

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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Address ELDER JAMES WHITE, Battle Creek, Michigan.

O, HAD I THE WINGS OF A DOVE!

O, HAD I the wings of the harmless dove,
I would speed me away where the angels are,
To that beautiful land of light and love,
Where all is immortal and fair.

I would soar beyond the starry blue,
To my Father's home I would quickly fly;
Bid the dark scenes of earth adieu,
Where flowers fade and die.

I would spread my wings for an upward flight,
The joys of heaven I long to see,
To drink of the crystal waters bright,
To eat of life's fair tree.

I would join in the song that the seraphs sing,
And tune my harp to their sweetest lays,
All glory ascribe to Heaven's King,
And everlasting praise.

I would leave this earth where death's strong arm
Is daily laying its victims low,
This world of sorrow, sin, and harm,
Of wretchedness and woe.

I would gladly exchange my home below
For a home in the peaceful land of heaven,
Where the waters of life so sweetly flow,
And sin is all forgiven.

I would haste my flight and speed me away
To the ever-green hills of that beautiful clime,
Where the leaves of the forests ne'er decay—
Beyond the frosts of time.

O, had I the wings of the gentle dove,
I would hasten away, and be at rest,
Would bask in the smiles of my Saviour's love,
Reclining on his breast.

Yet far from home I linger here,
And would patiently wait for the dawn of day,
For Jesus, my Saviour, will soon appear,
And to his people say,

Ye blessed of my Father, come,
Bright mansions I've prepared for you;
Accept my kingdom as your own,
Receive the earth made new.

And I will be your Shepherd kind;
On the mountains of Israel your fold shall be,
Green, lovely pastures ye shall find,
And living waters free.

MARCIA S. AVERY.

Locke, Mich., Jan. 9, 1862.

History of the Sabbath.

(Continued.)

THE SABBATH FROM NEHEMIAH TO CHRIST.

THE period of almost five centuries intervenes between the time of Nehemiah and the commencement of the ministry of the Redeemer. During this time an extraordinary change came over the Jewish people. Previously they had been to an alarming extent idolaters, and outbreaching violators of the Sabbath. But after their return from

Babylon, they were never guilty of idolatry to any extent, the chastisement of that captivity effecting a cure of this evil.* In like manner did they change their conduct relative to the Sabbath; and during this period they loaded the Sabbatic institution with the most burdensome and rigorous ordinances. A brief survey of this period must suffice. Under the reign of Antiochus Epiphanes, the king of Syria, B. C. 170, the Jews were greatly oppressed.

"King Antiochus wrote to his whole kingdom, that all should be one people, and every one should leave his laws: so all the heathen agreed according to the commandment of the king. Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the Sabbath." 1 Mac. i, 41-43.

The greater part of the Hebrews remained faithful to God, and as a consequence were obliged to flee for their lives. Thus the historian continues:

"Then many that sought after justice and judgment went down into the wilderness, to dwell there: both they, and their children, and their wives, and their cattle; because afflictions increased sore upon them. Now when it was told the king's servants, and the host that was at Jerusalem in the city of David, that certain men who had broken the king's commandment, were gone down into the secret places in the wilderness, they pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the Sabbath-day. And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live. But they said, We will not come forth, neither will we do the king's commandment to profane the Sabbath-day. So then they gave them the battle with all speed. Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid. But they said, Let us die all in our innocency: heaven and earth shall testify for us that ye put us to death wrongfully. So they rose up against them in battle on the Sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand people." 1 Mac. ii, 29-38; Josephus' Antiquities, book xii, chap. vi.

In Jerusalem itself a like massacre took place. King Antiochus sent Appollonius with an army of twenty-two thousand,

"Who, coming to Jerusalem and pretending peace, did forbear till the holy day of the Sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves. And so he slew all them that were gone to the celebrating of the Sabbath, and running through the city with weapons they slew great multitudes." 2 Mac. v, 25, 26.

In view of these dreadful acts of slaughter, Mattathias, "an honorable and great man," the father of Judas Maccabeus, with his friends decreed thus:

"Whosoever shall come to make battle with us

*Speaking of the Babylonish captivity in his note on Eze. xxiii, 48, Dr. Clarke says: "From that time to the present day the Jews never relapsed into idolatry."

on the Sabbath-day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places." 1 Mac. ii, 41.

Yet were some martyred after this for observing the Sabbath. Thus we read:

"And others, that had run together into caves near by to keep the Sabbath-day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honor of the most sacred day." 2 Mac. vi, 11.

After this, Judas Maccabeus did great exploits in defense of the Hebrews, and in resisting the dreadful oppression of the Syrian government. Of one of these battles we read:

"When he had given him this watchword, *The help of God*, himself leading the first band, he joined battle with Nicanor. And by the help of the Almighty, they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight; and took their money that came to buy them, and pursued them far; but lacking time they returned; for it was the day before the Sabbath, and therefore they would no longer pursue them. So when they had gathered their armor together, and spoiled their enemies, they occupied themselves about the Sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them. And after the Sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants." 2 Mac. viii, 23-28.

After this the Hebrews being attacked upon the Sabbath by their enemies, defeated them with much slaughter. 1 Mac. ix, 43-49; Josephus' Antiquities, book xiii, chap. i; 2 Mac. xv.

About B. C. 63, Jerusalem was besieged and taken by Pompey, the general of the Romans. To do this it was necessary to fill an immense ditch, and to raise against the city a bank on which to place the engines of assault. Thus Josephus relates the event:

"And had it not been our practice, from the days of our forefathers, to rest on the seventh day, this bank could never have been perfected, by reason of the opposition the Jews would have made; for though our law gives us leave then to defend ourselves against those that begin to fight with us, and assault us, yet does it not permit us to meddle with our enemies while they do anything else. Which thing when the Romans understood, on those days which we call Sabbaths, they threw nothing at the Jews, nor came to any pitched battle with them, but raised up their earthen banks, and brought their engines into such forwardness, that they might do execution the next days."—Antiquities of the Jews, book xiv, chap. iv.

From this it is seen that Pompey carefully refrained from any attack upon the Jews on each Sabbath during the siege, but spent that day in filling the ditch and raising the bank, that he might attack them on the day following each Sabbath, that is, upon Sunday. Josephus further relates that the priests were not at all hindered from

their sacred ministrations by the stones thrown among them from the engines of Pompey, even "if any melancholy accident happened;" and that when the city was taken, and the enemy fell upon them, and cut the throats of them that were in the temples, yet did not the priests run away or desist from the offering of the accustomed sacrifices.

These quotations from Jewish history are sufficient to indicate the extraordinary change that came over that people concerning the Sabbath, after the Babylonish captivity. A brief view of the teaching of the Jewish doctors respecting the Sabbath at the time when our Lord began his ministry, will conclude this division of the subject.

"They enumerated about forty primary works which they said were forbidden to be done on the Sabbath. Under each of these were numerous secondary works, which they said were also forbidden. . . . Among the primary works which were forbidden, were ploughing, sowing, reaping, winnowing, cleaning, grinding, etc. Under the head of grinding was included the breaking or dividing of things which were before united. . . . Another of their traditions was, that, as threshing on the Sabbath was forbidden, the bruising of things, which was a species of threshing, was also forbidden. Of course it was a violation of the Sabbath to walk on green grass, for that would bruise or thresh it. So, as a man might not hunt on the Sabbath, he might not catch a flea; for that was a species of hunting. As a man might not carry a burden on the Sabbath, he might not carry water to a thirsty animal, for that was a species of burden; but he might pour water into a trough, and lead the animal to it. . . . Yet should a sheep fall into a pit, they would readily lift him out, and bear him to a place of safety. . . . They said a man might minister to the sick for the purpose of relieving their distress, but not for the purpose of healing their diseases. He might put a covering on a diseased eye, or anoint it with eye-salve for the purpose of easing the pain, but not to cure the eye."—Sabbath Manual of the American Tract Society, pp. 214, 215.

Such was the remarkable change in the conduct of the Jewish people toward the Sabbath; and such was the teaching of the doctors respecting it. The most merciful institution of God for mankind had become a source of distress; that which God ordained as a delight and a source of refreshment had become a yoke of bondage; the Sabbath, made for man in Paradise, was now a most oppressive and burdensome institution. It was time that God should interfere. Next upon the scene of action appears the Lord of the Sabbath.

J. N. A.

(To be Continued.)

Evidences of Christianity.

BY MOSES HULL.

(Continued.)

CHAPTER IV.

Credibility of the New Testament—In our investigation thus far, we have learned that the New Testament is an *authentic* book; also that it has preserved its *integrity*; but we do not claim that this alone, establishes its truth. All we ask of our readers is to let us proceed in our investigation, upon the ground that the New Testament was written in the apostolic age, and by the authors to whom it is ascribed. We now proceed to an examination of its credibility.

A book may be written by its reputed author, and descend to future generations unchanged, and yet not be worthy of credit. This is not often the case, but there is a possibility of its being so in this case. Let us see how the matter stands.

