

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."

VOL. XXII.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 23, 1863.

No. 4.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

TERMS.—Two Dollars a year in advance. One Dollar to the poor and to those who subscribe one year on trial. Free to those unable to pay half price.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

Daily Nearer.

Nearer home, nearer home!
However dark and lonely
The path through which we roam;
This is a journey only;
And though we oft, affrighted,
Shrink back with sigh and moan,
Our camp-fires still are lighted
"A day's march nearer home."

Nearer home, nearer home!
O, joy beyond expressing,
That over thorn and stone
Our feet are homeward pressing!
For though we leave behind us
Some buds of hope unblown,
The sunset still doth find us
"A day's march nearer home."

Nearer home, nearer home!
O, many-mansioned dwelling,
Beneath thy shining dome
No tides of grief are swelling;
And toward thy fadeless glory
With eager haste we come,
Repeating earth's brief story,
"A day's march nearer home."

Nearer home, nearer home!
Soon through its open portals
The ransomed hosts will come,
To welcome us immortals;
Then be the path before us
With wrecks or roses strown,
Each night we'll sing in chorus,
"A day's march nearer home."

Signs of the Advent.

THE substance of the following article was published some years ago. We re-publish it as very appropriate to the present time,—especially to those who have lately turned their attention to the investigation of prophecy.

One of the marks of hypocrisy in the Jews of our Lord's day, was, that in the midst of his numerous and astonishing miracles, performed in their midst and before their eyes, they came to him and asked of him a sign:—"Master, we would see a sign from thee." "O ye hypocrites," said the Saviour, "ye can discern the face of the sky; how is it that ye cannot discern the signs of this time?" How much like the present generation! In the midst of a flood of light, and some of the most astonishing wonders of the world, how perfectly blind are men to the fact, that just these signs were foretold to precede the great and terrible day of the Lord! But thanks be to God, there are some left who have faith enough in God's word to believe that when he promised signs of the second advent of the Saviour, he will be as faithful to fulfill them, as he was in the case of his first advent. There are many, however, and some of them profess themselves believers in God's word, too, yea and teachers of that word, who are ready to scoff at us

when we point at the very things in real life, or as matters of authentic history, and profess to believe them a fulfillment of God's word. But we are not to be scoffed out of our faith; a more powerful instrument than ridicule will be requisite to drive us from it.

Some of the predicted signs I design to notice, and inquire if they have been fulfilled.

1. "There shall be scoffers in the last times." 2. Pet. iii, 2. This is one of the first signs laid down by Peter. "Knowing this first, that there shall come," &c. To guard the church against them, he wrote both his epistles. "This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance, that ye may be mindful of the words spoken before by the holy prophets; and the commandments of us the apostles of the Lord and Saviour." He foresaw what an effort would be made to cast the prophecies into the shade, and persuade the people and the church, that the prophets gave no light on the second advent; that Daniel only predicted the overthrow of Antiochus, and, in the ninth chapter, came down to the destruction of Jerusalem; the greater prophets foretold the Babylonish captivity and return, the birth and death of Christ, together with the glory of the gospel dispensation, and occasionally alluded to some local circumstances of their own day. And so also of the minor prophets. Do we hear and witness any such effort to throw the doctrine of Christ's coming into the shade, in our own day—"Saying where is the promise of his coming?" 1 Thess. v, 3; "When they shall say peace and safety, then sudden destruction cometh upon them." They are now saying it most emphatically. Universalists do it openly and unequivocally. Many evangelical (professedly so) ministers and Christians, like the Jews of old, are ready to say, "his blood be upon us," or, we take the responsibility to say he will not come *** for a thousand years at least. This doctrine of a thousand years' peace and universal holiness before the coming of the Lord, is itself a most effectual anodyne to a sleeping church and perishing world.

2. "This gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come." Matt. xxiv, 14.

This sign is fulfilled. There is no known nation which has never, to a greater or less extent, had the gospel preached to them. The late Rev. J. O. Choules, author of a voluminous work, a History of Missions, from the apostolic age down to the present day, being asked some twenty years ago if he knew of any nation which never had received the gospel, replied that he did not; but he thought the promise implied something more than its being barely preached in each nation.

But when it is preached in all the world, for a witness to all nations, "THEN SHALL THE END COME." There is no such thing as a millennium after it is preached in all the world. Why cannot the church see this? That end, then, must be just upon us.

3. The signs foretold in Luke, twenty-first chapter. This chapter is parallel to the twenty-fourth of Matthew; and as the events appear more consecutive and distinct, I shall follow this account, and examine it, rather than that of Matthew.

Luke xxi, 6, 7; "As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be

thrown down. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?"

In answer to these questions, Christ proceeded to tell them (from verses eight to twenty-four) what signs there would be which should precede the destruction of Jerusalem. The language is so plain that it cannot well be misunderstood. "Let them which are in Judea flee to the mountains." "For there shall be distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." All these predicted events have most certainly come on the Jews and Jerusalem. That devoted city is yet trodden down of the Gentiles; therefore, the prophecy has not yet expired. This, then, is my answer to those who would contend that the prophecy ended with the destruction of Jerusalem; it is not so, for it is yet in the course of fulfillment. In order to show that the prophecy ended then, it must be proved that Jerusalem ceased then to be trodden down of the Gentiles.

"Times of the Gentiles" is the period of their triumph over the church, holding it in bondage. It is shadowed forth by the metallic image of Daniel, second chapter, beginning with the Chaldeans, and ending with the Romans, in the entire destruction of the Gentile governments of the earth, and the setting up of the kingdom of God to fill the whole earth. Then, in verse twenty-five, and onward, follows a prediction of the signs that should indicate the kingdom of God at hand, with the same certainty that the budding of the fig-tree indicates approaching summer.

Verse 25. "There shall be signs in the sun, and in the moon." What these signs are, we learn from other parts of the Bible. Matthew, in referring to the same signs, says, "the sun shall be darkened, and the moon shall not give her light," Joel ii, 31; that "the sun shall be darkened, and the moon shall be turned to blood, before the great and terrible day of the Lord come."

Has the sun been darkened in these days, as predicted by Joel and the Saviour? It has; and that within the memory of some now living. I refer to the dark day of A. D. 1780, May 19th. That was a day of supernatural darkness. It was not an eclipse of the sun, for the moon was at the full. It was not owing to a thickness in the atmosphere, for the stars were seen. The darkness began about nine o'clock A. M., and continued through the day, and also into if not through the night. Such was the darkness, that work was suspended in the field and shop, beasts and fowls retired to their rest, and houses were illuminated at dinner-time. Such a day of darkness has never been known, so far as I can learn from history, since the crucifixion of our Saviour. There have been several such events since, in different countries. If any can produce evidence of such an appearance before 1780, I will thank them most heartily for the information.

"And in the moon." At the time of the dark day, May 19th, 1780, there was a full moon, or nearly so [the moon full on the 18th], yet the night was as dark as "Egyptian darkness." "The moon [did] not give her light."

The following extract from Gage's History of the

Town of Rowley, Mass., on "the dark day" of May, 1780, will set this point in a clear light.

DARK DAY OF MAY NINETEENTH, 1780.

Mr. Gage says, "The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock, A. M., the darkness was such as to occasion the farmers to leave their work in the field, and to retire to their dwellings; fowls went to their roosts; and before noon lights became necessary to the transaction of business within doors. The darkness continued through the day; and the night, till near morning, was as unusually dark as the day."

Rev. Mr. Tenney, of Exeter, N. H., quoted by Mr. Gage, in some speculations on the cause of the darkness, forwarded to "The Historical Society," in which he says that "no satisfactory solution of it has yet appeared,"—in remarking upon the following evening, says, "the darkness of the following evening was probably as gross as has ever been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

"The moon to blood." The following extract of a letter from Mr. Beadle, at Aleppo, and published in the *Missionary Herald*, June, 1842, p. 234, will illustrate this point. It is an account of an earthquake at that place in 1822. He says, "On the night of the earthquake there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out, 'Now we shall hear the trumpet sound, and the dead will rise! the day of judgment has arrived!'"

The following description of the forementioned earthquake is from the same writer:

"About ten o'clock the earth began to move, as if it had been placed upon the waves of the sea. This rapidly undulating motion continued for some seconds but produced no serious injury. Some walls cracked, but resumed their places when the earth rested. A moment after the undulating motion ceased, came the dreadful shock. It was strictly vertical, seeming to strike directly beneath the city. The confusion and ruin which succeeded that awful moment are beyond all description. The crash of falling houses, the shrieks of the dying and wounded, husbands calling for wives, and wives searching for husbands, children entreating help from parents, and parents vainly seeking lost children, mingled with prayers and groans in many languages, presented a scene of suffering and woe, from which the mind turns instinctively away."

"The first impulse of the surviving inhabitants seemed to be, to rush to the gates of the city. Many were crushed in their flight, and those who were permitted to reach a place of comparative safety outside the walls were compelled to pass over mangled and dead bodies, and fly amid

—'ten thousand deaths on every side.'"

