

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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EPIGRAM ON PRAYER.

PRAYER highest soars when she most prostrate lies,
And when she supplicates, she storms the skies,
Thus to gain heaven may seem an easy task,
For what can be more easy than to ask?
Yet oft we do by sad experience find,
That clogged with earth, some prayers are left behind.
And some like chaff blown off at every wind,
To kneel is easy, to pronounce not hard,
Then why are some petitioners debarred?
Hear what an ancient oracle declared:
Some sing their prayers, and some their prayers say,
He's an Elias, who his prayers can pray.
Reader, remember, when you next repair
To church or closet, this memoir of prayer.

[The Monitor.]

ON KEEPING THE HEART. No. 6.

Keep thy heart with all diligence; for out of it are the issues
of life.—Proverbs iv, 23.

V. The fifth season, requiring diligence in keeping the heart, is the time of outward wants. Although at such times we should complain to God, not of God, (the throne of grace being erected for a "time of need,") yet when the waters of relief run low, and want begins to press, how prone are the best hearts to distrust the fountain! When the meal in the barrel and the oil in the cruse are almost spent, our faith and patience too are almost spent. It is now difficult to keep the proud and unbelieving heart in a holy quietude and sweet submission at the foot of God. It is an easy thing to talk of trusting God for daily bread, while we have a full barn or purse; but to say as the prophet, "Though the fig-tree should not blossom, neither fruit be in the vine, &c., yet will I rejoice in the Lord:" surely this is not easy.

Would you know then how a christian may keep his heart from distrusting God, or repining against him, when outward wants are either felt or feared? The case deserves to be seriously considered, especially now, since it seems to be the design of Providence to empty the people of God of their creature fullness, and acquaint them with those difficulties to which hitherto they have been altogether strangers. To secure the heart from the dangers attending this condition, these considerations may, through the blessing of the Spirit, prove effectual.

1. If God reduces you to necessities, he therein deals no otherwise with you than he has done with some of the holiest men that ever lived. Your condition is not singular; though you have hitherto been a stranger to want, other saints have been familiarly acquainted with it. Hear what Paul says, not of himself only, but in the name of other saints reduced to like exigencies: "Even to the present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place." To see such a man as Paul going up and down the world naked, and hungry, and houseless; one

that was so far above thee in grace and holiness; one that did more service for God in a day than perhaps thou hast done in all thy days, may well put an end to all your repining. Have you forgotten how much even a David has suffered? How great were his difficulties! "Give, I pray thee," says he to Nabal, "whatsoever cometh to thy hand, to thy servants, and to thy son David." But why speak of these? Behold a greater than any of them, even the Son of God, who is the heir of all things, and by whom the worlds were made, sometimes would have been glad of anything, having nothing to eat. "And on the morrow, when they were come from Bethany, he was hungry; and seeing a fig-tree afar off, having leaves, he came, if haply he might find anything thereon."

Hereby then God has set no mark of hatred upon you, neither can you infer want of love from want of bread. When thy repining heart puts the question, Was there ever sorrow like unto mine? ask these worthies, and they will tell thee that though they did not complain as thou dost, yet their condition was as necessitous as thine is.

2. If God leave you not in this condition without a promise, you have no reason to repine or despond under it. That is a sad condition indeed to which no promise belongs. Calvin in his comment on Isaiah, ix, 1, explains in what sense the darkness of the captivity was not so great as that of the lesser incursions made by Tiglath-Pileser. In the captivity, the city was destroyed and the temple burnt with fire: there was no comparison in the affliction, yet the darkness was not so great, because, says he, "there was a certain promise made in this case, but none in the other." It is better to be as low as hell with a promise, than to be in paradise without one. Even the darkness of hell itself would be no darkness comparatively at all, were there but a promise to enlighten it. Now, God has left many sweet promises for the faith of his poor people to live upon in this condition; such as these: "O fear the Lord, ye his saints; for there is no want to them that fear him; the lions do lack and suffer hunger, but they that fear the Lord shall not want any good thing." "The eye of the Lord is upon the righteous to keep them alive in famine." "No good thing will he withhold from them that walk uprightly." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "When the poor and the needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Here you see their extreme wants, water being put for their necessities of life, and their certain relief; "I the Lord will hear them," in which it is supposed that they cry unto him in their distress, and he hears their cry. Having therefore these promises, why should not your distrustful heart conclude like David's, "The Lord is my shepherd, I shall not want."

"But these promises imply conditions: if they were absolute they would afford more satisfaction." What are those tacit conditions of which you speak but these, that he will either supply or sanctify your wants; that you shall have so much as God sees fit for you? And does this trouble you? Would you have the mercy, whether sanctified or not? whether God sees it fit for you or not? The appetites of saints after earthly things should not be so ravenous as to seize greedily upon any enjoyment without regarding circumstances.

"But when wants press, and I see not whence

supplies should come, my faith in the promise shakes and I, like murmuring Israel cry, 'He gave bread, can he give water also?' O unbelieving heart! when did his promises fail? who ever trusted them and was ashamed? May not God upbraid thee with thine unreasonable infidelity, as in Jer. ii, 31, "Have I been a wilderness unto you?" or as Christ said to his disciples, "Since I was with you, lacked ye anything?" Yea, may you not upbraid yourself; may you not say with good old Polycarp, "These many years I have served Christ, and found him a good Master?"

Indeed he may deny what your wantonness, but not what your want, calls for. He will not regard the cry of your lusts, nor yet despise the cry of your faith: though he will not indulge your wanton appetites, yet he will not violate his own faithful promises. These promises are your best security for eternal life; and it is strange that they should not satisfy you for daily bread. Remember the words of the Lord, and solace your heart with them, amid all your wants. It is said of Epicurus, that in dreadful paroxysms of the cholic he often refreshed himself by calling to mind his inventions in philosophy; and of Posidonius the philosopher, that in an acute disorder he solaced himself with discourses on moral virtue; and when distressed he would say, "O pain, thou dost nothing; though thou art a little troublesome, I will never confess thee to be evil." If upon such grounds as these they could support themselves under such racking pains, and even deluded their diseases by them; how much rather should the promises of God, and the sweet experiences which have gone along step by step with them, make you forget all your wants, and comfort you in every difficulty?

3. If it be bad now, it might have been worse. Has God denied thee the comforts of this life? He might have denied thee Christ, peace, and pardon also; and then thy case had been woful indeed.

You know God has done so to millions. How many such wretched objects may your eyes behold every day, that have no comfort in hand, nor yet in hope; that are miserable here, with no prospect of eternal life; that have a bitter cup and nothing to sweeten it—no, not so much as any hope that it will be better. But it is not so with you: though you be poor in this world, yet you are "rich in faith, and an heir of the kingdom which God has promised." Learn to set spiritual riches over against temporal poverty. Balance all your present troubles with your spiritual privileges. Indeed if God has denied your soul the robe of righteousness to clothe it, the hidden manna to feed it, the heavenly mansion to receive it, you might well be pensive; but the consideration that he has not may administer comfort under any outward distress. When Luther began to be pressed by want, he said, "Let us be contented with our hard fare; for do we not feast upon Christ, the bread of life?" "Blessed be God, (said Paul,) who hath abounded to us in all spiritual blessings."

4. Though this affliction be great, God has far greater with which he chastises the dearly beloved of his soul in this world. Should he remove this and inflict those, you would account your present state a very comfortable one, and bless God to be as you now are. Should God remove your present troubles, supply all your outward wants, give you the desire of your heart in creature comforts; but hide his face from you, shoot his arrows into your soul, and cause the venom of them to drink up your

spirit: should he leave you but a few days to the buffetings of Satan: should he hold your eyes but a few nights waking with horrors of conscience, tossing to and fro till the dawn of the day;—should he lead you through the chambers of death, show you the visions of darkness, and make his terrors set themselves in array against you: then tell me if you would not think it a great mercy to be back again in your former necessitous condition, with peace of conscience; and account bread and water, with God's favor, a happy state? O then take heed of repining. Say not that God deals hardly with you, lest you provoke him to convince you by your own sense that he has worse rods than these for unsubmissive and froward children.

5. If it be bad now, it will be better shortly. Keep thy heart by this consideration, "the meal in the barrel is almost spent; well, be it so, why should that trouble me, if I am almost beyond the need and use of these things?" The traveler has spent almost all his money; well, says he, though my money be almost spent, my journey is almost finished too; I am near home and shall be fully supplied. If there be no candles in the house, it is a comfort to think that it is almost day, and then there will be no need of them. I am afraid, Christian, you misreckon when you think your provision is almost spent, and you have a great way to travel, many years to live, and nothing to live upon; it may not be half so many as you suppose. In this be confident, if your provisions are spent, either fresh supplies are coming, though you see not whence, or you are nearer your journey's end than you reckon yourself to be. Desponding soul, does it become a man traveling upon the road to that heavenly city, and almost arrived there, within a few days' journey of his Father's house, where all his wants shall be supplied, to be so anxious about a little meat, or drink, or clothes, which he fears he shall want by the way? It was nobly said by the forty martyrs when turned out naked in a frosty night to be starved to death, "The winter indeed is sharp and cold, but heaven is warm and comfortable; here we shiver for cold, but Abraham's bosom will make amends for all."

