

ADVENT REVIEW,

AND SABBATH HERALD.

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

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

Weary, Heavy Laden.

Oh, my Saviour, I am weary,
Sad and drooping, here I lie!
Oh, this earth is dark and dreary,
For thy presence here I sigh.

Friends who loved when fortune smiled,
All have left me, sad and lone,
In this desert waste so wild,
I am left to weep alone.

But when earthly friends forsake,
Jesus saith, Come unto me;
Lo, thy cross I'll gladly take,
Leave my all and follow thee.

I have leaned on broken reeds—
They, O Lord, are swept away;
Help me now in time of need,
Guide my weary steps, I pray.

Send a ray of light divine,
Cheer my sad and fainting heart;
Let thy love around me shine;
From thee may I ne'er depart.

A smile from Jesus now I see,
Farewell to sorrow, grief, and pain.
I come, I come, O Christ to thee,
And count my loss but lasting gain.

L. E. MILLER.

Is He a Christian?

BY T. S. ARTHUR.

"Is he a Christian?"

The question reached my ear as I sat conversing with a friend, and I paused in the sentence I was uttering, to note answer.

"Oh, yes; he is a Christian," was replied.

"I am rejoiced to hear you say so. I was not aware of it before," said the other.

"Yes; he has passed from death unto life. Last week, in the joy of his new birth, he united himself to the church, and is now in fellowship with the saints."

"What a blessed change!"

"Blessed, indeed. Another soul saved; another added to the great company of those who have washed their robes and made them white in the blood of the Lamb. There is joy in heaven on his account."

"Of whom are they speaking?" I asked, turning to my friend.

"Of Fletcher Gray, I believe," was replied.

"Few men stood more in need of Christian graces," said I. "If he is, indeed, numbered with the saints, there is cause for rejoicing."

"By their fruits ye shall know them," responded my friend. "I will believe his claim to the title of Christian, when I see the fruit in good living. If he have truly passed from death unto life, as they say, he will work the work of righteousness. A sweet fountain will not send forth bitter waters."

My friend but expressed my own sentiments in this, and all like cases. I have learned to put small trust in "profession;" to look past the Sunday, and prayer-meeting piety of people, and to estimate religious quality by the standard of the Apostle James. There must be genuine love of the neighbor, before there can be a love of God; for neighborly love is the ground in which that higher and purer love takes root. It is all in vain to talk of love as a mere ideal thing. Love is an active principle, and, according to its quality, works. If the love be heavenly, it will show itself in good deeds to the neighbor; but, if infernal, in acts of selfishness that disregard the neighbor.

"I will observe this Mr. Gray," said I, as I walked homeward from the company, "and see whether the report touching him be true. If he is, indeed, a 'Christian,' as they affirm, the Christian graces of meekness and charity will blossom in his life, and make all the air around him fragrant."

Opportunity soon came. Fletcher Gray was a storekeeper, and his life in the world was, consequently, open to the observation of all men. He was likewise a husband and a father. His relations were, therefore, of a character to give daily, a test of his true quality.

It was only the day after, that I happened to meet Mr. Gray under circumstances favorable to observation. He came into the store of a merchant with whom I was transacting some business, and asked the price of certain goods in the market. I moved aside, and watched him narrowly. There was a marked change in the expression of his countenance and in the tones of his voice. The former had a sober, almost solemn expression; the latter was subdued, even to plaintiveness. But, in a little while, these peculiarities gradually disappeared, and the aforetime Mr. Gray stood there unchanged—unchanged, not only in appearance, but in character. There was nothing of the "yea, yea, and nay, nay," spirit in his bargain-making, but an eager, wordy effort to gain an advantage in trade. I noticed that, in the face of an asseveration that only five per cent. over cost was asked for a certain article, he still endeavored to procure it at a lower figure than was named by the seller, and finally crowded him down to the exact cost, knowing, as he did, that the merchant had a large stock on hand, and could not well afford to hold it over.

"He's a sharper!" said the merchant, turning toward me as Gray left the store.

"He's a Christian, they say," was my quiet remark. "A Christian!"

"Yes; don't you know that he has become religious, and joined the church?"

"You're joking!"

"Not a word of it. Did't you observe his subdued, meek aspect, when he came in?"

"Why, yes; now that you refer to it, I do remember a certain peculiarity about him. Become pious! Joined the church! Well, I'm sorry!"

"For what?"

"Sorry for the injury he will do to a good cause. The religion that makes a man a better husband, father, man of business, lawyer, doctor, or preacher, I reverence, for it is genuine, as the lives of those who accept it do testify. But your hypocritical pretenders I scorn and execrate."

"It is, perhaps, almost too strong language, this, as applied to Mr. Gray," said I.

"What is a hypocrite?" asked the merchant.

"A man who puts on the semblance of Christian virtues which he does not possess."

"And that is what Mr. Gray does when he assumes to be religious. A true Christian is just. Was he just to me when he crowded me down in the price of my goods, and robbed me of a living profit, in order that he might secure a double gain? I think not. There is not even the live and let live principle in that. No—no, sir. If he has joined the church, my word for it, there is a black sheep in the fold; or, I might say, without abuse of language, a wolf therein, disguised in sheep's clothing."

"Give the man time," said I. "Old habits of life are strong you know. In a little while, I trust that he will see clearer, and regulate his life from perceptions of higher truths."

"I thought his heart was changed," answered the merchant, with some irony in his tones. "That he had been made a new creature."

I did not care to discuss that point with him, and so merely answered.

"The beginnings of spiritual life are as the beginnings of natural life. The babe is born in feebleness, and we must wait through the periods of infancy, childhood, and youth, before we can have the strong man ready for the burden and heat of the day, or full-armed for the battle. If Mr. Gray is in the first effort to lead a Christian life, that is something. He will grow wiser and better in time, I hope."

"There is vast room for improvement," said the merchant. "In my eyes, he is, at this time, only a hypocritical pretender. I hope, for the sake of the world and the church both, that his new associates will make something better out of him."

I went away, pretty much of the merchant's opinion. My next meeting with Mr. Gray was in the shop of a mechanic to whom he had sold a bill of goods some months previously. He had called to collect a portion of the amount which remained unpaid. The mechanic was not ready for him.

"I am sorry, Mr. Gray," he began, with some hesitation of manner.

"Sorry for what?" sharply interrupted Mr. Gray.

"Sorry that I have not the money to settle your bill. I have been disappointed—"

"I don't want that old story. You promised to be ready for me to-day, didn't you?" And Mr. Gray knit his brows, and looked angry and imperative.

"Yes, I promised. But—"

"Then keep your promise. No man has a right to break his word. Promises are sacred things, and should be kept religious."

"If my customers had kept their promises to me, there would have been no failure in mine to you," answered the poor mechanic.

"It is of no use to plead other men's failings in justification of your own. You said the bill should be settled to-day, and I calculated upon it. Now, of all things in the world, I hate trifling. I shall not call again, sir!"

"If you were to call forty times, and I hadn't the money to settle your account, you would call in vain," said the mechanic, showing considerable disturbance of mind.

"You needn't add insult to wrong." Mr. Gray's countenance reddened, and he looked angry.

"If there is insult in the case it is on your part, not mine," retorted the mechanic, with more feeling. "I am not a digger of gold out of the earth, nor coiner of money. I must be paid for my work before I can pay the bills I owe. It was not enough that I told you of the failure of my customers to meet their engagements—"

"You've no business to have such customers," broke in Mr. Gray. "No right to take my goods and sell them to men who are not honest enough to pay their bills."

"One of them is your own son," replied the mechanic, goaded beyond endurance. "His bill is equal to half of yours. I have sent for the amount a great many times, but still he puts me off with excuses. I will send it to you next time."

This was thrusting home with a sharp sword, and the vanquished Mr. Gray retreated from the battle field, bearing a painful wound.

"That wasn't right in me, I know," said the mechanic, as Gray left his shop. "I'm sorry, now, that I said it. But he pressed me too closely. I am but human."

"He is a hard, exacting, money-loving man," was my remark.

"They tell me he has become a Christian," said the mechanic. "Has got religion—been converted. Is that so?"

"It is commonly reported; but I think common report must be in error. St. Paul gives patience, forbearance, long-suffering, meekness, brotherly kindness, and charity as some of the Christian graces. I do not see them in this man. Therefore, common report must be in error."