Does the New Testament contain a true history of the life, ministry, death, resurrection, and ascension of the Lord Jesus Christ, and the subsequent life and ministry of his immediate disciples, so that we may receive as historically correct whatever is related therein? Lest this ques-

tion should be misapprehended by some, we will observe that it is not the inspiration of the New Testament that we now design to prove, nor do we design to prove that the apostles were holy men. All that we design in this chapter is to prove that the facts related in the New Testament are true, as matters of fact, in the same sense that the facts related in the history of the revolutionary war, or the lives of general Washington or Marion, are true—that the New Testament is true as a book of facts, independent of inferences or doctrines which may be deduced therefrom.

We prove the credibility of the New Testament just as we do that of any other book. The fact that this book relates the actions of a holy Jesus and his apostles, and other ancient books relate the actions of wicked men, does not change the nature of the evidence in this case, from what it would be in others.

We have proved that the books of which the New Testament is comprised, were written in the first century of the Christian era, by the original disciples of Christ. This should be considered as strong presumptive evidence that the main events recorded in them are true. The proof of the authenticity of a book should always be taken as an evidence of its truth, unless it professes to be a romance.

Suppose that a number of the friends of Napoleon Buonaparte—members of his staff—had written each of them a book professing to be a biography of that man, and had vouched in every way for the truth of their statements, had periled their reputation upon the accuracy of what they had written, and that, in the midst of a generation familiar with the life and actions of that man. Now suppose that all of these books agree precisely in their statements, would it not be reasonably inferred, that in point of historical facts, these books are correct?

Would not any sane man know that his works, if not true, could not escape detection? The fact of these books being published in the midst of the generation and nation where Buonaparte lived, and circulated among those who were acquainted with his history, that, notwithstanding their notoriety, they were not detected and refuted when first published, that the authors expected these books to be received as correct biographies of this great general, is a sufficient warrant for the accuracy of the general features of these books, though in some of the minute details they may be mistaken.

Such a thing cannot be produced as a series of books written in the age when their principal events are said to have occurred, and circulated among the people, who are said to be familiar with the facts they record, their authors defending the truth of their statements to the last, and finally sealing their testimony with their blood, and yet their principal narrations being untrue.

Even though men were destitute of honesty, they have too much common sense to attempt such a thing; especially when there can be no possible worldly gain in the adventure.

But this remark is especially applicable to the books of the New Testament. They were published in the age in which the principal events narrated are said to have occurred, and among the people where they are said to have occurred. Not only so, but the people where the New Testament was first circulated, were wide awake and anxious to take advantage of the smallest misstatement which their acquaintance with the facts which it records would enable them at a glance to do.* With these facts the authors of the New Testament must have been acquainted. They must have known that their adversaries possessed an advantage which nothing but truth could overcome. Hence, whether they were honest or not, their statements must have been true, as nothing could have stopped the mouths of their enemies but the knowledge of the facts related.

Again, when we take up the book concerning

*John states that those to whom he wrote knew the Messiah. 1 John ii, 18.

which we make our present inquiry, we find it teaching a pure system of morals, one particular of which was, "Lie not one to another, seeing ye have put off the old man with his deeds." Col. iii, 9. This book also informs us that "all liars shall have their part in the lake that burneth with fire and brimstone, which is the second death." Rev. xxi, 8. Now the question is, Can we credit the testimony of those who said, "Lie not?" or are they themselves such notorious liars that they lied publicly and repeatedly? That it was the continual business of their lives to lie? and that they died with a lie in their mouths when they, for the word of their testimony, were put to death?

"O," says the objector, "we think that the witnesses were honest, but they, being naturally superstitious, were so deluded that they were incapable of bearing witness to the truth."

The superstition of the witnesses is not now under investigation. The whole question is therefore reduced to two propositions: 1. Were the witnesses competent? and, 2. Were they honest? In proof or disproof of these, lies the proof or disproof of the truth of the New Testament.

If the writers of the New Testament had sufficient opportunity to become acquainted with the facts which they relate, they are certainly competent witnesses. We do not think it necessary to bring a great array of facts upon this point. Some of the writers of the New Testament were eye-witnesses of the facts which they relate. Luke i, 2; 1 John i, 1-4. Others had a perfect understanding of all that Jesus began both to do and teach. Luke i, 3; Acts i, 1. It does not require a great amount of knowledge to be able to write the gospel history. It is contained in a small space. Thirty pages of a common family Bible contains the whole of what either of the evangelists have written, and there are no perplexed questions in these writings. They are simply a plain, straightforward history of events as they transpired, without any painting, gilding, notes of explanation, or criticisms. Now when we consider that Matthew and John were both companions of Jesus Christ, that they accompanied him in all his journeyings, and sat at his feet to receive instruction from him in his retired moments, we must conclude that they were competent witnesses. Consider also that the book of Mark was revised and corrected by Peter, another eye-witness of his majesty [2 Pet. i, 16]; that Luke's narrative was written under the supervision of the apostle Paul who had also seen Christ [1 Cor. ix, 1]; and that Mark and Luke harmonize with Matthew and John, the latter of which was not written until after the books of Mark and Luke were in circulation, and we must conclude that in no other series of events recorded in ancient history have we such ample security against fraud and deception.

In addition to the four systematic memoirs of Christ to which we have referred, we have a collection of letters written by four others, in which the events of these memoirs are continually referred to. These eight persons, scattered over a wide extent of territory, give us their separate and independent statement of things which they deemed worthy of record, in the life of Christ, and the sayings and doings of many of his friends and enemies.

These witnesses being scattered and persecuted as they were, could not possibly confederate together, or copy their statements from each other, without detection and immediate exposure. Yet when their books were brought together and compared, their agreement is such that every one must conclude that they are all competent witnesses. A crooked stick will not tally with a straight one—so in this case, if either of these writers are incompetent to bear witness to the truth, a discrepancy between what he and others have said will manifest itself. While if none of the writers are capable of telling the truth, we shall not expect harmony in any of them. But that there is a perfect harmony, yea, an undesigned co-incidence, we will now prove.

Does Matthew say that Jesus took Peter, James,

and John up into an high mountain apart, and was transfigured before them? Matt. xvii, 2, 3. Mark and Luke in their own appropriate language record the same fact. Mark ix, 2; Luke ix, 22. And Peter testifies that we were eye-witnesses of his majesty, that we saw the bright cloud and heard the voice when we were "with him in the holy mount." 2 Pet. i, 15-18. If Matthew has made a mistake here, and recorded something that never occurred, how does it happen that Mark and Luke have fallen into the same dilemma? and if it were possible for these three writers to make a mistake upon this point, why make the same mistake? But the co-incidence becomes stronger than ever when Peter, writing from Babylon to his brethren scattered throughout Pontus, Gallatia, Cappadocia, Asia, and Bithynia, refers to the same event, which never occurred, and gives it as an evidence that "we have not followed cunningly devised fables."

Take another case. The four evangelists are very precise in recording the last supper that the Lord ate with his disciples, and three of them very distinctly record the partaking of the bread and wine, and the language of their Master concerning it. Also their Master's betrayal the same night. In this they agree precisely. Now if they did not know this to be a fact, it was a strange co-incidence. But it becomes as strange and incredible a miracle as any recorded in the Bible, when the fifth one fabricates the same story, and publishes it to the world, as infidels must claim that Paul did when he said, "For I have received of the Lord (not from the evangelists) that which I also delivered unto you, how that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as often as ye drink it in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come." 1 Cor. xi, 23-26. If the writers of the above knew it to be a fact, they are competent to bear witness to its truth. But if they did not know it, we ask how they all happened to record it?

The agreement among the Evangelists, or between them and the Epistles, is no greater than that of the Acts of the apostles with the records of the Evangelists or the Epistles. Do the Evangelists say that the Holy Ghost descended upon Christ [Matt. iii, 16; Luke iii, 22; Jno. i, 32]; that he went about doing good and healing the sick [Matt. iv, 23; Mark i, 21, 39]; that he was hanged on a cross and slain [Matt. xxvii, 32, 40, 50]; that he was raised the third day [Matt. xxii, 63; xxviii, 6]; and that the apostles were witnesses of these things? Luke xxiv, 48. The same truths are delineated by Peter at the house of Cornelius, and recorded in full by Luke in Acts xi, 38-41.

Now if the reader will turn to Acts xvi, 21-40, he will find that Luke records that Paul and Silas were beaten and put into prison at Philippi, and their feet made fast in the stocks, and that notwithstanding this, Paul manfully defended his citizenship, and made the proud rulers humble themselves and apologize for their conduct. Paul in his letter to the Thessalonians, a neighboring church, refers to their knowledge of the same facts. "For yourselves, brethren, know our entrance in unto you, that it was not in vain; but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention." 1 Thess. ii, 1, 2.

Hundreds of such co-incidences might be produced, but the above are sufficient to prove that the disciples were familiar with what they recorded, and hence competent witnesses.

(To be Continued.)

"The Earnest Expectation."

