true God; and we are told why it was such a sign. "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Eze. xx, 12; Ex. xxxi, 17. The institution itself signified that God created the heavens and the earth in six days and rested on the seventh. Its observance by the people signified that the Creator was their God. How full of meaning was this sign!

The Sabbath was a sign between God and the children of Israel, because they alone were the worshipers of the Creator. All other nations had turned from him to "the gods that have not made the heavens and the earth." Jer. x, 10-12. For this reason the memorial of the great Creator was committed to the Hebrews, and it became a sign between the Most High and themselves. Thus was the Sabbath a golden link uniting the Creator and his worshipers. J. N. A.

*This implies, first, the fall of a larger quantity on that day, and second, its preservation for the wants of the Sabbath.

†This must refer to going out for manna, as the connection implies; for religious assemblies on the Sabbath were commanded and observed. Lev. xxiii, 3; Mark i, 21; Luke iv, 16; Acts i, 12; xv, 21.

‡Gen. xvii; xxxiv; Ex. iv. Moses is said to have given circumcision to the Hebrews; yet it is a singular fact that his first mention of that ordinance is purely incidental, and plainly implies an existing knowledge of it on their part. Thus it is written: "This is the ordinance of the passover: There shall no stranger eat thereof; but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof." Ex. xii, 43, 44. And in like manner when the Sabbath was given to Israel, that people were not ignorant of the sacred institution.

(To be Continued.)

Those who neglect their families, under pretence of attending to spiritual things, are guilty of transgression.

Evidences of Christianity.

BY MOSES HULL.

CHAPTER I.

(Continued.)

PAUL, in his letter to the citizens of Rome, described the civilized heathen to whom we refer, as professing to be wise, yet becoming fools, as changing the glory of God into an image like man, and birds and four-footed beasts, and creeping things. He states that they have been given up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies, that they change the truth of God into a lie, and worship the creature instead of the Creator; that they have been given up to vile affections, to a reprobate mind, to do those things which are not convenient; that they are full of envy, murder, deceit, &c. Please read chap. i, entire. It presents a dark picture, but every word of it can be proved by secular history, and infidel historians have represented it in the same light. It seems that God will have them bear testimony to the state of the world without a revelation. Paul represents them as being "full of envy, murder, deceit," &c. David Hume has borne testimony to the truthfulness of Paul's statement in the following language:

"Who can read the accounts of the amphitheatrical entertainments without horror? Or who is surprised that the emperors should treat the people in the same way the people treated their inferiors? One's humanity is apt to renew the barbarous wish of Caligula, that the people had but one neck. A man could almost be pleased, by a single blow to put an end to such a race of monsters."—Note to Essay on the Populousness of Ancient Nations.

Again the same writer says, "The horrid practice of poisoning was so common, that during part of a season a prætor punished capitally for this crime alone, three thousand persons in a part of Italy, and found information of this nature still multiplying upon him. So depraved in their private life were that people whom we so much admire."—Essay on Politics.

Gibbon, another infidel, has some testimony to the same fact. He says, "Such was the unhappy condition even of Roman emperors, that whatever might be their conduct, their fate was commonly the same; almost every reign is closed by the same disgusting repetition of treason and murder."

The eloquent M'Ilvaine says, "Suicide was not only extensively practiced, but advocated as right, and commended as virtuous. Seneca plead for it. Cicero was its advocate. Brutus and Cassius, with many others, both defended and practiced it. Cato is praised by Plutarch for having been his own murderer. These, in their days, were among the lights of the heathen world. What then must have been the awful deeds of darkness among the more ignorant populace."—Evidences, p. 370.

We cannot leave Paul's testimony without having it corroborated still further. Paul says they are "without natural affection." Nothing can more glaringly exhibit the entire absence of natural affection, than the cruel custom of parents murdering their own children, and turning their superannuated slaves out to starve or freeze to death; or throwing them into the fish pond for food for their fish. Yet these customs were practiced by the most enlightened heathens of Paul's day. Certainly they needed one to "teach them how to behave toward God and toward man." Smith says, "The exposition, that is, the murder of new-born infants, was an allowed practice in most all the states of Greece and Rome; even among the polite and civilized Athenians, the abandoning of one's child to hunger or to wild beasts, was regarded without blame or censure.—Theory of Moral Sentiments.

Hume says, "This practice was very common, and is not spoken of by any author of those times with the horror it deserves, or scarcely even with disapprobation. Plutarch, the humane, good-na-

tured Plutarch, mentions it as a merit in Attalus, king of Pergamos, that he murdered, or if you will, exposed all his own children, in order to leave his crown to the son of his brother Eumenes. It was Solon, the most celebrated of the sages of Greece, that gave parents permission by law to kill their children."—Populousness of Ancient Nations.

Mr. Campbell sums up this testimony as follows: "Rome had one hundred and seventeen opinions about the *summum bonum* in its Augustan age: the Grecian States had almost as many gods as soldiers, and a wit once said, 'It is more easy to find a god than a man at Athens.' But not only did the multiplication of gods and goddesses, exhibit the fooleries of the readers of the volume of nature, but the infamous character they gave their gods, and the crimes they laid to their charge. Their gods were monsters of cruelty, lewdness, and profligacy. The morality learned from this volume was as various and as imperfect as its theology. Human sacrifices were offered upon their altars: their temples were places of prostitution; fornication and drunkenness formed the religious worship of Venus and Bacchus. Plutarch, in some particular instances, recommended as a virtue that which, in many places, was a common usage; viz., to expose infants to death by cold and hunger, or to be devoured by wild beasts. The Grecian sages gave parents permission to kill their children—and suicide was recommended as a virtue. So teaches the volume of nature."—Debate with Owen, p. 63.

Reflect on the state of morality when such was the prevailing inhumanity of parents. Public sentiment regarded this as innocent. Philosophers supported it by argument. Plato and Aristotle thought that it should be encouraged by the magistrates; and so it was, inasmuch that the blood of infants stained the Roman empire from one end to the other.

M'Ilvaine says, "Such was the power of a father by the Roman law, that his adult children might be sent to the mines, sold into slavery, or destroyed at his will. His daughter could be compelled, at his discretion, to forsake a husband whom he himself had approved, while his wife could be dismissed at pleasure, and for certain crimes, some of them of a very trivial nature, she might be put to death. The authority of a father was that of a despot; the subjection of his family was that of slaves."—Evidences, pp. 371, 372.

One item more and we are done with Paul's language. He states that they were given up to "vile affections," "covetous," &c.

They were not only covetous, but actually departed from all decency. We forbear naming the low crimes which were sanctioned by the Grecian and Roman laws. A certain historian, in speaking of the youth of Cicero's time, says, "Luxury, avarice and pride enslaved them; they wanted in rapine and prodigality; undervalued their own, and coveted what belonged to others; trampled on modesty, friendship, and continence; confounded things divine and human, and threw off all manner of consideration and restraint." "Men and women laid aside all regard to chastity."—Sallust.

Many more historical facts might be given to show that those who were destitute of the Bible were also destitute of morality; but as this chapter has already been extended longer than it was intended, I will not pursue this chain of evidence further.