"I have paid him a good many hundreds of dollars since I opened my shop here," said the mechanic, with the manner of one who felt hurt. "If I am a poor, hard-working man, I try to be honest. Sometimes I get a little behind hand, as I am now, because people I work for don't pay up as they should. It happened twice before when I wasn't just square with Mr. Gray, and he pressed down very hard upon me, and talked just as you heard him to-day. He got his money, every dollar of it; and he will get his money now. I did think, knowing that he had joined the church and made a profession of religion, that he would bear a little patiently with me this time. That, as he had obtained forgiveness, as alleged, of his sins toward Heaven, he would be merciful to his fellow-man. Ah! well! These things make us very skeptical about the honesty of men who call themselves religious. My experience with 'professors' has not been very encouraging. As a general thing I find them quite as greedy for gain as other men. We outside people of the world get to be very sharp-sighted. When a man sets himself up to be of better quality than we, and calls himself by a name significant of heavenly virtue, we judge him, naturally, by his own standard, and watch him very closely. If he remain as hard, as selfish, as exacting, and as eager after money as before, we do not put much faith in his profession, and are very apt to class him with hypocrites. His praying, and fine talk about faith, and heavenly love, and being washed from all sin, excite in us contempt rather than respect. We ask for good works, and are never satisfied with anything else. 'By their fruits ye shall know them.'"

On the next Sunday I saw Mr. Gray in church. My eyes were on him when he entered. I noticed that all the lines of his face were drawn down, and that the whole aspect and bearing of the man were solemn and devotional. He moved to his place with a slow step, his eyes cast to the floor. On taking his seat, he leaned his head on the pew in front of him, and continued for nearly a minute in prayer. During the services I heard his voice in the singing; and through the sermon, he maintained the most fixed attention. It was communion Sabbath; and he remained, after the congregation was dismissed, to join in the holiest act of worship.

"Can this man be indeed self-deceived?" I asked myself, as I walked homeward. "Can he really believe that Heaven is to be gained by pious acts alone? That every Sabbath evening he can pitch his tent a

day's march nearer Heaven, though all the week he have failed in the commonest offices of neighborly love?"

It so happened, that I had many opportunities for observing Mr. Gray, who, after joining the church, became an active worker in some of the public and prominent charities of the day. He contributed liberally in many cases, and gave a good deal of time to the prosecution of benevolent enterprises, in which men of some position were concerned. But, when I saw him dispute with a poor gardener who had laid the sods in his yard, about fifty cents, take a sixpence from a weary strawberry woman, or chaffer with his boot-black over an extra shilling, I could not think that it was genuine love for his fellow men that prompted his ostentatious charities.

In no instance did I find any better estimation of him in business circles; for his religion did not chasten the ardor of his selfish love of advantage in trade; nor make him more generous, nor more inclined to help or befriend the weak and the needy. Twice I saw his action in the case of unhappy debtors, who had not been successful in business. In each case, his claim was among the smallest; but he said more unkind things, and was the hardest to satisfy, of any man among the creditors. He assumed dishonest intention at the outset, and made that a plea for the most rigid exaction; covering his own hard selfishness with offensive cant about mercantile honor, Christian integrity, and a religious observance of business contracts. He was the only man among all the creditors, who made his church-membership a prominent thing—few of them were even church-goers—and the only man who did not readily make concessions to the poor, down-trodden debtors.

"Is he a Christian?" I asked, as I walked home in some depression of spirits, from the last of these meetings. And I could but answer No—for to be a Christian, is to be Christ-like.

"As ye would that men should do to you, do ye even so to them." This is the divine standard. "Ye must be born again," leaves to us no latitude of interpretation. There must be a death of the old, natural, selfish loves, and a new birth of spiritual affections. As a man feels, so will he act. If the affections that rule his heart be divine affections, he will be a lover of others, and a seeker of their good. He will not be a hard, harsh, exacting man in natural things, but kind, forbearing, thoughtful of others, and yielding. In all his dealings with men, his actions will be governed by the heavenly laws of justice and judgment. He will regard the good of his neighbor equally with his own. It is in the world where Christian grace reveal themselves, if they exist at all. Religion is not a mere Sunday affair, but the regulator of a man's conduct among his fellow-men. Unless it does this, it is a false religion, and he who depends upon it for the enjoyment of heavenly felicities in the next life, will find himself in miserable error. Heaven cannot be earned by mere acts of piety, for Heaven is the complement of all divine affections in the human soul; and a man must come into these—must be born into them—while on earth, or he can never find an eternal home among the angels of God. Heaven is not gained by doing, but by living.

I Must Pray Differently.

SOME time ago I felt strongly the necessity of praying more, and expressed that opinion in an article entitled, "I must pray more." Now I feel that I must not only pray more, but differently; and that my praying more will not answer any good purpose, unless I also pray differently. I find that quality is to be considered in praying, as well as quantity; and, indeed, the former more than the latter.

We learn from Isa. i, that it is possible to make many prayers, or to multiply prayer, as it is in the margin, and yet not be heard. The Scribes and Pharisees made long prayers; but their much praying availed them nothing, while the single short petition of the publican was effectual to change his entire prospects for eternity. It was because it was prayer of the right kind. It is a great error to suppose that we shall be heard for our much speaking. Let me, how-

ever, say, that while length is not by itself any recommendation of prayer, yet we have the highest and best authority for continuing a long time in prayer. We know who it was that, "rising up a great while before day," departed into a solitary place, and there prayed; and of whom it is recorded in another place, that he "continued all night in prayer to God." Certainly they should spend a great deal of time in prayer, who are instructed to pray without ceasing. It is in the social and public worship of God that long prayers are out of place.

But to return from this digression. I must pray differently; and I will tell you one thing that has led me to think so. I find that I do not pray effectually. It may be the experience of others as well as of myself. I do not obtain what I ask; and that, though I ask for the right sort of things. If I asked for temporal good, and did not receive it, I should know how to account for it. I should conclude that I was denied in mercy; and that my prayer, although not answered in kind, was answered in better kind. But I pray for spiritual blessing—for what is inherently, and under all circumstances good, and do not obtain it. How is this? There is no fault in the hearer of prayer—no unfaithfulness in God. The fault must be in the offerer. I do not pray right. And since there is no use in asking without obtaining, the conclusion is that I must pray differently.

I find, moreover, that I do not pray as they did in old time, whose prayers were so signally answered. When I compare my prayers with those of the patriarchs, especially with that of Jacob—and with the prayers of the prophets, those, for instance, of Elijah and Daniel; when I compare my manner of making suit to the Saviour, with the appeals made to him by the blind men, and by the woman of Canaan; and above all, when I lay my prayers along side of His who "offered up prayers and supplications with strong crying and tears, I perceive such a dissimilarity, that I thence conclude that I must pray differently.

I find also that I do not urge my suits to God as I do those which I have sometimes occasion to make to men. I am wiser as a child of this world, than I am as one of the children of light. When I want to carry a point with a human power, I find that I take more pains, and am more intent upon it, and use greater vigilance and effort, than when I want to gain something of God. It is clear, then, that I must alter and reform my prayers. I must pray differently.

But in what respects? How differently?

1. I must not speak to God at a distance. I must draw near to him. Nor that alone. I must stir myself up to take hold of him. Isa. lxiv, 7. Yea, I must take hold of his strength, that I may make peace with him. Isa. xxvii, 5. I have been satisfied with approaching God. I must, as it were, apprehend him.

2. I must not only take hold of God in prayer, but I must hold fast to him, and not let him go except he bless me. So Jacob did. There were two important ingredients in his prayer—faith and perseverance. By the one he took hold of God; by the other he held fast to him till the blessing was obtained.

3. I must be more affected by the subjects about which I pray. I must join tears to my prayers. Prayers and tears used to go together much more than they do now. Hosea says that Jacob wept and made supplication. Hannah wept while she prayed. So did Nehemiah, and David, and Hezekiah; and God, in granting the request of the last mentioned, uses this language: "I have heard thy prayers, I have seen thy tears." But a greater than all these is here. Jesus offered up "prayers with strong crying and tears." Some think it unmanly to weep. I do not know how that may be; but I know it is not unchristian. It is thought by some that men must have been more addicted to tears than they are now; but it is my opinion that they felt more, and that is the reason they wept more. Now I must feel so as to weep; not by constraint, but in spite of myself. I must be so affected that God shall see my tears as well as hear my voice; and in order to being so affected, I must meditate. It was while David mused that the fire burned; and then he spake with his tongue in the language of prayer. And we know that which melted his heart affected his eye, for in the same psalm, the 39th, he says, "Hold not thy peace at my tears."

4. There are other accompaniments of prayer which I must not omit. Nehemiah not only wept and prayed, but also mourned and fasted, and made confession. Why should not I do the same?

5. I must plead as well as pray. My prayers must be more of the nature of arguments—and I must make greater use than I have ever done, of certain pleas. There is one derived from the character of God. "For thy name's sake pardon mine iniquity. Have mercy on me according to thy loving kindness." Another is derived from the promises of God. "Hath he said, and shall he not do it; or hath he spoken, and shall he not make it good?" Another is drawn from the past doings of God. "I will remember the years of the right hand of the Most High. I will remember the works of the Lord; surely I will remember thy wonders of old." I must also plead Christ more in my prayers. The argument is drawn out to our hands by Paul: "He that spared not his own Son . . . how shall he not with him also freely give us all things?"