IN the language of the New Testament, and in current religious usage, Christians are regarded as citizens of a divine kingdom of which their Lord is the head. Accordingly they seek its present advancement in this world, and have their most glorious prospect in its final triumph at his second coming. Their citizenship lies not merely in obligations to his service, and necessary subjection to his sway, which may as well be affirmed of all mankind, and of infernal powers; but in loyalty to his person and reign, participation in his principles, fidelity to his measures, and confidence in his resources. Hence it enters into their desire and plan, as into his own, to extend his dominion and to multiply its subjects in this world, to deepen and diffuse the blessings enjoyed under it, to make their friends and neighbors and all the families of mankind partakers of their own privileges and hopes. Theirs is not the ambition of Roman citizens, or of any modern aristocracy, to aggrandize their own exclusive caste, while enlarging the territories and multiplying the vassals of their government. They would make their fellowship as wide as their conquests. Yet, while such is their desire, their earnest expectation "waiteth for the manifestation of the sons of God." As with the faithful subjects of any monarchy, their most glorious prospect is in the ultimate triumph of their Sovereign, not merely in gathering a vast number of willing and favored subjects, but in subduing all his incorrigible foes. This result they must look for, according to his announcement, in his second coming. The promised consummation of his kingdom among mankind is beyond the growth of his religion, or the spread of its influence; it is his personal presence and triumph. Hence it must be looked for in connection with the resurrection, and "the time of restitution of all things."

It will be the inauguration of his reign in the "new earth wherein dwelleth righteousness." Thus the apostle Paul, after saying, "Our conversation [our citizenship] is heaven," adds, "from whence also we look for the Saviour the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body."

Now many philanthropists have gone aside from this apostolic and scriptural idea in their conception of the results anticipated by Christianity. They have expected civil governments to be rectified and perfected, great moral reforms to be accomplished, and mankind to be advanced to a high, social, intellectual, and moral condition, through existing agencies, leaving nothing further to be done or gained. Many Christians too, seem to be content with expecting the world to be pervaded by the principles of Christianity, making little or no account of Christ's coming and the resurrection and the new earth. Their "golden age" for the world is made such, at best, by the prevalence of moral and religious truth. They speak as if the kingdom of Christ were a mere figure for the moral influence of his religion, and not as literal an account as can be given of a state or commonwealth having Christ at its head, whose utmost prosperity must therefore be in his person and presence.

And too often they speak of themselves individually as if the consummation of their prospects were in the rest and blessedness that immediately follow death, rather than in "the resurrection of the just," when "the meek shall inherit the earth." Adhering more closely to the Scriptures, they will remember that Christ is truly and properly a king, and they are his loyal and confiding subjects; that having come to this earth, a revolted province of his dominions, he went away for a season: that according to his parables and promises, he will one day return to vindicate his servants, and punish his enemies; that he is now "expecting till his enemies be made his footstool," but will then complete his work for the righteous living and dead, and reign with them in the new

earth, even in the New Jerusalem. Along with the promise so often cited, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," there runs the threatening, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." To that time, both of reward and "vengeance," when every eye shall see him, the prophets and apostles looked forward with exultation, beyond all improvements and reformation in society; beyond even the predicted proclamation of the gospel to all nations; beyond even the rest of falling asleep in Jesus. Amid all their trials and successes, they looked and longed for the final coming of that divine kingdom, of which they were citizens—not in the amelioration of existing institutions—not even in the prevalence of Christianity over idolatry and unbelief, but in the final coming of their King—"looking for and hasting unto the coming of the day of God"—in the mean time confessing "that they were pilgrims and strangers on the earth," and desiring "a better country, that is, an heavenly." Let their chief hope be ours. We know not how better to set forth the expectation that befits Christians, amidst whatever troubles and uncertainties may surround them in the present life, than by turning to the apostle Paul when he would most cheer the Thessalonians under their "persecutions and tribulations," as in the first chapter of his second epistle, to which we solicit the attention of our readers. Sure we are, if only from the example in the New Testament, that nothing can better qualify the people of God for the sufferings and the duties of this present time, "than to wait for his Son from heaven."—H. W. Beecher.

The Mother's Ear.

I HAVE been surprised at the sensitiveness of a mother's ear. There is something which no cultivation could accomplish in the ability to detect, among many other sounds, the sound which proceeds from a suffering infant's moan, and to which the mother of that infant alone is so sensitive. I was sitting in a circle of friends in a parlor, and between a mother and the door of that parlor. Suddenly, while almost every one in the room was conversing, I noticed a change in the manner of a young mother. No one heard a sound but that which proceeded from the happy company, except that young mother who had left her only child up stairs. She thought she heard, as it were, a call from the cradle. I was sure she was needlessly restless, and would have joined others in saying so, had I been asked my opinion. But nothing could persuade the mother to remain, and she passed away through that door, and was soon by her infant's side. She was correct in her judgment. It was her infant's almost inaudible moan. A few days afterward it was dangerously ill, and in a few more it was sleeping its last sleep.

How sensitive was that mother's ear to her infant's sorrow! How it discriminated between the noises around, and the sound from that lowly cradle, although those around were louder and more confident, although courtesy, and friendship, and pleasure, and intellectual enjoyment found a form and utterance in those sounds, yet nothing could drown that one feeble, plaintive groan of the offspring, though from afar off.

Now there is a passage which possesses great force by the side of this as its illustration. It is in Isa. xlix, 15: "Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." We are God's offspring, and amid the temptations, the sorrows, the sins, the struggles, and the desires of a rebel world, the gentlest voice of a child of God shall be heard, heard above the triumphs, and shouts, and energies of earth. God's ear is more sensitive than any ear in the universe! Ah, what encouragement to all, even to the sad and sorrowful in his feebleness, who is only able to say, "God be merciful to me a sinner!"—Am. Presbyterian.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."
BATTLE CREEK, MICH., THIRD-DAY, JAN 28, 1862.

JAMES WHITE, EDITOR.

THERE IS A DEVIL.

THE Bible clearly reveals this fact, though many who profess faith in the Bible dispute it; and others who admit it, fancy that the Devil has no direct influence on them.

But though we may have admitted the truth of this proposition always, yet the evidences of it increase so much in these days that we cannot help realizing it more and more. This truth has been repeatedly impressed upon my mind of late. When I see people that say they esteem all days of the week alike—each one just as good and holy as any other, and yet find them fretting because we choose to observe the seventh and not the first, I say within myself, There is a Devil!

Says A. N. Seymour, in his recent effort against the Sabbath, "Then let us with the sword of truth, which is the word of God, at once strike a death-blow to seventh-day Sabbath-keeping." He takes the broad ground that the fourth commandment is abolished. He says, "All Protestant denominations are Sabbath-breakers if the fourth precept is binding." But these Protestant denominations *profess* to keep this precept; and, if they are honest, they really believe that they are keeping it, and consequently are just as wicked as though they kept it. If they are *not* honest, will Seymour claim that their prospect for salvation is fair? And if they *are*, is there not as much danger of their being "*lost eternally*" as though they really kept the precept which they profess to keep?

Why this partiality? Why strike a death-blow to seventh-day Sabbath-keeping, while first-day Sabbath-keeping escapes unhurt? Why so much holy zeal to save a handful of deluded seventh-day Sabbath-keepers from being lost eternally, and at the same time let the multitude of first-day Sabbath-keepers go down to eternal perdition unwarned? Or if they are not in danger, why is it that keeping the fourth commandment on Sunday is so much better than keeping it on the day specified in the commandment?

I can account for these things only on the supposition that there is a Devil, and that he hates whatever God has instituted, and is well pleased when men substitute their own inventions for the commandments of God. But if he is as short-sighted and illogical as some of his most devoted servants, it is a wonder how he can deceive so many. Sin must have perverted man's reasoning powers, so that he is led captive by Satan at his will, and yet the poor chained captive can say, as Mr. Seymour does, that he never knew his father to lie! Jno. viii, 44. R. F. COTTRELL.

"ARE YE UNWORTHY TO JUDGE THE SMALLEST MATTERS?" 1 COR. VI, 2.

SOME of the questions asked through the Review, and privately, are so plain and easy, that we are astonished at the ignorance or thoughtlessness of some of our people. Much light has no doubt been elicited in this way; but what we fear is, that some do not study, and think, and pray over their queries as much as they should before giving them up. They are too willing to dismiss the subject by writing out a string of queries for others to dig out. It is wrong to trouble others with questions that we can by a little ambition and perseverance, find out ourselves. We can afford to dig for truth as for hid treasures, and when we have made some sacrifice of labor to get it, we will appreciate it, and remember it. The questions, however, which suggested the above scripture are the following:

1. "Are the Spiritual Gifts (Vols. 1 and 2) designed for the public?" Answer. If not why are they advertised every week in the Review? Those books contain nothing that we have reason to be ashamed of. Then we should never take so much pains to hide them as to give the impression that they contain something we are ashamed to have our friends or enemies see. Some have excited suspicion by their extreme caution to keep these books out of sight. But on the other

hand, the exercise of a little good sense will teach us that it is not best to take much pains to throw pearls before swine. Why should we make an effort to place such books in the hands of those we know are scoffers. "Spiritual things are spiritually discerned."

2. "Is it right to drag out a meeting three hours in a church of twenty-five members?" To this we answer, No! Two hours is generally enough; and one hour would be better unless the time is filled with pointed testimonies in quick succession. All should come to the meeting to do their duty. "Exhort one another." "They that feared the Lord spake often one to another," &c. All should be ready to do their part to make the meeting interesting, and should be "instant in season."