Mr. Patterson sums up the evidence on this point in the following language:

"The precepts of even the wisest men, and the laws of the best regulated states, commanded or approved of vice. In Babylon prostitution was compulsory on every female. The Carthaginian law required human sacrifices. When Agarthocles besieged Carthage, two hundred children of the most noble families were murdered by the command of the senate, and three hundred citizens voluntarily sacrificed themselves to Saturn. The laws of Sparta required theft, and the mur-

der of unhealthy children. Those of ancient Rome allowed parents the power of killing their children if they pleased. At Athens, the capital of heathen literature and philosophy, it was enacted 'that infants which appeared to be maimed should be either killed or exposed.'—Fables of Infidelity, p. 75.

Reader, I only boast of the plainness of the subject when I say that the necessity for a revelation from God has been proved. Now let me ask, What boon, what honor, what reward have our opponents to offer to those who embrace their denials of the need of a revelation? When infidels would turn us away from the Bible, to what would they convert us? And when they get us converted, what reward do they offer us? What hope do they present? Echo responds, What? Infidels must answer, None! No reward, no hope, no heaven, no immortality, no prospect before us except that of an eternal sleep.

Campbell says of infidels, "They promise to him that disbelieves the founder of the Christian religion; to him that neglects and disdains the salvation of the gospel; to him who tramples under foot the blood of the new institution, and insults the Spirit of favor; to him who traduces Moses, Daniel, and Job: to him who villifies Jesus, Paul, Peter James, and John; to him who devotes his soul to the lusts of the flesh; who disdains heaven; who deifies his appetite; who degrades himself to a mere animal, and eulogizes philosophy; to this man they promise eternal sleep, an everlasting death. This is the faith, the hope, the joy for which they labor with so much zeal, and care, and pain."—Debate with Owen, p. 17.

Reader, may you and I be found "contending earnestly for the faith once delivered to the saints."

What Is Your Life?

"For what is your life?" James iv, 14. LIFE is but a vapor, soon gone. It is but a tale, soon told. It is like the swift ship, it soon sails by. And yet how much depends on life, on one life! In life we sow; after death we reap. In life we plant; after death we gather the fruits. Now, if ever, our hearts must be changed. Now, if ever, our sins must be pardoned. Now, if ever, our natures must be sanctified and made meet for heaven. During life, mercy reigns. During life, the gospel invites us to come to Jesus and be saved. During life, God waits to be gracious, and is willing to show mercy unto us. But, as life is so brief and so uncertain, and as eternity is so solemn, and may be so near, it becomes us to seize the present moment, and at once make our calling and election sure. If on any point we should seek certainty, and be determined never to rest satisfied without it, it should be on this—the salvation of the soul. We ought not to eat with pleasure, or sleep with comfort, except we know that we are saved in the Lord, with an everlasting salvation. If the thread of life should suddenly break, if the lamp of life should be unexpectedly extinguished, and if our souls are not saved, how fearful would be the consequences! Let us then make sure work for eternity, and give all diligence to the full assurance of hope unto the end. Certainty may be obtained. Pardon may be enjoyed. The witness of the Spirit may be acquired. You may be sealed unto the day of redemption. Then trifle not, delay not, but at once seek, and seek until you obtain, the kingdom of God, which is righteousness, and peace, and joy in the Holy Ghost.

"Man cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not." Job xiv, 2.

There is no religion in making yourself miserable; God loves to make poor sinners happy: in the Old Testament, he bids you delight yourself in the Lord, and promises you the desires of your heart. In the New, he says, "Rejoice in the Lord always."

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, DEC. 17, 1861.

JAMES WHITE, EDITOR.

SOBRIETY IN PREACHERS.

THE article from Bro. Cornell in last week's Review, entitled, Preachers Should be Sober, is excellent. The texts quoted, the extracts, and the facts stated, are all to the point. Such articles should have a strong influence upon our preachers. We design to profit by it. May God help.

There is a strong temptation before the mirthful preacher to indulge in that clownish style of preaching which will produce a smile in his audience. The taste of the more vain and chaffy portion of the present generation calls for such preaching. And this taste is created by the popular style of the public speaking of the day. Political orators love to be cheered, therefore aim at fun. At Rochester, N. Y., flaming handbills were out, stating that the "Rev. Henry Ward Beecher would speak at Corinthian Hall," on some moral subject, on a certain evening. We attended with the expectation of hearing a rich, dignified lecture, delivered with that gravity becoming a minister of Jesus. The speaker eloquently said many good things; but the principal labor of his giant mind seemed to be to produce laughter by his clownish wit, by which he kept three thousand people cheering, stamping, and laughing, much of the time for more than an hour. Such men form the relish for clownish speaking, and the majority are not pleased with a grave, common sense style. Smaller men seek to please the people, and are sometimes strongly tempted to be smart also, and make themselves appear superlatively silly in trying to ape their superiors in point of fun.

There is such a thing as a fitness in things. On a funeral occasion we expect to hear a funeral hymn, and not a thanksgiving anthem. We expect the political speaker will indulge in wit, and call out laughter and cheering. But such things can not be fitting to the solemn position and duties of the minister of Jesus. Take the prophets for an example. Where is the record that they indulged in clownish wit? When did Christ and his first ministers excite laughter in their audiences? Never, never. The gospel, in point of dignity and purity of sound words, is as much above the reckless waggery of those ministers who would extort a silly grin from those whose heads are softer than their hearts, as the heavens are above the earth.

But teachers of the third message above all should be solemn, and sound in speech. Read their message in Rev. xiv, 9-12, the most dreadful and awfully solemn that can be found in the book of God. It is the closing message, and brings us to the day of wrath and the revelation of Christ from heaven. This message is to ripen the harvest of the earth. The destinies of men hang upon the decisions they make in regard to it, and the decision of many depends upon the manner in which the message is presented. The messenger stands between the living and the dead. He is mouth for God, the ambassador for Christ. He beseeches the people in Christ's stead. O, his awfully solemn and responsible position? He is to watch for souls as one that must give account. What an account the jesting, trifling minister will have to give. Wherein he fails to have his words and deportment in harmony with his solemn message, and his responsible position and work, so far he mars the holy work of God. Does the messenger indulge in odd and jesting expressions in the sacred desk, or in the social circle? his followers will catch such a spirit sooner than any other. And those who have not so much self-command as their leader, will excel him in mixing foolish waggery with their religion. You may see such persons greet each other as fellow-travelers to the kingdom; but their coarse, rough manners, and their odd, clownish language, more resemble the greetings of horse-jockeys or hardy sailors, than the greetings of the meek followers of the Man of sorrows. Such men, including their minister, who tolerate such a spirit, need first to be civilized, then christianized, before they can understand the spirit and the duties of the present time. Such persons, and such ministers, are a living

curse to the cause of God. They are Satan's choicest agents to disgust the unbelieving, and wound and discourage true believers. God's people should not give the least countenance to men who have so little of Jesus and the spirit of the truth in them as to indulge in trifling and jesting while preaching; no, not so much as to remain in the congregation.