6. But again: I must cry unto the Lord. Crying expresses more than praying. It expresses earnest, fervent prayer. This is what they all used to do. They cried to God. The psalmist says: "I cried with my whole heart." I must cry with my whole heart—yea mightily, as even the Ninevites did, else those heathen will rise up in the judgment and condemn me.

7. I must seek the Lord in prayer, feeling as did Job, when he said, "O that I knew where I might find him, that I might come even to his seat!" And this I must do, as Judah is said once to have done, with my "whole desire." Yea I must search for him with all my heart. I must even pour out my heart before him, as the psalmist on one occasion exhorts. I must "keep not silence, and give him no rest," as Isaiah directs; "night and day praying exceedingly," as Paul says he did.

8. And I must pray in the Holy Ghost, as Jude exhorts. We need the Spirit to help our infirmities, and to make intercession for us. Nor should we be satisfied with any prayer in which we have not seemed to have his help.

Finally, I must alter and alter my prayers till I get them right; and I must not think them right until I obtain the spiritual blessings which they ask. If I pray for more grace, and do not get it, I must pray differently for it till I do obtain it.

Oh, if Christians prayed differently, as well as more, what heavenly places our closets would be! What interesting meetings prayer-meetings would be! What revivals of religion we should have? How frequent, numerous, and pure! What a multitude of souls would be converted!

And because the Holy Spirit is the Spirit of truth, the offering of a different kind of prayer for the Spirit would do more to put down error than all other means which can be resorted to. The preachers of truth cannot put it down without the aid of the Spirit of truth.

Let us then pray differently. Let us at least try. I am sure it is worth the effort. Let every one who reads this, resolve, "I will pray differently."—*Neivins.*

Judgment and Kindness.

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."—Isa. liv, 7, 8.

The precious thought of this verse is "the exceeding riches of God's grace;" the contrast between his judgments and his kindness. The forsaking is "for a small moment," the gathering is "with great mercies." The hidden face is "but for a moment," and "in a little wrath;" the "mercy" is accompanied "with everlasting kindness." Judgment is his strange work. Strong to smite, he is stronger still to save.

What an encouragement to every backslider to return! that he will be met, not with coldness—rebuks—re-serve—distance; but with a forgiving welcome. That gospel picture of the father receiving the lost prodigal may be regarded as the representation of the Lord's thoughts embodied in acts. He gives the kiss, the robe, the ring, the feast. There is not a frown on that Father's brow: all the erring past is buried in everlasting oblivion.

"This is not the manner of men, O Lord God! Man's love, how easily cooled—easily diverted; like the ray of light, refracted and broken, or dimmed and obscured by the passing cloud. But "God is light, and in him is no darkness at all." He knows no obliquity—he is without shadow of turning. It is in spiritual as in natural things. As we ourselves cast our own shadows, intercepting the beams of the sun, so it is not God, but our own sin, which projects the shadow in the pathway of the spiritual life. Moreover, the forsaking on his part is only apparent. The sun shines brightly as ever behind these temporary intervening clouds. The stone or impeding rock obstructs the flow of the great river "for a moment." But it is only for "a moment;" and it rolls on deep and still as before, in its full volume "of everlasting kindness."

Be it mine, if the flow be arrested, to search out and remove the obstruction; if God's face be hidden, to discover the intervening clouds; if the spiritual life be languishing, to trace out the secret of the sorrowful declension; whether it be neglected privilege, or omitted duty, or secret sin, or tampered with temptation, or engrossing worldliness. "I will say unto God my Rock, why hast thou forgotten me: why go I mourning because of the oppression of the enemy?" Oh how little it takes to soil the windows of the soul, and to dim and blur the spiritual landscape! How small the worm needed to wither and blight the gourd of our spiritual joys! How little it takes to rust the key of prayer, clip the wings of faith, chill the warmth of love, and shut us out from the loving ear of God. "If I regard iniquity in my heart, the Lord will not hear me."

As it is, "the Lord the Redeemer," who speaks in our motto-verse, to him I must look for grace and strength—restoration and revival. I can do all things through Christ which strengtheneth me. "Wilt thou not revive us, O Lord?" "So will not we go back from thee: quicken us, and we will call upon thy name."—*J. R. Macduff, D. D.*

The Christian Warfare.

ALL Christians are engaged in a warfare. They are at war with sin in their own hearts, and with sin wherever it exists on earth, and with the powers of darkness. With foes so numerous and so vigilant, they should not expect to live a life of ease or quietness. Peace, perfect peace, they may expect in heaven, not on earth. Here they are to fight the good fight of faith. It has been the common lot of all the children of God to maintain such a war, and shall we expect to be exempt?

The weapons of the Christian are not to be carnal, but spiritual. He is not to make his way by the exhibition of human passion. Truth is his weapon; and, armed with truth, and aided by the Spirit of God, he is to expect the victory. In his warfare the Christian shall conquer. Against the truth of Christianity nothing has been able to stand. It made its way against the arrayed opposition of priests and emperors; against customs and laws; against inveterate habits and opinions; against all forms of sin, until it triumphed, and "the banners of the faith floated from the palaces of the Caesars." So it is in the conflicts of the individual Christian. He may struggle long and hard. He may have many foes to contend with. But he shall gain the victory. His triumph shall be secure: and he shall yet be enabled to say, "I have fought a good fight—henceforth there is laid up for me a crown."

"The saints in all this glorious war
Shall conquer, though they die;
They see the triumph from afar,
And seize it with their eye."

Yet all should feel their dependence on God. It is only through Him and by His aid that we have any power. Truth in itself has no power except as it is attended and directed by God; and we should engage in our conflict, feeling that none but God can give us the victory. Not of our talents, wealth, learning, or accomplishments let us glory. But let us glory that we have such a God as JEHOVAH. Let us glory that we have such a Redeemer as Jesus Christ. Let us glory that we have such a Sanctifier as the Holy Spirit.—*A. Barnes.*

The Book of Books.

AMID the duties and difficulties, the cares and perplexities of life, how many a pang and tear would it save us, if we went with chastened and inquiring spirits to the sacred oracles! How many trials would be mitigated, how many sorrows soothed, and temptations avoided, if we proceeded every step in life with the inquiry, "What saith the Scriptures?" How few, it is to be feared, make (as they should do) the Bible a final court of appeal, an arbiter for the settlement of all the vexed questions in the consistory of the soul? God keep us from that saddest phase and dogma of modern infidelity—the sacred volume classed among the worn and effete books of the past. God keep us from regarding his lively oracles with only that misnamed "veneration," which the antiquary bestows on some piece of mediæval armor, a relic and memorial of by-gone days, but unsuitable for an age which has superseded the cruder views of these old "chroniclers," and inaugurated a new era of religious development. Vain dreamers! "Forever, O God, thy word is settled in heaven." "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." "The word of the Lord is tried." "Thy word is very sure, therefore thy servant loveth it." What a cloud of witnesses could be summoned to give personal evidence of its preciousness and value! How many aching heads would raise themselves from their pillows, and tell of their obligations to its soothing messages of love and power! How many deathbeds could send their occupants with pallid lips to tell of the staff which upheld them in the dark valley! How many, in the hour of bereavement, could lay their finger on the promise that first dried the tear from their eye, and brought back the smile to their saddened countenances!—*J. B. Macduff, D. D.*

"Your Duty Is to Pick."

THE late Rev. Dr. Bangs, the eminently useful Methodist minister, commenced his ministry in a very difficult circuit on the Canadian frontier. As he saw no fruit of his labors, he resolved to give up his license, and had mounted his horse to return home, when, arriving at Grand river, he found it impossible to cross, as the ice was so broken. Returning to his field despondent and confounded, he was encouraged by a remarkable dream. He dreamed that he was working with a pickaxe on the top of a basaltic rock, upon which, however, he could make no impression. At last he said to himself, "It is useless; I will pick no more;" when a stranger of dignified mien suddenly stood by his side, and said, "You will pick no more?" "No." "Were you not set to this task?" "Yes." "And why abandon it?" "My work is vain; I make no impression on the rock." He replied solemnly, "What is that to you? Your duty is to pick, whether the rock yields or not. Your work is in your own hands; the result is not. Go on." He resumed his task, and at his first blow, given with almost superhuman force, the rock flew into a thousand pieces. He awoke, and returning to his field with fresh zeal and energy, a revival followed, and from that day he was never tempted to give up his commission.

Be Your Own Right-hand Man.