But when a whole hymn is sung between every testimony the meeting becomes tedious and formal. Sometimes a verse that is applicable is in place. But why should any wait from one to five minutes before speaking? It would be better for two or three to arise at once, because that would indicate life. I have thought sometimes that I could discover in certain quarters that our people were fast coming into the unity of the (dead) faith, and that they were nearly all of the same mind and judgment in all waiting for others to do their duty.

I hope those who take the lead of the meetings will, as a general thing, get waked up before they go to the meeting, and not sit perfectly easy and let a meeting drag until there is not a particle of emotion or life left. It would be better to close it, or turn it into an old-fashioned class-meeting, or get down and cry mightily to God to break the spell and arouse the people. These tedious, dry, long meetings are a curse. The weak are not strengthened and encouraged, and none feel blessed. There is no need of having such meetings; but if we must have them, let us pray that they may be "cut short in righteousness."

But in regard to questions, I propose a change. Our preachers have been very patient to answer questions, questions too, that are made plain in the Review and books, and now I propose that the preachers ask questions awhile. It must be that some of our people are guilty of neglecting the Review and books, or they would not be so ignorant of some of the "smallest matters." I was once catechising the children of parents who had professedly been in the truth three years, and one of them aged ten years, could not tell who was the first man, or who was crucified to save sinners. Not long ago I was asking some simple questions of some naturally intelligent little girls, and when they could not readily answer all of them, they appeared greatly mortified. One of them remarked that she once knew them all, but had forgotten. The mother said, "Brother Cornell, I am ashamed of my neglect of duty. I mean that when you come again you shall not find my children so ignorant." That was a good resolution, and it was made in earnest. But the work does not all rest upon the mothers. The hearts of the fathers are to be turned to the children in the last days. See last verse of the Old Testament. O that the command "Teach them to your children," could ring in the ears of the parents continually. I would now say to the parents that when I come I may catechise their children, if I have an opportunity, and they will permit it. And if I find their children, from five to ten years of age wholly ignorant of the simple and interesting things of the Bible, I shall have to come to one of three conclusions, viz.: 1. That their children lack good sense, or 2. The parents have been guilty of a gross neglect of duty, or 3. They are themselves ignorant of the simplest truths of the Bible. And, lest I should come to a wrong conclusion, in such a case, it will of course be necessary to always counsel with the parents. Everywhere I go I hear parents lament that their children learn evil so fast; but what else have they to learn? Their minds are active, and require something to feed upon. O then let their minds be filled with the interesting incidents of the Bible, so that there will be no room for evil. Parents, try this faithfully and report the result. Your children are going over the falls. O be quick and rescue them before it is forever too late. M. E. CORNELL.

Self-examination is necessary to soul prosperity.

NO SPIRIT.

Is it possible for words to express the shivering horror that I feel for such a sentiment! Indeed, we all have sinned and come short of the glory of God. There is none righteous; no, not one but what needs to be cleansed by the atoning blood of Christ. And there is no church that is perfect and free from all error. Yet while there are some errors that are comparatively harmless (because they do not affect our vital piety, or hinder us from coming to God), there are others, the breath of which is death without cure.

The honest deacon who believes the world flat and immovable may be just as good a christian, as devotional in all his exercises, and as godly in his walk, as one that believes otherwise. Such a faith, or such an error, has little or nothing to do with religion or practical godliness, because it neither denies the necessity nor worth of the atonement.

But not so with the error that says, "No Spirit." This error strikes at the very root of the matter, and with one fell stroke it crushes down everything before it, leaving man utterly destitute of all goodness. I do not contend against forms, neither do I deny the worth of doctrine; yet I do say that when we take out the Spirit of God from the religion of the Bible, the rest that remains is not worth speaking about.

How my heart has been pained within me at hearing men (teachers, even) who profess to be looking for Christ, and expecting to be changed when he comes, preach a gospel virtually leaving out the Spirit of God and its office work upon the hearts of men. The tendency and result of such teaching is utter darkness and death. Of course it is necessary to read the Scriptures, and the Bible is of priceless value to us; yet its value and importance consists in the relation that it sustains to the Spirit as being a record of what the Spirit has said or done, or promised to do. It is the sword of the Spirit, and as such is a mighty weapon in the hands of every living christian. The Bible, when corroborated by a living ministry and church, is evidence that the living and true God communicates with the children of men; but when the church which is the pillar and ground of the truth fails to live religion, the Bible is of but very little weight in convincing men of sin. And it is living, more than argumentative sermons, that is needed in removing skepticism.

The infidel has his way of denying or doubting almost every truth revealed; but when the drunkard quits his cup, the debauchee becomes chaste, when the unholy man becomes godly, and the tricky man honest; in a word, when the chief of sinners becomes genuinely converted, and lives soberly and honestly, here is a fact that infidels can neither explain away, gain-say, or resist.

And it is with pain and much concern of heart that for twelve or fifteen years I have observed the downward tendency of modern christianity upon these things. The Bible has been preached and praised quite to the neglect of what it really enjoins upon us. It requires (its Author does) faith, repentance, and holiness. It teaches that we must be converted and worship God (who is a Spirit) in spirit and in truth; and yet the sentiment that ignores the operations of the Spirit of God, denies in reality all these.

No Spirit! What a monster! How it looms up with its dark and hideous proportions! And can it be possible that men of intelligence believe it, who believe the Bible, and who frequently read scores of such passages of scripture as the following? "Nevertheless, I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you." John xvi, 7. Please read eight verses more. Again, "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him." Luke xi, 13. "This I say then, [as though he would sum up the whole matter] Walk in the Spirit, and ye shall not fulfill the lusts of the flesh; for the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye can not do the things that ye would. But if ye be led of the Spirit ye are not under the law (undoubtedly the law of sin and death reigning in our members). Gal. v, 16-18. And here follows a strik-

ing contrast in which are enumerated the works of the flesh and the fruits of the Spirit.

Again, in 1 Cor. xii we have a full and glorious representation of the gifts of the Spirit to the church of the living God. And again: "And grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption." Eph. iv, 30. Believe that and then say, if you can, that the Bible is the only rule and comforter that the christian has by which to determine his relations to God, and his claims to an incorruptible inheritance.

But it is replied by some that they do believe in the existence of the Spirit of God, that holy men of old spake as they were moved by the Holy Ghost, and that the gospel was preached by the Holy Ghost sent down from heaven; but then these things are not for us: they belong to that age, the apostolic church. Here is certainly a mistake. The conclusions arising from such a position are altogether too wide-sweeping. They leave us without any model church after which to pattern. They leave us without the gifts, and graces, and fruits of the Spirit of God. Also they leave us without any living promises upon which to rest our hopes. What! Was not the commission to preach the gospel, and the promise in connection with the same, to be extended through all coming time? Was not the promise of the Comforter made to the entire church until the last member should be redeemed?

Again: For whom were the gospels and epistles written? Were they written only for the church then living? These are important questions, admitting of being answered in only one of two ways: either the primitive church was to be a model church, patterned after by all that should follow, and the promises made to her were alike made to all, or else the promises were made to her only. If the former be true, then it is our duty to contend for the graces of the Spirit, and thereby exalt the standard of holiness and revive primitive Christianity; but if the latter be true, then are we utterly destitute, God-forsaken; and where is our hope?

"No Spirit." "Bible conversion." Yes, I have heard such a gospel preached. Yea, I have seen men converted under such preaching; yet if fruits are any sign, they were not half converted. The old man of the flesh as much alive as ever, and all the change made was only from sin to selfishness: yea, and I have even learned about as much in my own experience. I have tried to live on good resolves, and serving God out of principle, until I have been made to exclaim, O God, save or I perish. I have learned, as did the apostle Paul, that there is no confidence to be put in the flesh.

"Good resolves!" Why a man can live physically as well as religiously upon good resolves. And we might as well resolve that we would neither get hungry nor thirsty, and accomplish our purpose, as to resolve that we would in our own strength, love divine instead of earthly things. What would a good resolve do in keeping a man from getting hungry? and what has simply a good resolve to do in hindering us from lust after the things of the world?

What we need is strength within. The flesh lusteth, and it is only by having divine strength imparted by the Spirit of the living God, that we are enabled to overcome the world. The doctrine that man may be cleansed, and delivered from the dominion of sin here, is as much a divine proposition, requiring divine interposition, as the doctrine of the resurrection of the dead. But why enumerate. The plan of redemption in all its specifications and workings is divine, and the Spirit of the living God, the Holy Ghost, is the living and acting agent by which men are prepared to enjoy the glories of that God and the immortal age revealed in the Scriptures.

E. GOODRICH.

Edinboro, Pa.

OCCASION TO BLASPHEME.