We admit that in debates and reviews a successful contrast of truth and error will sometimes produce a smile. All good men will, however, be guarded here. But it is this reaching out, and going out of the way to say something witty, or falling into a waggish style of cheap, flat drollery, which is a high crime in the sight of heaven, and a disgust to all good and sensible men. A witty clown will be respected as such by those who like that kind of men; but let him keep out of the pulpit till he is converted, and God answers somebody's prayers in giving him a sound mind.

NORTHERN TOUR.

WHEN we gave our appointments for Northern Michigan we expected to enjoy good sleighing. But the morning we were to leave for a trip of fifty-three miles that day by stage, the driver exchanged runners for wheels, and drove up to our door with an old mud wagon. The road was very rough, and we were seven hours getting twenty-seven miles. Here we met Bro. Gerould with a wagon to take us twenty-six miles more that night. After resting fifteen minutes we got aboard; but we were so loaded down with our heavy trunks that Bro. Gerould decided to go a-foot. We had no time to stop and rest, or get meals, so drove on, refreshing as well as possible upon dried beef and bread. We were exceedingly tired as night set in; but how could we complain while Bro. G. was walking or running by our side, or occasionally springing upon the trunks to ride down hill. In this way we pursued our journey till 10 o'clock at night, when we reached the hospitable home of Bro. and sister G. We had been out fourteen hours without resting, and probably Bro. G. had run eight or ten miles of the last twenty-six. It was a question who was most to be pitied, we who had suffered the unaccustomed shaking in the old stage, and had finished out the fifty-three miles in the wagon, or Bro. G. on foot, or the good horse who in tugging his heavy load fell twice in ascending icy hills. The next morning, however, all could move about, and seemed quite comfortable, excepting Mrs. W.

The meeting was held Sabbath and first-day, Dec. 7 and 8. We gave two discourses each day. On Sabbath the discourses were practical and close, such as were needed to open the eyes of the self-deceived, and clear away tobacco, tea, coffee, &c. On first-day we spoke twice to a crowded house, and never had better attention. Mrs. W. was able to attend only once each day, and in much feebleness, but with good effect, gave her testimony.

The brethren in Caledonia and Gaines have been much scattered, yet have held on to the truth. And amidst the confusion of the last six months, three have taken hold of the Sabbath. They had a little premature organizing, which had made the condition of things still worse. The scattered ones had all held on to the present truth under most discouraging circumstances, showing their honest desire to be right, and the care the Lord had for them. They needed instruction, patient, yet faithful. Tuesday evening we appointed a meeting for all the Sabbath-keepers in that region, and although it was cloudy and dark, and extremely muddy, there was a general attendance, even from seven miles distant. We tried to instruct the brethren for about forty minutes; then Mrs. W. addressed them affectionately, pointedly, and in great power, for about the same length of time. Then about twenty-five arose, one after another, and spoke in a spirit of confession. It was one of the most powerful meetings we have attended for several years. It held till 10 o'clock. We were then about an hour and a half passing through the mud three miles to our stopping-place, where we got to rest about midnight. Next morning we went to Grand Rapids, twelve miles, from thence by cars and wagon we reached this place about 8 o'clock last evening. To-day we are sharing the hospitalities and the good society of Bro. McPherson and family, and feel refreshed to enter upon our meetings in this place.

This short sketch of our Northern tour thus far will

give some idea of our sorrows and joys, hardships and blessings. God lives and reigns, brethren, let us go forward and trust in him, and if we wear out before the war is over, he will raise up others to fight the battles through.

Wright, Ottawa Co., Mich., Dec. 12, 1861.

FAITHFULNESS IN MEETING.

"THEN they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. iii, 16.

The subject of faithfulness in meeting is one of vital interest to me, and one which has a bearing upon every disciple of the Lord. Without attending on the means of grace, we wither and die, or become mere skeletons in the ranks of the Lord. We are now living in a day when God is calling on us as in thunder tones to arise and be free; to rally around the Lord's standard, and be valiant soldiers in his cause. The Devil never made so strong efforts to oppose and hinder the true work of God as at this moment; and the certain knowledge of this startling fact should move us to such diligence in his cause, as will enable us to triumph over all our adversaries. And God, in his particular mercy, has told us just how this may be done.

By the pen of his servant Paul he says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." Heb. x, 25. Here is an inspired delineation of certain Christian duties; duties which if properly discharged, will make us strong in the Lord and the power of his might. And one of them is faithfulness in the prayer and social meeting. Then according to this injunction, as the church behold the day of the Lord approaching they are to exhort each other in view of it.

The pen of inspiration has much to say on the point of bearing the cross in meeting, for those who fail here do not prosper in spiritual things. Those who bear a continual cross in meeting, are generally living epistles and the lively stones in God's temple. The Devil, our adversary, is aware of this, and so tries to discourage in the good work of overcoming "by the word of our testimony." Many, he keeps back solely through fear; he operates most powerfully on the organ of fear to close their mouths when they should praise and glorify God. But the word says, God has not given us the spirit of fear, but of love and power and of a sound mind.

I think very many members in the church suffer a great loss because they hold back, and wait, and do not take a part in the social meeting. Here is the place where all get strength who do their duty; and the word of God furnishes an excuse for no one. We all have at least "one talent," or else we are not responsible for our actions in the sight of God. But it will never do to hide our one talent, as though we were ashamed of it, because we have not got five or ten. No, God will require this talent by and by with usury; but what a sad account will some have to give who have hid their Lord's money, and made no improvement of the ability he has given them.

In the social meeting we are often required to move from principle, and not altogether by feeling. Christ's followers are to toil on in the footsteps of their Master. He bore his cross; we are to do likewise. He did not carry the rugged piece of wood to the place of the skull because he felt like it, or because he esteemed it a privilege; no, it was duty, and we who are left behind to fill up the suffering part of the crucified One, should think of this.

Often times we hear it remarked, "The forepart of the meeting was interesting, but the last end was not so good." Now why is this? It is simply because in the beginning of the meeting the brethren took hold and did their duty and God blessed; but others, who then should have moved forward held back, and the fire went down. When we all learn to do our duty promptly in the conference meeting, whether we feel like it or not, then we shall see "good days," and the meeting will be all forepart.

I have often felt to pity those who were backward in the house of the Lord; they evidently suffer in two

ways: from the arrows of God's conviction on the one hand, and by the Devil's holding his thumb on the organ of fear on the other. If those who suffer in this way would learn wisdom by their experience, they might avoid this cross-fire, and feast on the milk and honey of the sanctuary with their brethren.

Christian believers are often compared to soldiers, but camp life is not always pleasant to the military man; neither is it to us who are tenting out till we go to a city that hath foundations. It is not always a privilege for the soldier to march out on the field of battle and confront a mortal foe; nor is it a privilege for the Christian warrior to combat with the prince and power of the air. The man of war springs at the blast of the bugle, and the man of God must move at the watch-word of the Spirit.

Let us all remember that we are God's witnesses, and ever be ready to testify of his daily and weekly mercies. G. W. A.