But, says the desponding soul, I may die for want. Who ever did so? When were the righteous forsaken? If indeed it be so, your journey is ended.

"But I am not sure of that; were I sure of heaven it would be another matter. Are you not sure of that? then you have other matters to trouble yourself about than these; methinks these should be the least of all your cares. I do not find that souls perplexed about the want of Christ, pardon of sin, &c., are usually very solicitous about these things. He that seriously puts such questions as these, What shall I do to be saved? How shall I know my sin is pardoned? does not trouble himself with, "What shall I eat, what shall I drink, or wherewithal shall I be clothed?"

6. Does it become the children of such a Father to distrust his allsufficiency, or repine at any of his dispensations? Do you well to question his care and love upon every new exigency? Say, have you not formerly been ashamed of this? Has not your Father's seasonable provision for you in former difficulties put you to the blush, and made you resolve never more to question his love and care? And yet will you again renew your unworthy suspicions of him? Disingenuous child! reason thus with yourself: "If I perish for want of what is good and needful for me, it must be either because my Father knows not my wants, or has not wherewith to supply them, or regards not what becomes of me. Which of these shall I charge upon him? Not the first; for my Father knows what I have need of. Not the second; for the earth is the Lord's and the fullness thereof; his name is God All-sufficient. Not the last; for as a father pitieth his children, so the Lord pitieth them that fear him; the Lord is exceeding pitiful and of tender mercy; he hears the young ravens when they cry—and will he not hear me? Consider, says Christ, the fowls of the air; not the fowls at the door that are fed every day by hand, but the fowls of the air that have none to provide for them. Does he feed and clothe his enemies, and will he forget his children? He heard

even the cry of Ishmael in his distress. O my unbelieving heart, dost thou yet doubt?"

7. Your poverty is not your sin, but your affliction. If you have not by sinful means brought it upon yourself, and if it be but an affliction, it may the more easily be borne. It is hard indeed to bear an affliction coming upon us as the fruit and punishment of sin. When men are under trouble on that account, they say, O if it were but a single affliction coming from the hand of God by way of trial, I could bear it; but I have brought it upon myself by sin, it comes as the punishment of sin; the marks of God's displeasure are upon it: it is the guilt within that troubles and galls more than the want without. But it is not so here; therefore you have no reason to be cast down under it.

"But though there be no sting of guilt, yet this condition wants not other stings; as, for instance, the discredit of religion. I cannot comply with my engagements in the world, and thereby religion is likely to suffer." It is well that you have a heart to discharge every duty; yet if God disable you by providence, it is no discredit to your profession that you do not that which you cannot do, so long as it is your desire and endeavor to do what you can and ought to do; and in this case God's will is, that lenity and forbearance be exercised toward you.

"But it grieves me to behold the necessities of others, whom I was wont to relieve and refresh, but now cannot." If you cannot it ceases to be your duty, and God accepts the drawing out of your soul to the hungry in compassion and desire to help them, though you cannot draw forth a full purse to relieve and supply them.

"But I find such a condition full of temptations, a great hinderance in the way to heaven." Every condition in the world has its hinderances and attending temptations; and were you in a prosperous condition, you might there meet with more temptations and fewer advantages than you now have; for though I confess poverty as well as prosperity has its temptations, yet I am confident prosperity has not those advantages that poverty has. Here you have an opportunity to discover the sincerity of your love to God, when you can live upon him, find enough in him, and constantly follow him, even when all external inducements and motives fail.

Thus I have shown you how to keep your heart from the temptations and dangers attending a low condition in the world. When want oppresses and the heart begins to sink, then improve, and bless God for these helps to keep it.

From the Bibliotheca Sacra and American Biblical Repository.

THE SCRIPTURE AUTHORITY AND OBLIGATION OF THE SABBATH EXAMINED.

BY REV. W. M. O'HANLON, BURNLEY, LANCASHIRE.

Nothing can be more obvious than the obligation resting upon all intelligent and accountable creatures to devote some portion of their time to the immediate worship of God, to the devout study of his Will, to the contemplation of the spiritual interests of their own being, and to such other exercises as are fitted to elevate the mind to the perfection of which it is morally and religiously capable. Even in the absence of any distinctive and divine revelation, beyond that which the Most High has supplied in the constitution of our nature, it could hardly fail to have been felt, that a solemn responsibility of this order existed. But how much time ought to be set apart for these specific purposes, whether it should be indeterminate, or fixed and definite in its recurrence and intervals, and in what manner it can be employed, so as best to promote the divine glory and effectually to secure the benefits desired—these are questions which reason might be inadequate to solve, and which it might demand a direct communication from heaven to decide.

But this communication being made, and supposing that the whole duty, both as to essential principles and minutest details, were placed under the guardianship and sanctions of a divine edict, still our judgement would readily discriminate between that part of the obligation which is founded upon immutable moral relations, and that part which arises out of such positive precepts of the great

Lawgiver as owe their binding authority simply, or chiefly, to his wise but sovereign appointment, as the supreme Ruler of the universe. We can conceive it perfectly possible for God to change the season, or to limit or lengthen it, at his good pleasure; but we cannot conceive it possible even in him, without an entire and unimaginable inversion to all the conditions of our being to annul or remia the duties which give to the prescribed period all its peculiar significance and sacredness.

Thus, in the question of Sabbath observance, as usually stated, we readily detect the presence of two elements: the one having reference to what has been styled *moral*; the other to what has been styled *positive law*. While, however, this distinction is well founded, and not unimportant, in the general discussion of the theme, it is needless at present to dissociate these elements; still more especially, since there are few institutions of revealed religion, which, if duly analyzed, will not be found to combine both. For even when the obligation is such as to find its fundamental root and reason in the moral relations subsisting between us and the Most High, it is common to discover that he has affixed some increment to the required duty, which brings it largely within the sphere of positive ordinance and law.

In appealing to the inspired Volume on the question at issue, two courses lie open for adoption: the one is to begin with the information supplied by the writings of the New Testament, and then to carry our investigations upwards to the ancient Scriptures; the other is to begin at the beginning, and with the lights derived from the primeval economies, to descend downward to the times of the gospel. Now, if the question to be discussed bore any analogy to the questions of natural science, the former method would seem to recommend itself as partaking more of the analytic character. But since it is one of pure revelation, and since the Scriptures constitute one whole, gradually unfolding itself, and each part in succession presupposing the existence, if not the knowledge, of all that preceded, it is obvious that the true path of inquiry is that which starts with the earliest intimations of the Bible, and thus traces the subject onward to the fuller and brighter disclosures of later times.

It may contribute to the object in view to state in general terms at the outset, the opposite sentiments commonly entertained upon this question. By one class of theologians it is contended that from the beginning God required mankind to set apart one day in seven from the ordinary avocations and toils of life, to be consecrated to his immediate worship and service; that under all the successive dispensations of religion this requirement has been binding and authoritative; and that it is still (though with certain changes) in full, unabated force, beneath the christian economy, but clothed now, as might be expected, if not with greater authority, certainly with greater interest and brighter glory. By others it has been maintained that the Sabbath was first instituted among the Jews; that it constituted part of the Jewish economy; that with that economy it expired; and consequently, that any sacred day to be now observed (if such there be) owes its authority to some New-Testament source alone, or to some other source, ecclesiastical or civil. It is not necessary now to refer more specifically to the theories of those who adopt the latter views—this general statement being sufficient for our purpose at present.

Thus the course of our inquiry leads us to examine the claims of the Primeval, the Jewish, and the Christian institute.

THE CLAIMS ON BEHALF OF A PRIMEVAL SABBATH EXAMINED.

Here the language of Moses, [Gen. ii, 1-3,] demands attention as presenting what is alleged to be the great initial record upon the entire theme: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." This, according to many is the inauguration of the Sabbath, thus appointed and signalized to commemorate the completion of the creative work in this lower world. And there are several circumstances which

in this view invest the record with peculiar value and significance; not only its being, as already stated, the first intimation as to a sacred day; but the fact that this institution takes the precedence of all others among men; and that it was introduced during the period of innocence, before any change had taken place either in the character or condition of the species.