PEOPLE who have been bolstered up and levered all their lives, are seldom good for anything in a crisis. When misfortune comes they look around for somebody to cling to or lean upon. If the prop is not there, down they go. Once down, they are as helpless as capsize turtles or unhorsed men in armor, and cannot find their feet again without assistance. Such silken fellows no more resemble self-made men, who have fought their way to position, making difficulties their stepping stones, and deriving determination from defeat, than vines resemble oaks, or spluttering rush-lights the stars of heaven. Efforts persisted in to achievements, train man to self-reliance, and when he has proved to the world that he can trust himself, the world will trust him. We say, therefore, that it is unwise to deprive young men of the advantages which result from their energetic action, by "boosting" them over obstacles which they ought to surmount alone.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 21, 1863.

JAMES WHITE, EDITOR.

The Sanctuary.

(Continued.)

From the opening of this chapter it is evident that Daniel had so far misunderstood the period of the 2300 days as to suppose that they terminated with the seventy years' captivity of his people, predicted by Jeremiah. He accordingly "set his face unto the Lord God," and sent forth his supplications that he would remember his promise, and cause his face to shine upon his sanctuary which was desolate. And God answered the prayer of the prophet, as he often answers the prayers of his people now, not by granting them their direct requests, but by giving them something else which he sees it is better for them to have. So he answered Daniel, not by fulfilling his request, but by correcting the misapprehension upon which it was founded. In the very midst of his supplications, suddenly a divine personage stands before him. "Gabriel," is the joyful exclamation of Daniel, "whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Upon what errand had he come? "I am now come forth," says he, "to give thee skill and understanding." Understanding on what? That on which Daniel was evidently coming to wrong conclusions; that part of the "vision" seen "at the beginning," which he did not understand, but which of course Gabriel had been commanded to make him understand. And what was that? The period of time mentioned in that vision, and that only; for all else had been definitely explained. And how does he proceed to explain this point? He does it as follows: "Understand the matter, and consider the vision: Seventy weeks are determined upon thy people, and upon thy holy city." The word here rendered, determined, (*chathak*) signifies, literally, cut off. Gesenius in his Hebrew Lexicon defines it thus: "Properly, to cut off; tropically, to divide; and so, to determine, to decree." The earliest versions, the Septuagint and Vulgate, give the single signification of "cutting off" to this verb.

Mark now the lines of thought by which these two visions of Dan. viii, and ix, are inseparably interwoven:

1. Reference is made in chap. ix to the "vision at the beginning," in which Gabriel appeared to the prophet. This must refer to the vision of chap. viii, as that is the only previous vision in which that angel is said to have been present.

2. Gabriel was seen in the former vision: the same person appears again and cites the mind of the prophet back to that vision.

3. Gabriel was commanded in chap. viii, to make Daniel understand the vision. Daniel declared at the close of the chapter that he did not understand it; but says Gabriel in chap. ix, "I am now come forth to give thee skill and understanding. Understand the matter and consider the vision."

4. The point which was omitted in chap. viii, was time; all else was fully explained; and hence the angel in giving Daniel further understanding, as recorded in chap ix, takes up that point, and that only: "Seventy weeks are determined" (cut off) &c.

5. Seventy weeks are said to be cut off from something; but there is no period given from which they can be taken, but the 2300 days of chap. viii. The seventy weeks must therefore be the first part of the 2300 days, and the date of these weeks must determine the date of those days. To deny this is to lay the word of God open to the serious imputation of gravely telling us that a certain period of time is cut off, but giving nothing from which it can be taken, and also of informing us that momentous events are to transpire at the end of 2300 days, but furnishing no conceivable point from which to date them.

In view of this conclusive testimony that the seventy weeks are a part of the 2300 days, is it strange that strong confidence should have existed on this point? As specimens of the noble utterances of the advocates

of truth, touching this subject, irrefutable when uttered, and as good to-day as they were then, we present the following:

"We call attention to one fact which shows that there is a necessary 'connection' between the seventy weeks of the ninth chapter, and something else which precedes or follows it, called 'the vision.' It is found in the 24th verse: 'Seventy weeks are determined, or cut off, upon thy people . . . to seal up the vision,' &c. Now there are but two significations to the phrase 'seal up.' They are, first, 'to make secret,' and second, 'to make sure.' We care not now in which of these significations the phrase is supposed to be used. That is not the point now before us. Let the signification be what it may, it shows that the prediction of the seventy weeks necessarily relates to something else beyond itself, called 'the vision,' in reference to which it performs this work, 'to seal up.' To talk of its sealing up itself is as much of an absurdity as to suppose that Josephus was so much afraid of the Romans that he refrained from telling the world that he thought the fourth kingdom of Daniel was 'the kingdom of the Greeks.' It is no more proper to say that the ninth chapter of Daniel 'is complete in itself,' than it would be to say that a map which was designed to show the relation of Massachusetts to the United States, referred to nothing but Massachusetts. It is no more complete in itself than a bond given in security for a note, or some other document to which it refers, is complete in itself; and we doubt if there is a school-boy of fourteen in the land, of ordinary capacity, who would not on reading the ninth chapter, with an understanding of the clause before us decide that it referred to something distinct from itself, called the vision. What vision it is, there is no difficulty in determining. It naturally and obviously refers to the vision which was not fully explained to Daniel, and to which Gabriel calls his attention in the preceding verse—the vision of the 8th chapter. Daniel tells us that Gabriel was commanded to make him understand that vision (viii, 16). This was not fully done at that interview connected with the vision; he is therefore sent to give Daniel the needed 'skill and understanding,' to explain its 'meaning' by communicating to him the prediction of the seventy weeks." *Advent Shield*, 1844.

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this." *Signs of the Times*, 1843.

"The grand principle involved in the interpretation of the 2300 days of Dan. viii, 14, is that the seventy weeks of Dan. ix, 24, are the first 490 days of the 2300 of the eighth chapter." *Advent Shield*, p. 49.

"If the connection between the seventy weeks of Dan. ix, and the 2300 days of Dan. viii, does not exist, the whole system is shaken to its foundation; if it does exist, as we suppose, the system must stand." *Harmony of the Prophetic Chronology*, p. 38.

Says the learned Dr. Hales, in commenting upon the seventy weeks, "This chronological prophecy was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days."

What need we say more? The arguments which show the seventy weeks to be a part of the 2300 days, are all iron-clad and invulnerable. We may consider this question decided, and hereafter appeal to this decision as authoritative.

The following points, then, are now established: 1. That the seventy weeks are a part of the 2300 days. 2. That they are cut off from that period. 3. That consequently they are the first part of those days; and 4. That from the date of the seventy weeks, the 2300 days are to be reckoned. Hence they who have taken the position that the seventy weeks are no part of the 2300 days, have abandoned truth for error, and have taken ground that is untenable.

2. The inquiry now follows, Are those correct who remove the date of the seventy weeks from B. C. 457? The data which the Bible furnishes on this point are found in the further instruction of the angel to Daniel. After telling him that seventy weeks are cut off, and allotted to his people and their holy city, he speaks as follows: "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and three-score and two weeks: the

street shall be built again and the wall even in troublous times. And after three-score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease." Dan. ix, 25-27.

Seventy weeks contain 490 days. But before proceeding to an application of this prophecy, a word may be necessary relative to the nature of the time here introduced: is it literal or symbolic?

1. It is a fact that 2300 literal days (but little over six years) would not cover the duration of a single power in this prophecy, much less extend over them all. Therefore the days must be symbols, even as the beasts and horns are shown to be symbols.

2. It is a fact that a symbolic or prophetic day, is one year. Eze. iv, 5, 6; Num. xiv, 34. Hence the 2300 days denote 2300 years; and the seventy weeks, or 490 days, 490 years.

3. The fact that the seventy weeks, as all admit, were fulfilled in 490 years, is a demonstration of this theory.

The seventy weeks were to date from the commandment to restore and build Jerusalem, and we have thus only to find that commandment, to ascertain their starting-point. But the prophecy is still more definite than this; for it gives us also the events which mark their termination. Sixty-nine of the seventy weeks were to extend to the Messiah the Prince, or, to the commencement of our Lord's ministry upon the earth. During the seventieth week he was to confirm the covenant with many. In the midst, or middle, of that week, he was to be cut off, and cause the sacrifice and oblation to cease; which can refer to nothing else but his crucifixion. The seventy weeks then must be so dated as to bring the commencement of Christ's public ministry, and his crucifixion at the commencement and middle, respectively, of the last week. And taking the widest difference of opinion there is only a variation of a few years involved in the question respecting the date of the crucifixion of Christ; so there can justly be but little difference as to the date from which the seventy weeks should be reckoned. And this whole question might be left to an argument on this point, since this has as much bearing upon the question at issue, as even the commandment itself from which it is to date.