"FREE FROM IDOLATRY."

DURING the lukewarm state of the remnant, when their love has waxed cold, they have been in a right condition to be captivated with the numerous idols of the last days. Probably but few are entirely free from every species of idolatry. Any person that will take the trouble to compare Isa. i, and ii, with Rev. xviii, will see that when the great day of the Lord is introduced, "the land is full of idols," and "they please themselves," and "just after the abundance of her (Babylon's) delicacies."

Idolatry does not alone consist in literally bowing down to an image, but Webster says an idol is "anything upon which we set our affections inordinately," and, idolatry is "excessive attachment or veneration for an object." An idolater is "a great admirer" (of the creature). If we cultivate an attachment for any object, animate or inanimate, above, or equal to, our love to God, we are idolaters. "Thou shalt have no other gods before me" (or in my sight), is the first commandment.

When the ten tribes were in captivity, their idolatry consisted in having several objects of adoration. "They feared the Lord, and served their own gods." 2 Kings xvii, 38.

Some make a god of their appetite. Phil. iii, 19. "Covetousness is idolatry." Col. iii, 5. A longing desire for any article of food or dress which is either useless or hurtful, is, therefore, idolatry. If we love or admire any thing above God, or esteem any thing so dear that we could not freely give it up for his sake, we have certainly set up another god before the only true object of our supreme affections.

How is it, dear brethren and sisters, about tobacco, tea, coffee, hoops, jewelry, &c., &c.? Are you willing to give up these idols, and give your time and whole heart's adoration to the one living and true God? He will accept of nothing but the whole heart; we can not come to God with divided affections.

But I hear a brother say, I am not willing to give up tobacco. What, not for God's sake, for the truth's sake, nor yet for the regard you have for your brethren and sisters? Paul would give up an essential article of food, and eat no more as long as he lived, for charity's sake. 1 Cor. viii, 13.

When we press the testimony in regard to the tobacco idol, the lover of tobacco asks to be let alone, and complains that we have not charity. But charity does not require that we let a man alone in his sins, but that we faithfully warn him. Enough has been said on the tobacco question, it would seem, to satisfy all except the most stubborn that tobacco should be given up. We entreat you then most affectionately and earnestly to give it up at once for your soul's sake. Let also the ear-rings, finger-rings, and hoops, be put away at once and forever from the ranks of God's people. There is no excuse. The Scriptures are too plain to be misunderstood. We must live up to our discipline, the Bible. Those who will not abide by the wholesome rules of that book, ought not to desire or to expect a place among the Seventh-day Adventists.

There is another species of idolatry that is very general at the present day, namely, the inordinate love of children. Many worship their children. By making pets of their offspring, they destroy them and ruin

their own souls. But some fond parent will say, Does Bro. Cornell want us to hate our children? No, my dear brother or sister, neither does the Lord want you to hate them; but many of you do by over indulgence hate your children. "For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." Prov. iii, 12. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Prov. xiii, 24.

The true principle is that genuine love should lead to faithfulness; not to excessively punish in anger, but to be decided and uniform, and correct with discretion. If a parent has such inordinate and unnatural love for the child that he or she cannot endure to faithfully correct and "train up the child," the child has become dearer than the command of God; and such parents are in the fullest sense of the word, idolaters. When I see parents laugh at little foolish tricks and witty speeches of their children, and thus flatter their vanity, and nourish pride in their hearts, I think, O foolish parents, why will you thus destroy the dear ones entrusted to your care? If a child does that which is right, noble, and generous, and the parent in a sober manner praise the child for it, it might serve to encourage in the right way. But when their follies and little sins are winked at, seeds are being sown which may, and probably will, ruin them.

But there is still another species of idolatry prevalent at this time, which is the worst of all. It is that of self-worship. If by looking in the glass they find this god is a little fairer than some other one, they begin to admire, and admire, until they are perfectly captivated with adorable self. Then how soon they will (after the manner of heathens and barbarians) begin to decorate the object of their worship. This god is very jealous of rivals in dress, and so to appease his anger, or to please him, they watch with all diligence for new fashions, that they may replenish him "from the east."

How often do we see mothers teaching this worship to their children. They will dress up the little ones like poppets, and then praise them to their face until they are perfectly inflated with pride. O parents, beware how you train your children, lest you be found fitting them up for the plagues. If we would "flee from idolatry," let us shun the very appearance of it, exercising all diligence to avoid it in all things. "Little children, KEEP YOURSELVES FROM IDOLS." 1 John v, 21. M. E. CORNELL.

MEETINGS IN WISCONSIN.

DEAR BRO. WHITE: According to appointment I met with the church at Lodi and Hundred Mile Grove, and although we had a severe snow-storm, a goodly number of brethren and sisters were present to hear the word. The gifts of the Spirit, and more perfect order in the church, were the burden of the message that we had for the people; and truly it was a heart-searching time; such as I have never seen among the remnant before. When we called on those who had forsaken all their idols, and were determined by the assisting grace of God to keep all his commandments and the testimonies of Jesus, twenty-four arose, while a few stood back. Some of them, however, said they would try to get ready and go with us. The twenty-four then signed their names to the covenant, after which they elected a clerk, and a treasurer for S. B. Then the subject of holding quarterly meetings came up, and after some consideration the church thought best to have regular quarterly meetings, the first of which was held Dec. 7 and 8, 1861; and at every quarterly meeting they will hold one business meeting. At the quarterly meetings they expect to attend to the Lord's supper.

Last Sabbath and first-day I met the church at Marquette, and after laboring with them as I did at Lodi, twenty-one united together in church covenant, choosing a clerk and treasurer. Their first quarterly meeting was held Dec. 14 and 15, 1861. Quite a number stood back at this meeting, some of whom we have hope that the Lord will open their eyes, that they may see more clearly the high and holy way to mount Zion, and come and go along with God's remnant people.

O, how true it is that God is cutting his work short in righteousness. I rejoice to think the time is just before us when we shall discern between him that serv-

eth God, and him that serveth him not. But that is when we all shall have returned to the Lord. See Mal. iii, 18.

ISAAC SANBORN.

Mackford, Wis.

EVENTS OF THE SIXTH SEAL.

THE sixth seal was opened in 1775. All students of prophecy admit that we are living in a solemn time. Events of the most grand and thrilling importance are transpiring daily within our own observation. Signs as precursors of the day of the Lord, are every where looming up before us. To these the faithful saint can look as to so many witnesses, unitedly testifying that the last day is near, that the end of all things is at hand. And seeing them, he can lift up his head and rejoice in anticipation of the great blessings just before him, which he will receive when his Lord shall come. The way is truly plain, the light is clear, and the testimony sure. We can know that the time is near, that the day is at hand. In the book of Revelation the Christian dispensation is divided into seven different periods. These are represented by seven churches, seven seals, and seven trumpets. We call especial attention to the sixth seal, it being under this that the signs are manifested and the great day of wrath appears. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood." Rev. vi, 12. Three important events mark very clearly the date of this seal.