Here the believer in divine revelation is called to observe that, since man was formed on the sixth day, and (as the perfection of sentient life and the crown of this fair creation) formed in all probability towards the close of the same day, the first integral, measured period of his conscious, active existence, was the sacred Sabbath. So early, and at once, was he made sensible of the duty and the delight of keeping "holy day;" and thus, instead of commencing his career under the regimen of pure, unmixed, moral law, his first lesson of obedience would be one in which the authority of a positive precept, as to time and circumstances, regulated the discharge of a duty to which conscience and the heart would themselves instinctively prompt, as the fitting exponent of the spontaneous, inborn sentiments and principles of the newly-created and divinely-illuminated soul. Such may be regarded as the position taken by the advocates of a primeval Sabbath.

But it has been strenuously maintained that the first establishment of the sabbatic observance took place under Judaism, and that to all intents and purposes it was a Jewish institute. This tenet has been advocated by two very different classes of persons; both by those who deny the existence of any special sacred day whatever, under the Christian economy, and by some who nevertheless admit this. A very different rank in some respects must be assigned to such as hold these dissimilar ultimate views. But in regard to the point now at issue they are agreed. It might indeed be argued that even if it were of Mosaic origin, this would not invalidate the claims of a sacred day as now observed. But meanwhile we have to deal with the opinions of those who, with objects widely apart, assail together the primitive appointment of this ordinance.

Going back to the early times of the gospel we find the names of Justin Martyr, Irenæus, and Tertullian, ranged on the side of those who contend for the Jewish origin of the institute. But without prejudging the question before us, it may be safely asserted that few who have paid much attention to the writings of the fathers, will be disposed to ascribe to them an authority which in matters of opinion they in reality never claimed. We have precisely the same inspired documents from which they professed to derive their sentiments; and it is surely not affirming too much on behalf of our modern theological science, to assert that it possesses facilities for arriving at just conclusions upon questions of this order, quite equal to any to which they could lay claim. Nor should it be forgotten that, as there existed not only the speculations of a Gentile philosophy on the one hand, but the cherished preconceptions of a Jewish cultus on the other, to disturb and bias their investigations, it is our duty to pause before we receive any dogma, however recommended, which might possibly have received its character and complexion from either of these sources. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Were it our object to trace the history of this opinion, we might point to some who have in later centuries expended no ordinary measure of intellectual acumen and erudition in its support. But on the whole we may regard Paley as among the most accomplished, if not the most original, defenders of the theory in question, and certainly the one whose writings have given it the widest currency, at least in recent times. His object being to set aside the authority of the Sabbath in the stricter sense of the term, and to establish a modified view of the duties and obligations pertaining to the first day of the week under the Christian dispensation, he in the first place seeks to explode the notion of a primeval Sabbath; and then assuming that it constituted a part of the positive and ceremonial institutions of Judaism, he concludes that it was abolished with the ab-

olition of that peculiar polity. At present we are concerned only with the former part of his design.

Adding the passage already given from Gen. ii, he observes:

"After this we hear no more of the Sabbath or of the seventh day, as in any manner distinguished from the other six, until the history brings us down to the sojourning of the Jews in the wilderness, when the following remarkable passage occurs."

He then quotes the transaction recorded in the xvth chapter of Exodus, and in the manner of his quotation (we refer to the original editions) makes the word speak a sense which, as we believe, they were never intended to convey. He then proceeds:

"Not long after this, the Sabbath, as is well known, was established with great solemnity in the fourth commandment. Now in my opinion, the transaction in the wilderness above recited, was the first actual institution of the Sabbath. For if the Sabbath had been instituted at the time of the creation, as the words in Genesis may seem at first sight to import; and if it had been observed all along from that time to the departure of the Jews out of Egypt, a period of about two thousand and five hundred years, it appears unaccountable that no mention of it, no occasion of even the obscurest allusion to it, should occur, either in the general history of the world before the call of Abraham, which contains, we admit, only a few memoirs of its early ages, and those extremely abridged; or, which is more to be wondered at, in that of the lives of the first three Jewish patriarchs, which, in many parts of the account, is sufficiently circumstantial and domestic. Nor is there, in the passage above quoted from the sixteenth chapter of Exodus, any intimation that the Sabbath then appointed to be observed was only the revival of an ancient institution which had been neglected, forgotten or suspended; nor is any such neglect imputed either to the inhabitants of the old world, or to any part of the family of Noah; nor, lastly, is any permission recorded to dispense with the institution during the captivity of the Jews in Egypt, or on any other public emergency. The passage in the second chapter of Genesis, which creates the whole controversy upon the subject, is not inconsistent with this opinion; for as the seventh day was erected into a Sabbath on account of God's resting upon that day from the work of creation, it was natural in the historian, when he had related the history of the creation, and of God's ceasing from it on the seventh day, to add: 'And God blessed the seventh day and sanctified it, because that on it he had rested from all his work which God created and made,' although the blessing and sanctification, i. e., the religious distinction and appropriation of that day, were not actually made till many ages afterwards. The words do not assert that God then blessed and sanctified the seventh day, but that he blessed and sanctified it *for that reason*; and if any ask why the Sabbath or sanctification of the seventh day was then mentioned, if it was not then appointed, the answer is at hand: the order of connection, and not of time, introduced the mention of the Sabbath, in the history of the subject which it was ordained to commemorate. This interpretation is strongly supported by a passage in the prophet Ezekiel, where the Sabbath is plainly spoken of as given (and what else can that mean but as first instituted?) in the wilderness. Eze. xx, 10-12. Nehemiah also recounts the promulgation of the sabbatical law among the transactions in the wilderness; which supplies another considerable argument in aid of our opinion." Neh. ix, 12-14. (See "Paley's Principles of Moral and Political Philosophy," book v, chap. 7.)

We have thus exhibited this argument at length, that its strength or weakness may be the more readily discovered. The first thing which strikes us in the survey of this entire passage, is the at least apparent violence done to the narrative in the book of Genesis. Paley may well lay great stress upon this narrative as creating, if not, as he asserts, "the whole controversy upon the subject," at least an important part of it. But certainly it seems to demand the existence and exigencies of some preconceived theory, to account for the gloss which he has put upon it. Who that had no such theory to defend, would imagine the sacred writer here to describe a transaction which according to the supposition had not occurred for two thousand five hundred years afterwards? It would not be asserted by Paley, or any of those who occupy the same side in this controversy, that the interpretation thus given to this passage is the one which would naturally present itself to any one of ordinary intelligence upon the first perusal of it. We will not allege indeed that the obvious, or seemingly obvious, import of the passage is always the true one. But if there be no dispute respecting the terms employed, (and there is none here) and if the subject matter be of easy comprehension, (as in the present instance,) then the *onus probandi* rests upon those who would reject the obvious for the more recondite construction.

Here is a historical statement; and the only question is, Does Moses, after describing the work of six days, suddenly, and without any intimation, alter his

style when he comes to describe the procedure of the seventh day? and, using a highly rhetorical figure, does he set down in connection with the record of this procedure an event which did not take place until twenty-five centuries had elapsed? We have said *without intimation*, but it should be added also in the face of the fact, that the whole being a plain narrative, would inevitably be differently understood by all who might read it apart from the light of such a hypothesis as the one now under examination. This assuredly is not what we might have expected to discover in any book written beneath the guidance of the divine Spirit, and intended for the instruction of the unsophisticated in all ages. We utterly deny then that "it was natural in the historian, when he had related the history of the creation and of God's ceasing from it on the seventh day, to add" the words in question, unless they are expressive of an event which actually occurred at the creation. And to state in the way of argument, that Moses does "not assert that God then blessed and sanctified the seventh day," but simply that he did so for a certain reason, is to be guilty of a species of sophistry very unworthy the gravity which becomes the discussion of such a theme. How could he have conveyed more lucidly the idea that this was done *then*, than by recording it, as he does other things, in the past tense, and also in immediate connection with that very cessation from work on the part of God which it was designed to commemorate? True, he assigns the reason of this consecration; but he does this in such a manner as to imply that as the reason existed from the beginning, so also did the consecration. And it is but natural to ask, What ground could exist for the appointment of such a memorial in after ages, which did not operate "from the foundation of the world?" On the whole it does appear to us that until all the principles of sound criticism are abandoned and we are at liberty by a dexterous and convenient application of the figure prolepsis to convert history into prophecy at our pleasure we cannot adopt the interpretation which this writer has so strenuously advocated. We can understand what is meant by the total rejection of this inspired record, or by the reduction of it to the rank of a mere myth; but we are at an utter loss to understand the position which accepts its divine authority, and acknowledges this opening portion of Genesis to be the narrative of real transactions, and yet, to serve the purposes of a theory, would mutilate and distort its obvious meaning, and that in gross violation of all the laws which guide the historian and chronologist's pen.