If it could be said of one anciently, because he violated the morality of his religion and of the Bible, that he had given occasion to the enemies of the Lord to blaspheme, so it may be said of the popular theology of the present day, because it has departed from the teaching of the word of God, that it has given occasion to the enemies of the truth of these days to occupy the blasphemous and infidel positions that they do. There

is nothing which puts a more potent weapon into the hands of infidelity against the Bible than the unscriptural dogma of eternal misery. To show the conclusions to which those are driven who hold that doctrine, we give the following which we find quoted in the conclusion of an infidel work, and over which infidels and the infidel press not unjustly hold carnival:

"The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell; and among these may be their own children, parents, husbands, wives, and friends. Every time they look upon the damned, it will excite in them a lively and admiring sense of the grace of God in making them so to differ." One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torments will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say, Amen, hallelujah, praise the Lord." *Emmons' Sermons.*

"The saints in glory will be far more sensible how dreadful the wrath of God is, and will understand how terrible the sufferings of the damned are; yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them; but, on the contrary, when they see this sight, it will occasion rejoicing and excite them to joyful praise."—*Edwards' Practical Sermons.*

Under this head we may also not inappropriately give the following "Gem from Spurgeon":

"Our lost friends are lost forever; we recollect that there is no shadow of a hope for them; when the iron gate of hell is once closed upon them, it shall never be unbarred again, to give them free exit; when once shut up within those walls of sweltering flame which girdle the fiery gulf, there is no possibility of flight; we recollect that they have 'forever' stamped upon their chains, 'forever' carved in deep lines of despair upon their hearts. It is the hell of hell, that everything there lasts forever. Here, time wears away our griefs, and blunts the keen edge of our sorrow; but there time never mitigates the woe; hell grows more hellish, as eternity marches on with its mighty paces. The abyss becomes more dense and fiery—the sufferers grow more ghastly and wretched, as years, if there be such sad variety in that fixed state, roll their everlasting rounds. Here the sympathy of loving kindred, in the midst of sickness or suffering, can alleviate our pain; but there, the tortured ghosts are sport for fiends, and the mutual upbraidings and reproaches of fellow-sinners give fresh stings to torment too dread to be endured. Here, too, when nature's last palliative shall fail, to die may be a happy release; a man can count the weary hours till death shall give him rest: but, oh! remember there is no death in hell; death, which is a monster on earth, would be an angel in hell. If death could go there, all the damned would fall down and worship him; every tongue would sing, and every heart would praise; each cavern then would echo with a shout of triumph till all was still, and silence brood where terrors reigned."—*Spurgeon's Gems*, pp. 160, 161.

Every sentiment of humanity revolts at these pictures. Every principle of justice and mercy is outraged by them. And when it is believed and taught that the Bible supports such a doctrine as that, multitudes are not slow to reject and cast it away. Thus is christianity wounded in the house of its friends. Thus has the old serpent insidiously coiled himself in the very bosom of the church which all men will look up to as a representative of christianity, and is striking at its very vitals with his fatal sting. Let the true teaching of the Bible on this point be faithfully set forth. Let that destiny of the wicked which it declares, in which justice and mercy so beautifully blend, be maintained, and the Bible shielded from the aspersions to which by the popular doctrine it is so grievously exposed.

U. S.

"THE CALM BEFORE THE STORM."

Thus is the present state of Europe denominated by an able English writer, who takes the position that the end of this dispensation is at hand. When referring to the movements of the year now closed, and the ap-

parant delay in the execution of the vast programme, he says:

"The outbreak that has so long been contemplated is of so enormous a magnitude, both in violence and extent, that, as the time approached, the very conspirators themselves stood aghast at their own work. Hence as he says, 'more preparation' was the word. All must be made sure—nothing left to chance—the plan fully digested—every agent in his place—every implement of war wrought to perfection—the subtle inventions of the most destructive brain carried out into form, before the great conspiracy unfolds. After forty years of peace—after a deluge of cant—the whole extent of christendom is converted into a theater of war. One half of mankind preparing to defend—the other to destroy. One half preparing to defend the venerable hypocrisies and villainies of the past, the other half to set up the blooming hypocrisies and villainies of the present. . . . On both sides, preparations for war that are absolutely without a parallel. The ancient armies of Rome and Macedon were like 'two little flocks of kids,' compared with the armies of that christendom which takes its name from the Prince of Peace. The whole ingenuity of Christian nations is exhausted upon implements, not of use, but of destruction—in devising, not how to save, but how to kill. . . . Such is the state of things. A calm before a storm—and the longer the calm, the more dreadful the storm. The winds are gathering up their sullen strength, and folding their dark wings, until the appointed hour shall come; and they will cover the whole heavens with one instantaneous gloom.

"Yet all these things are in the hand of God. One man seems to hold all the cords that now move the world; but that man himself is held by the hand of God. . . . For this extraordinary crisis the Devil is now preparing with proportionate activity. He has long ago undermined the foundations of divine truth by the introduction of 'spiritualizing interpretation.' The nominal church glories in spiritualizing interpretation. . . . From whence but the father of lies has it come that the kingdom of heaven, which means the reign of Christ over the earth, is now understood to mean nothing more than the rude, imperfect, feeble Christianity, which we find scattered here and there over the world? . . . By the practice of 'spiritualizing,' the edge of the sword has been thoroughly blunted, so that it is now no longer capable of dealing with extraordinary antagonists, or with any but the ordinary difficulties of human life. . . . He has blunted the spirit by means of 'Spiritualism.' He has employed the false metal to shatter the edge of the true metal. Be assured of this—that when the hour of peril comes, the ministers of the gospel will be found bewildered and unarmed. . . . The mischief is now irreparable, and the penalty of 'spiritualizing' must be paid. . . .

"As the enemy has invented 'spiritualizing,' so he has also invented *Spiritualism*, another preparation for the approaching future. . . . The world has rejected altogether the supernaturalism of the Devil. . . . The Devil, has, therefore, two distinct agencies by which he is preparing the world for his immediate, and, perhaps, visible presence,—'spiritualizing,' and 'Spiritualism.' By 'spiritualizing' he has destroyed the power and beauty of Scripture as far as they can be destroyed."

QUESTION FOR BRO. SMITH.

Does the original of Matt. xviii, read, "In the end of the Sabbath as it began to dawn toward the first-day Sabbath," when literally rendered? And can the places where the first day is mentioned in the New Testament be rendered first-day Sabbath with any propriety? This question has been suggested by reading a Sabbath Manual which is quite popular here. If you will please answer them through the Review you will greatly oblige.

T. K. HENRY.

ANSWER.—We see by the above question that people have not yet ceased from their efforts to throw Greek dust into the eyes of the honest, thereby to blind, confuse, and deceive them on the subject of the Sabbath. We are not surprised at this. We expect the great Enemy of all truth will improve well his ground, and leave no stone unturned. His efforts on the Greek of Matt. xxviii, 1, and other places of like construction,

are only dangerous to those who have not given attention to the study of that language. Those who have any acquaintance with it, it matters not much how slight, will be able to detect at once the fallacy of that interpretation; and the ignorance or sophistry of those who urge it. In the expression, "In the end of the Sabbath as it began to dawn toward the first day of the week," the words, Sabbath, and week, are translated from the same original word *sabbaton*; but this is susceptible of the clearest explanation, as we shall now show:

Robinson in his Greek Lexicon of the New Testament gives the following as a second definition of *sabbaton*: "2. Meton, a sabbath, put for the interval from sabbath to sabbath; hence a *se'nnight*, a week." One of the definitions which Greenfield also gives to this word, is, "a period of seven days, a week," whether in the singular or plural.

An instance of its use in this sense is found in Luke xviii, 12, where the proud Pharisee, in his self-righteousness, exclaimed, "I fast twice in the week" (*neesteuso dis tou sabbatou*). Will our new translators say that *sabbatou* here includes one day only, and that the old Pharisee fasted twice on the Sabbath?

The word in this sense, according to Robinson, occurs elsewhere "only after numerals marking the days of the week;" and in proof of this he cites us to those very texts which some have of late been using in try to make people believe that the term, Sabbath, is applied by Scripture to the first day of the week; namely, Matt. xxviii, 1; Mark xvi, 2, 9; Luke xxiv, 1; John xx, 1, 19; Acts xx, 7; 1 Cor. xvi, 2.

In view of these facts let us look more particularly at Matt. xxviii, 1. *Opse de sabbatou*, but in the end of the Sabbath (or week, the seventh day, or Sabbath, being the last day of the week), *tee epiphoskouse*, as it began to dawn, *eis*, toward, *mian*, the first (the numeral, marking the day of the week, according to Robinson) *sabbatou*, of the week

Concerning the numeral *mian*, we would remark that it can not agree with *sabbaton* understood, as would necessarily be the case if it meant one (Sabbath) of a new series of Sabbaths then introduced; for *mian* is of the feminine gender, and *sabbaton* is neuter. There is no word with which, in this case, it can agree, except *heemeran*, day, understood, as is given in the margin of the Greek Testament. With *mian*, therefore, agreeing with day understood, and *sabbatou* denoting the week, the case clearly stands thus: "As it began to dawn toward the first (day) of the week." Hence any one can see that it is not possible, without doing violence to the sacred text, to give to such passages as Matt. xviii, 1, a rendering essentially different from that of the common version.