1. The great earthquake.
2. The darkening of the sun.
3. The darkening of the moon.

These events must appear in the order stated. An earthquake after the darkening of the sun and moon will not answer the specifications of the prophecy. Neither will any darkening of the sun and moon before the occurrence of the earthquake fulfill the prophecy. In order therefore that we arrive at the true date of this seal, we must learn definitely when this great earthquake occurred, for that is the great event designating the time when the seal was opened.

1. The great earthquake. When did it occur?

1st. It could not have occurred during the great Papal persecution against the saints. When the fifth seal was opened, those who had been slain under the fourth seal were seen, and told that they should rest for a little season until their fellow-servants and their brethren should be killed as they were. Verse 11. This great tribulation was gradually slackened from A. D. 1700 till we come down to the latter half of the eighteenth century. We have no record of any general persecution against the saints by the pope since that time.

2d. The great earthquake occurred Nov. 1, 1775. "Lisbon was destroyed by the most terrible earthquake that has ever occurred. Sixty thousand persons perished in six minutes. The sea first retired, then rolled in rising fifty feet above its usual bed. The largest mountain in Portugal rocked and split asunder, and sent forth flames and clouds of dust. The shock was felt nearly all over Europe, in the north part of Africa, in the Atlantic, and even in the West Indies. A vast wave swept over the coast of Spain, and in some places sixty feet in height. Near Morocco the earth swallowed up about ten thousand persons with their herds, and then closed over them." Cyclopaedia Hist. p. 639.

This was the greatest earthquake known to historians. It occurred at the right time—soon after the tribulation of the 1260 years, but in the years, as they extended to 1798. We have now located beyond doubt the beginning of the sixth seal. It began in A. D. 1775. We may from that date forward begin to look for those signs to appear which precede and point to the coming of the Lord.

2. The darkening of the sun. This is the second and next event that marks the time when the sixth seal was opened. We understand this to be an unnatural darkness, a darkness caused directly by God himself, as an unmistakable sign of the approaching dawn of the last day. When did this event occur?

1st. It must occur before the 1260 years run out. "In those days after that tribulation the sun shall be darkened, and the moon shall not give her light." Mark xiii, 24. This testimony shows very clearly that

this sign should appear within the 1260 years. Now as the 1260 years ran out in A. D. 1798, this sign must appear prior to that date.

2d. It is the first sign following the great earthquake, and as that occurred in A. D. 1775, the sun must be darkened this side of that date.

3d. Therefore we are now shut up to this conclusion, that this sign must occur between 1775 and 1798. Here therefore, is the time in which it must appear. Did it appear in that time? If so, in what year? It did appear in that time, and in the year 1780. We refer to the testimony of many living witnesses. We will also give one historical testimony out of many that we might give:

"In the dark day of May 19, 1780, the heavens were covered with a dense cloud for three or four hours. During this time the clouds were tinged with a yellowish or faint red for hours, for which no satisfactory cause has been assigned." Noah Webster, LL. D., New Haven Daily Herald.

We give this testimony more for the purpose of proving the nature than the reality of the event. No man of literature will call in question the ability of this witness to decide a case of this kind. This sign makes its appearance at the right time and in the right manner, and is therefore a fulfillment of the prophecy.

3. The darkening of the moon. This is the next sign following in consecutive order, and occurred on the night of the 19th of May, 1780, the night following the dark day. The points above which locate the time when the sun was darkened will also apply here, and prove the time for the moon to cease to shine to be the same. Our Saviour has carefully pointed out these signs in other places. Matt. xxiv, 29.

4. The next sign spoken of in this prophecy is the falling of the stars. "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind." Verse 13. This wonderful sign appeared Nov. 13, 1833. And what an awe-inspiring sight to those who witnessed it! They witnessed the greatest display of celestial fireworks that ever occurred. They saw the heavens rain fire. How highly favored were they! The wise men who saw one star point to the first advent were truly favored by heaven. Matt. ii, 7, 10. But pre-eminently honored were they who saw millions and millions of bright and shining stars point to the second advent.

5. The parable of Matt. xxiv, 32. "Now learn a parable of the fig-tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." This is a natural and very apt illustration. When we walk forth into the grove in early spring, and behold the trees budding and putting forth leaves and blossoms, we know that the summer is coming—is at hand. But suppose on our return we meet a man who says, Well, sirs, don't you think we are going to have a long time of cold weather? we answer, Why, no, my dear sir, the warm season is at hand; for see these buds and blossoms. O, says he, I don't see any difference between the trees now and the trees in the dead of winter; they all look alike to me. What would you think of such a man, reader? I should consider him a blind man.

So likewise when we see the foregoing signs, we may as certainly know that the end is nigh, even at the doors. Verse 33. The man who does not see it must be blind: is either in nature's darkness, or bound with the heavy chains of unbelief.

6. The next event brought to light in the prophecy before us is the "great day." "And the heaven departed as a scroll when it is rolled together, and every island and mountain were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains; and said unto the mountains, Fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Verses 14, 17. Grand and sublime are the scenes here depicted! Awful indeed is the event here spoken of. And O, what an important question here follows: Who shall be able to stand? We answer, 1st. It will not be the great men of earth. Kings with their wicked counselors will perish with all their greatness. The

rich, proud, and haughty, will all be destroyed. God will receive no excuse from the willful sinner. 2d. Those who love God and do his will shall be able to stand. "Wherefore the rather, brethren, give all heed to make your calling and election sure; for if ye do these things ye shall never fall." 2 Pet. i, 10. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14. These are blessed promises, and surely belong to the remnant who keep the commandments of God and the faith of Jesus. Chap. xiv, 12.

That awful day will soon appear. The storm is already gathering. The dark and heavy clouds appear in the distance. The heavy rolling of the thunders may be distinctly heard, and the red flashes of glaring lightning play furiously upon the angry heavens. Sinners begin to tremble, and men's hearts to fail them for fear of the things coming upon the earth. The sea and the waves roar, while distress and fearful perplexity characterize the angry nations. But in this time the saint looks up, and by faith looks beyond the distress, fear, and perplexity that surround him, to the happy morn that is beginning to dawn, when he will see his Lord coming in great power and glory, when he will be redeemed from all that is mortal, and delivered into the bright joys of eternal life in the kingdom of God. Yea, while here, he groans and prays for the time to hasten when he will part from the wicked, and the persecutors of God's dear children, and meet with the immortal saints on the sunny shores of perpetual joy. There with all the saints he hopes to dwell amid the resplendent and unfading beauties of the world to come. May the Lord help us to be faithful and diligent. Mercy yet lingers, and Jesus yet intercedes. But soon he will leave the sanctuary, and mercy's sweet voice will be heard no more in behalf of the sinner forever. While, therefore, there is time and opportunity, let us prepare to stand in the great day of his wrath.

B. F. SNOOK.

CONFESSION.