"And in the stars." The sign in the stars is, that "the stars shall fall from heaven as a fig-tree casteth her untimely figs when shaken of a mighty wind." Rev. vi, 13, and Matt. xxiv, 29. Has such a phenomenon taken place? The remembrance of the shower of meteors, on the night of Nov. 13, 1833, is fresh in the minds of the present generation. The scene could not be more truly described than it is by the Revelator. Such a scene I find described as having occurred in 1779, on the 12th of November, and as having been visible from South America to Germany and Greenland. From where they were witnessed in South America, on the coast of Brazil, to Weimar, in Germany is 10,800 miles, and from the same place to Herrnhut, in Greenland, 7,000 miles. This was the earliest shower of meteors, of any considerable magnitude, I can find on record. This was about six months before the dark day. There are several instances of the kind on record since that. Indeed, the 12th and 13th of November seem to be their anniversary. But, it is objected, meteors are not "stars." I would ask the objector, then, what was it which went before the

wise men and guided them to the place of the Saviour's birth? Was it a fixed star? Can one of these fiery orbs fall on the earth and not destroy it? Certainly not. Then they must be meteors.

But admitting it to refer to the fixed stars, will not the conflagration of some of those bodies within a few years, as recorded by astronomers, answer the prediction? The signs have most certainly appeared in the stars.

Recapitulation. 1. The sun has been supernaturally darkened from morning to night: in some places it being cloudy, and the sun entirely invisible, and in others it being visible, but having the same appearance as when totally eclipsed; and the stars being visible. I have both these accounts from many living witnesses, in different parts of the country; it being cloudy in the north and clear in the south of New England.

2. That the moon, although it full the 18th, the day before the dark day, and must have arisen soon after sunset, gave no light at all. Also the bloody hue of the moon has appeared.

3. That signs in the stars have appeared, whether it be understood of the showers of meteors, or of the burning of the fixed stars.

Observe:—Each of these events has made a deep impression on the world that it presaged the great and terrible day of the Lord; some in each time believing it had come, others that it would soon come. It was thus on the dark day, when the moon was turned to blood, and during the shower of meteors. To the people generally, at the time they were witnessed, they were a sign. If they do not fulfill the prophecy, it cannot be fulfilled; for if it is ever done, it must be by just these appearances. If this does not accomplish the prediction, the repetition of the same thing again would not do it, but rather produce infidelity by the commonness of the phenomena. I must, therefore, believe the signs to have already appeared.—*Voice of the Prophets.*

How Shall We Ask?

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke xi, 9.

We have here the word of him who is emphatically "The Truth." Those to whom these words apply may know they have the things for which they ask, for they will willingly comply with the conditions. To whom, then, are they addressed? By reading the first verse we find he is talking with his disciples, who asked him to teach them to pray. They were addressed to those who believed in, and followed, Jesus. It may now apply to all those who believe in, and fully follow, him. In Jesus' last prayer with his disciples he anticipates the wants of all those who should believe through their word, and asks for them, and the disciples present, like blessings. See John xvii, 11, 20, 21. We who believe them, through their written word, may claim the promise if we fulfill the conditions. What are the conditions?

1. We must not, like the hypocrite, pray to be seen of men. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret." Matt. vi, 5, 6. All who have realized the blessedness of communion with God, know that the secret place, where no eye but his can see, no ear but his hear, is the dearest, sweetest spot on earth.

2. "And when ye stand praying, forgive, if ye have anything against any one. But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses." Mark xi, 25, 26. New version.

3. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. v, 23, 24. Our altar is the altar of prayer. The gift or offering we are to bring as a sacrifice, is a broken and contrite heart. See Ps. li, 17. If we come then to the altar of prayer, and remember that we have in any way, either by word or deed, injured a brother (or neighbor) we are to seek reconciliation first, by asking forgiveness of them. If we have spoken unkindly or falsely to them alone, to them alone is confession due. If we have spoken these

words to, or in the presence of, others, to them we must also acknowledge our fault, and counteract as far as may be, the wrong influence and impressions our words have caused. If we have been guilty of oppression, or fraud in the least degree, this also must be confessed, and as far as possible reparation be made to the injured. Zaccheus was ready to restore four-fold all that he had obtained unjustly; and when the Lord takes full possession of our hearts, we shall be anxious to make full restoration.

Thus much in regard to the duties required toward our fellow-creatures before we present our petitions. What does the Lord require in regard to himself?

1. Have faith in God. "For truly I say to you that whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that what he saith shall come to pass; he shall have whatever he saith. Therefore I say to you, Whatever things ye ask when ye pray, believe that ye will receive, and ye shall have them." Mark xi, 22-24. "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive anything of the Lord." James i, 5-7.

2. In order to have a ground for the exercise of faith, we must do those things that please God. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have confidence toward God. And whatsoever we ask we receive from him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John iii, 20-22.

3. We must ask according to his will; that is, ask only for those things which he in his word declares himself willing to give. Whatever would make us holier, more like our Pattern, or whatever would tend to God's glory, we may ask, either for ourselves or others. See 1 John v, 16. But whatever tends to foster pride, or increase our covetousness, or selfishness, would not be in accordance with his will, hence improper to pray for. "And this is the confidence that we have toward him, that if we ask anything according to his will, he heareth us. And if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we have asked from him." 1 John v, 14, 15. New version. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts (margin, pleasures)." James iv, 3.

4. We must ask in Jesus' name. "Whatever things ye ask the Father in my name he will give you." John xv, 23. If we rely on our own merits, or promises of future obedience, they will all fail us. "There is no other name under heaven given among men, whereby we must be saved. To illustrate. A. and B. are partners in the mercantile business, each owning a share in the firm, consequently considered by each other as responsible persons. A stranger comes to A., seeking and obtaining employment. At the end of the week he asks his wages, wishing to purchase necessities for his family. A. writes a line to B., requesting him to give this man goods to the amount of \$6, and signs his name to the line. Handing it to the stranger, he says, "Go to the store of A. and B., and take up \$6 worth, and I will be responsible." He goes, gets the goods, tells B. that he has been working for A., who sent him there to get that amount. But B. says, "I cannot let you take the goods unless A. sends an order to that effect. You are a stranger; I cannot take your word." The stranger then thinks of the line, and presents it to B., who upon seeing the writing and name of A., hesitates no longer, but delivers up the goods. Although we are not unknown to God, yet we are no more responsible than was this stranger, hence we need the name of one who is worthy, to present. And it must be genuine. If the stranger had forged the writing and presented it to B., he would have been detected at once by B.

We may profess to believe alone in the merits of Jesus, and when we offer our formal prayers, may say, "All we ask is in Jesus' name." But God cannot be deceived; he will not regard it. If we abide in Christ and bring forth fruit like him, the parent vine, we

shall be his epistles, known and acknowledged by God whether by men or not. If Christ abides in us by his Spirit, he will move us to ask just those things that are proper for us. "For we know not what we should pray for as we ought; but the Spirit itself maketh intercessions for us with groanings that cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. viii, 26, 27.

Oh that we might realize our poverty, and unworthiness, and thus be enabled more fully to appreciate the matchless love of Jesus in giving us an order on the bank of heaven, signed with his own dear, all-prevailing name. When we remember the wondrous price he paid to secure the blessings now offered to us without money and without price, may it melt our hearts with gratitude, and bind us living sacrifices, as with cords, to the altar.

Dear brethren and sisters, I want to say to you, How good the Lord is! I know it, I feel it. I do love and praise him for the victories he gives me over the world, the flesh, and Satan. I do wish that every thought, and word, and act, was just as he would have them. For this I am striving, for this I pray. I know the Lord is ready and willing to hear prayer if we ask as directed. I tried to do so, and he heard, and filled me with abounding joy. Praise his name! O, let us so live hour by hour, that we may come boldly to a throne of grace, that we may obtain mercy and find grace to help in time of need. Heb. iv, 16.

M. M. Osgood.

Bronte, C. W.

It is a Great Thing to be a Christian.

How often we hear this expression, and how much is contained in it. To be a Christian is to be Christ-like. Was Jesus ambitious of worldly distinction and honor? Did he seek the favor and applause of men? Then may we also. Was pride an inmate of his heart? Then may we indulge in pride without sin. Did he exhibit a spirit of careless levity and mirth? Was his conversation interspersed with anecdotes, and jests, to create laughter in his hearers? If so, then may we exhibit the same spirit. Was he fretful and impatient, faithless and murmuring, distrustful of the Father's dealings with him? Then may we be also.

No; far different was Jesus' example from this. Had he been desirous of worldly honor, he would have sought to ingratiate himself in the favor of the proud and haughty Pharisee, instead of pronouncing a woe upon him. Had he been proud, he would not have said, Come, learn of me, for I am meek, and lowly in heart. Had he taken pride in his outward appearance, he would not have been attired in the seamless coat and plain garb of a servant, but would, as he might with propriety have done, arrayed himself in royal apparel. But the only ornament that ever decked that sacred head was a crown of thorns.

Had he indulged in a spirit of levity, he never would have said, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." And that he was neither fretful, impatient, faithless, murmuring, or distrustful, is evident from the record of his life, to which that last great trial, the ignominious death of the cross, bears final and conclusive testimony.

Dear brethren and sisters, are we Christ-like, or are we Christians in name only? I see I come far short of the mark, and were it not that Jesus still pleads his precious blood that can wash away all sin, I should give up in despair at once. But he will not always wait for us. The shades of evening are gathering o'er us, the night draweth on apace, and what work we have yet undone, must be done quickly, else it will never be done. Soon the sentence will ring through all the earth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

God grant that we may so take heed to our ways that we may by every word and act reflect the lovely image of Jesus, and be found among the holy ones at last.

M. E. WILLIAMS.

Mill Grove, N. Y.

Experience of a Young Disciple.