But it is not difficult to find the commandment to restore Jerusalem, a commandment, too, which went forth at the precise time to make the prophecy perfectly harmonize throughout.

There are but four events which can be taken as answering to the commandment to restore and build Jerusalem. These are, 1. The decree of Cyrus for the re-building of the house of God, B. C., 536. 2. The decree of Darius for the prosecution of that work which had been hindered, B. C. 519. 3. The decree of Artaxerxes to Ezra, B. C. 457, Ez. vii, and 4. The commission to Nehemiah from the same king in his twentieth year, B. C. 444, Neh. ii.

Dating from the first two of these decrees, the seventy weeks would fall many years short of reaching even to the Christian era; besides, they had reference principally to the restoration of the temple and the temple-worship, of the Jews, and not to the restoration of their civil state and polity, all of which must be intended by the expression, "to restore and to build Jerusalem." Thus failing to answer to the prophecy in any respect, these two decrees have never been brought into the controversy. The only question lies between the decrees which were granted to Ezra and to Nehemiah.

(To be Continued.)

A Close Place for No-Lawites.

THE advocates of the abolition of the law of God are as zealous to carry their point as was Paul to persecute the saints, and as were the Jews to put the Lord to death. They study craft, and devise every argument that they can draw from the unfailing source of their sophistry, to prove that the moral law of ten com-

mandments perished on the cross. We will for the sake of the argument admit their claims, and show, by what follows, the great absurdity and fallacy of their position.

1. As the law of ten commandments is the only law the obligation of which can be generally binding on all men, it follows that from the time of its abolition, there is no law of general obligation to the world.

2. The apostle represents all responsible men as being divided into two classes, and as occupying two positions before God: 1st. The faithful, or people of God. 2d. The unconverted, or those having no hope. The first class is said to occupy a position in which they are not under the law, but under grace. "For sin shall not have dominion over you, for you are not under the law, but under grace." Rom. vi, 14. To be under the law and under grace, is to be in two states diametrically opposed to each other. To be under grace signifies to be justified by grace. "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. iii, 24. This is further proved by the consideration that all who are said to be under grace, are said to be justified, saved, and pardoned.

The teachers of the No-law school very willingly admit that we are under grace, and not under the law, and then draw their inference that the law is not binding, and that we can transgress it without sin. Such, however, was not the conclusion of the apostle Paul. He says, "What then? shall we sin because we are not under the law, but under grace? God forbid." Rom. vi, 15. From this it is very certain that Paul considered that our obligations to obey the law are none the less because we are under grace. Now as the people of God were not always his people (as Peter says, "Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy, 1 Pet. ii, 10), it follows that they were not always under grace. In their alien or unconverted state they were not under grace, but when they were converted and turned to God, they came under his grace. Hence the question for our no-law friends to settle, is, What were they under before they came under grace? The law was abolished, they say; hence they could not be under that, and therefore were not under anything.

Where there is no law there is no sin; and where there is no sin there is no condemnation; and where there is no condemnation there is no justification, on the grounds of innocence. Therefore all men, before they are converted and pass under grace, are innocent and justified, and in this state are sure of salvation. But the salvation of those under grace is not so certain. They are admonished to give all diligence to make their calling and election sure. 2 Pet. i, 10, 11. If they fail to do this and fall away, they cannot be saved! Heb. vi, 6. Therefore the best way to be saved is to live as far from grace as possible, for the further we live from under grace, the more certain are our chances for salvation.

These very great absurdities show the inconsistency of the premises containing them. The apostle tells us what the unconverted were under in his day. Speaking in the year A. D. 60, he said, "Now we know that what things soever the law saith (not did say, as they would have it), it saith to them who are (not were) under the law; that every mouth may be stopped, and all the world may become guilty before God. Rom. iii, 19. This is so plain that all the mist that can be thrown around it, never can destroy the force of the truth on this point.

The sinner therefore is under the law. And why is he? Because he has sinned against it, and is guilty; and for this reason he is condemned. Hence the opposite ideas of being under grace and under the law.

Those who are under grace are not under the law, and those who are under the law are not under grace. Query. But how can the sinner, be under the law if it is abolished? He could not be, and as he is under it, it must be binding, and was therefore not abolished.

The mission of Christ into this world was of a far higher character and object than to abolish or kill his Father's law. He gave us an example of obedience to its claims, and we are admonished to follow him. 1 Pet. ii, 21, 22. He died for us, not to degrade his Fa-

ther's moral government, but to redeem us from the curse of the law. Gal. iv, 5. He arose from the dead, and ascended up on high, and showed his great regard for the law to which he yielded perfect obedience during his life here. He said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14. May the Lord help us to live so that at last we may share in the everlasting benediction of this promise. B. F. SNOOK.

Our Country.

We soon become hardened by direct contact with evil; especially if we in any sense, directly, or indirectly, countenance wrong doing.

For about two centuries, the part of the North American Continent now named the United States, has been rapidly changing, from a wilderness, to a populous commonwealth, teeming with life and activity.

During this time, unexampled prosperity has attended this flourishing growing country. Agriculture, mechanics, with the arts and sciences, have equally rivaled each other; and education has been made as common, almost, as the free air of heaven.

Universal toleration of all creeds and opinions, has given widest scope for discussion, and men have become accustomed not only to know and claim this prerogative, but often it has been perverted to an unbounded extent, until treason has been propagated in the halls of legislation.

Side by side with the tree of Liberty, has grown up another plant of a totally different character; and for as many centuries as the tree of Liberty has extended itself, tending upward to the clouds, while its roots penetrated as far into the earth, for so many centuries has the Upas tree of slavery flourished in a more genial soil and climate.

This deadly tree has had a fertile soil and the most favorable climate the temperate zone affords; and cunning men have watered its roots, and fostered its growth while the tree of Liberty, has grown up amid rocks and sands, in sterile soil, in a land of ice and snows.

Two trees, of such gigantic proportions, and of such opposite qualities, flourishing side by side, have astonished the sages of other lands.

But figures are tame, realities need no coloring, all are familiar with the sad history. Our country has like Jonah's gourd grown up in a day, and to all appearance its fall will be as sudden, and as the gourd withered before the sun, so will liberty wither in a day when pride has filled her cup.

But saddest of all is the influence of evil principles upon the public mind; the influence of such a monstrous system as American slavery upon the morals of our countrymen, is baneful indeed.

The youth is taught from infancy to despise the colored race, and even now, while the hand of Jehovah is put forth in wrath for the scourging of this proud oppressive nation, while almost every train of cars brings home more or less of coffined corpses, from the scene of conflict, even now, as thousands of our men are falling in battle, and by disease, we may daily witness on all our great thoroughfares, the proudest bearing toward, and contempt for, the colored race; scorn, and indignity, are heaped upon them; often, too, is this manifested toward men of worth and character, merely because of their color.

Oh, pride, to what lengths hast thou attained! and how few can plead innocent of complicity with the gigantic sin of slavery. Who has felt for the slave as for a brother in bonds, as bound with him? Who has persistently protested against these evils?

Slavery and its attendant evils, have eaten out the vital power of the nation, it has sown discord and anarchy, and confusion. This ridiculous prejudice against men of color, all proceeds from this system.

The most enlightened virtuous men, if black, are shut out of society, and from the ballot box; yet they must pay their taxes, while their children even in these free States, are often deprived of schooling; but reflection will fill out the picture. Alas! the evil is past cure.

J. CLARKE.

Report of Meetings in Minn.

BRO. WHITE: Bro. Snook commenced meetings with the church near Pleasant Grove on the evening of June 30, and continued with us until the morning of July 6, preaching ten discourses. When he came here we were in a backward and lukewarm condition. Two partial organizations had taken place, but a thorough work had never been performed; and the influence of the church had been such that they must repent and do their first works and heed the counsel of the faithful and true Witness. Rev. iii, 17-18, before the blessing of God could follow the labors of his servant. Bro. Snook began under a heavy burden for the cause here, but through the earnestness and zeal of his labors attended by the Spirit of God, a good work has been done here. Many hearts were touched while he proclaimed the solemn truths of the last days. A church of ten members has been organized on a firm basis, and the plan of systematic benevolence established.

Our S. B. Fund at present will amount to eighty-eight dollars and thirty cents per year. Two were baptized on first-day, July 5; and by the river side, in a brief clear and forcible manner, Bro. Snook gave an explanation to the people of the Bible view of baptism.

We feel truly thankful to God and the General Conference that Bro. Snook and Sanborn have been sent to this State, at this time. We are looking forward to better days.

A good interest has been manifested among the people here, and some have confessed the truth. May God give them strength to live it out. Bro. Snook has gone to Ashland to meet Bro. Sanborn but hopes to return and continue meetings here until the State Conference.