It has been alleged, though it forms no part of Paley's argument, that in the early records of the Bible, localities are designated by names which they had not received for ages subsequently to the period adverted to in the narrative. But the answer to this is manifest. What possible analogy can there be between the employment of the existing names of mountains, rivers, cities, in a relation which speaks of these same mountains, rivers, cities in former periods, and the representing an event as having taken place in the annals of the world, long before it actually occurred? In one case the narrative is rendered more clear by the very identification which results from this method, and no misconception can arise. In the other case confusion is inevitable. Deception is practiced, and practiced upon system; and that in reference not to so unimportant a thing as the chronology of a name, but in reference to the chronology and the existence of a fact, whose date and origin vitally affect the views we entertain of the economy of religion. Suppose it were the business of a writer to portray the former condition of some city of our land, whose name has been altered in modern times, or whose ancient name has sunk into oblivion; would it be felt that any of the proprieties of topography were violated by the use of the modern designation? But should the same writer, transferring some conception of the present age back to past eras, so set forth the substantial verities which he records as to invest them with a meaning and aspect which did not belong to them in the past, but which they have borrowed from the present, and do all this without a note of warning, or any break in the continuity of the narrative, would it not be at once felt that the writer had ceased to deserve our confidence, because he has violated, wholly violated,

the integrity of history! And yet this is precisely what has been done by Moses, according to the showing of Paley in the passage that has now passed under view.

(To be Continued)

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. NOV. 27, 1856.

LIKE A SHORT CANDLE.

"As I sat in my chamber, I saw a little girl working by the light of a candle. It was burnt down almost to the socket. I perceived that she plied her needle very fast, and at length overheard her say to herself, 'I must be very industrious, for this is the only candle I have and it is almost gone.'—*Exchange*."

In the above incident we see a very appropriate illustration of the situation of believers at the present day. We may all learn from it. The candle of time has now burnt down almost to its socket. How very industrious then should we be in the discharge of all its duties. It is almost gone; and there is no other beyond it. There is no second life allotted to mortals in which the errors of this can be corrected; but whatever impress our characters shall bear when the days of probation close, such will they retain forever.

The few remaining days of mercy are like a candle burnt almost to its socket. God's Spirit will not always strive with man. But a few notes will yet be heard from her patient lips; but a few more calls will she give to the disobedient, the dallying, the undecided; and when she ceases once to plead, she has ceased forever. This is no disparagement to God's justice. All may secure salvation who will. Provisions the most ample have made, and are now offered for acceptance. There is no need of a future age of probation. Neither the justice nor the mercy of God requires it. If men will not come now that they may have life, who shall tell us when they will?

In the Third Angel's Message are now being heard the last notes of warning to a guilty world. The candle of God's long-suffering is burnt down almost to its socket. Men must soon decide whether they will bow to the throne of Jehovah, or to the scepter of Baal; whether they will reverence the commandments of God, or the institutions of men; whether they will have the threat of temporal death from the arm of the civil power, or the threat of fire and brimstone, and eternal death from the arm of Jehovah. With what earnestness then should we endeavor to persuade sinners to heed the warning ere it shall cease entirely, and the candle of their hope go out in eternal gloom.

The ministration of Christ in the Most Holy of the heavenly Sanctuary—the ministration which stays the arm of vengeance—the ministration around which cluster the interests of a perishing world—is drawing near to its close. The candle of the Saviour's love, which led him to leave the glories of heaven, and offer himself a sacrifice for our lost race, as far as concerns a promiscuous world, is burnt almost down to its socket. Beyond this there is no more ministration for the redemption of transgressions. Beyond this there is no more offering for sin. Will the Lord shed his blood again for the benefit of those who will not avail themselves of its merits now? Will he die a second time, for the redemption of a people in another dispensation, who stubbornly reject all offers of mercy in this? Know, then, that when he ceases to be a priest, the plan and the means of salvation are forever finished.

Our opportunities of making our own calling and election sure, our opportunities of promulgating truth, and doing good to others, all our privileges, are like a short candle when it is almost gone. How very industrious then should we be; for when once past they never will return. Soon the voice will be heard from the temple in heaven, saying, "It is done;" and the candle of probation will expire in its socket.

THE SCAPE-GOAT.

"And Aaron shall cast lots upon the two goats; one lot for the Lord and the other lot for the scape-goat." Lev. xvi, 8.

We find this passage in the description of the services performed on the yearly day of atonement under the typical dispensation; and as the goat of the sin-offering upon which the Lord's lot fell, and whose blood was ministered in the Most Holy Place, to make atonement for the Sanctuary and for the transgressions of Israel, typified, according to universal consent, the Saviour and the offering he made on Calvary, we naturally inquire, as we look forward to the great work which constitutes the antitype of the ancient yearly atonement, to what the scape-goat pointed, and who will be found in connection with the heavenly Sanctuary, and the closing up of the plan of salvation, bearing his character and answering to his antitype.

Because John says, [chap. i, 29,] "Behold the Lamb of God which taketh, (margin, beareth,) away the sin of the world," and because it is said of the scape-goat that he "shall bear upon him all their iniquities into a land not inhabited," [Lev. xvi, 22,] it has been concluded, without further consideration, by some, that the latter is a type of the former; and Dr. Clarke, also, in his note on Lev. xvi, 10, makes this remark: "Did not all this signify that Christ has so carried and borne away our sins, that against them who receive him as the only true atoning sacrifice they should never more be brought to remembrance?"

From the view, however, that Christ is the antitype of the scape-goat, we are compelled to differ, for what we consider very plain reasons.

1. If Christ, in bearing the sin of the world, fulfilled the antitype of the scape-goat, he must have accomplished it at the crucifixion; for Peter says of him, "Who his own self bare our sins in his own body on the tree." 1 Pet. ii, 24. But in the type the goat was not sent away till after the cleansing of the Sanctuary; hence the antitype of this work cannot be performed till after the termination of the 2300 days; for it is not till after those days have ended that the Sanctuary is cleansed. Dan. viii, 14; Heb. ix, 23. It is therefore impossible to carry this work back to the crucifixion of Christ, which was even before he commenced his ministration in the Sanctuary above; and therefore he cannot be the antitype of the scape-goat.

2. Christ is our great High Priest, the minister of the Sanctuary; but the goat is something to be sent away by the priest: therefore he cannot be the priest himself: in other words, he cannot in this dispensation be Christ; but he must be a being whom Christ, after he has loaded him with the sins borne from the Sanctuary, can send away into a land not inhabited.

3. The goat was sent away from Israel, into a land not inhabited, to be heard of no more forever. But Christ will dwell in the midst of his people, the true Israel of faith.

4. It is impossible that two goats, one of which was chosen by the Lord, and is called the Lord's, and was for a sin-offering, while the other is not so called, but was left to perform an entirely different office;—it is impossible that these both should typify the same person.

From these considerations we think it must be evident to every one that Christ cannot be the antitype of the Levitical scape-goat. Who then can be? We answer, The Devil; and our reasons for this position are at hand:

1. We know of only two beings which any one has ever thought could possibly be typified by the scape-goat; and these are Christ and Satan. We have shown above that the goat cannot be a type of Christ; [we must therefore look to the Devil for its fulfillment.

2. The Hebrew word for scape-goat, as given in

the margin of Lev. xvi, 8, is *Azazel*. On this verse, Jenks in his Comprehensive Commentary remarks, "Scape-goat. See diff. opin. in Bochart. Spencer after the oldest opinion of the Hebrews and Christians thinks *Azazel* is the name of the Devil; and so Rosenmire, whom see. The Syriac has, *Azazel*, the angel (strong one) who revolted." The Devil is here evidently pointed out. Thus we have the definition of the Scripture term in two ancient languages, with the oldest opinion of the Christians, in favor of the view that the scape-goat is a type of Satan.

3. In the common acceptance of the word, the term scape-goat, is applied to any miserable vagabond who has become obnoxious to the claims of justice; and while it is revolting to all our conceptions of the character and glory of Christ, to apply this term to him, it must strike every one as a very appropriate designation of the Devil, who is styled in scripture, the accuser, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies, murderer, prince of devils, serpent, tempter, &c., &c.

4. Our fourth reason for this position is the very striking manner in which it harmonizes with the events to transpire in connection with the cleansing of the heavenly Sanctuary, as far as revealed to us in the Scriptures of truth.

We behold in the type, 1. The sin of the transgressor imparted to the victim. 2. We see that sin borne in by the priest in the blood of the offering, into the Sanctuary. 3. On the tenth day of the seventh month we see the priest with the blood of the sin-offering for the people, remove all these sins from the Sanctuary, and lay them upon the head of the scape-goat. 4. The goat bears them away, into a land not inhabited.

Answering to these events in the type, we behold in the antitype, 1. The great offering for the world made on Calvary. 2. The sins of all those who avail themselves of the merits of Christ's shed blood, by faith in him, in that blood are borne into the Sanctuary. 3. After Christ, the minister of the true tabernacle, [Heb. viii, 2,] has finished his ministration, he will remove the sins of his people from the Sanctuary, and lay them upon the head of their author, the antitypical scape-goat, the Devil. 4. The Devil will be sent away with them into a land not inhabited.