BRO. WHITE: The Lord has worked deliverance for me, and I thank him greatly for it. I can say with the Psalmist, "I sought the Lord, and he heard me, and delivered me out of all my fears."

I will tell a little of my experience. I live in a very dark place, with no one to help me but my mother. The people here are bitter opposers of the Sabbath, the visions, baptism, &c.; but the Lord has helped me to take a stand for the truth without fear of opposition. The Lord is on my side, and who can be against me? I am willing to take up the cross daily and follow him. Last fall I commenced to keep the Sabbath of the Lord our God, but was not converted. I prayed, and tried to serve the Lord, and keep his Sabbath. I loved to read the papers very much. The pieces in the Review and Testimonies on the subject of being in earnest, did me good. I had many seasons of sorrowing for my sins, away alone in the woods, before I got the blessing.

On the 11th of April, in the morning, I felt worse in mind than before—felt a strong desire to find the Saviour. About noon I went away and prayed the Lord to help me; but all seemed as dark as ever. I arose from my knees, sat down, took my pocket Testament, and read a few chapters. I then knelt down and prayed some time. When I rose from my knees my faith laid hold of the promises, and I felt that I should have a blessing. I went along a little way and it came to me suddenly, I cannot describe how I felt then; it was all glory to God. I came home very happy, praising the Lord for his goodness to me. I cannot praise the Lord too much for what he has done for me. Ps. xxxiv, has been precious to me since. I have had to watch very close in order to keep from grieving the Spirit away, but the Lord has helped me. In the strength of the Lord I am determined to go on to the kingdom.

I have been in the habit of saying a great many unnecessary, idle words; but with the help of the Lord I am gaining victory. I have had many sweet seasons of prayer, and have seen the answers of my prayers many times. The Lord truly is a very present help in time of need. "From the rising of the sun to the going down of the same, the Lord's name is to be praised." I have a desire to be baptized, and hope soon to have an opportunity. If it is the Lord's will, I should like to be where I could meet with those of like precious faith; but I feel to say, The Lord's will be done. If I cannot meet with you here, I hope to meet you in the earth made new.

Yours striving to overcome.

SIMON PATTEN.

Shields, Wis.

The Soldier's Reception.

LIVING not many miles distant from a soldiers' rendezvous, we sometimes have an opportunity of witnessing the display that attends the usages of war, and now during the past few weeks, many regiments having served the time of their enlistment, have returned to be mustered out of service. It seems such a pleasure to the soldier to leave the field of slaughter and the din of battle, and once more behold the faces of friends. The citizens, wishing to give some testimonial of their gratitude, sometimes greet them with a warm reception, especially if the regiments are from the vicinity of home; a supper is prepared, and strains of martial music lend their charm to render the occasion a joyous one.

While hearing and reading of like events, my mind wandered into the future, to a reception that will soon be given the world-worn soldiers of the cross, when they arrive safely at their Father's house. I thought of the glory that should attend them in their journey thither, of angel harpers that should herald their approach, of the table spread—even the marriage supper of the Lamb, of him who himself should come out and serve them, and longings filled my heart, that I might be permitted to go with that company which our great Deliverer shall take with him when he comes to claim his own, longings to be "able to comprehend the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge," that I "might be filled with all the fullness of God." Who would not give the interests of this life for an assur-

ance that these yearnings should pass away and the reality appear! that his title was indisputable to a heavenly inheritance. With the belief that this assurance will be given, how can we falter! Only think of the little required of us to inherit all things. Merely to signify our willingness to walk in obedience to God's will, and then know of a surety that he is with us to shield and save by his own power alone. With a right understanding of our dependence upon God, we can with confidence trust all things into his hands, knowing he will safely pilot us through the rocks and shoals of life's voyage, and bring us to enjoy the glorious reward of the righteous.

EMMA HOUSE.

Catlin, N. Y.

Why I am a Christian.

By the grace of God I am a Christian. I have many good reasons for this.

1. I know that the book which we call the Bible is the word of the almighty Creator. It bears innumerable evidences of this on every page. The knowledge of the wants of man; the means proposed by which they may be supplied; the healthful and happy effects they produce when complied with,—all prove that it emanated from him who formed man. The exact fulfillment of the great chains of prophecy in Dan., Rev., Matt., &c., show that they were dictated by the Almighty, who knows and directs all things.

Infidels have attacked them in every age, with about as much success as a shark would oppose the progress of an Iron Clad. Every century adds a new pillar, and gives solidity and stability to the great platform of Christian faith.

Peter says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place." With this sure light to instruct him, the humble Christian can say, "I know that our God he is the Lord."

2. When I view the lofty mountains; the boundless ocean; the great globe itself, traveling on in its orbit at the rate of sixty-eight thousand miles an hour; when I contemplate the heavens; the vast extent of space; the mighty orbs that fly with lightning speed around the great center of the universe; and then reflect that the being who brought them into existence with a word, and could blot them out in an instant, is my Father, it makes my heart rejoice. As we look upon these mighty works how good it is to say, "Father, thou hast created them, they are thine, and thou art mine, even my Father."

Well may the Christian rejoice and be glad; for is he not rich, being the heir of the world. Is he not honorable being the companion of angels (Ps. xxxiv, 7), the brother of Jesus Christ (Rom. viii, 17), and the son of God (Rev. xxi, 7).

3. The ennobling and elevating influence which Christianity has upon its recipient. It checks that base licentiousness, to which man is so prone; frees him from the superstition of paganism; gives him right ideas of his Creator; a pure system of morals; and noble views of man and his destiny. Why is it that we are not worshiping wood, stone, beasts, reptiles, plants, &c., as other nations do or have done? Why do we not murder our children in sacrifice to imaginary gods, inflict upon ourselves the most cruel tortures, or prostitute our honor, virtue, or manhood before them? Simply because Christianity has taught us better.

4. The reward it brings. That we may better appreciate this, let us compare it with that of the wicked, or those who reject or neglect Christianity. The ungodly man, for the short time he lives, is a prey to doubts and fears. If he denies its truth, he yet fears it may be true then he is aware that it is woe to him. If he acknowledges, and yet neglects it, his conscience upbraids him, he feels guilty before God, and knows he must soon meet his just reward, which is death,—a death from which there is no life, no hope, no resurrection.

The Christian on the other hand enjoys great peace of conscience, and nothing can offend him. The cold winds of poverty may whistle around his humble cot; the world may scoff at and persecute him; sickness and death may overcome him, yet he can rejoice in the hope of the gospel.

These are a few of the many reasons for the "hope that is within me."

D. M. CANRIGHT.

Coldwater, Mich.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 23, 1863.

JAMES WHITE, EDITOR.

To the Point.

BRO. WHITE: I voted to have a new chart, and I want our messengers to go into new fields with the light of the glorious truths contained in the third message. How it tore the veil of infidelity from my poor benighted mind, and whereas I was once blind I now see. It is my duty to labor in the vineyard of my Lord, although bidden at the eleventh hour, that soon I may receive the rich reward of those who are bidden.

I enclose twenty dollars: ten for the chart, and ten for the missionary fund. I am not afraid to deposit my money in the bank of heaven. So I must have a share or two in all the stocks that are proposed to be given, and I feel sure that I am not following a cunningly devised fable, for the evidences are so numerous and positive of the power and coming of our Lord. My only fear is lest self-deception deprive me of entering with the people of God; but by his grace I am determined to be found striving to enter with them. There is too much to lose, and nothing to gain by letting go of this blessed hope. O, that I could tear the veil of mysticism and prejudice and skepticism from the minds of my friends and fellows and have them learn what I have realized and the worth of eternal life. I rejoice that order and system and union are adopted to carry on this great and closing work, and I pray that I may ever be found willing to stand in my place and to walk in the counsel of the Lord until he comes whose right it is to reign.

Your brother, for the truth.

JAMES HARVEY.

North Liberty, Ind.

REMARKS.—Bro Harvey speaks to the point. We hope his testimony will wake up others. A thousand copies of the prophetic chart, and a thousand of the ten commandments would probably cost \$2000. If this sum could be raised for the Association, it could publish the charts, sell them at cost, and receive the amount as fast as sold, into the general publishing fund, to be sent out in books to destitute fields. In this way the work can be kept moving right along. No man can be found to invest \$2000, in these charts. A few would be taken at once, then sales would be slow. In view of the uncertainty of the times, no one would feel safe to publish and offer such charts as the cause demands, for less than three dollars a copy. If one hundred and ninety-nine more will do as Bro. Harvey has done, the charts may be published and sold for not far from one dollar a copy, and the amount arising from sales can help the Association to still push forward its noble work.

It will make no difference whether money be sent for the Association or for the charts. The Association has not the money to publish the charts. We design leaving for the East in a few weeks, and if the money is sent in, we can publish the charts, if not, we cannot publish them, unless we hire the money. The Association has been paying debts, and has purchased stock \$1000 beyond the means on hand.

Lessons for Bible Students.

LESSON XVIII.

(HISTORY OF THE SABBATH, PP. 244-270.)

When God made the world what did he do?
When man apostatized from God, what did Satan do?
When did this festival present itself as a rival to the Sabbath?
Was the Sabbath observed in the early church?
Was the Sabbath confined to Jewish converts?
Mosheim states that the seventh day was not observed by Christians in general; what is his proof of this?
Is his conclusion called for, or correct?
What does Coleman say of the Sabbath in the early ages of the church?

What does the same historian say in regard to the law for Sunday keeping? p. 247, top.