It is my duty to make confession on several points; and I do it cheerfully, and with sincerity of heart. I am satisfied that I have not exerted that direct influence in behalf of the testimony of the Spirit of God, given through vision to sister White, that I ought to have done. I deeply regret that I have been slow to act in a matter of so great importance. I now see that I have come far short of my duty in this matter, and that I have thus grieved the Holy Spirit. May God forgive me. It is the purpose of my heart, not merely to believe the testimony of the visions, but to impress the importance of their testimony upon others.

I see also that I have been remiss in bearing a pointed testimony against sin, and reproving the wrongs that have come under my observation, with the faithfulness that was requisite on my part. In other words, I have failed to declare with faithfulness the whole counsel of God. Deeply do I lament my fault in this thing. Yet such is my natural infirmity that I can only hope to be an overcomer through the special assistance of divine grace. Brethren pray for me.

J. N. ANDREWS.

Waukon, Iowa, Nov. 28, 1861.

P. S. I would add that the present work of organization meets my hearty approval. I see no objectionable feature as it is now reduced to practice. J. N. A.

NOTE TO SISTER RICE.

DEAR SISTER RICE: Your letter in the Review, Vol. xix, No. 2, reminds us that we should speak often to each other, and as far as possible cheer the fainting mind. We remember the days when we were with you in the M. E. Church in St. Lawrence County, N. Y., and how the principles of reform brought us out of that church. We remember too, that God thrust us out again as he did Israel out of Egypt, when he brought us to keep his holy Sabbath; and we never shall forget the interview we had with you at your present home in Western N. Y. We may never meet again on this earth while it is under the curse, but may we meet on the earth made new.

We are trying, though in weakness, to do something for the Lord. After returning this fall from Indiana we thought further efforts should be made in our own

school district. We therefore invited Bro. Cornell to come and labor with us. The meetings have been very interesting. Since he left we have had meetings twice in the week, and the house was well filled. The district are willing we should use the house every Sabbath; quite a number are obeying the truth.

In much love.

J. & C. BYINGTON.

Ceresco, Mich., Dec. 15, 1861.

MIRACULOUS POWERS.

This work will be delayed until Bro. White returns from his Northern tour.

Some have misunderstood my call for extracts. I do not design to publish personal experiences of our own people, unless it should be some rare instance with which I am acquainted. The object is to show from the books of those who now oppose spiritual gifts, that such power still exists, themselves being judges.

M. E. CORNELL.

FAITH WITHOUT WORKS IS DEAD.

FAITH is a dependence on the veracity of another. This trust is called faith, because it relies upon the truth of a promise. Faith, in the propriety of expression, is an assent on account of the veracity of the speaker. God has spoken unto us by his servants, and says, "Even so, faith, if it hath not works, is dead, being alone." James ii, 17. Again, "Not of works, lest any man should boast." Eph. ii, 9.

I notice in the word of God that faith and works belong together; as James has said, Show me your faith without your works, and I will show you my faith by my works. All of the ancient worthies pleased God through faith; their works corresponded with their faith. I find by an examination of the word of God that his people have accomplished all that has been done through faith; and what wonders have been accomplished through his people.

There is a work for the people of God in our day. What did the blessed Saviour say unto us before he went away? He says, The works that I do, ye shall do; and greater works than these shall ye do, because I go to my Father. We find also that when he commissioned his disciples, as we read in Luke ix, 1, then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And they departed and went through the towns preaching the gospel and healing every where. Has there been any thing taken from this commission since it was given? if not, then it is the same now.

Then let us contend earnestly for the faith once delivered to the saints; and when we ask our heavenly Father for the things that we need, let us ask in faith, believing; for without faith it is impossible to please God. O may we all be wise enough to ask for nothing unless we expect to receive it; and like Jacob of old, wrestle until the break of day, or until we receive the blessing. God is pleased when he beholds his children thus holding on to his promises by faith.

Are we sick? let us use the remedies prescribed in his word, with faith, and we shall be healed. Are we in perils on the sea or on the land? let us exercise faith, God will deliver. Are we surrounded with temptation? let us believe that God will deliver; he will, if we are loving him and keeping all of his commandments blameless.

My prayer is, O Lord, help thy people to come up to the high calling of God which is in Christ Jesus; and throw off every weight, and the sin that doth so easily beset us, that we may run the race set before us.

E. MACOMBER.

Battle Creek, Mich.

THE SABBATH A SIGN.

"SPEAK thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six

days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. Ex. xxxi, 13, 16, 17. Also Eze. xx, 12, 20.

Dr. A. Clarke says, "The religious observance of the Sabbath was the first statute or command of God to men. This institution was a *sign* between God and them to keep them in remembrance of the creation of the world." Comments on Eze. xx, 12.

Prof. M'Owan, a late Methodist author on the Sabbath, says, "The Sabbath was instituted to commemorate the creation of the world. . . . To furnish the world with a standing demonstration of the falsehood and absurdity of idolatry, he instituted the Sabbath. By blessing the Sabbath and hallowing it, by resting therein, and by challenging it for himself, God stamped it with his own image and superscription, and hence its desecration was reckoned, among the Jews, as a sin of treason against his infinite Majesty." Works, pp. 12, 14.

Justin Edwards says, "The reason which God gave on the tables of stone for keeping the Sabbath, was not a Jewish reason. It was one which applies alike to all men. 'For in six days the Lord made the heavens and the earth, the sea, and all that in them is.' But he did not make them for Jews merely, or for any particular people. He made them for us, and for all men. As a memorial of that fact, he set apart the Sabbath, kept it, sanctified and blessed it, for the benefit of all. . . . Thus the keeping of the Sabbath makes God known, and gives efficacy to his moral government. . . . It commemorates the work of God as Creator," &c. Sabbath Manual.

Published by request.

THE WAY--WORN TRAVELER.

I saw a way-worn traveler, in tattered garments clad,
A straying up the mountain, it seemed that he was sad;
His back was burdened heavy, his strength was almost
gone;
And he shouted as he journeyed, Deliverance will
come!

The summer sun was shining, the sweat was on his
brow,
His garments they were dusty, his step was very slow;
Still he kept pressing onward, for he was wending
home,
And he shouted as he journeyed, Deliverance will
come!

The songsters in the arbor that sang beside the way,
Attracted his attention, inviting his delay;
His watchword being onward, he stopped his ears and
ran,
And he shouted as he journeyed, Deliverance will
come!

I saw him in the evening, the sun was sinking low;
He had overtopped the mountain, and reached the vale
below;
His elder brother met him, his journey it was done,
And he shouted, It is finished! deliverance will come!

His eye was dim and heavy, his body weak and wan,
Therefore his brother gave him a couch to lie upon;
He closed the blinds around him, and shut him up
alone,
That nothing might disturb him, till deliverance
should come.

HOPE made for him a pillow, and FAITH a garment
rare,
To wrap him in his slumber till Christ his home pre-
pared;
And when the dawn of morning broke in his little
room,
He arose astonished crying, Deliverance has come!

I heard his song of triumph he sang upon the shore,
Saying, Jesus has redeemed me, to suffer never more;
Then casting his eyes backward, o'er the race that he
had run,
He shouted loud in glory, DELIVERANCE HAS COME!

ANCIENT TESTIMONY.