If we want a description of this event in plain terms we find it in Rev. xx, 1-3: "And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled."

Now we would ask, What could be more fitting than that the author and instigator of all sin should receive the guilt of those transgressions which he has incited mortals to commit, but of which they have repented, back upon his own head? And what could be a more striking antitype of the ancient ceremony of sending away the scape-goat into the wilderness, than the act of the mighty angel in binding Satan and casting him into the bottomless pit at the commencement of the thousand years.

This is a point of transcendent interest to every believer. Then, the sins of God's people will be borne away to be remembered no more forever. Then he who instigated them, will have received them back again. Then the serpent's head will have been bruised by the seed of the woman. Then the "strong man armed," (Satan,) will have been bound by a stronger than he, (Christ,) and the house of the strong man (the grave) spoiled of its goods, the saints. Matt. xii, 29; Heb. ii, 14. Then will the work of the enemy, in sowing tares among the wheat, [Matt. xiii, 24-43,] be forever remedied: the tares will have been gathered into bundles to burn, and the wheat gathered into the garner. Then our great High Priest will have come forth from the Sanctua-

ry to pronounce the everlasting blessing upon his waiting people. Then shall we have come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Then will the redeemed, placing the foot of triumph upon the world, the flesh and the devil, raise their glad voices in the song of Moses and the Lamb. O glorious day! May the Lord hasten it in his good time. Who would not, in view of this, take up the petition of the beloved John, "Even so, come Lord Jesus?"

These are scenes to which the children of hope in this lower world love to look forward. On these hang their brightest anticipations. These are the very portals to the glorious city, and to their eternal inheritance.

Such, we sincerely believe, is the order in which the Bible has introduced these events to our understanding. But there are those who would disturb this divine harmony, and mar the beauty of this arrangement, by denying some of its essential points. A correspondent writes under date of Nov. 14th, 1856, as follows:

"There are some who will not admit that the Devil is the scape-goat. One objection is on the word, atonement, in Lev. xvi. 10. They say, We don't believe the Devil is in partnership with Christ in making the atonement. This question has caused some division among Sabbath-keepers."

We have already made mention of the only two positions that can be taken on this question. He who, therefore, denies that the Devil is the antitypical scape-goat, is necessarily driven to the position that Christ fulfills this office; which view we think is not only very derogatory to the character of Christ, but involves some manifest absurdities.

If those who thus object had ever given any substance or tangibility to their views; if they had ever shown any good reason for believing that Christ is the great scape-goat of this dispensation; we should know better how to answer their objections. We should then be better able to judge whether they draw their views from sound premises, or whether they entertain them because they love to have a way of their own, and to differ with the mass of their brethren. As it is we can but re-iterate what appears to be the plain teaching of the Bible on the point, which we had supposed would, from its very consistency, aside from revelation, commend itself to every candid man's belief.

The use of the word atonement in Lev. xvi. 10, is certainly a very trivial point to make the fulcrum of so important a question. The part which the scape-goat was to act, is in that chapter clearly defined; and any one can judge for himself how much merit there was attached to his office, and how much connection the part he acted had with removing the sins from the children of Israel. The only office he performed was to receive the sins of the people from the hands of the priest after he had borne them from the Sanctuary, to retain them upon his own head, and go away from Israel forever into a land not inhabited.

Reasoning from type to antitype, we believe the Devil will have a similar part to act. We can come to no other conclusion than that, the cleansing of the Sanctuary being finished, the sins of all those who have escaped his insidious wiles will be laid upon him and he be cast into the bottomless pit. People may call this if they choose, being in partnership with Christ, or they may designate it by any other expression; but the consistency of the view, and the testimony of the Bible on the point, cannot be altered.

We know that some will say that sins cannot be suffered for but once, and that it is absurd that Satan should suffer for those sins for which Christ has already suffered. But how long will such hold to this position? Let us see. For whom did Christ die? for a chosen few only, or for all? Evidently for all, otherwise all could not have an opportunity of repentance. "Well then," says one who is wed-

ded to the pleasures of sin, "if sin can be suffered for but once, and Christ has suffered for my sins, what have I to fear? There is no suffering for sin for me to endure. I will therefore cull all the enjoyment I can from the pleasures of this world, and on the threshold of eternity I will take my stand beside the holiest saint that ever lived, and claim an equal right with him to the glories of heaven; for Christ suffered for me as well as for him; and therefore I am as free." This is exactly the issue of the view taken; but the staunchest Universalism would require nothing better. Unless therefore we wish to yield the specific teachings of the Bible and become Universalists at once, we must abandon this theory. But its advocates may still contend that the wicked are exceptions, but that certainly sins that have been pardoned can never after the occasion of suffering to any being. But if when sins are pardoned that is the last of them, we would inquire how it happens that those very sins are transferred to the Sanctuary, and impurity imputed to it on their account. That this is so is one of the plainest teachings of the Bible. It is also certain that these sins are to be removed from the Sanctuary; and we would ask those who endorse the theory under consideration, what then is to be done with them, unless they are to be laid upon the head of their old author, the Devil.

From the fact that our sins when forgiven are only transferred through the blood of Christ to the Sanctuary, we learn that the pardon of our sins is only removing from us their guilt, by imputing to us the righteousness of another. But we are not the originators of sin. Behind all our transgressions there stands a guilty instigator; and why should it be thought more incredible or unscriptural that the guilt of those sins of which we repent, should be imputed to him who prompted us to commit them, than that the righteousness of Christ, upon our repenting, should be imputed to us? Rom. ii. 22; 2 Cor. v. 21.

Why it was anciently that the sins of Israel were borne into the Sanctuary and finally carried away on the head of the scape-goat into the wilderness, and why our sins are now transferred to the Sanctuary through the blood of Christ, to be laid finally upon the head of the great antitypical scape-goat, the Devil—why this arrangement was made instead of some other, is not for us to inquire into nor question. It is among the "mysteries of godliness;" [2 Tim. iii. 16;] and, says the Prophet, [Deut. xxix. 26;] "The secret things belong unto the Lord our God; but those things which are revealed belong to us and to our children for ever."

SUNDAY.

The following article on Sunday is attributed to the "Rev. Theodore Parker." We do not say but that the suggestions there given are good enough for the day. Indeed the very genius of the institution does not attach to it anything very sacred. The mind of the Romish Church which is the author of Sunday observance, is thus declared by Cardinal Wiseman: The Roman Catholic Church have ever held that, religious duties being duly performed, the Christian Sunday was to be regarded and used by all, especially by the great bulk of the people, as a day of innocent amusement and recreation." But the significance of Mr. Parker's remarks lies in the fact that he doubtless considers Sunday the divinely appointed Sabbath of the Christian dispensation, and would apply to it the requirements of the fourth commandment, and all the promises of reward and threats of punishment which God has thrown around his holy day, to secure its just observance. If we have rightly judged in this, it is not difficult to see how much importance Mr. Parker attaches to the promises and threatenings of the word of God, and how he trails in the dust his standard of divine things. In this light we think we may study the article with profit, as an index of the moral tendency of the times. He says:

I would not consider it an act of religion to attend

church; only a good thing to go there when the way of improvement leads through it—when you are made wiser and better by being there. I am pained to see a man spend the whole of a Sunday in going to church, and forgetting himself in getting acquainted with the words of the preacher. I think most intelligent hearers, and most intelligent and Christian preachers, will confess that two sermons are better than three, and one better than two. One need only look at the afternoon face of a congregation in the city to be satisfied of this. If one-half the day were devoted to public worship, the other half might be free for private studies at home, for private devotion, for social relaxation, for intercourse with one's own family and friends. Then Sunday afternoon and evening would afford an excellent opportunity for meetings for the promotion of the great humane movements of the day, which some would not think evangelical enough to be treated of in the morning. Would it be inconsistent with the great purposes of the day, inconsistent with Christianity, to have lectures on science, literature and similar subjects delivered then? I do not believe the Catholic custom of spending the Sunday afternoon in recreation in England, before the Reformation, was a good one. It diverted men from the higher end to the lower.

I cannot think that here and now we need amusement so much as society, instruction, refinement and devotion. Yet it seems to me unwise to restrain the innocent sports of children, of a Sunday, to the same degree our fathers did—to make Sunday to them a day of gloom and sadness. Thoughtful parents are now much troubled in this matter; they cannot enforce the old discipline, so disastrous to themselves; they fear to trust their own sense of what is right—so, perhaps, get the ill of both schemes, and the good of neither. There are in Boston about thirty thousand Catholics, twenty-five thousand of them probably too ignorant to read with pleasure or profit any book. At home, amusement formed a part of their Sunday service; it was a part of their religion to make a festive use of Sunday afternoon. What shall they do? Is it Christian in us by statute to interdict them from their recreation? With the exception of children and these most ignorant persons, it does not appear that there is any class among us who need any part of the Sunday for sport.