What admission does bishop Jeremy Taylor, though an opponent of Sabbatic obligation, make in regard to the observance of the Sabbath during the first three hundred years of the Christian age? p. 248, top.

In the midst of the great apostasy on the Sabbath question, were there still steadfast bodies of Sabbatarians?

What class of this kind is first mentioned?

Who were these Nazarenes?

Is it strange that the church which fled out of Judea, at the word of Christ, should long retain the Sabbath?

What other body of Sabbath-keepers is mentioned?

From whom has come down to us a record of these sects which were called heretics?

What does Cox say of another class of Sabbath keepers?

How long does professor Edward Brerewood say the ancient Sabbath did remain and was observed in the eastern church?

What remarkable event occurred in the early part of the fourth century?

What emperor issued this edict, and in what year?

What did this law permit?

What relation does this law bear to the festival of Sunday? p. 252, note.

What fact in relation to this law is placed beyond all dispute?

What is Mosheim's testimony concerning it?

In what manner, then, shall we conclude that the Sunday was observed, previous to this law?

What does bishop Taylor testify?

What does Morer say respecting a command for the Lord's day, previous to the time of Constantine?

What is Sir Wm. Domville's testimony?

Was this celebrated edict of Constantine's, a Christian or heathen law?

On what day did Constantine issue his edict?

What kind of a decree did he issue on the following day?

Whose testimony shows that Constantine was himself a heathen when this edict was issued?

What may be said of his character as a professor of Christianity?

What of his character as a man?

As Constantine was a heathen at the time he issued his edict, and his edict was a heathen law, how did it become a Christian ordinance?

Who gave to the venerable day of the sun, the imposing title of Lord's day?

What change does Constantine's edict mark in the Sunday festival? p. 262, top.

What does Heylyn say of the Sabbath in Constantine's time? p. 263.

Did it recover strength in any degree after his edict?

What council struck a heavy blow at Sabbath-keeping in the eastern church?

Did this action of the council extirpate the Sabbath from the eastern churches? p. 265, bottom.

What facts exhibit the authority of councils in their true light?

What does Chrysostom confess?

What does Jerome say of Sunday labor?

How does Morer justify this Sunday labor?

What does the bishop of Ely testify?

What modern first-day arguments were unknown to Augustine?

What laws did pope Leo make concerning giving holy orders on Sunday?

What decree did the emperor Leo put forth in 469?

What addition did he make to the law of Constantine?

Was Sabbatical observance still practiced in the middle of the fifth century?

Who testifies to this?

What is the testimony of Sozomon?

What remarks does Cox make on these statements?

The time had now come when the Sabbath was deemed what?

What did the close of the fifth century witness?

Matt. vi, 10.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

The Lord's prayer was doubtless intended for the use of Christians in the gospel dispensation. It is not yet out of date, and will not be till its petitions are fulfilled; and, being indited by the Holy Spirit and in harmony with the will of God, each petition is sure to be fulfilled. The kingdom will come, and the will of God will be done in earth, as it is now done by the angels of God in heaven.

It is true, if the kingdom was established on the day of pentecost, as some teach, the prayer is out of date, and should have been out of use, for more than eighteen hundred years. But, not seeing the will of God done on earth, as we have reason to believe it is in heaven, reason would say that it is proper to still make use of the leading petition, "Thy kingdom come."

The kingdom of the text is the one prophesied of in Dan. ii, and vii—the everlasting kingdom which the God of heaven was to set up, and which the saints were to possess forever and ever. That this promised kingdom has not been given is evident from numerous passages in the New Testament. Paul instructs Timothy that Christ will judge the living and the dead at his appearing and his kingdom. James encourages the poor brethren with the thought that though poor in this world, they may be rich in faith and heirs of the kingdom which God, saith he, hath promised to them that love him. We are further instructed that it is through much tribulation that the people of God—those that have been converted—are to enter the kingdom; that flesh and blood cannot inherit it, and consequently there must be a change from corruptibility to incorruptibility in the saints before they can inherit it, and that this change does not take place till the coming of Christ and the resurrection of the dead; therefore we must look beyond that event for the answer to the petition, Thy kingdom come.

The second petition—"Thy will be done in earth as it is in heaven"—will be fulfilled when the kingdom shall have come. There will be no failure in the fulfillment of this petition. We cannot hasten the coming of the kingdom by any act of our own. We can express the ardent desire, and leave the time with God. But if we do really desire the will of God to be done on earth, we can at least show a disposition to do it now. And we are not consistent unless we do so; neither shall we enter into the kingdom of God. Our Saviour says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." It is in vain, then, that we pray the Lord's or any other prayer, unless we do his Father's will. The kingdom will come, but we shall have no part in it.

It is an important inquiry then, What is the will of the Father? Reason would at once say that if he has a law, his will is expressed in it. Some talk of the old and new law, as though God's will respecting a proper course of conduct for men was changeable. But we find but one perfect code of morals in the whole Bible, and that is the ten commandments. Here, and only here, is the will of the Father embodied.

We cite a testimony to prove that the will of God is expressed in his law, and also to prove that the Son of God did not come into the world to abolish it. Ps. xl, 7, 8. "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart."

This according to our inspired commentary, relates to the time when Christ came into the world to make an offering for sin. See Heb. x. Instead of saying he comes to abolish the law, to nail it to his cross, he says, I delight to do thy will. Yea, the law is within my heart. This is the same law, doubtless, which is to be written in the hearts of God's people under the new covenant. Jer. xxxi, 31; Heb. viii, 10. Jesus obeyed this law perfectly in his life, and then suffered its penalty—that which is due to transgressors. But the prediction continues: "I have preached righteousness in the great congregation." This he did in his sermon upon the mount. "Think not," said he, "that I am come to destroy the law or the prophets,"

8c. Matt. v, 17. Read down to the twentieth verse, and it will be seen that he did preach righteousness in the great congregation.

Another testimony concerning the will of God is found in the New Testament. "Behold, thou art called a Jew, and *restest in the law*, and makest thy boast of God; and *knowest his will*, and approvest the things that are more excellent, being *instructed out of the law*." Rom. ii, 17, 18. If we read onward to verse 23, we shall see that this law, which makes known the will of God, is the one that forbids theft, adultery, and idolatry; and by verse 12, in connection with verse 16, it will be seen that all men that have a knowledge of this law will be judged by it, in the day that God shall judge the secrets of men according to the gospel.

The will of God, then, which Jesus taught us to pray might be done on earth, includes the ten commandments. Earth will be a happy place when they are all obeyed. No Christian will object against any of these, as being holy, just, and good, except the Sabbath commandment. This is held to be abolished. But turn to the last chapter of Isaiah, and read verses 22, 23, and it will be seen that when the kingdom is come, and the new earth is made, that "*all flesh*" will come "from one Sabbath to another to worship before the Lord. We may pray in faith then, that the time may come when the will of God shall be done on earth; but, to be consistent with ourselves, we must do his will now. Otherwise we oppose in our practice the fulfillment of the petition.

From what has been thus hastily said, we draw the following conclusions:

1. When we pray for the coming of the kingdom, we pray for the coming of Christ, the king. "Even so, come, Lord Jesus." None but a believer in the second advent ever understandingly prayed this prayer. No one ever prayed it in the Spirit, and at the same time desired that the coming of Christ might be far in the future, at least, that he should not come in their day. This theme of Christ's coming should not be so unpopular as it is among professors of Christianity at the present time. All, at least, who use the Lord's prayer, should be advent believers, and desire his coming.

2. When we pray for the will of God to be done in the earth, we pray for the ten commandments to be kept, the Sabbath as well as the rest, as will be the case in the new earth. None but a commandment-keeper ever understandingly and consistently prayed this prayer. We cannot, in spirit, pray this prayer, unless we really desire God's will to be done; and if we truly desire this, we shall engage with all our hearts to do his will.

The prayer was composed for the use of advent believers and commandment-keepers, yea, for Sabbath-keepers. Brethren, let us live as we pray, and pray as we live, "Thy kingdom come, thy will be done on earth as it is in heaven."

R. F. COTTELL.

Is Sunday the Original Seventh Day?

THE assumption that Sunday is the original seventh day, is becoming quite popular in the West. It is now by many regarded as the strongest grounds to urge against us. Peter Acre has made himself conspicuous in the Methodist church as the advocate of this view. In his work on Sacred Chronology he has labored very extensively to prove that the Sabbath which was instituted on the first seventh day of time was observed till the exodus of Israel from Egypt. But that at that time God gave the Jews a Sabbath, not to be observed on the original seventh day, but a day back of that, which would be on the original sixth day; and that at the death of Christ this sixth-day Jewish Sabbath was abolished, and from that time on, the original seventh-day Sabbath was kept, which is called the first day of the week according to our reckoning. We will now present some reasons against this view, which show that it cannot possibly be sustained by the Bible, history, nor anything but false reasoning.

We will hear the testimony of Moses in reference to this supposed change of the Sabbath from the seventh back to the sixth day. "And he said unto them,

This is that which the Lord hath said, To-morrow is the rest-day of the holy Sabbath unto the Lord." Ex. xvi, 23. This shows that the Sabbath was at that time not a new thing; for Moses speaks of it as an existing institution. That it was not instituted in the wilderness, for he says of it, "This is that which the Lord hath said (not says, in the present; but hath, in the past). That it was not the Jews' Sabbath, as Dr. Acre contends; for he says it "is the rest-day of the holy Sabbath unto the Lord," not unto the Jew.