THE following extracts from an old translation or paraphrase of the New Testament, were published some time ago in the World's Crisis. It was there stated that the book from which they are taken was so worn with age that no trace of publisher or date could be found. These extracts are interesting, and they may shed some light upon several Bible subjects.

M. E. CORNELL.

Col. i, 13. Who hath rescued us heathens from the

horrors of our dark and gloomy confinement, and vindicated us into the light and liberty of the glorious kingdom of his beloved Son.

1 Tim. iv, 1. But from this divine religion great numbers, the Spirit of God expressly assures us, will in subsequent ages apostatize, eagerly embracing the delusions of impostors, and doctrines concerning departed spirits.

Verse 2. Being duped by the frauds and dissimulation of false teachers, who have abandoned all sense of conscience and virtue.

Chap. vii, 3. His father, his mother, his pedigree, are no where mentioned—the time of his birth and of his decease is not recorded—a character this, extremely similar to the Son of God, as he was invested with a priesthood liable to no succession.

James ii, 26. For as an human body, when uninformed with life, is only a torpid and inert mass of senseless matter—just so faith, unconnected with good works, is a dead, unanimated principle.

1 Pet. iii, 18 (last clause). Suffering death, indeed, in the flesh, but restored to life by the Spirit of God;

Verse 19. By whose afflatus (Spirit) in the primitive ages of the world he delivered solemn admonitions to those who are now in the state of the dead:

Verse 20. But these repeated warnings they rejected, though God in the days of Noah waited their repentance during the whole time the ark was constructing—in which only eight souls escaped the general inundation.

Verse 21. To this escape from the common ruin corresponds the everlasting salvation, into the firm belief of which our baptismal profession of christianity introduces us—that baptism which is not merely the ablution of the body, but the attestation of a good conscience toward God—and this salvation is ascertained and ratified to us by the resurrection of Jesus Christ.

Heb. xi, 14. Since therefore the sons of God are compounded of flesh and blood, he also, in like manner, assumed humanity in order that by his submission to death he might totally crush and annihilate the empire of that being who held the sovereign dominion of death, that is, the Devil.

Rev. i, 9. I, John, your fellow-christian, fellow-sufferer, and fellow-expectant of the future glorious kingdom of Jesus Christ, being in the island of Patmos, &c.

Verse 12. He who cordially embraces the religion of Jesus, is entitled to immortality. But he who rejects the Christian revelation forfeits immortality.

Heb. xii, 22. But under the gospel you are conducted to Mount Zion, to the city of the living God, the heavenly Jerusalem, to myriads of angels.

Col. iii, 3. For you are dead, and your future life hath been deposited by the Deity in the hands of Christ.

Verse 4. When Christ, who will re-animate our sleeping dust, shall appear, then shall you, at the same time with him, be exhibited in glorious splendor.

2 Tim. iv, 3. For the time will arrive when men will not bear the true and salutary doctrines of christianity; but their taste being vitiated, and their prurient ears tickled with sounds, they will accordingly countenance a number of public teachers, who will soothe their depraved passions.

Verse 4. These will reject truth with the last aversion, and drink in fictions and fables with insatiable avidity.

1 John v, 18. We know that every one who is born of God, doth not live in the practice of wickedness—but he, who hath been happy in this moral birth, preserves an inviolate purity, and the wicked being can not injure him.

Chap. iii, 9. Every one, who hath been born of God, doth not lead a wicked life, because the principles he received at his moral birth are inherent in him, and it is morally impossible for him to practice wickedness, because he hath been born of God.

Eph. iv, 26. Should your resentments be excited, let them not transport you into any criminal excesses—let not the sun set on your unrelenting anger.

FROM "ELIJAH THE TISHBITE."

NOR ought we to overlook the largeness of the promise which our blessed Saviour makes to his true disciples, "Ask, and ye shall receive; that your joy may

be full." And again, "Whatsoever ye shall ask the Father in my name, he will give it you." "Ye shall ask what ye will, and it shall be done unto you." And to such a promise as this he solemnly prefixes the asseveration, "Verily, verily," or "Amen, amen." What can we desire more? Nothing in the world is so great, nothing so small, that we might not every moment be receiving from the Father, if we only asked in the name of Jesus. Say, what would ye desire to have granted you? Is it to be freed from domestic troubles; as, for instance, that your sick child should recover? Would you gladly see your whole household drawn to God? Ask for any such thing in Jesus' name, and be assured that he will grant it you. But does not experience seem to contradict this? We answer, it does not really do so. The deceit lies within ourselves, through not really asking in Jesus' name. For let us again call to mind what this asking in his name implies.

You might wish very ardently, it is true, for some peculiar interposition of God; and you might express this wish in prayer, and, as you think, in Jesus' name. But in this it is possible that you may be mistaken. A petition is offered in his name, when it is offered in that faith which is of the operation of God, and when that which we ask is according to his will. Luther prayed for the lives of his friends, Melancthon and Myconius, who were sick unto death, and already given over; and lo, he received the petitions which he desired of God; and whatever we pray for, be it only gold or silver, even this may be granted when asked for according to his will. Thus the pious Prof. Franke prayed for means to erect his orphan-houses; and immediately the silver and the gold flowed in upon him, and he who in commencing was scarcely able to command a few pence, had soon enough to found that abode of orphan charity and education, whose praise has been in all the churches. Here the Lord granted what his servant desired. It is to this effect that St. John addresses us in his first epistle, chap. iii, 21-23. "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."

Bro. M. W. Stockwell writes from Yates Center, N. Y.: "There is a great work before us, and the time is short in which it is to be performed; therefore we must be up and doing. We should not live to please ourselves, nor others, but God. We must lay aside all worldly pleasures and vanities, deny ourselves, take up the cross, and follow our Saviour, if we expect ever to wear the crown. If we are willing to do all our duty, the Lord will help and strengthen us. So let us strive daily to fear him and keep his commandments, for this is the whole duty of man. Let us so live that when the last trump shall sound, the Son of man can say, 'Well done, thou good and faithful servant; enter thou into the joy of thy Lord.' This will doubly repay us for all our trials here; our hearts will then be filled unutterably full with the love of God, and we shall be prepared to sing the new song of Moses and the Lamb."

Of all sins, God especially abhors mental pride; it is the parent of a thousand God-provoking evils.

OBITUARY.

Bro. Arad Town of Narrow's Prairie, Wis., died Dec. 5, 1861, aged 47 years. Bro. Town was beloved by all who knew him, especially his brethren and sisters who shared his counsels and instruction. Few excelled him in patience, meekness, and faith. He lived a consistent Christian, and died calmly, and trustfully breathing out his spirit to God who gave it, saying, "All is well," and sank calmly away to rest. He leaves a wife and three children to mourn their loss. May the Lord help them to pattern his virtues, and prepare to join him in God's kingdom.

Who would not wish to die like those,
Whom God's own Spirit deigns to bless?
To sink into that soft repose,
Then wake to perfect happiness?

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, DEC. 17, 1861.

PSALM CXIX, 60.

"I MADE haste, and delayed not to keep thy commandments."