I am not one of those who wish "to give up the Sunday," if indeed there be such men among us; I would make it more useful and profitable; I would remove from it the superstition and the bigotry which have so long been connected with it; I would use it freely as a Christian not enslaved by the letter of Judaism, but made free by an obedience to the law of the Spirit of life. I would use the Sunday for religion in the wide sense of that word; use it to promote piety and goodness, for science, for letters, for society. I would not abuse it by impotent license on the one hand, nor by slavish superstition on the other. We can easily escape the evils which come of the old abuse; can make the Sunday ten times more valuable than it is even now; can employ for it all the highest interests of mankind, and fear no reaction into libertinism.

The Sunday is made for man as are all other days; not man for the Sunday. Let us use it then, not consuming its hours in a Jewish observance; not devote it to the lower necessities of life, but the higher; not squander it in idleness, sloth, frivolity, or sleep; let us use it for the body's rest, for the mind's culture, for head and heart and soul.

Men and women, you have received the Sunday from your fathers as a day to be devoted to the highest interests of man. It has done great service for them and you. But it has come down accompanied with superstition, which robs it of half its value. It is easy for you to make the day far more profitable to yourselves than it ever was to your fathers; easy to divest it of all bigotry, to free it from all coldness of the letter; easy for you to leave it for your children an institution which shall bless them for ages yet to come; or it is easy to bind on them unnatural restraints, to impose on their conscience and understanding absurdities which at last they must repel with scorn and contempt.

COMMUNICATIONS.

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

From Sister Southworth.

BRO. SMITH:—It is now near five years since I first learned there were a people called Sabbath-keepers, and was led to search for Bible truth, and embrace the Third Angel's Message, and obey God by keeping all his Commandments.

As it is ever cheering to hear from dear brethren and sisters scattered abroad, duty calls me to contribute towards encouraging others to live out all the truths of the gospel, and overcome through the blood of the Lamb, and the word of their testimony, for such only have the promise of a crown of life. For such a promise I feel truly thankful, and rejoice in view of the blessed prospect if faithful of immortality and eternal life beyond this vale of tears; and I am resolved to pursue the narrow way to that blessed abode, where sickness and sorrow, pain and death are feared and felt no more.

When I look back upon the Advent movement in 1843-4, and the passing of the time, believing as I then did that God's hand was in the work, I now see why God's people were disappointed. The light of present truth reveals the past and shows clearly that the Third Angel's Message must follow the two former.

I am truly thankful I ever heard it, and that God gave me a heart to receive it, and embrace its precious truths; and I pray that I may be enabled to live it out, suffer reproach for the sake of the blessed Redeemer, and reign with him at his appearing and kingdom.

For one I feel grateful for the Testimony for the Church, No. 2. I found it meat in due season. God will have a pure church, a peculiar people, zealous of good works. He has placed the precious gifts in the church for the benefit of his people. Praise his holy name.

Of late I have been passing through severe trials. I have been called to part with my dear companion, and am left in a lonely condition. But I feel that my loss is his gain.

"I walk alone, and oft am sad,
And falls the briny tear,
My heart is grieved with trials sore,
And pressed with many a care."

Yours in hope. ASENITH SOUTHWORTH.
E. Hardwick, Vt.

From Bro Hakes.

BRO. SMITH:—I am very anxious to contribute my mite for the encouragement of the few Commandment-keepers that are scattered here and there throughout this land. I have been brought to bow myself low at the feet of Jesus, by the light of the Third Angel's Message; and I bless the Lord continually for it.

For two or three years past I had been a very profane young man. I grew worse and worse, till God in his infinite mercy sent Bro. Daniels to our place. He showed us the three messages, and the Sabbath especially. I was strongly convicted on hearing the first lectures. The Spirit of God strove hard, with me for three or four weeks. It conquered; and now I know the worth of the Christian's hope.

O dear friends and brethren, I can now tell what the Lord has done for me, and I earnestly pray that ere long I may be enabled to show the last message of mercy which God has given to this wicked world.

I know we have got the truth, and if we do not abide by it, we shall be lost; yes, lost forever. Our thoughts must be on Jesus; for the wrath of an insulted God will soon be poured out upon the world. We see the nations are angry. The image of the beast will soon speak; and then we shall need to have on the whole armor. But we need not fear; God will protect us. We must put all our trust in Jesus. He will stand by us if we are faithful.

May the blessing of God our Father and the Lord Jesus be with us all. Amen.

Canaan Mountain, Ct.

JOSEPH L. HAKES.

From Sister Lawrence.

BRO. SMITH:—We do not begin to realize the worth of jewels, which God will gather into his basket in the day of gathering; when we do, we shall fulfill the command of Jesus, which is so much contended for: Love one another as I have loved you. How great was that love! and yet how few love to obey it. I for one do not yet love as I am bidden; but am trying to live by every word of God until I do.

I can say I rejoice in the truth. I can rejoice that God's word has led me down here, though I have made crooked paths, yet the path which will lead me into the City, is one straight path and very narrow, and few find it. The way is plain if we exactly follow the word.

We can discern the beast and his image, and the lamblike horns. I think he is about speaking like a dragon. Soon we shall hear his voice more fully; and then those who love God's holy day, can show their love by their works, when the decree goes forth, then we shall be able to discern between him that loveth God, and him that loveth him not.

We can rejoice in the truth; but when we look about us and see the many dear ones with no light in their dwellings, it makes me sad; and instead of much rejoicing, I feel like weeping. I often think of Esther, when she fasted and tore her hair, that her nation was so soon to be destroyed; and shall we be very joyful in such a time as this? We have need to seek meekness and righteousness before the decree goes forth; for there is only a "may be" that we shall be hid in the day of the Lord's anger; and if the righteous are scarcely saved, where will the sinner and the ungodly appear?

North Berwick, Me.

P. D. LAWRENCE.

Extracts from Letters.

BRO. A. H. ROBINSON writes from Sandy Creek, N. Y. —BRO. SMITH. "I love the paper; and it would seem hard to do without it. I think of you and others connected with the Office; and when you rest from your cares upon the holy Sabbath, my prayer has been that the Lord would refresh your body and mind.

"I believe that we are living in the Laodicean state of the church, and I desire to take heed to the counsel that I may have the gold that has been tried in the fire, and white raiment to put on, and eye-salve that I may see. I do feel that the testimonies that are being given by the servants of the Lord in regard to our being in a lukewarm state, and comprising the Laodicean state of the church, is meat in due season. The Spirit of the Lord is with this testimony."

BRO. FRISBIE writes from Parma, Mich.:—"I was at Ceresco last Wednesday eve, where a school-house was nearly filled with attentive hearers, and there was an anxiety manifested to hear more. I expect to return to Ceresco next Monday to continue lectures in that place as long as necessary."

BRO. JESSE DORCAS writes from Fremont Ohio, Nov. 17th, 1856:—"BRO. SMITH, I want to say to the church abroad, through the *Review*, that I will be one of twenty that will help to rub out two hundred dollars of the remaining Office debt, and what may be over I trust will not remain long. Come, brethren, let us take hold of this matter like men of God. The brethren connected with the Office have hard pulling enough without having that matter dragging on their hands.

"Suffer a word of my experience. Dear brethren and sisters, It is now about two years since the Lord in his merciful providence sent Bro. Bates to this place with the light of the Third Angel's Message. O, glory to God! I never shall forget the day. It was the beginning of a new era in my life; and though two years are past, I still find that I have made an excellent exchange in giving up error for truth. We begin to see here, that we have great need of "eye-salve, and white raiment," and have determined to renew our covenant with God, to become more fully sanctified; to be more sensibly af-

fectured with the requirements of the service of our God.

"We were favored, recently, with a visit from Bro. and Sister Stewart, of Cleveland. I am happy to say, that so far as I understand their sentiments and feelings, they are with us in the work of the Third Angel's Message. May the Lord bless them and make them useful in his cause.

"I do thank the Lord for the sign of the Sabbath. I see the use of it now, to separate and seal his people."

BRO. Z. ANDREWS writes from Hartford, Wis.:—"We now live so far from any Sabbath-keepers that we cannot often have the privilege of meeting with them. We feel sometimes that we should almost get discouraged were it not for the words of encouragement that the *Review* brings to us weekly. We feel thankful that we have been permitted to enjoy its weekly visits so long. We feel that we are not worthy to have it without paying for it; and as we do not wish to be burdensome to others, I suppose it will not be best to send it to us any more until we can meet its expense. We have carefully preserved and bound together all the numbers of the *Review* that we have received, and we can read then over and over again, for instruction and encouragement, until we are able to take it again."