In what light then shall we look upon those who boldly assert that the first day of the week is called the Sabbath, and base the assertion upon their translation of the above named texts, while at the same time they are either ignorant of, or intentionally conceal, the fact that the word *sabbaton* is sometimes used in a secondary sense, meaning the whole week, and especially so when preceded by a numeral adjective denoting the day of the week? Shall we look upon these efforts to defend Sunday-keeping as the result of ignorance only? or as a betrayal of the enmity that rankles in their hearts against the holy and good law of a righteous God? We are sorry to regard any one in such an unenviable light; but they thus place themselves before us, as often as they engage in such attempts to sustain a groundless position.

And we would recommend those Sunday-keepers who have suddenly become enamored of the Greek, thinking to find therein something to support their cherished theory, to meditate carefully upon the word *anomia*, as it occurs in the following instances, beginning with the words of Christ, "Depart from me, ye that work (teen *anomia*) lawlessness;" or, ye law-breakers: Matt. vii, 23; xiii, 41; xxiii, 28; xxiv, 12; Rom. iv, 7; vi, 19; 2 Cor. vi, 14; 2 Thess. ii, 7; Titus ii, 14; Heb. i, 9; viii, 12; x, 17; 1 John iii, 4.

The truth is, those who endeavor to ride away from the requirements of the moral law, upon the Greek language, "do, or ought to know" that they have mounted the wrong hobby.

U. S.

Love to God always makes its possessor cautious.

PSALM LXXXVI, 1.

"Bow down thine ear, O Lord: hear me, for I am poor and needy."

Jesus, Jesus, hear my cry,
Let me to thy bosom fly,
Save, O save me from my sins,
To thy courts O let me in.

Human arms in vain I seek,
They, O Lord, are all too weak,
Unto thee, O God, I cry,
Pardon, Lord, or else I die.

Did not Jesus die for me?
Haste, O Lord, and set me free,
Free from all my woes and pains,
Free from all my guilty stains.

See, the stream from Jesus' side,
See, for sin 'tis opened wide,
In the stream my guilty soul
Thou canst wash, and make me whole.

Jesus' smiling face I see,
List his voice, he speaks to me,
Bids my weary heart find rest,
Leaning on my Saviour's breast.

L. E. MILLNE.

REFLECTIONS

On the Death of our dear sister H. S. Drake.

FOXB, cherished hopes are vanished! terrestrial joys
are fled;
Dear sister, thou art numbered now with the sleeping
dead.

Sudden was thy departure from sorrow and from woe,
And now that thou art absent, a gloom is spread below.

When round the social altar, we miss thine earnest
prayer,
Or met for public worship, alas, we miss thee there.
We miss thy exhortations, poured forth in fervent
strain,
That we might strive with ardor, eternal life to gain.

Long hadst thou been expecting, soon to behold thy
Lord
Upon the clouds descending, the faithful to reward.
Thy hopes are disappointed; but still thou art more
blest,
For God in love hath chosen, to lay thee down to rest.

Safely from earth's commotions, sweetly dost thou re-
pose,
Hid from a stormy future, hid from thine inward foes.
Almost we look with envy, upon the new-made mound,
And wish ourselves beside thee, so peaceful in the
ground.

But may we still be faithful, and to the end endure,
And bear life's ills with patience, through trials grow-
ing pure.
His grace is all sufficient, in whom we have believed,
And none, how'er unworthy, hath ever he deceived.

Not long will be thy slumbers, in yonder quiet tomb,
The King of life is coming, to banish all its gloom,
'Tis then, beloved sister, we trust to meet thee there,
Where scenes that mortal's ne'er conceived, the ran-
somed saints will share.

SARAH E. LINDSEY.

New Haven, N. Y.

WINTER

Is a very unpleasant season to those who are unpre-
pared for its severe storms and frosts; but for those
who are ready, it is rendered quite tolerable, and often
pleasant.

Those farmers who house carefully their stock, can
sit down comfortably at night by the blazing fire, and
read, or sing, or talk, or meditate, or pray. They can
sleep quietly upon their beds, and no sharp twinges of
conscience to disturb their slumbers on account of their
cruelty to the poor dumb brutes who are not able to
state their wrongs to the grand jury. But those farm-
ers whose good oxen and cows (that have served them
so truly and uncomplainingly) are now shivering in
the fence-corners, while old Boreas drives the sleet
and snow into every corner, leaving them no place for
repose; I say such farmers dread the winter, for it
brings with it a troubled conscience.

"The merciful man is merciful to his beast," and
his conscience must indeed be hardened who can view
unmoved the shivering brutes, who look to their owner
as the last resource for redress, and as such unfortu-
nate brutes as find no protection in their owner from

wintery weather, yield to disease, and lie down never
to rise, I should think the losing party would think of
something else but his loss.

The Lord loved king Josiah because his heart was
tender, and no doubt if mankind were tender-hearted,
their brutes would feel it too, and God, who cares for
the sparrows, notices the sufferings of larger animals.
Better sell one-third of your stock to house the two-
thirds, than to let them go unhoused this cold weath-
er, even on account of profit and loss in your own
pocket.

But there is a more serious light in which to view
this matter. God is displeased with all unnecessary
neglect of what is entrusted to our care. If we are not
faithful over the unrighteous mammon, how can we ex-
pected to be entrusted with the true riches?

A. is not able to build a barn to shelter his small
stock, so he sets some posts in the ground, and nails
up second quality of boards on the sides, and throws
poles across the top, and then covers the top with
prairie hay, or refuse straw, or the like, and thus his
cattle are comfortably and cheaply housed.

We need not plead poverty. He who is able to keep
a cow, or a horse, or a yoke of oxen, or more, is ordi-
narily able to house them in some way or other from
the inclemency of winter. What is wanting, is the
will to do so. People think because cattle *can* survive
the winter, they must still continue to do so; but I ask
if a man were tested as to what he could possibly en-
dure, and should be compelled to pass the same trials
always, would not this be hard?

A man well fed is able to endure cold that would
congeal the blood of an ox or horse. Is this a suffi-
cient reason for compelling him to do so against his
will? Consider what men endure who visit the frozen
north. They endure it voluntarily, but who would
dare compel man to do this? But the poor brutes
must stand out in freezing rains, and chilling winds,
because they can possibly live through it. O, I am
glad that we are at the mercy of God and not in the
hands of man. God is very pitiful and of tender mer-
cy.

J. CLARKE.

BEING GOOD, YET NOT LOVING GOD.

I MEAN to do right, said one, I would not do a wrong
to any human being. Within my circle of near friends
and relatives, I find scope enough for my benevolence.
But I make no profession of religion; I do not think
much about it. I often think of death; but I do not
give myself much anxiety about it. I have no fear that
God will do anything unjust with me; and as for the
rest, I see no reason to suppose I shall ever feel differ-
ently from what I now do. I do not see how I can.

This friend remarked also, incidentally, that most
of the persons within his circle of personal acquaint-
ance, felt much as he did, and he presumed this to be
a very common experience.

What should we say to such a friend?

We knew him too well to question the general truth
of what he had said of himself. There could be no
doubt that he was just in his dealings, amiable in his
temper and bearing; and even generous within the
circle of special friends and near relatives. There was
manifestly no occasion to deny or even question any
of these things.

What then could we say?

This:—It is in vain for even you to account your
heart and life sinless toward God. You say yourself
that you do not often think of God: of course you re-
strain prayer and refuse him praise. To that God who
has given you existence, and has filled your cup with
good ever since you were born, you return no grateful
acknowledgments; you offer no humble homage. Can
this be right? If the favored friends within your cir-
cle, upon whom you have conferred favors so freely,
were never to recognize your kindness, never to speak
to you nor of you with affectionate regard, would you
account it all right, and altogether satisfactory? Does
it strike you that such a thoughtless, thankless bearing
toward benefactors comes fully up to the obvious de-
mands of duty?

But again: this really gracious Father above knew
and felt your abuse of his love; yet he did not at once
draw back and say, "Not another mercy!" but he pro-
ceeded to provide and to offer you yet more and richer

blessings. He gave you his Son to die for you, and his Spirit to teach you and to turn your heart fully to himself. With these offered blessings there would come, if accepted, a glorious wealth of spiritual good to your soul—peace, purity, the sweet consciousness of being forgiven through the Saviour's blood, and brought home to the bosom of God's eternal love. You might know what it is to live in the communion of abiding peace and friendship with the great and blessed God, and with his incarnate Son. All this is now a blank in your personal experience; but would it not be a change, beyond measure great and precious, if it might soon pass over you and all this new state become in you a conscious reality? You certainly can see that it must be a great blessing to know that your heart is in sympathy with God, and that between him and yourself there exists a friendship and fellowship that never can cease, but shall assuredly grow stronger and more blessed to yourself throughout eternity!

It seemed fitting that we should also say in this case—

We beg you to seek this gospel salvation, not merely for God's sake, although he will enjoy your real happiness and salvation exceedingly; nor for our sake alone, although we should enjoy it too, more than we have words to express; but we commend it to you especially for your *own* sake; because, although you have no reason to fear any injustice from God, yet you cannot afford to be satisfied with mere justice. You can have something far better! Justice, though glorious to God, might be dreadful to yourself! For there must be fearful guilt in "denying the Lord that bought you," and in "trampling under foot the Son of God, and counting the blood of his covenant an unholy thing." Can you afford to meet the righteous doom of that sorer punishment of which he will be worthy who hath done this?