The next point to settle is, On what day did Moses make the above statement? If it were on the fifth day it would suit the above very well; but it was on the sixth day. See verse 22. Again he said of the day of which he was speaking, "It is the rest-day of the holy Sabbath unto the Lord." It therefore was the day on which the Lord rested, and must have been the original seventh day. But on this we have something better than inference. "So the people rested on the (sixth day, Acre) seventh day (Moses)." Verse 30. This settles the question, and shows that Mr. Acre is against the plainest declarations of the word of the Lord. This day he called the rest-day of the holy Sabbath unto the Lord—the seventh day is the very day commanded to be kept for the Sabbath in the fourth commandment, and is there called the seventh day, the day on which God rested, and the day which he blessed and made holy.

All the foregoing of the Dr.'s Chronology never can weigh anything against these plain words of inspired scripture. These testimonies identify the day which the Jews observed for the Sabbath, with the day on which God rested, which the Dr. admits is the only true and lawful Sabbath. We will now admit his position for argument's sake, and see what follows. As the day given the Jews is the only day commanded to be kept for the Sabbath, and as it is the sixth day according to his hypothesis, it follows that there is no divine command for the observance of the seventh day. As the day observed by the Jews is the only Sabbath for the observance of which there is a blessing promised, or for the profaning of which there is a curse pronounced, it follows that for the Dr.'s only true Sabbath there is neither a blessing nor curse; so that a man is neither better nor worse for keeping or not keeping it. As the Scriptures call the day commanded to the Jews the *seventh day*, they are wrong, and should be corrected by Acre's Chronology. But we are not prepared to receive such absurdities yet.

We will examine the New Testament record on the subject. Matthew says, "In the end of the Sabbath, as it began to dawn toward the first day of the week." Chap. xxviii, 1. Mark says, "And when the Sabbath was past, . . . and very early in the morning, the first day of the week." Chap. xvi, 1. This testimony clearly shows that the Sabbath is one day, and that the first day is another.

The Sabbath is not the first day, and the first-day is not the Sabbath. The seventh is the day of rest—the first day, the day on which Christ arose from the dead. And that day was the preparation, and the Sabbath drew on. And the women also which came with him from Galilee followed after, beheld the sepulchre, and how his body was laid, and they returned and prepared spices and ointments: and they rested the Sabbath-day according to the commandment. Luke xxiii, 56. Now upon the first day of the week very early in the morning they came unto the sepulchre, xxiv, 1. This testimony speaks of three days. First, the preparation day, which was the sixth, and was spent in preparing for the Sabbath. Second, the Sabbath, which was the seventh day, and was kept according to the commandment, because it enjoins the observance of the seventh day for the Sabbath, but no other. Third, the first day of the week; the day on which Christ arose from the dead. These three are separate and distinct days, and must not be confounded. Eusebius, who wrote a history of the church from the days of the apostles to Constantine, speaks of these days in the same order. Speaking of an event, he says that it occurred on the day before the Sabbath, Friday, p. 358. Speaking of another event, he says that it happened on the very day of our Lord's resurrection, p. 359.

Hence we see that as far down as Eusebius extends his history, the same Bible record of these days was recognized.

We will now bring forward the testimony of a great fact which co-incides with all that is said above. We have shown that the day which the Jews observed is the original seventh-day Sabbath. It is a historical fact that the Jews as a people yet adhere to their ancient custom of observing the same day. Therefore the conclusion is irresistible that the day now observed by them is the original seventh-day Sabbath.

We in conclusion would say that we prefer to regulate chronology by the Bible and by facts, instead of regulating the Bible by chronology. This is a new argument gotten up to save an entire defeat. All others are so weak and flimsy that those in the habit of using them are doubtful of them, and as the people are generally uninformed on the subject of chronology, the enemy has led out with the great and astounding chronological argument that the first day is the seventh! But why not say that the seventh day is the first day? Oh that would not reach to Sunday, and hence would not suit; for nothing will do but that which will save Sunday, and whatever will do that is just the thing to be popular.

B. F. SNOOK.

Outside Testimony.

I THINK it was President Mahan of Oberlin, who said that "admissions in favor of truth from the ranks of its enemies, constitute the highest kind of evidence." The following article, taken from the *Columbian Register*, is evidence of that kind; and, after reading it, compare the same with what may be found on page 9, of Testimony to the Church, No. 9; and if our faith in the present truth is not a little strengthened, then it is high time for us to awake to righteousness and sin not.

WM. S. FOOTE.

SPIRITUALISM AND HOBGOBLINS.—When the clergymen of Chicago waited upon the president of the United States, he informed them that the proclamation for the freedom of negroes, would be like the pope's bull against the comet. "But," says the President, "if the Lord desires me to do this, why don't he inform me who am so deeply interested in, and responsible for knowing?" The Chicago priesthood did not understand him; they were simply Methodists. But Robert Dale Owen, who is a Spiritualist, had a communication with the spirits, and thereupon wrote a letter to Secretary Stanton, urging the proclamation upon the country and the President, as just, right, and of God. Judge Edmonds, Robert Dale Owen, and other spiritualists, gave the President the long-expected communication through mediums, and he acted accordingly.

Now put a pin right here. In no arbitrary arrest has this form of despotism been exercised toward a Puritan or Spiritualist. Dashiell and Olds, among the Methodists, McPheeters, among the Presbyterians, McMasters, among the Catholics, Episcopalians represented by Judge Carmichael, all well, thoroughly, and fitly represented in prisons without crime; but no Puritan, no Spiritualist, has ever been arrested—none ever will. We have an administration controlled by Spiritualism. Gurley is a Spiritualist, Robert Dale Owen, Judge Edmonds, and Thad. Stevens, Burlingame, Schurtz, and Sumner are Spiritualists.

The last appointment announced is that of Gurley, of Cincinnati, governor of Arizona, a Spiritualist. Has it come to this? a great country governed by ghosts, spirits, hobgoblins, table-turnings, rappings, &c. Be not deceived; this is the animus of the administration.—*Burlington (O.) Argus*.

COMMENTS BY THE PROVIDENCE POST.

The above is true, undoubtedly, but it does not tell us half the whole truth. Judge Edmonds, the man of visions, is an adviser of the President, and is frequently in Washington. We think he is now residing there. A noted medium, of New York city, is frequently sent for, and has interviews with the President, the object of the latter being to obtain communications with the spirits. This, we have excellent authority for saying, is strictly true.

In reference to the proclamation this may be said. The spirit of Andrew Jackson was called upon, and urged vehemently that it should not be issued. The spirit of Thomas Jefferson was called, and was in favor

of issuing it. It is now suspected that the spirit which represented itself to be that of Jefferson was an impostor.

From what we have been told, we have no doubt that the President is a very firm believer in the ghosts; but, it is said, he is more conservative than most of the Spiritualists which surround him, and frequently remarks that the communications from the other world are often delusive.

The Fast.

Thou who for forty days and nights o'er-mastered all the might
Of Satan, and the fiercest pangs of famished appetite,
O Saviour! leave us not alone to wrestle with our sin,
But aid us in these holy hours of solemn discipline.

Let not the tempter tempt us, Lord, beyond our strength to bear,
Though in the desert of our woe, he wildly shrieks,
Despair!

Let not our humble confidence be in thy promise stirred,
Nor clouds of dark distrust spring up between us and thy word.

Nor let us yet be lifted up by him, the prince of air,
To scale presumption's dizzy height, and left to perish there;
Nor on the temple's pinnacle, in our self-righteous pride,
Be set for thee to frown upon, and demons to deride.

And O, when pleasure, power, and pomp around our vision swim,
And through the soft, enchanting mist, he bids us worship him,
Assist us from the reveling sense the sorcerer's spell to break,
And tread the arch-apostate down, Redeemer! for thy sake.
[Crosswell.]

Quarterly Meeting in West Union, Iowa.

BRO. WHITE: According to appointment the brethren and sisters came together for our first quarterly meeting, June 12 and 13. This was the largest gathering of Sabbath-keepers that has ever been in this place. We had meeting twice on the Sabbath, and twice on first-day, and a season of baptism, where Bro. Butler buried eight in the watery grave, and we trust that they have risen to walk in newness of life. We truly had a happy time. I believe that this meeting will be long remembered by all that were here.

The church in this place would be glad to have Bro. and sister White visit them. Could you not come this fall? The church in this place is striving to get on higher ground. O, may the Lord guide and direct us.

Yours in hope.

D. T. SHIREMAN.

West Union, Iowa.

Letters.

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

From Sister Seely.

BRO. WHITE: My heart has been cheered and strengthened while reading the Review from week to week, and thinking perhaps it was my duty, as well as that of others, to contribute something to its pages.

Twenty-two years have elapsed since I sought and found forgiveness of my sins through the all-atoning blood of Christ. Ever since I have endeavored to walk worthy as a disciple of that blessed Saviour who "died that I might live." Many times I have been led to mourn over my coldness, and backwardness in the things which pertain to the eternal welfare of my soul. I was early taught the faith of the F. W. Baptists and was a member of that society seven years. Since 1851, I have been a member of a Congregational Church. Five years since, the faith of the S. D. Adventists was advocated in the town where I resided. Books were given me to read, but I did not peruse them as I should have done, had my mind been free from prejudice. I regarded the leaders of the doctrine as some of the Lo here's! and Lo there's! Nearly three years I have had access to the Review, but did not read it until induced to out of curiosity, and the want of other reading to peruse. As I read its pages from week to week my mind was not at rest.