Dear Bro. and Sisters, the work has commenced in earnest in Minn. Shall we work with it? May God help us to rise with the message, that souls may be gathered in Minnesota.

Yours in hope of eternal life.

H. F. LASHIER.

July 6 1863.

S. P. Leland.

BRO. WHITE: As it is well known by the readers of the Review that I had a friendly discussion with S. P. Leland, at Lowell, Mich., last fall, and that he at that time was a rank infidel, declaring that he could neither believe in the Bible nor the God of the Bible, perhaps the following letter from him may not be amiss.

S. P. Leland occupied a high position in the infidel ranks. I have now three books in my possession published by him, all of which strike against the Bible. He was for a while a regular correspondent of the Banner of Light, and was chosen on two occasions to deliver the oration at the celebration of the anniversary of Thomas Paine. Articles in the Banner of Light show how deeply they feel his loss. My prayer is that he may find the whole truth, and succeed in undoing his former works.

M. HULL.

Newport, N. H., July 9, 1863.

LETTER FROM S. P. LELAND.

MOSES HULL, Dear Sir: I have neglected too long to acknowledge the receipt of your work—"The Bible from Heaven." I am much pleased with it. It is just what one needs for reference. Its arguments are condensed and admirably arranged under their appropriate heads. You have my thanks, not only for the copy sent me, but for the good done in its publication. I rather think it will be found hard to answer.

But, withal, I cannot help regretting the manner you have treated the subject of your last chapter. It will not do to impeach science. In treating it in the manner in which you have, you virtually acknowledge that if geology be true, then it is opposed to the Bible. I repeat, I am sorry you have thus treated it. To my mind now, nothing so beautifully exemplifies the majesty and divinity of the Scriptures as the revelations of geological science. It is true there is some ground for infidels to find fault with it. You know this. But nothing but my unbending confidence in geology would ever have wrought the change in my religious opinions which has occurred in the last eight months. Could I find

time, I would prepare a pamphlet of seventy-five or eighty pages, which I believe would undo what I have done on the wrong side of this subject. Wish you would ask Mr. White on what conditions he will undertake the publication of such a pamphlet, in October, —an edition of one or two thousand, if I will take two hundred at wholesale price, in advance. I am anxious on this subject, for I feel a great good can be done there.

Were you at all surprised in my change of opinion? You could not have been more surprised than I was myself. I had been blinded by the wily fascination of Spiritualism; and when its dark veil fell, I leaped to the light of heaven—joyous as a freed bird. Oh! how was I blinded so long?

I shall be glad to hear from you. Wish I could see you and talk with you. My address is Cleveland, Ohio. Mrs. Leland unites with me in sending regards to Mr. Loughborough and yourself.

Yours very truly,
Lagrange, Ind., June 6, 1863.

S. P. LELAND.

Report from Minnesota.

As some may be anxious to know how we find things in Minnesota, we answer, bad, indeed. While we find the third angel's message with its sanctifying truths trodden into the dust by those who profess to be its friends, and the wicked mocking at their profession, we find, too, that all the serious trouble now in Minnesota, has been introduced, first, by ministers who first preached the message here, in connection with which they held some long church-meetings, or more properly speaking, church-trials, which have been followed up since, by young, inexperienced ministers, and young would-be ministers, which together have almost ruined everything.

Let me here suggest to my fellow-laborers a mode of proceeding where they may find trouble among brethren and sisters sufficiently great to demand an investigation. Heed the rules laid down by the Saviour in Matt. xviii, 15-18: "If thy brother shall trespass against thee, tell him his fault between thee and him alone. If he shall hear thee, then thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church." Then I would advise the church to appoint a committee of three, and instruct them to have the parties agree that the decision of the committee shall be final. This course will save long, tedious church-trials, and also save from confusion, such as we found at Oronoco, Minn.

Well, says some brother, what do you do with such confusion? Answer. I preach the straight, cutting truths of Jesus to them, telling them to obey him; for he says in John xv, 14, "Ye are my friends if ye do whatsoever I command you." See also 1 Peter i, 22. "Seeing ye have purified your souls in obeying the truth, see that ye love one another with a pure heart fervently." Chap. ii, 1. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, all evil speakings," &c.

After preaching at Oronoco a week, the brethren concluded to obey the Lord in all he commanded them. A church of fourteen members was then organized, and one was added by baptism before we left. A number of others intend to unite soon. They adopted systematic benevolence according to the tithing system. They feel much encouraged and strengthened. So do we. May God add to their number such as shall be saved, is our prayer.

I. SANBORN.
B. F. SPOOK.

Ashland, Dodge Co., Minn., July 3, 1863.

P. S. At Ashland, also, I found the brethren all in trouble and confusion; but through the power of truth the enemy has been routed, and God's people are coming together into the unity of the faith. Last evening we organized a church of ten members. Others are trying to get ready to go with them, while sinners are trembling at their doom and inquiring the way to Zion. We hope the church will soon let her light shine, so that God will add to their numbers.

J. S.

☞ We die by living to ourselves.

Who Loves Me Best?

Who loves me best?—my mother sweet,
Whose every look with love's replete;
Who held me, an infant, on her knee,—
Who hath ever watched me tenderly;
And yet I have heard my mother say,
That she sometime must pass away;
Who then shall shield me from earthly ill?
Some one must love me better still.

Who loves me best?—my father dear,
Who loveth to have me always near;
He whom I fly each eve to meet,
When passed away is the noontide heat;
Who from the bank where the sunbeam lies,
Brings me the wild wood strawberries.
O he is as dear as my mother to me—
But he will perish, even as she.

Who loves me best?—the gentle dove,
That I have tamed with my childish love;
That every one, save myself, doth fear,
Whose soft coo soundeth when I come near;
Yet perhaps it but loves me because I bring
To its cage the drops from the clearest spring,
And hang green branches around the door:
Something, surely, must love me more.

Who loves me best?—my sister fair,
With her laughing eyes and clustering hair;
Who flowers around my head doth twine,
Who presseth her rosy lips to mine,
Who singeth me songs in her artless glee—
Can any love me better than she?
Yet when I asked, that sister confessed
Of all she did not love me the best.

Who loves me best?—my brother young,
With his healthy cheek and lisping tongue;
Who delighteth to lead me in merry play
Far down the green-wood's bushy way,
Who showeth me where the hazel nuts grow,
And where the fairest field-flowers blow;
Yet perhaps he loves me no more than the rest—
How shall I find who loves me best?

My mother loves me, but she may die:
My white dove loves me, but that may fly;
My father loves me—he may be changed;
I have heard of brothers and sisters estranged,
If they should forsake me, what should I do?
Where should I bear my sad heart to?
Some one, surely, would be my stay—
Some one must love me better than they?

Yes, fair child, there is One above,
Who loves thee with an unchangeable love:
He who formed those frail, dear things,
To which thy young heart fondly clings—
Even though all should forsake thee, still
He would protect thee through every ill,
O is not such love worth all the rest?
Child, it is God who loves thee best!

Salvation.

THE work of the Saviour is salvation. It involves all that we can imagine of perfection, deliverance from mortality and all its ills, immortal youth and beauty, angelic intelligence and power, perfect excellence, like the excellence, of Christ, the society of all the glorified, the vision of God, and intimacy with him forever. Revelation searches the entire creation, and uses all its beauties and glories as shadows of that higher beauty and blessedness. This is salvation—the work of Him who bears the precious name, Saviour. This is the work on which he was intent when he left the heavenly glory and came down to earth. This is the work which nerved Him to dwell on earth, a man of sorrows, to encounter temptation, and to die on the cross. This is the work on which he is intent in heaven, and for which he ever liveth to make intercession for us. This is the work which he aims to perfect to its utmost glory in every penitent sinner that comes to him. When he first approaches the heart of a child, when he invites and draws him by the Holy Spirit, it is that he may bless him with all the glories of a perfect salvation. With this end he follows him with the means of grace, the discipline of providence, and the guidance and support of the Spirit. This work he can not complete while the believer, remains on earth. The believer, while in this body of weakness, in this world of sorrow, he cannot array with glory, and make him like the sun in brightness. He must take him to himself, where the weakness of mortality is no more felt, where temptation no more assails, where

trials and sorrows no more come. There he can array him in splendor, and put the crown upon his brow. There he can make him like himself, glorified in both body and spirit. There he can present him before the angels and before the Father, a sinner saved by grace, a trophy of his redeeming love, pure among the pure, radiant among the shining ones, so that no eye can see any stain of his former pollution, or scar of his former ruin. It is then the Saviour sees the travail of his soul and is satisfied. Therefore it is his desire that his saints be with him and behold his glory, because only thus can he secure the completing of that work of salvation, for which he came to earth in his humiliation, and upon which, in all his merciful dealings with the individual, he has been intent.—S. Harris.