[Dear brother, there are many brethren who would esteem it a privilege to pay the cost of your paper rather than that one who loves it so well should be deprived of it.—Ed.]

SISTER L. N. BUZZEL writes from Brookfield, Vt.:—"I want to say to the brethren and sisters scattered abroad, that I am striving to overcome every besetting sin, and get my heart right in the sight of God. I praise the Lord that I was ever brought to see the Commandments and to strive to keep them. I hope that I shall be able to endure, so that I may have a right to the tree of life and enter in through the gates into the city. I want to be one that shall stand on mount Zion with the 144,000 that will be redeemed from the earth. I love to read the *Review*, especially the communications from the brethren and sisters."

OBITUARY.

I WAS called to Parma to attend the funeral of Bro. Bramhall's sister, S. A. Bramhall, who came from the East about two months since, on a visit, and died Nov. 18th, aged 24 years. She professed religion about six years ago, and joined the Presbyterian church. She embraced the Sabbath and present truth under Bro. Bates' preaching a short time since, and by reading our publications was investigating our views when she fell asleep, leaving evidence to friends that she sleeps in Jesus, to rise and join with the saints at the soon coming of Christ.

She said to her sister-in-law, "I came here to get the truth. I heard about it; and this made me more anxious to come and see you." Again she says, "I see the Sabbath so plain that I dare not disobey it." It was asked her if she expected to open her eyes in heaven. "O no! Sweet grave, I shall soon rest there." Again: Have you a comfortable hope? "O yes! the Lord's will be done. Dear sister Lucy, I do expect to meet you in heaven."

Her mother was with her on this visit, and a sister from Ohio, who deeply mourned her death. Funeral services were attended by the writer, who spoke on the subject of death, the resurrection, and the second coming of Christ.

J. B. FRISBIE.

Our oldest son, Wilson F. Castle, died with typhoid fever, Nov. 3d, aged two years and eight months.

"Thou art gone to the grave, but 'twere wrong to deplore thee,

When God was thy ransom, thy guardian and guide;
He gave thee, he took thee, and soon he'll restore thee,
Where death hath no sting since the Saviour hath died."

F. C. CASTLE.

Hadley, Ill.

Men will wrangle for religion, write for it, fight for it, anything but live for it.

SELECTIONS.

Sin, no Trifle.

WHAT A strange world is this in which we live! The Prince of Light, and the Prince of Darkness—good men and bad men—holiness and sin—are all made objects of sport and ridicule. However, it is dangerous folly to jest with serious things; and Solomon teaches, that they are "fools" who "make a mock at sin." Prov. xiv, 9. Here we see children doing mischief and then laughing at it, in which, alas! they are often encouraged by ungodly parents; there the drunkard boasts of his excesses, the debauchee of the number of his victims, and the gamester of the fruits of his art and deceit. Thus many, at every period of life, glory in their shame!

Wicked men triumph when they see blemishes in the character of the righteous. What manner of persons ought Christians then to be in all holy conversation and godliness, that they may cut off the pleas of gainsayers, and put to silence the ignorance of foolish men!

Friendly reader, art thou tempted to countenance by a laugh or a smile, or in any other way, what thou canst not inwardly approve? We entreat thee to weigh well the following considerations:

1. He who laughs at sin, laughs while God frowns. "God is angry with the wicked every day." Ps. vii, 11. What is it that excites his anger? What is that by which his spirit is vexed and grieved? What is that which occasions the sword of vengeance to hang over the heads of sinners? "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. i, 18. And if the wrath of a king be as the roaring of a lion, how dreadful must be the wrath of the Almighty God!

2. He who makes light of sin, makes light of the miseries of all mankind. We live in a vale of tears, in which prisons and hospitals, and innumerable other receptacles of wo, impress the solemn truth, that the misery of man is great upon him. Eccl. viii, 6.

Ah! little think the gay, licentious, proud,
Whom pleasure, power, and affluence surround;
They, who their thoughtless hours in giddy mirth,
And wanton, often cruel riot, waste:
Ah! little think they while they dance along,
How many feel this very moment death,
And all the sad variety of pain! [Thompson.]

3. To sport with sin, is to sport with death. For sin entered the world, and death followed sin. Rom. v, 12. And death has made this world like Golgotha, a place of skulls—not a fit place then for profane merriment. If all the bones of all the dead were collected into one vast pile, and Jehu should ask, "Who slew all these?" [2 Kings x, 8.] the answer must be, "Sin slew them all."

4. For a man to laugh at sin, is to laugh when he ought to mourn. Will any one make sport with his own disease? Sin is a disease. It is poisonous—it is fatal too, unless the Balm of Gilead, (the blood of Christ,) be applied in time. Sin produces guilt and shame. When a man laughs at his sin, he laughs at the fraud by which he has cheated himself. His conduct is not less absurd than wicked. 'Tis the folly of a fool laughing at his own folly.

6. To sport with sin, is to sport with the sorrows of Jesus. And this, considering the dignity of the person of Christ, is the most solemn and awful consideration that can be suggested. It were less guilty to sport with fellow creatures than with the Son of God. Never did any person suffer so much from contempt as Jesus did. He was blindfolded and buffeted, and in the grossest manner insulted by the rabble in the high priest's hall. "Then did they spit in his face." Matt. xxvi, 67. Herod and his men of war set Jesus at nought. In mockery he was invested with a purple robe. A reed was put into his hand for a scepter, to ridicule his pretensions to a kingdom. And when he was lifted up on the cross, (O horrid to relate!) they mocked the pangs in which he died. Passing strangers wagged their heads, and said, "If thou be the Son of God, come down from the cross." The chief priests, scribes, and elders, said, with bitter sarcasm, "He saved others—himself he cannot save." And even the thieves who were crucified with him, cast the same in his teeth.

And can you, O wanton sinner! join your voice to theirs to insult him? Can you trifle with Jesus and make light of his prayers, his tears, his groans, and bloody sweat in the garden of agony, the severity of the scourge, and the torture of the crown of thorns? O be persuaded to trace his footsteps to Calvary. There stand and gaze; pause and ponder. If at such a place, with such a scene, you can trifle, what would angels think! "More struck with grief or wonder, who can tell?"

Now, therefore, be ye not mockers, lest your hands be made strong. Isa. xviii, 22. If God give you repentance unto life, you will mourn for Christ as one mourneth for an only son, and be in bitterness, as one that is in bitterness for the loss of his first born.

Let our readers, young ones especially, be persuaded to commit to memory the following lines, which express in an agreeable manner, the substance of the preceding remarks, and which, by the blessing of God, will well repay the trouble it may cost them:

Who laughs at sin, laughs at his Maker's frowns,
Laughs at the sword of vengeance o'er his head:
Laughs at the great Redeemer's tears and wounds,
Who but for sin had never wept or bled.

Who laughs at sin, laughs at the numerous woes
Which have this guilty world so oft befall:
Laughs at the whole creation's groans and throes,
At all the spoils of death, and pains of hell.

Who laughs at sin, laughs at his own disease,
Welcomes approaching torments with his smiles,
Dares at his soul's expense his fancy please,
Affronts his God—himself of bliss beguiles.

Who laughs at sin, sports with his guilt and shame,
Laughs at the errors of his senseless mind:
For so absurd a fool there wants a name,
Expressive of a folly so refined. [Jos. Stewart.]

Evil Speaking.

If you are an evil speaker, you will probably say:

1. "O, I mean no harm!" No harm at all. You only enact the part of Solomon's madman, or fool—I forget which—throw around you fire-brands, arrows, and death, and, wiping your mouth, demand: "Am I not in sport?" But, perhaps, you are he that "seemeth to be religious, and bridled not his tongue." If so you will be very apt to say.

2. "I can't bear such abominable practices—such vile creatures—and I must speak my mind." I understand you. You must sin, because you love God so well. You hate sin, and love holiness, so violently, that you must serve the devil. Is this your religion? Bless God that you have no more of it; for if what you have impels you to break one of his plainest commandments, it follows, that if you only had enough of it, you would be constrained, to break them all. Be no longer deceived. There is no necessity for it. The case is plain. It is not because you hate sin, and love holiness, that you are an evil speaker. Directly the reverse; it is because you love sin, and are unwilling to be sanctified, that you are living in this scandalous and guilty practice to this day.

3. But objections come thick, and must be disposed of by a shorter method.

OBJECTION.—"If we must say nothing of the absent but good, we shall find ourselves under very uncomfortable restraints."

ANSWER.—And so you ought, till you learn to be easy and happy without dabbling in the muddy waters of detraction.

O. "The whole world is in the practice."

A. "The whole world lieth in the wicked one."

"Come out from among them, and be ye separate."

O. "But the Church is in the same condemnation."

A. "All are not Israel that are of Israel." The charge is too indiscriminate. "Thou hast a few names even in Sardis, who have not defiled their garments."