Dr. Adam Clarke, the great English annotator, has a wonderfully expressive note on this text which may help the minds of some who are "halting between two opinions" on the all-important question of the Sabbath. He says:

"I made haste, and delayed not." He did this with the utmost speed; and did not trifle with his convictions, nor seek to drown the voice of conscience.

"The original word, which we translate *delayed not*, is amazingly emphatic—*velo hithmahti*—'I did not stand what-what-what,' or as we used to express the same, *shilly-shallying* with myself. I was determined, and so set out. The Hebrew word, as well as the English, strongly marks indecision of mind, positive action being suspended, because the mind is so unfixed as not to be able to make a choice."

Then according to the Doctor's comments, when the commandments of God rose up before king David's mind he did not stand a "what-what-what," or dilly-dallying about duty, but set at once about it as soon as he was rationally convinced of what was right. Thus, too, it was with the apostle Paul, when God's broad law like a sledge-hammer came home to his heart. He did not stop to "confer with flesh and blood," he did not query and question about this and that, he was very punctilious about duty, he moved out on the new light like a man, and God made him a giant.

"A word to the wise," etc.

G. W. A.

MEETINGS IN NEWTON, MICH.

By the request of Bro. and Sr. Byington I came to this place from Marshall. Without any forethought concerning it, I was suddenly impressed (while at Convis, on my way home,) that I ought to go to Marshall. While I was considering what to do, a brother came in and informed me that the church at Marshall were in great need of help, and he was desirous that I should go if possible. This decided me, and I went immediately, arriving there just as the Sabbath began. I soon learned, to my joy, that Bro. and Sr. Byington were expected at their Sabbath meeting. They came while I was speaking, and were astonished to find me there; for they had sent a request to Battle Creek for me to come to Newton and give lectures.

The death of Bro. Gleason, and funeral sermon by Bro. Hull, had awakened an interest there, and it was thought a favorable time for an effort to be made. The appointment was circulated first-day afternoon, and in the evening the house was nearly filled with anxious hearers. Much of the time the weather was unfavorable, but the people were interested and would come out. Sixteen lectures were given, and some twelve or fifteen decided to keep the Sabbath. There is now a fair prospect of a good church being established here. The families of Brn. Byington, Glover, and White, had received the truth years ago, and moved to this place, and having experience, they will be a help to these new converts.

The last meeting was one of peculiar interest. The books and papers I had, were eagerly taken, and several more of the Student's Assistant were paid for, which I am to send them. So many crowded around the stand to get books and subscribe for the Review and Instructor, that Bro. Byington and I were kept busy for some time. An intelligent appearing Lutheran minister came up to the stand and introduced himself very affectionately and said, "I have heard you preach to-day. I am glad to see you. May God bless you very much." This was spoken in broken English, but it was none the less acceptable. By inquiry I ascertained that he was stationed at Marshall, Mich. I gave him the double number of the Review, and he bought the Student's Assistant. I hope he may see the truth.

The providence of God in opening the way for the truth in Newton, is a matter of great encouragement to us, and to the friends here.

A visit is requested from Bro. and Sr. White, as soon as convenient after their return.

M. E. CORNELL.

Newton, Mich., Dec. 9, 1861.

APPOINTMENTS.

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

Orleans, Dec. 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.

PROVIDENCE permitting, Bro. A. Stone and myself will meet with the Seventh-day Adventists in conference in Washington, N. H., Jan. 11 and 12, 1862. Jan. 18 and 19, we will hold meetings where Bro. L. W. Hastings may appoint. We hope that the brethren whom we may visit on this tour will be ready to act in the good work of helping set things in order in the churches.

A. S. HUTCHINS.

Providence permitting, I will meet the friends at Koskonong, Wis., in connection with Bro. Sanborn, Dec. 21 and 22, 1861. I will be at Plumb River, Ills., the first Sabbath and first-day in January, 1862; the second Sabbath and first-day, at Round Grove, Ills.

WM. S. INGRAHAM.

Business Department.

Business Notes.

E. S. D. Nos. 1, 2, and 3, received.

Who is it? Some person writes from Jamaica, Vt., enclosing \$1.00 for Review and Herald, but signs no name.

A. Belden: Jane Porter's Instructor was paid to Vol. x, so we applied the \$1.50 on her Review, and marked her Instructor free.

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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T. W. Potter 1.00, xx, 1. N. H. Saterlee 1.00, xx, 1. J. Parmelee 1.00, xx, 1. L. H. Priest 0.50, xx, 1. M. E. Lockwood (for Eunice Bush) 1.00, xviii, 23. H. Gray 3.00, xix, 1. R. Godsmark 1.00, xix, 1. Russel Allen 1.00, xx, 1. David Andre (for Lydia McKinstry and Mary McKee each 0.50) xx, 1. Daniel Andre 2.00, xxi, 19. H. C. Blanchard 1.00, xx, 1. D. Blanchard 1.00, xx, 1. Andrew Graham 2.00, xxi, 1. Lathrop Drew 2.00, xx, 1. J. B. Ingalls 1.00, xx, 15. J. M. Baker 3.00, xxi, 7. C. N. Russell 2.62, xx, 10. J. Ayers 1.00, xix, 1. Isaac Cornell 1.00, xx, 1. William Potter 0.50, xx, 1. M. B. Fere 1.00, xx, 1. M. L. Maxson (for S. E. Richardson) 1.00, xxi, 1. C. C. Spencer 0.50, xx, 1. J. L. Hobart 1.68, xxi, 12. E. Rathbun 1.10, xix, 17. W. P. Rathbun 2.00, xx, 1. Mrs. Sarah Myers 1.00, xxi, 1. Abba Brewster 3.00, xx, 1. D. Hildreth 1.00, xx, 1. B. Berry 1.00, xx, 1. J. Berry 1.00, xx, 1. A. Belden 2.00, xx, 1. Jane Porter 1.50, xx, 1. A. B. Williams 2.00, xxi, 1. J. Hunter 2.00, xix, 1. J. M. Aldrich (for E. Darling) 1.00, xxi, 1. J. M. Aldrich 1.00, xx, 1. C. W. Thayer (for C. Grant 0.50, xx, 1; for Maria Streeter 0.50, xx, 4.) E. Nichols 4.20, xx, 1.

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Mary J. Luke \$4.00. J. L. Hobart \$20.00. C. F. Hough \$10.00. J. M. Aldrich \$10.

Donations to Publishing Association.

D. S. E. \$15.00. A. Graham 0.20. William Potter 0.50. Church at Portland, Me., (s. b.) \$10.00. A. Brewster 0.50.

Books Sent by Mail.

H. Grover 60c. L. H. Priest 60c. A. Graham 80c. T. R. Walker \$1.75. E. Rathbun \$1.40. Elsa Nichols 80c. Jennie S. Beecher 15c. M. S. Clyde 15c.

Books Sent by Express.

R. F. Cottrell, Olcott, N. Y. \$9.65.

Cash Received on Account.

A. S. Hutchins \$8.50. T. R. Walker 0.60.

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