Religion for Bright Days.

RELIGION is often commended to us as a comfort in sorrow and a support, in the dread hour of death. The young, the hale, and the joyous, listening to the seducing whispers of their poor, weak hearts, are tempted to conclude that it is not for them. They are bound to enjoy life; they feel as if religion would only burden them. But it should not be thought for a moment that religion is suited only to suffering and gloomy scenes. It is meant for the whole of life,—for its fair weather and its storms,—for the peaceful home and the peril of the battle-field,—for Sabbaths and week-days,—for the elastic spring of youth and the tottering step of age.

It is true that religion is most needed in times of tribulation, just as the mariner most needs the aids of science when the storm comes and the sea is rough. What would you think of the voyager who should neglect to take with him the acknowledged requisites for safe navigation, because he was putting out to sea on a bright day, and was likely for the present to have plenty of way-marks to sail by? When the night and the cloud hide his way-marks, and he can see neither sun nor star, and the tempest beats upon him, he will want these helps. Would they have rendered his clear days and fair sailing less pleasant and happy? "Wisdom is a tree of life to them that lay hold upon her."—Sol.

Letters.

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

From Sister Beacham.

DEAR BRETHREN AND SISTERS: I am often cheered by reading the letters in the Review, and I feel like bearing my testimony in favor of those precious truths we are trying to obey. I feel like praising God's holy name for the light of present truth. I have had the privilege of reading the Review for nearly three years, and feel as though I had lost a teacher when it fails to make its weekly visits. It seems to me that I could hardly get along without it. It comes laden with truth and encouragement, hope, and comfort, that is cheering to those who are looking for the near coming of Christ. I want to be one of those that keep the commandments of God and the faith of Jesus before the world, that others may see the beauty of God's law that is holy, just, and good.

Tiffin, Ohio.

R. BEACHAM.

From Bro. Curry.

BRO. WHITE: I wish to say through your paper that I have concluded that it is safer to obey the truth than to follow the traditions of men. It is known to many of the readers of the Review that I for a time observed the Sabbath of the Bible. But through a false train of thought my feet were turned away from the truth unto fables touching the Sabbath of the Lord. This was truly humiliating to me, notwithstanding I had endeavored to live faithful to my high calling during the time of my departure from the holy commandment delivered unto me. When through careful investigation I saw my mistake I was led to say, How frail a thing is man, how liable to be deceived! But what shall I do? was my most earnest and solemn inquiry.

I reviewed the whole argument over and over, and every time came out that the Sabbath was made for man. I laid the matter before my companion. At first she was not at all inclined to look favorably toward the Sabbath, but her arguments were easily met, yet her prejudice against the change was very great. "What will you do? the Sabbath brethren will not have confidence in you, and your brethren will reject you." All this had some degree of plausibility to me for a moment; but when the awful responsibilities of the day of judgment had rolled upon my mind, and rushed into my very soul, I was ready to exclaim with all my heart, Let God be true, if it makes every man a liar. At this stage of the matter I found my feet upon the rock. Thanks be to God for all this! I esteem the smiles of the supreme God far above the smiles of frail man, who is but a grasshopper. Thrice happy is the man that rises in God's favor, though he falls in man's. It is better far to be owned of the Lord amid the trying scenes of the day of wrath, than of deceitful men here for a moment.

It is about a year since I returned to the Sabbath. During this time I have been zealously engaged in restoring that which I had destroyed. But I can here say that I had said but little against Sabbath-keeping during the time that I did not keep it, because I could see but little that could be said; also I thought that the no-Sabbath theory was rather out of order. There was not much about it that looked enticing. And relative to Sunday-keeping, I never saw any light in it; all was dark to me. But not so when the seventh-day Sabbath stands as an abiding institution from creation down to the end of the world; all is order, all is light.

The little church that I preached to, that had just been raised up by the preaching of the word through my feeble labors, now numbering eleven, have investigated the Sabbath truth, and are now keeping it. To God be all the praise!

While we find our humble faith despised and scoffed at by a wicked world, and the proud and scornful church, those of like precious faith seem very near to us. Our brethren have many times expressed a wish that some circumstance might occur that might place the Sabbath truth a little nearer the high position God designed it should occupy. This might be brought about if some able speaker should appear in our midst. If we were able to pay the expenses of a tent-meeting, it would, in this rich and populous country, give an extensive hearing, and doubtless bring in a good harvest. Our brethren bear one qualification for the kingdom, and that is the inconvenient one—poor of this world. It is quite probable that we might not harmonize on all points of faith, yet we feel a strong attachment to Sabbath-keepers, because it is our truth that is most shamefully abused, and all that is earthly, sensual, and devilish, is incensed against it.

If this should be counted worth anything for the Review, you are at liberty to publish it. It will be gratifying to my feelings that many of the good people that I have formed such a strong attachment to while among them, should at least hear that I had recovered myself from the snare of the Devil into which I had fallen. And believing that I have obtained favor of God, and have at this time his approval, I most humbly ask the forgiveness of those dear brethren with whom I have, shoulder to shoulder, beat the strong tide of opposition and hatred. I acknowledge with regret that I have caused the bleeding truth of the holy Sabbath of the Lord our God to be lightly esteemed. But all the atonement that I can make for my past wrong is to do right in the future.

Yours yet in hope of eternal life.

MANNING CURRY.

From Bro. Howe.

DEAR BRETHREN AND SISTERS: As I do not enjoy the privilege of meeting with the people of God for his worship to-day, I thought for the first time I would give in my testimony through the Review. I feel truly grateful for his extended mercies toward me; and that I have ever been privileged to hear the sound of the third angel's message, the last message of mercy that will ever be extended to sinful man, and I hope so to live by the grace of God, and the watchcare of angels, and the help of God's saints, as to overcome all my sins, and then in a little from this be caught up and

made immortal to stand on the mount Zion. I am glad that we have not always got to live on this poor dark earth, but if faithful a little longer we shall meet Jesus, and holy angels in the clouds of heaven. In contemplating the future, and with an eye of faith looking at the scenes which the saints will enjoy, the thought comes home to my heart, shall I be ready to receive such great blessings from the hand of God? I fear many times on account of my own wicked heart that I shall at last come short of the grace of God: but I would not get discouraged, knowing that he that is for us is more than they that are against us.

Brethren and sisters pray for me, that I may so live as to exert a good influence upon my friends, and those around me, that some by my course may be led to embrace the truth.

I feel glad for the unity of faith, and oneness of spirit that was manifested at the late General Conference. My prayer is that God would still work for his children. I want to get where I can enjoy more of the Spirit of Christ in my heart from day to day; be an active member in the church of the living God, and eventually see his salvation.

Your brother striving to endure to the end.

J. L. HOWE.

Paris, Kent Co., Mich.

From Sr. Upson.

BRO. WHITE; Feeling it a privilege, and also a duty, I take my pen for the first time to contribute a few lines for the Review. I have often been encouraged by reading the testimonies of those of like faith; and have thought many times that I would like to give in my testimony on the side of present truth. I have been striving for more than ten years to serve the Lord by keeping all his commandments, and for the same length of time have been a reader of the Review. It has ever been a welcome messenger to me. I was young when the truth of the third angel's message found way to my heart, yet I can say that I have never been sorry that I tried to heed its warning voice. I believe that we are nearing a time of trouble such as never was, and in a little from this it will be said, "He that is unjust let him be unjust still; and he that is righteous let him be righteous still."

I feel to thank the Lord for his goodness to one so unworthy, and want to serve him more faithfully, in the future than I have in the past. I want to be more willing to suffer affliction with his people, that I may with them share the blessed inheritance that he is preparing for those that love him. When I think that Christ is going to present a church without spot, wrinkle, or any such thing, I fear sometimes lest I shall come short of being found among his chosen people. I can say in the words of the poet,

"I love to meet among them now,
Before thy gracious throne to bow,
Though weakest of them all!
But can I bear the piercing thought
To have my worthless name left out
When thou for them shalt call?"

It is my prayer that I may overcome through the blood of the Lamb and by the word of my testimony, and come off conqueror through him who has said, "My grace is sufficient for you."

Yours striving for eternal life.

ELLEN UPSON.

East Genoa, N. Y.

From Bro. Campbell.

BRO. WHITE: I feel it my duty to give in my testimony once more, hoping it may be the means of encouraging some of the scattered flock to still persevere amid trials and temptations, to go on and be faithful in serving the Lord, and hold to his precious promises which are made unto those that shall prove faithful unto the end. I have passed through some fierce trials and conflicts recently with the great enemy of all righteousness; but thanks be to God for overcoming grace. I am still enabled through his great mercy to say, I know that my Redeemer liveth. I would say to the brethren and sisters scattered abroad in this hour of temptation and trials do not forget to look to the Lord and pray to him for deliverance.