Sunday was the Sabbath no longer. I made every effort to make the day seem as it used to, I often thought that I would give almost anything to have Saturday a preparation day as in my earlier years. There it was in spite of all my efforts. The holy rest day, which God had sanctified and blessed, and I resolved to let the subject entirely alone. I have often been asked what I thought of the Advents? and my reply has been that I had resolved to let them alone. I wished to enjoy my own opinion; and I was willing that they should. I have always read with interest the Experience and Testimonies of Sister White. At first I did not believe the visions, but when I came to see that they were in accordance with the word of God, my doubts at once vanished. It was while reading the vision of the ten commandments, and the halo of glory, which enshrouded the fourth that I was led to see the light of the holy Sabbath. For sometime I rejected the light which I had, until I saw that unless I kept the "commandments of God and the faith of Jesus" I could have no part in that "better country" which God is preparing for those that "love him and keep his commandments."

Since last January I have been trying to keep the day holy which God set apart, sanctified and blessed; and in so doing I feel that the Lord has blessed me, and if I am faithful to do his will, a crown of rejoicing will be mine when he comes to make up his jewels. O! the blessed truth of the third angel's message! I have often thought had I confidence and education sufficient, I would proclaim it to the world. I have many friends scattered through different States. I wish to have them hear this precious truth before it is too late. I wish to be an humble instrument in the hands of my Master in bringing some to the knowledge of the truth as it is revealed in his word. I want to be ever humble, prayerful, and watchful over my own heart, and be always ready to do my Saviour's will. He says "In the world ye shall have tribulation, but in me ye shall have peace." I want to live so as to have that peace, and be enabled to overcome every trial and temptation, that I may have an inheritance in that kingdom which the Saviour of the world is preparing for all his faithful, waiting children. I feel that by the assisting grace of God, I can endure all the scoffs and reproaches which the world can heap upon me. I am willing to endure all for Christ's sake, if I can only have a seat in those blest mansions, "where the wicked cease from troubling, and the weary are at rest." O! glorious thought. A home in heaven, with Jesus and the holy angels! My Christian friends is it not worth living for? Is it not worth seeking and laboring for? My daily prayer is, that I may so live as not to bring a wound, or a reproach upon the cause that I profess to love, but ever live humble at the Saviour's feet.

Yours in hope of eternal life.

ELLEN A. SEELY.

Round Grove, Ill.

From Bro. Rogers.

BRO. WHITE: Being often encouraged by reading the testimonies in behalf of the cause to which I feel so greatly attached, I feel it my duty, as well as privilege, to add a word of my testimony. It has now been nearly five years since I have been endeavoring to keep all the commandments of God and the faith of Jesus. I acknowledge I have made but slow progress in the way of the third angel's message, but do not feel like giving up. No, the more trouble and difficulties I have to pass through, the more determined I am by the grace of God to stand firm unto the end. I am greatly encouraged at seeing the unity of action that now begins to manifest itself among those who are bearing the message. It seems to me the time is not far distant when it will go forth with power. I will adopt the language of the poet, and say,

"Speed on, speed on, the tidings glad,
That none who love him may be sad."

O, that we could all realize the solemnity of the times in which we live.

"Signs portend that Jesus' coming
Is near at hand."

Yours in hope of eternal life.

J. H. ROGERS.

Victoria, Mo.

From Bro. Treat.

BRO. WHITE: Through the goodness and mercy of God I am yet living; and while I am wading through the painful infirmities of age and the cares and perplexities of this life, I often desire, as Paul did, to depart and be with Christ, which is far better than all this world can afford. Notwithstanding all the ills of this life which flesh is heir to, I have a desire to be submissive to the will of the Lord, for I believe all things work together for good to them that love God, who are the called according to his purpose; and that afflictions also are among our choicest blessings, for whom he loveth he chasteneth, and scourgeth every son whom he receiveth. These words of holy writ are very consoling to my heart, for while I cannot boast of so much peace of mind as many of the dear brethren and sisters in their letters, yet I have a hope of still out-riding all the storms of adversity, through the atoning merits of Jesus Christ; not without works, for faith without works is dead, being alone; but by giving all diligence to make my calling and election sure.

As I read the Review from week to week and learn the onward progress of the cause of Zion since the church has commenced in good earnest to set things in order, by organizing churches, appointing Conferences, &c., my heart responds a hearty amen to it, for it does seem to me the Lord is setting his seal of approbation, by giving among his people a spirit of union, and also moving upon the hearts of the youth, and bringing some of them by faith and repentance to come to the knowledge of the truth, and my prayer is that he will keep the sheep of his own pasture, and carry the dear lambs in his bosom, and shield them against the evil insinuations and temptations of the adversary.

Yours, in hope of eternal life.

SAMUEL TREAT.

Searsport, Me.

From Sister Richmond.

BRO. WHITE: Our hearts are again made to rejoice at the thought that God is about to revive his work here in the East. Truly we have been passing through a dark night of sorrow and trial, and at times hope has seemed to fail, then again some angel of mercy would seem to dispel the thick clouds of darkness, and hope would revive, and I can say to-day that my interest in, and love for, the cause of truth, has not abated, but when it prospers I can rejoice; when it suffers I feel to weep. Yes, I can say it is my life, my hope, my all. Through it we are to be sanctified. It is our only shield amid the dangers and perils by the way. It is our anchor when tossed upon life's billowy sea. Without it we are driven at the mercy of the winds, and although in time of a calm we may rest for awhile secure, but let the winds blow, the storm beat, and where are we? Echo answers, Where? Not so with truth. It is built upon a rock, and the harder the winds blow, the more severe the storm, the greater the danger, the brighter, the clearer, and more lovely shines the truth upon our pathway, a beacon-light pointing us onward and upward to our sure resting-place, and as it casts its anchor within the veil, there is no fear of its being removed. Then let the inquiry of our hearts ever be. What is truth? David gives a beautiful and comprehensive answer to this question in Ps. cxix, 142: "Thy law is the truth."

But I did not intend to dwell so long here when I commenced this letter, but simply to express my feelings of joy at the thought that the angel of mercy is hovering over the East, and that God has still thoughts of mercy toward us. How cheering, how encouraging the thought. Well may we rejoice. Then bid us not to hold our peace. We may, we can, we must, rejoice that God in his infinite mercy is again sending his servants this way to strengthen the things that remain, and establish order and system here in the East. May God help us to learn wisdom by the things we have suffered, and may we rightly prize and appreciate the help he is pleased to send us, is the prayer of your unworthy sister.

LOIS J. RICHMOND.

From Sister Lathrop.

BRO. WHITE: It is now about eight years since I have been trying to keep the commandments of God and the faith of Jesus. During this time I have made

many crooked paths, but the Lord has been kind and merciful to me. I have passed through many trials and afflictions, but the Lord has been, and still is, a very present help in every time of need. Two months ago I was taken very sick, and by spells was almost insane. Not understanding the nature of my disease, I yielded to temptation. Then the enemy came in like a flood, threatening to destroy my life. For three weeks my suffering of mind and body was so great, that I could not rest day nor night. But in answer to prayer I have been healed, both mind and body, and am now enjoying better health than I have for a long time. O, how good the Lord is! How long he bears with us poor erring mortals, and he has provided a way whereby the willing and obedient may have everlasting life by simply complying with the rules laid down in his word. I feel more than ever like striving to love and serve him whom we expect soon to see coming in the clouds of heaven. I realize I have much to overcome, and my daily prayer is for grace to endure all the conflicts by the way, that I may at last come off victorious, and have a place with the redeemed.

S. I. LATHROP.

Freeport, Ills.

From Bro. Adams.

BRO. WHITE: I wish to say a few words to the remnant in behalf of the goodness of God, and what he has done for me. I feel to praise the name of the Lord for his goodness and mercy toward me. I am thankful for the light of the third angel's message. I feel that it is a solemn message—the last call of mercy to dying, mortal man. O I want to arouse and gird on the whole armor of righteousness, that I may be sheltered from the storms that are coming, and from the wrath of God. The goodness of God toward me is very great; and you, dear reader, will appreciate it, and know it more of a truth, when I tell you that I was once influenced by the Devil, bound by Satan, blinded, deceived, and led astray by that strong delusion, Spiritualism.

But God in his infinite goodness saw fit to pluck me as a brand from the burning, and from the hands of the evil one. O that men would praise the Lord for his goodness and wonderful works to the children of men.

Yours striving for eternal life.

E. H. ADAMS.

Richmond, Iowa.

From Bro. Haskell.

BRO. WHITE: We truly feel rejoiced to think that the cause is eastward, and that system and order are being established among God's people. If there was ever a time when these blessings were needed in the church, it is now. If there was ever a time when help from God's chosen messengers would be appreciated with many, and should be with all, it is now. The folly of steering safely through these last-day perils on an independent train, has been clearly manifested, and some that have been on board of such a train are anxious to go through with God's people, and in the way and manner that he has pointed out. But many of us here in the East have much to learn. Submission is a word easily spoken, the meaning of which is more difficult to practically learn.

It is the first step toward patience; and, in fact, we can have no patience without first submission. When we first submit, we are then prepared to bear with patience. We are taught to be subject one to another, and to be clothed with humility, and to let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves. By the sweet spirit of submission we are brought into a position where we can be helped.

Many times the enemy takes advantage of individuals, and leads them for a season captive at his will, and the experience that is then had, so warps the judgment that the individual cannot fill the place that he otherwise might. If then the lesson of submission to each other, and especially to those of our brethren who have sound judgment and deep Christian experience, has not before been learned, it will require much grace and many a bitter draught of affliction to learn it. Still we must learn it, if ever we rejoice with the King in his beauty.