Besides, you cannot afford to forego the positive blessings which God, in the gospel, provides and proffers to you without money or price.

And as to the remark that you see no way out of your present state, God himself says, "Then shall ye find me when ye shall seek me with all your heart." The gospel is not written like Draco's laws, too high to be read. It is nigh thee, even in thy mouth and in thy heart. A spirit of docility will ensure you right instruction from God himself; and a firm purpose to act up to all the light God gives you, will surely put you in the right way to eternal life. No sinners perish from under the gospel's light, simply because there is no way for them out of a state of sin and unbelief into pardon, peace, and full salvation. It is the glory of God that, in his gospel, salvation is provided and offered honestly, in full sincerity, and made acceptable to all who will come to Christ for life. Every word in this last statement is both true and full of meaning, and you can never find it otherwise.

Will you put these exceeding great and precious promises to the proof? Will you test the sincerity of God's love in the gospel of his Son? Will you give your hearty consent to become the loving child of such a Father—the willing servant of such a Master—the confiding friend of one so great and good?—*Oberlin Evangelist.*

CORRECTION.

BRO. WHITE: We regret to learn that an incorrect impression has been drawn by some from the report of church meeting in Kirkville, N. Y., noticed in Review Vol. xviii, No. 19. We would say that it should have been added to the report, first, that all those who profess to keep the Sabbath in this vicinity were not present. Second, that two of those present dissented, and three wished to investigate the subject of organization further.

F. WHEELER.
P. Z. KINNE.

"I CAN'T quit chewing tobacco." "There is no use in trying." "I know it is a useless, dirty habit, and I wish I could let it alone." So said three brethren at different times and places—so have said hundreds of others. To each of these—all class-leaders—I recommended an application to the throne of grace; "for whom the Son maketh free" from dirty habits, "is free indeed." They each asked and obtained divine aid. They promised God to try to quit the use of to-

bacco; the Lord heard and helped, and they are cleanly men, and fit to lead class. Each one of these brethren told me that he experienced no trouble after committing the whole thing to God. In these times of retrenchment, begin with your tobacco. If you are a christian, and believe you ought to quit, you have a sad deficiency of moral courage if you do not do it.

THE PRESENCE OF GOD.—Live in the sight of God. This is what heaven will be—the eternal presence of God. Do nothing you would not like God to see. Say nothing you would not like him to hear. Write nothing you would not like him to read. Go to no place where you would not like him to find you. Read no books of which you would not like God to say, "Show it me." Never spend your time in such a way that you would not like God to say, "What art thou doing?"

LETTERS.

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

From Sister Tolhurst.

BRO. WHITE: I am still striving to rise with the church from the lukewarm state, feeling that this beautiful theory of Bible truth will not save a poor sinner. I desire to lean upon Jesus for my salvation, and struggle on and be prepared to receive of the latter rain. Sometimes I think my progress is slower than it would be under other circumstances, but my heavenly Father knows better than I do, the place that I need to test and refine this vile nature. I would not murmur, but rather thank God for his goodness to me in permitting me to see the light of present truth.

It is rather lonely to feel that you have no one to advise or counsel with; but then I remember that this void can be filled by the presence of the holy Spirit. Yes, I realize that if I live near the throne of grace, I can draw divine refreshment from the heavenly sanctuary which will fill every aching void. What a comfort is this to the lonely ones!

Although separated from church privileges, and the fellowship of kindred hearts, he who is the greatest in heaven, who ruleth the universe, has promised to listen to the voice of our supplications, and send holy angels to be our companions. Let us not drive them from us by our sinful course. The path is indeed narrow for the christian to walk in, still it is pleasant to one that has lost the love for those things which make it crooked and broad.

When we are in this narrow way we have a secret peace which we do not enjoy when we walk with the multitude. If we take the wrong path for a little time it brings remorse and sorrow. How sweet are the teachings of the holy Spirit. Yes, I feel to say, Guide me by thy Spirit, and lead me in the narrow way, which will bring to the green pastures and still waters.

The effect of present truth upon the minds of God's dear people makes them at the present time like the still waters beside the troubled sea. How much we have to influence us to a holy life and full consecration.

I do hope that we, as Seventh-day Adventists in Ohio, may humble ourselves, repent of our sins, and be prepared for a blessing the coming tent season.

Yours striving for eternal life.

LAURA C. TOLHURST.

Columbia, Ohio.

From Sister Beiden.

BRO. WHITE: I feel that I can say with the psalmist, "Righteous art thou, O Lord, and upright are thy judgments. Thy word is very pure, therefore thy servant loveth it. I am small and despised, yet do not I forget thy precepts."

I am still striving to keep all the commandments of God with the faith of Jesus. Although the way sometimes seems dark, and as far as sympathy in the present truth is concerned, with the exception of some of my children, I am alone in this place. I have never for a moment had a thought of giving up these blessed truths, but I feel more and more to say, "Depart from me ye evil doers, for I will keep the commandments of my God."

Regarding the Sabbath I can say with truth that I love it more and more as week after week it comes to

us bringing with it sweet refreshment and repose. I have often wished that I could become associated with the church, and with it become a participant in all its blessed privileges, but I have never had an opportunity, and all the preaching I have is the Review, whose weekly visits are hailed with delight.

The name Seventh-day-Adventist I dearly love. It expresses so eloquently the position of this people in regard to the Sabbath, and the soon coming of our blessed Lord. I fully believe that sister White's visions are of God, and may he abundantly bless her.

When I first embraced the Advent truth, and before I ever saw the testimony of sister White upon the subject, I felt that the wearing of hoops was a sin, consequently I have never worn them. The use of tea and coffee I long since dispensed with, considering them not only useless but really detrimental to health, and I fully sympathize in the straight testimony of sister White upon these subjects; for says the prophet, "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Isa. lviii, 1.

I am determined for one, by the grace of God, to "come up to the help of the Lord against the mighty," to become "instant in season, out of season, ever abounding in the work of the Lord." I want to become pure and holy, and like my blessed Master, meek and lowly in heart. I want to keep all God's commandments, that I may with all the redeemed ones, "have right to the tree of life and enter in through the gates into the city."

Your sister in the hope of the gospel,

CAROLINE C. BELDEN.

New Boston, Mass.

From Bro. Strickland.

DEAR BRO. WHITE: I have not been silent because I have no love for the present truth: it is for the want of being competent. But silence will not always answer; what we do must be done in this life, and that done shortly. I want my whole heart in this work. I want to be consecrated to the Lord. My salvation depends on this. My soul thirsteth after the Lord. O that the Lord would create within me a clean heart, and a right spirit. I long to be cleansed from all filthiness of the flesh and spirit. I want to get nearer to the Lord. I want to follow the Lord wholly. Dear brethren and sisters scattered abroad, let us seek the Lord more earnestly; seek him with a whole heart. I want to be wholly the Lord's. When I look around me upon the world I see nothing but sin and confusion, an idolatrous set of people. O this gloomy earth! How long this state of things will be, we know not. May the Lord help us to get ready for the time of great trouble that is to come upon this earth is my prayer.

Yours hoping for redemption at the appearing of Jesus,

G. W. STRICKLAND.

Burr Oak, Mich.

Sister M. Edson writes from Ashfield, Mass.:—"I trust I feel thankful to God for the blessings that his people are permitted to enjoy while they journey toward mount Zion. It is my desire to have some humble place with God's people. I believe that God is leading out a people and preparing them for translation. And while Jesus still pleads with his Father in behalf of guilty man, I desire to be an overcomer, and be accounted worthy to escape all those things which are coming to pass, and be prepared to meet Jesus who has purchased eternal life for all who will accept of it. I can say that truly his goodness and his mercy have followed me. And while he continues to let light and truth shine upon the pathway of his people, and is giving us warning after warning through the gift of his Holy Spirit, I would desire to profit by the instruction that we are permitted to receive, and work out my own salvation with fear and trembling."

OBITUARY.

DIED at Mauston, Wis., Dec. 6, 1861, sister A. E. Morrison, wife of Bro. Daniel Morrison, aged 33 years. She leaves a companion and two little children to mourn her departure. She had been afflicted about two years, during which time she meekly bore her sufferings, and in her last struggles resigned all to God, and died in hope of a bright immortality. Her disease was palsy.

"Sleep, dear sister, kind and tender,
To friendship true,
While with feeling hearts we render
This tribute due."

WM. RUSSELL.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JAN. 28, 1882.

SPECIAL NOTICE.

TO CORRESPONDENTS.—Please notice the following rules. If you will notice them, you will save our Secretary much perplexity and time.

1. State all your business items distinctly, and put them all on a sheet by themselves, or on the last leaf of your letter, so that it may be torn off when the letter is opened.

2. Always, in writing to this Office, give your Post Office, State and County. If your Post Office be one name and your town another, give both, stating which is which.

3. If you wish your paper changed to another Post Office, first state the name of the person, the Post Office, County, and State where it is sent, then the person, Post Office, County, and State where you wish it sent.