I have just returned from listening to a very edifying discourse by Bro. Snook. Bro. Sanborn is also in this place. The meeting to-day was one that I feel

will long be remembered in Minnesota. The Lord was with us in our midst and there was such a melting and breaking down before him, that I think there was not one in the room but felt the sweet influences of the Spirit.

There was a spirit of brotherly love and fellowship, manifested by all present. Many who have not been obedient to the truth, manifested a willingness and a desire to go along with God's people, and possess the goodly land. I do feel that there is a general waking up of the little band of commandment-keepers in this place, and that it is the beginning of better days in Minnesota. The Testimony of Sr. White for Minn. was read before the congregation, and a deep feeling of humility pervaded the assembly, and the Lord has graciously blessed us. I do feel encouraged to go on and try to make sure work for the kingdom to come. I feel to confess all my wrongs, and pray that all my sins may go before me to judgment, and be blotted out that when the Lord shall come to gather his people home, I may with them have an everlasting possession and eternal life in the earth made new.

Yours striving to overcome.

C. G. CAMPBELL.

Oronoco, Minn.

From Sr. Nicola.

BRO. WHITE: I feel thankful indeed for what the Lord has done for me; that I ever heard the truth of the third angel's message, and had a heart to receive it. It is my aim to live for eternal life, and by the grace of God I will secure it. I feel my weakness and unworthiness; but Jesus is worthy, and to him I would go, knowing that he will in no wise turn away any that come to him in sincerity, feeling the need of his assisting grace. O, that I might grow in grace and in the knowledge of the truth. I see the necessity of giving up the world, and getting ready for the soon coming of our Lord and Saviour; yet how often I have to mourn over my unfaithfulness. How much it grieves me when I am overcome by temptation. I hope that I may have the prayers of God's children that I may be an overcomer, and with them dwell in the City of God.

MARY NICOLA.

Richmond, Iowa.

BRO. C. E. HAHN writes from Ft. Madison, Lee Co., Iowa: We are striving to keep all the commandments of God and the faith of Jesus. We have many trials to pass through; but God has promised to be with us if we trust in him. We are standing here almost entirely alone, with but little opportunity of associating with the people of God. We are striving to live the truth before the world, so as to be the means of bringing some honest soul into the truth.

I think there could be good done here. The question is frequently asked me, "When are you going to have preaching here?" Could some one of the preachers please come this way, we can get the Campbellite church, or the court-house.

Short Sayings.

Whoso worships God with animation, will be animated in the worship of God.

If we do not work for God, we shall be sure to be employed for self, and the Devil.

Envy is defined as punishing one's self for being inferior to one's neighbor.

The liar is the greatest fool; but the next greatest fool is he who tells all he knows. Silence has made more fortunes than the most gifted eloquence.

Obituary Notice.

DIED, in Leonardsville, N. Y., May 14, 1863, Lucy, wife of Joseph Button, aged 60 years.

Sister Button had been a believer in the Advent doctrine about ten years. She has left a companion who mourns her loss. Bro. Button is a cripple, and has been dependent upon her for the last twenty-nine years. She leaves the evidence that she will have a part in the first resurrection.

H. MAIN.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JULY 21, 1863.

Special Notice.

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

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

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

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

Bibles.

In consequence of the increased cost of English Bibles, we have obtained a good assortment of American Bibles which we sell at cost as follows:

Small Pica, Plain,	\$2.25,	by Express.
Bourgeois, Gilt,	1.70,	" "
" Plain,	1.45,	" "
Minion, Gilt,	1.50,	" "
" Plain,	1.30,	" "
Pearl, Tuck,	1.10,	postage 17 cts.
" Clasp,	0.85,	" "
" Roan,	0.65,	" "
Diamond, Tuck,	0.80,	" 12 "
" Roan,	0.55,	" "

ENGLISH BIBLES.

Minion, Morocco, Ref. after vs.,	\$3.25,	postage 26c
Nonpareil, " " "	3.15,	21c.
" Calf, Marginal Ref.,	2.50,	" "
Pearl, Brass Rim, Ref. after vs.,	2.25,	15c.
Diamond, Brass Rim, Marginal Ref.,	1.65,	12c.

Michigan Tent.

BRO. WHITE: The interest here is still increasing. Books go off rapidly. We are out of several kinds. Forty-seven dollars worth of books have been taken, and nine dollars worth of charts. Last evening there were according to good judges over eight hundred persons present. When we asked for an expression of as many as were convinced that the seventh day was the true Bible Sabbath, about three hundred arose to their feet. But when we asked those to rise who still believed the first-day was divinely appointed, not one arose. As near as we can learn, about twenty have already decided to keep the Sabbath. We shall probably remain here about two weeks longer.

M. E. CORNELL.

Memphis, July 12th 1863.

Appointments.

Meeting for Southern N. Y. and Northern Penn.

We think it advisable before leaving this section, to hold a general meeting for the special benefit of the friends of the cause. We therefore appoint such meeting to be holden at Ulysses Pa. Aug. 8 and 9. We request a general attendance. Those who come must come prepared mainly to take care of themselves.

Those who live at such distance as to be unable to make provision for themselves are requested to come without fail, and provisions will be made for them.

N. FULLER.

J. N. ANDREWS.

Alfred Center, July 13, 1863.

The next quarterly meeting of the Seventh-day Adventist church at Hundred-mile Grove Columbia Co. Wis. will be held on the 8 and 9th of August next.

N. M. JORDON.

ELDERS Sanborn and Snook will hold meetings with the brethren in West Union, Iowa, July 24 to 26.

The Brn. of Waukon are invited to attend. At Marion beginning on Friday 31 inst, at 6 o'clock P. M. The Brn. of the sister churches are invited to attend. We hope those who come to the above meetings will come praying to the Lord to give us a good time.

I. SANBORN.
B. F. SNOOK.

The next quarterly meeting of Seventh-day Adventists in Iowa, will be held the first Sabbath and first day in August near Eddyville Iowa. Brn. Sanborn and B. F. Snook are requested to meet with us. The sister churches and scattered Brn. generally are cordially invited to attend. Brethren come praying that the Lord may meet with us, and refresh us by his good Spirit.

J. A. LUKE.

The next monthly meeting for Central N. Y. will be held at Roosevelt Aug. 1, 1863.

By request of the church. D. ARNOLD.
I am also requested to say for and in behalf of the church that we extend an invitation to Bro. and Sr. White to hold meetings with us on their intended eastern tour and appoint the same through the Review.

By a unanimous vote of the church at Roosevelt.

D. ARNOLD.

Business Department.

Business Notes.

W. W. G.: Received 20.
M. G. Kellogg: The Instructor has been mailed regularly to A. B. Spencer, Lake Station, Ind.

E. B. Carpenter: We send the Review as you request; but think the church should pay for it at half price.—Ed.

C. E. Phillips: Your Review was stopped for the simple reason that your account stands xii, 19, nearly ten volumes behind. You can have the Review at half price, or free of charge, if you and the brethren think you should have it thus. But we see no propriety in paying into the S. B. treasury, while neglecting to pay for the Advent Review and Sabbath Herald. Benevolence looks best following, not preceding, the payment of such debts.—Ed.

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 receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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For Shares in Publishing Association.

Mary Eliza Goodwin \$10. W. E. Chesebro \$10. Mary E. Haskell \$10. Mrs. E. M. Prentiss \$5.

Cash Received on Account.

I. C. Vanghan \$1.66. Almerna R. Knight \$10. A. C. Bourdeau \$10. H. Bingham \$18.

Books Sent By Mail.

D. T. Shireman 90c. T. Lindsay \$1. Mrs. J. Bailey 6c. H. Main 10c. W. Peabody \$1. J. W. Fulkison 25c. T. Smith 10c. J. Hobbs 75c. Mary F. Maxson \$1.35. L. Kenfield 44c.

General Conference Missionary Fund.

Martha Van Dorn \$1.10. Ch. at Washington, N. H. \$8. C. E. Chesebro \$5. S. N. Haskell \$4. A sister in Wisconsin \$10. John Laroche \$5.

For New Charts.

Ch. at Oswego, N. Y. \$10. M. E. Cornell \$10. I. D. Van Horn \$10. R. J. Lawrence \$10. O. Mears \$10. Mrs. E. M. Prentiss \$3.

For Bro. Snook.

C. E. Chesebro \$5. M. E. Cornell \$5. S. N. Haskell \$5. S. Kennedy \$5. J. S. Vandusen \$5.

PUBLICATIONS.

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On pamphlets and tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

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