But, says one, the Lord has forgiven me, and now I

am trying to do right, and hence God is as willing to instruct me as any one. True, but how does he instruct us? Is it not by means?

A man may be in another's employ, and have committed to his trust some important business, and for some cause or other, prove himself incompetent, so that there is a great waste, a continual loss. He may manifest much sorrow for the squandering that has been, but does that make him competent? He may be discharged from his situation, and then sincerely repent, and again be taken into employment; but can he be trusted as before until he has first been proved and found competent?

The work of the third angel is a great and important work. Its onward march is now in the East. Soon the loud cry will be heard; and if we that live in the East ever prove ourselves worthy of having a part in the message as it winds up in majesty and power, we must take hold of the work now; take hold of it in earnest; take hold of it in the way that God has marked out. Submit ourselves to those who have rule over us in the fear of the Lord. Esteem them highly for their works' sake; and especially those gifts which God has placed in the church to have a prominent place. Study them more. Esteem them more highly. Let them have a practical effect upon our lives. It was years since that the angel to the church exclaimed, "Get ready! Get ready!" It is time that we were in earnest about the matter. But as we move, let us move in the order of God. Let the effort be put forth understandingly; we that labor with our hands can do much to help spread the truth. We can lay by on the first day of the week so that there be no gathering when the messengers come; and we shall be ready to help them. This is our duty. We can lend publications, lead a life before the unconverted that will recommend the truth we profess. This should be our delight to do, and may God give us a spirit to do it.

It is altogether too late to query and doubt, and pick flaws with the work of the Lord, and to find fault with one another. God in his infinite mercy is sending help East. Shall we be ready for it, or shall we not? Unless we receive help now, appreciate the help that God is now sending, I fear the message will leave us, and leave us to grope our way in darkness.

If there are feelings of animosity between brethren, let them be settled. If there are doubts about the work of God, brethren, cast them aside. God has chosen his own instruments, has worked in his own way, for some twelve or fifteen years he has been leading out his people. Think you he will leave them now and raise up inexperienced men to take their place, men whose judgments have been warped by error until they are void of sound judgment? I tell you, No. God is in the movement, and may he grant that we may have so much of the Spirit of the message, that as it bears away the eternal victory, we shall feel its elevating effects upon our lives, and finally with God's remnant people exclaim, "Lo, this is our God, we have waited for him, and we will rejoice in his salvation."

Worcester, Mass.

S. N. HASKELL.

Extracts from Letters.

BRO. H. G. Washburn writes from Waterloo, Iowa: I must say before closing that I believe our little society of commandment-keepers all stand firm in the third message, and in the unity of the faith and harmony with each other, striving to show our faith by our works, and to live as becomes a people who are waiting for the coming of their Lord, that when he returns from the wedding we may be accounted worthy to be his guests, having on the wedding garment. What a blessed prospect there is in view for those who are able to overcome all the besetting sins of this world, holding fast their confidence to the end. May I be of the happy number, is my daily prayer and determination, though I wade through great tribulation. O, that the Lord would strengthen and assist me through every trial, and grant that I may bring my family along with me.

M. A. Robinson writes from Princeville, Ills.: I would like to speak a few words of encouragement to the many readers of the Review, especially the lonely

ones. My heart is often made to rejoice when I read the cheering letters from the brethren and sisters. I would say, Go on; for in the strength of Israel's God we are able to go up and possess the heavenly Canaan. It has been about three years since I received the truth on the Sabbath. I feel truly thankful that I was ever brought to see the obligation that I am under to God, to keep his whole law; to keep his commandments and the faith of Jesus. I can say that the Sabbath is my delight. O, that I could keep it holy unto the Lord. I look forward to the time when we shall enjoy an unending Sabbath of joy and peace, where we can praise God undisturbed by the sound of the busy throng, where we shall not hear the clash of the weapons of death, or the shrieks and groans of the wounded and dying, where the lame shall leap for joy, where the blind man shall see, and the mourner shall rejoice. There the widow's and orphan's tears shall be wiped away, and sorrow shall be banished from all hearts. Then we shall be done praying for ungodly companions and neighbors. No more shall we hear the holy name of God blasphemed, or see his holy Sabbath trampled under the feet of fallen man. What is man that he should raise the puny arm of rebellion against the great Jehovah? O, that man could see his frailty. I desire to lay aside every weight, and the sin that doth so easily beset, and ever be found saying, Lord, what wilt thou have me to do?

Dear brethren and sisters, though we are strangers here, we have the same Father, the same elder Brother, and are journeying to the same land. May we all live so that when the changing scenes of life are past, we shall reign with Christ above.

Bro. J. H. Rogers writes from Victoria, Mo.: Our church, though small, are aiming to come into gospel order. We have some S. B. money on hand, and are desiring to bestow it on some messenger, whom we pray the Lord in his providence to send this way. Our call for help is urgent. We desire to rise with the message. Pray for us.

Bro. M. H. Bates writes from Nashua, Chickasaw Co., Iowa: Having moved to Iowa, I find none near with whom I can meet on the Sabbath. I realize what it is to be a lonely one. My heart's sympathy is with those who are in such a situation. I truly feel the responsibility upon me, of living out the truth in all its bearings, before this people. As they have never heard it proclaimed, they are ignorant of the requirements of God upon them. Could the message be proclaimed here, I think some would embrace it. Should any of the brethren come this way, they will find me in the village of Nashua. Some are willing to read the publications which I have.

Bro. W. P. McCormack writes from Burke Centre, Wis: The Review is a welcome visitor in our neighborhood. Mine is the only one taken here; consequently it is read by a great many. I hope to send you a good list of subscribers this fall.

Obituary Notices.

DIED, of consumption, in the town of Spencer, Kent Co., Mich., Dorcas Z., wife of Alfred Hurlbut, aged 31 years.

Sister Hurlbut embraced present truth one year and a half since, and the truth has buoyed her up through a long and lingering sickness and severe afflictions, and enabled her to live as none but a Christian can live, and to die as none but a Christian dieth, in hope of a glorious resurrection and eternal life when Jesus shall come. And although now she sleeps, we believe that she will arise at the sound of the trumpet when Christ shall come to make up his jewels. She leaves a husband and five small children to mourn her loss. And although the remnant church have lost a Christian sister, and the earth has inclosed a jewel for a little time, she will come forth again to life and immortality in the new earth, where we hope to meet her again.

G. G. DUFFEE.

DIED at Monterey, Mich., June 10, Franklin, son of Bro. and Sr. Ross, of Diphtheria, aged two years and nine months.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 23, 1893.

Doing Well.

THE proposition to help Bro. Snook to a free home, by raising \$400, to lift the mortgage we hold on his place, is doing well. Bro. Snook is active. It is one-fifth accomplished. We want the money; Bro. Snook wants it paid, and it will do the brethren good to help. The following is paid and endorsed:

B. F. Snook,.....	\$30.00
James White,.....	20.00
John Byington,.....	10.00
John S. Day,.....	5.00
Joel Gulick,.....	5.00
J. N. Loughborough,.....	5.00
Ellen G. White,.....	5.00

Note from Bro. Snook.

BETWEEN Friday, the 5th inst., and Sunday, the 14th, I visited the churches in Laporte and Waterloo. I am happy to say that I believe a good work is going on in these churches. At Laporte I preached nine times, and baptized four, and left others convicted and thinking very seriously over the subject.

At Waterloo I gave four discourses, and baptized five. Prospects are good for the success of this little band, if they remain faithful. I was glad to see an interest manifested on the part of these brethren to pay up on the Review. I think that is a good sign. To see an able-bodied brother away behind on his Review is to me a sign that he is not so engaged in the work as he should be. Brethren should never let their account run till it grows so large that it requires an effort to square up. Better keep ahead. The openings for good are increasing all the time. O, may the Lord give power to his truth, and help us to live worthy of our high calling. B. F. Snook.

Appointments.



Fourth of July.

THE Old Michigan Tent will be pitched in the town of Convis, six miles north of Marshall, for a general gathering of the friends of the Sabbath, in Calhoun and surrounding counties, on Sabbath, July 4, 1893. This meeting will commence on the 3d at 7 P. M., and hold over first-day.

The few friends of the cause in Convis are ever ready with pleasure to act well their part; but the plan of this meeting is that all, as far as is convenient, should come with food and clothing prepared to take care of themselves, excepting a shelter. Men can sleep in the tent and in barns. Women can have the floors of houses, and as much better accommodations as can be furnished. Bring straw ticks to be filled with new hay at the place of meeting, and other necessary bed-clothing. Those coming on the cars to Marshall, Friday, can be taken to the place of meeting, and back to the cars on Monday, at a reasonable price. All those who wish to be taken from the cars must notify Uriah Smith as early as July 1.

Elder John Byington, and Elder James White and wife design to be present at this meeting.

URIAH SMITH, } Mich.
JNO. BYINGTON, } Conf.
CYRENIUS SMITH, } Com.

I AM requested to say through the Review that our next monthly meeting, in Central N. Y., will be held at Roosevelt the first Sabbath in July. A. Ross.

I WILL, Providence permitting, meet with the church in Newton, Sabbath, June 27, at 11 o'clock, A. M. Baptism will be attended to after meeting.

J. BYINGTON.

Quarterly Meetings.