THE LAW AND GOSPEL.

HERE also [in the transfiguration] is a striking representation of the perfect harmony and unity between the economy of the Old Testament and that of the New. Moses appears as the representative of the law; Elias as the representative of the prophets. As such they humbly and adoringly draw near to Jesus. The law and the prophets give witness to the Son of Mary. Such is the important meaning which we behold in this scene. "Judah, indeed thou art he whom thy brethren shall praise." "Thou art he," exclaims the law, "unto whom I as a schoolmaster would bring every man." "Thou art he," say the prophets, "who wast the burden of our inspired song." And when both Moses and Elias disappear in the radiance of the "fairest of the children of men," that great truth stands embodied before us, that Christ is the end of the law as well as of prophecy. Prophecy finds in him its fulfillment, for he is the substance of all the shadows. The law ceases from all its judgments, threatenings, and condemnations, as soon as it finds the sinner in Christ. . . . The terrors of the law no longer appal him, and yet he now learns to keep the law universally, and more steadfastly than ever.—*Krummacher*.

THE SPACE THE DEAD OCCUPY.

We find the following question and answer in the New York Observer.

If all the human race, from the creation to the present day, were buried side by side, how many square miles would they cover?

ANSWER. The population of the globe at the present time is estimated at 900,000,000. It is also estimated that a number equal to the entire population of the globe, existing at any one time, passes away three times in every century. As the present population of the earth has increased from a single pair, created about sixty centuries ago, one-half of the present population might be taken as a fair estimate of the average number who have passed away during each of the 180 periods, or thirds of centuries, during which the earth may have been inhabited; which would give 8,100,000,000 for the whole number who have lived on the earth. Allowing an average of three square feet for the burial of each person, on the supposition that one half the number die in infancy, and they would cover 24,300,000,000 of square feet of earth; dividing this by 27,878,400, the number of square feet in a square mile, and we have less than 872 square miles, which would afford sufficient room to bury side by side all who have been buried in the dust of the earth—all of whom would not suffice to cover the little State of Rhode Island.

This estimate shows how widely those persons draw on their imaginations, who affirm that not a foot of earth exists on the globe that has not served as the burial place of man; or who deny the possibility of the resurrection of the body, on the pretense that the earth would not afford room for the resurrected inhabitants to stand!

ETERNITY has no gray hairs. Here the flowers fade, the heart withers, man grows old and dies, the world lies down in the sepulchre of ages; but time writes no wrinkles on eternity! Stupendous thought! Earth has its beauties, but time shrouds them for the grave; its honors are but the sunshine of an hour; its palaces—they are but gilded sepulchres; its pleasures—they are but as bursting bubbles. Not so in the untried bourne. In the dwelling of the Almighty can come no footsteps of decay. Its way will know no darkening—eternal splendor forbids the approach of night.

JOHN HOWARD, the philanthropist, is said never to have neglected family prayer, even though there was but one, and that one a domestic, to join in it; always declaring that where he had a tent, God should have an altar.

APPOINTMENTS.

PROVIDENCE favoring, I will hold meetings with the brethren in Ohio as follows—
Ayersville, Jan. 29 and 30; Gilboa Feb. 1 and 2; Cass the 3d, (evening); Lovett's Grove the 5th, (evening); Green Spring 8 and 9.

M. E. CORNELL.

THE next monthly meeting of the Seventh-day Adventists in Western N. Y. will be held in Lyndonville, Orleans Co., Feb. 8 and 9, 1882. Probably the Christian chapel will be obtained. Lyndonville is seven miles north of Medina, the nearest R. R. station.

E. B. SAUNDERS.

Business Department.

Business Notes.

The P. O. address of Eld. F. Wheeler is West Moproc, Oswego Co., N. Y.

W. T. Hinton: Your Review is paid to No. 1, Vol. xx.

C. B. Fairchild: Your letter containing \$3 has been received, but we are unable to apply the money from the directions contained in it. Will you please read "Special Notice" in the present number, and write again.

J. Martin, of Ireland: The letter of credit has been received, for which we received \$8.47, which we have applied as follows: \$5 in payment of Review and Herald for two years, including postage; 50c. for the Youth's Instructor; \$1 for two Vols. Spiritual Gifts; 90c. for Hymn Book in sheets, and 70c. for History of the Sabbath in paper cover. The several amounts for books include postage. We cannot send bound books by mail to Ireland, hence had to send to you unbound or in paper covers. The balance of your remittance, 37 cts., we will send to you in some of our publications.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

J. B. Webster 1.00, xix, 8. J. B. Slayton 1.00, xx, 1. L. Harlow 1.00, xx, 1. E. Churchill 1.00, xx, 1. J. F. Hammond 1.00, xx, 1. A. O. Austin 0.50, xx, 1. S. Thorn 0.50, xx, 1. H. Morean 1.00, xxi, 1. H. G. Buck 2.00, xxi, 1. M. L. Phelps 1.00, xx, 7. J. Denning, jr. 2.00, xix, 16. N. Chase 2.00, xix, 1. W. Vancil 2.00, xxi, 1. S. A. Street 0.75, xix, 12. L. Adams 1.00, xvii, 18. L. Adams for W. Purvis 1.00, xviii, 22. Elizabeth Barnum 1.00, xx, 1. F. Broderick 1.40, xx, 13. H. Edson 1.00, xx, 1. L. Fogg 2.00, xix, 1. H. Patch 1.00, xix, 1. D. Wilcox 1.00, xx, 1. A. Huntley 1.00, xx, 1. G. Castle 2.00, xx, 1. Wm. Dawson 1.00, xxi, 1. John Tewilliger 1.00, xxi, 1. J. T. Mitchell 2.00, xxi, 14. J. Green 2.00, xxi, 1. G. G. Wheeler 1.00, xxi, 1. J. G. Smith 2.00, xx, 1. C. Colby 1.00, xx, 1. M. Colby 1.00, xx, 1. J. S. Farnsworth 2.00, xxi, 1. N. Mead 1.00, xix, 1. J. Stowell 2.00, xxi, 1. W. Farnsworth 2.00, xxi, 1. A. H. Huntley 1.00, xvi, 1. Nancy Lowell 1.00, xxi, 1. H. Moore 2.00, xx, 10. L. Palmer 2.00, xx, 13. Mrs. S. Walker 2.00, xix, 9. C. L. Haskins 1.00, xxi, 1. J. Martin of Ireland 5.00, xxiii, 1.

For Shares in Publishing Association.

D. Hildreth \$10. R. Loveland \$5. H. Patch \$2. H. Moore \$10. Betsey Moore \$5.

Donations to Publishing Association.

Betsey Landon \$1. A. A., by R. Loveland, \$1. J. G. Smith (s. b.) \$3.25.

Cash Received on Account.

J. N. Loughborough \$1. R. Garrett (s. w. s.) \$3. D. W. Milk \$0.15.

Books Sent By Mail.

A. L. Burwell 75c. Caroline Starr 80c. R. J. Lawrence 50c. W. Coventry, England, 30c., postage 40c. I. N. Pike \$1.10. W. Dawson 15c. W. S. Foote 10. J. Martin, Ireland, seven small pamphlets, 37c.

PUBLICATIONS.

- The New Hymn Book, containing 464 pages and 122 pieces of music. . . . 80 cts
- History of the Sabbath, in one volume, bound—
Part I, Bible History—Part II, Secular History, . . . 60 "
- Sabbath Tracts, Nos. 1-4. This work presents a condensed view of the entire Sabbath question, . . . 15 "
- The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. . . 15 "
- Hope of the Gospel, or Immortality the gift of God, . 15 "
- Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man, . 15 "
- Modern Spiritualism; its Nature and Tendency. This book should be in the hands of every family, as a warning against Spiritualism. . . . 15 "
- The Kingdom of God; a Refutation of the doctrine called, Age to Come, . . . 15 "
- Pauline Theology, or the Christian Doctrine of Future Punishment as taught in the epistles of Paul. . . 15 "
- Prophecy of Daniel: The Four Universal Kingdoms, the Sanctuary and Twenty-three Hundred Days, . . 10 "
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- Vindication of the true Sabbath, by J. W. Morton, late Missionary to Hayti, . . . 10 "
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- Review of Filio. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question, . 5 "
- Brown's Experience in relation to entire consecration and the Second Advent. . . . 5 "
- Report of General Conference held in Battle Creek, June, 1880, Address on Systematic Benevolence, &c. . 5 "
- Sabbath Poem. A Word for the Sabbath, or False Theories Exposed, . . . 5 "
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- Voice of the Church on the Coming and Kingdom of the Redeemer. A History of the doctrine, . . . 100 "
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- French. Le Sabbat de la Bible. A Tract on the Sabbath of 32 pp. Price 5 cents.
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These publications will be sent by mail, post-paid, at their respective prices. When ordered by the quantity, not less than \$5 worth, one-third will be deducted from these prices on Pamphlets and Tracts, and one-fourth on bound Books. In this case postage added, if sent by mail. Orders, to insure attention, must be accompanied with the cash, unless special arrangements be made. Address Elder JAMES WHITE, Battle Creek, Michigan.