THE Ohio Conference Committee appoint quarterly meetings as follows:

Lovett's Grove,	July	18, 19.
Gilboa,	Aug.	8, 9.
Green Springs,	"	29, 30.
East Townsend,	Sept.	19, 20.

Considering the position, distances, facilities for travel connecting the different places, the Committee think the following districting of the churches the best they can make:

1. Lovett's Grove, Portage, Cass, and Delta.
2. Gilboa, Ayersville, Napoleon, and Leipsic.
3. Green Spring, Jackson, Republic, Attica, and West Townsend.
4. East Townsend, Milan, Huron, Nowalk, and Wake-man.

It is especially desired that the churches in the vicinity of these appointments manifest a spirit of consecration to the cause, by attending these meetings, bringing with them a powerful influence for good, feeling an individual responsibility for the cause.

Providence permitting, one or more of the Committee will be present at these meetings; but as they contemplate the perils of the present times, they feel like saying, "Who is sufficient for these things?"

Brethren, let us awake and try to make amends for the past, by renewed zeal and diligence; and may these meetings be so supported by the prayers, faith, effort, and general attendance of all, that they may be the dawning of a new era in the history of the cause in Ohio.

O. MEARS, } Executive
I. N. VAN GORDE, } Committee.
J. CLARKE.

Business Department.

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.

W. Livingston 1,00,xxii,1. A. Ross for W. C. Taylor 1,00,xxiv,1. Sarah Dunklee 1,00,xxiii,1. M. Edson 1,00,xxiii,1. Emily Payne 1,00,xxiii,1. Jas. Cissne 1,00,xxiv,1. T. Finch 2,00,xxiii,1. J. Pierce jr. 1,50,xxiii,1. A. Shepard 1,00,xxiii,1. G. Felshaw 1,00,xxii,13. G. T. Smith 3,00,xxiv,1. H. M. Kenyon 2,00,xxiii,1. G. C. Russ 3,00,xxiii,1. S. Howard, jr., 1,00,xxiii,1. J. D. Pierson 1,00,xxiii,1. E. D. Welch 1,00,xxiii,1. N. Claffin 1,00,xxiii,14. F. R. Mills 2,00,xxii,21. T. F. Cottrell 2,00,xxiv,1. L. B. Lockwood 1,00,xxiii,1. L. B. Lockwood for Ezra Northey 1,00,xxiv,1. W. H. Slown 1,00,xxii,1. L. Gould 1,00,xxiv,1. W. Holcomb 2,00,xxiii,9. G. N. Collins 1,00,xxiii,1. L. Kenfield 2,00,xxiii,1. L. P. Baldwin 2,00,xxiv,1. D. W. Williams 1,45,xxiii,7. L. R. Chapel 1,00,xxiii,1. H. Edson 1,00,xxiii,1. J. L. Baker 1,00,xxiii,1. C. A. Patterson 2,00,xxii,5. D. Kellogg 1,00,xxii,14. M. S. Kellogg 1,00,xxii,14. O. D. Washburn 1,00,xxiv,1. Elizabeth Parks 1,00,xxiii,1. D. Hildreth 2,00,xxiv,1. C. A. Osgood 1,00,xxii,1. S. Treat 2,25,xxiii,7. G. M. Demmick 1,00,xxiv,1. J. Earle 0,50,xxiii,1. L. G. Bostwick 0,50,xxii,15. Mrs. E. Ireland 1,00,xxi,18. T. Demon 0,75,xxiii,14. LebbensDrew 2,00,xxiii,14. G. W. Hyatt 2,00,xxiii,15. Farnum 1,00,xxiv,1. Jane Porter 1,00,xxi,1. A. Mountford 1,00,xxiii,13. A. Belden 1,00,xxiii,1. B. Leech 1,00,xxii,16. W. Phillips 2,50,xxii,1. O. Miles \$2,00 in full of all accts. D. B. Fox 3,00,xxiii,6. W. Fox 1,00,xxi,4. T. Rich 2,00,xxii,15. S. Sain 2,00,xxii,1. C. Mullan 1,00,xxi,1. J. Denny 2,00,xxiv,8. W. M. Loree 1,00,xxii,1. W. M. Shawl 1,50,xxii,1.

For Shares in Publishing Association.
Geo. Lowree \$10. M. B. Craig \$10.

Cash Received on Account.

J. B. Lamson \$10. J. F. Hammond \$3. D. & W. Carpenter for J. N. Loughborough \$5,05. B. F. Snook \$11,75.

General Conference Missionary Fund.

J. M. Aldrich \$5. W. H. Lindsay \$5. Geo. B. Gaskill \$5. Church at Somerset, N. Y., \$10. Geo. Lowree \$3. Jas. Harvey \$10.

For New Charts.

James Harvey \$10.

Books Sent By Mail.

E. Green 24c. Z. Kemp \$1,88. M. Edson 15c. Mrs. L. J. Waters \$1,20. H. C. Merriam 50c. I. J. Howell \$1,15. T. Lane 25c. N. S. Spooner 19c. W. D. Williams 25c. H. D. Smalley 30c. Caroline E. Harris 19c. J. F. Hammond 25c. J. L. Baker 50c. Geo. Owen \$1. Saml. Kelley 80c. S. Treat 25c. D. T. Shireman 75c. W. E. Caviness \$1,70. T. Demon 25c. A. D. Farrar 92c.

PUBLICATIONS.

The law requires the pre-payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or more. Those who order Pamphlets and Tracts to be sent by mail, will please send enough to pre-pay postage. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

	Price.	Postage.
History of the Sabbath, (in paper covers),	40	10
The Bible from Heaven,	25	5
The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast,	16	4
Sabbath Tracts, numbers one, two, three, and four,	16	4
Hope of the Gospel, or Immortality the gift of God, Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man,	15	4
Modern Spiritualism; its Nature and Tendency, The Kingdom of God; a Refutation of the doctrine called, Age to Come,	15	4
Miraculous Powers,	15	4
Pauline Theology, or the Christian Doctrine of Future Punishment as taught in the epistles of Paul,	15	4
Review of Seymour. His Fifty Questions Answered, Prophecy of Daniel: The Four Universal Kingdoms the Sanctuary and Twenty-three Hundred Days,	10	3
The Saints' Inheritance. The Immortal Kingdom located on the New Earth,	10	3
Signs of the Times, showing that the Second Coming of Christ is at the door,	10	3
Law of God. The testimony of both Testaments, showing its origin and perpetuity,	10	3
Vindication of the true Sabbath, by J. W. Morton, late Missionary to Hayti,	10	3
Review of Springer on the Sabbath, Law of God, and first day of the week,	10	3
Facts for the Times. Extracts from the writings of eminent authors, Ancient and Modern,	10	3
Miscellany. Seven Tracts in one book on the Second Advent and the Sabbath,	10	3
Christian Baptism, Its Nature, Subjects, and Design,	10	3
The Seven Trumpets. The Sounding of the seven Trumpets of Revelation viii and ix,	10	2
The Fate of the Transgressor, or a short argument on the First and Second Deaths,	5	2
Matthew xxiv. A Brief Exposition of the Chapter,	5	2
Assistant. The Bible Student's Assistant, or a Compend of Scripture references,	5	1
Truth Found. A short argument for the Sabbath, with an Appendix, "The Sabbath not a Type,"	5	1
The Two Laws and Two Covenants,	5	1
An Appeal for the restoration of the Bible Sabbath in an address to the Baptists,	5	1
Review of Crozier on the Institution, Design, and Abolition of the Seventh-day Sabbath,	5	1
Review of Filio. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question,	5	1
Milton on the State of the Dead,	5	1
Brown's Experience. Consecration--Second Advent,	5	1
Report of General Conference held in Battle Creek, June, 1859, Address on Systematic Benevolence, &c.,	5	1
Sabbath Poem. False Theories Exposed,	5	1
Illustrated Review. A Double Number of the REVIEW AND HERALD Illustrated,	5	1
Nature and Obligation of the Sabbath of the Fourth Commandment. Apostasy and perils of the last days, In German,	5	1
"Holland,	5	1
French. A Pamphlet on the Sabbath,	5	1
"Dan. ii, and vii,	5	1

ONE CENT TRACTS. Who Changed the Sabbath?—Unity of the Church—Spiritual Gifts—Law of God, by Wesley—Appeal to men of reason on Immortality—Much in Little—Truth—Death and Burial—Preach the Word—Personality of God—The Seven Seals—The Two Laws.

TWO CENT TRACTS. Dobney on the Law—Infidelity and Spiritualism—Mark of the Beast—War and the Sealing—The Institution of the Sabbath.

Bound Books.

The figures set to the following Bound Books include both the price of the Book and the postage.

The Hymn Book, 464 pages, and 122 pieces of music,	80
" " " with Sabbath Lute,	\$1,00
" " " with Calf Binding,	1,00
" " " with Lute,	1,20

History of the Sabbath, in one volume, bound Part I, Bible History Part II, Secular History,

Spiritual Gifts Vol. I, or the Great Controversy between Christ and his angels, and Satan and his angels,

Spiritual Gifts Vol. II. Experience, Views and Incidents in connection with the Third Message,

Scripture Doctrine of Future Punishment. By H. H. Dobney, Baptist Minister of England,

Home Here and Home in Heaven, with other Poems. This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents.

The Chart. A Pictorial Illustration of the Visions of Daniel and John, 20 by 25 inches. Price 15 cents. On rollers, post-paid, 75 cts.