O. "Who is free from it?"

A. Every truly honest man.

O. "According to this doctrine, where is there a true Christian?"

A. Wherever the principles laid down in Ps. xv, and in 1 Cor. xiii, are exemplified.

O. "This view of the subject shows a very strait way to Heaven."

A. "Strait is the gate."

O. "It opens the portal of life to but a very few."

A. "Few there be that find it."

O. "But what is to become of all the ministers and church members who habitually speak evil one of another?"

A. We can tell better when we know whether they finally repent or not.—Israel Chamberlayne.

A Sad Picture.

If Rev. Charles Beecher tells the truth of his associates, we should rather be almost anything else, than an evangelical preacher. We have long thought that what he says is true, and when we see such a statement from one who had the benefit of observation and experience both, we must believe it. What a melancholy picture! Mr. Beecher uttered this language, Feb. 22d, 1846, at the dedication of a Presbyterian church in Fort Wayne, Indiana:

"During the whole course of seven years' study, the Protestant candidate for the ministry sees before him an authorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And need any one acquainted with human nature, be told that he studies under a tremendous pressure of motive? Is that freedom of opinion?—The liberty wherewith Christ maketh free? Rome would have given that. Every one of her clergy might have studied the Bible to find there the Pontifical Creed on pain of death. Was that liberty?"

"Hence I say that liberty of opinion in our Theological Seminaries, is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of hand-cuffs—whether he will wear the Presbyterian hand-cuff, or the Methodist, Baptist, Episcopal, or other evangelical hand-cuff. Hence it has secretly come to pass that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find there! There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them.

"For through the ministry the same spirit has been conducted to the people. The denominations are so nearly balanced, the strife for power is so keen between them, that every fancied departure from that creed, is seized to make political capital, as really as in any political campaign. Houses must be built; salaries must be raised. This requires wealth. Wealth requires members and patronage. This creates a servile dread of novelty, for everything that another party can get hold of, strikes at the gold. Therefore the people watch their minister, and the minister is afraid of his people. For if he studies independently, if he gets outside of the book, [creed,] if he slips the hand-cuff, the people tremble—it will not please—the opposition will seize it—we shall be unpopular—we shall not succeed!

"Oh! woful day! Oh! unhappy Church of Christ! Fast rushing round and round the circle of absorbing ruin! Thou sayest I am rich, and increased in goods, and have need of nothing; and knowest not that thou art poor, and miserable, and blind, and naked!

"Thus are the ministry of evangelical, Protestant denominations, not only formed all the way up under a tremendous pressure of merely human fear, but they live, move and breathe in a state of things radically corrupt, and appealing every hour to every baser element in their nature, to hush up the truth, and bow the knee to the power of apostasy!

"Dimly does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere, but ah, it is hopeless of reform. We all pass on, and the tide rolls down to Night."—Ex.

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, NOV. 27, 1856

Review to the Poor.

It is the design of the publishers to send the Review to all who desire it for their spiritual good, and to learn the Bible truths it publishes, whether they can pay for it, or not. Let no brother or sister order it discontinued for want of means. We have the names of several hundred on our books, of whose circumstances we are of course ignorant.

Those who cannot pay for the Review, but wish it continued, can do no less than to write and state their inability to pay. Not a few of the humble, worthy poor have written to the Office in a Christian spirit, expressing gratitude to the publishers for sending the Review, and stating that they loved the paper, but could not pay for it. To all such it is freely sent. The liberal will see that the expense of sending the Review to the worthy poor is met.

J. W.

Conference at Buck's Bridge, N. Y.

BRO. SMITH:—I would say for the encouragement of the saints, that the conference lately held at Buck's Bridge has been a great blessing to the church. Some brethren from Vermont, and some from Central N. Y., were with us. The church had been in trial for some time past. At the commencement of the meeting the duty of confessing our own faults and not accusing others was made plain, and when this was made plain it was comparatively easy to settle difficulties. The present truth appeared to us with greater clearness, and almost every individual confessed their wanderings and their lukewarmness, and while prayer was made and strong exhortations given, God manifested himself in power, and great good was done. The labors of Bro. Hutchins, Sperry, Rhodes, Edson and Goodwin have been a great blessing to us. The last day of the meeting was a time that will long be remembered. I have not time now to write particulars. I think others will do so.

JOHN BYINGTON.

Madrid Depot, N. Y., Nov. 19th, 1856.

NAPOLEON SUPPOSED TO BE MAD.—A correspondent of the N. Y. Tribune, writing from London under date of Oct. 31st, says, Strange rumors are afloat about the health of Napoleon, and in spite of all my endeavors to ascertain the real state of the matter, I am unable to assert either their truth or their falsity. It is said that he has fits, and gets occasionally raving mad; but that, with the exception of short periods of depression following these crises, his mental powers have not generally suffered. Whether these rumors be true or false, they have considerable influence on the French nation, and a presentiment of revolutions looming in the next future gets hold of the population. Republicanist, Socialist, Legitimist and Orleanist "placards" re-appear on the walls of Paris; people are arrested by scores, and even the cautious London Exchange loses its belief in the stability of the Imperial Government.

THE SABBATH.—It is very remarkable that the heathen nations, who can be supposed to have no knowledge of the law or history of Moses, accounted one day of the seven more sacred than the rest. Hesiod styles the seventh day "the illustrious light of the Sun;" and Homer says, "Then came the seventh day, which is sacred or holy." Almost all nations, too, who have any notion of religion, have appropriated one day in seven to the purpose of public devotion.

You say you will repent at some future period of time; but are you sure of arriving at that period of time? Have you one hour in your hand? Have you one minute at your disposal?

HITHERTO the spectacle has been, not the church converting the world, but the world converting the church.

Conference.

THE Brethren in Round Grove and vicinity enjoying the visit and labors of Brother and Sister White, appoint a Conference at the Hittleson school-house on Sabbath and First-day, Dec. 6th and 7th. Those coming by Rail Road stop at Round Grove depot, near Bro. Everts', where conveyances will be in readiness to accommodate. Will all the Sabbath Brethren in the State, as far as possible, attend.

E. EVERTS.

J. HART.

Round Grove, Whiteside Co., Ill., Nov. 24th, 1856.

Notice.

At the tent-meeting at Barre, R. F. Cottrell was chosen treasurer of the N. Y. Book and Tent Fund. Those who have accounts unsettled can settle with him. The books left in N. Y. with me are now in his hands.

J. N. LOUGHBOROUGH.

Waukau, Iowa, Nov. 6th, 1856.

Business.

L. A. Whitaker:—We will send your paper free. The sums sent in to send Review to the Poor, are designed especially to meet the deficiencies of the poor and free list. We would say the same to R. W. Hersey, and L. Chandler.

Mrs. N. Haddock:—We will send your paper free.

Z. Andrews:—We will continue your paper.

A. H. R.:—We put you on the free list.

J. A. Wilcox:—Bro. White received a letter from D. Moody, dated Oct. 5th, with \$3, one of which was for tent. Was that the one referred to?

A. Belden:—F. Blinn is credited on book for Vol. IV, of INSTRUCTOR.

L. Carpenter:—You give directions in your letter for disposing of only fourteen dollars. What shall we do with the other dollar?

Lorinda Chandler:—Your paper was returned a short time since by the Post Master. That is the reason you have not received it.

L. J. Richmond:—The first edition of the Bible Student's Assistant is exhausted. We shall have some more ready soon, and will then fill your order.

I. Abbey:—Bro. White is now absent. When he returns your business can be arranged.

M. B. B. Byington:—Bro. Byington sends \$2 for you. He says, "I received this some time since, and think I sent it. Was there a mail burned near London, C. W.? I send it now myself that all may be right with her."

In answer to the question concerning the mail, we would say that there was a mail car and all its contents consumed in Canada, in the latter part of October, according to accounts which we then noticed. This may also explain some other slight losses which we met with about that time.

Letters.

R. Jarvis, A. B. Atwood, E. M. L. Cory, L. A. Whitaker, I. C. Vaughn, J. H. Darling.

Receipts.

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

FOR REVIEW AND HERALD.

G. Lowree \$1.00, x.1. L. Kellogg \$1.00, x.1. J. W. Becker, 3.00, x.1. L. Bean, 1.00, x.1. F. Capron, 0.64, viii, 5. S. R. Nichols, 1.00, x.1. A. Easterbrook, 2.00, ix, 1. D. W. Cartwright, 1.00, ix, 1. S. Bovee, 1.00, ix, 15. E. Sanford, 0.25 each for L. Payne, A. Spencer, Geo. Paterson, H. Chamberlain, each to ix, 15. J. Stryker, 1.00, x.1. L. B. Caswell, 2.00, xi, 1. S. Kingston, 1.00, xi, 1. M. Thompson, 1.00, x.1. J. Ghering, 2.00, ix, 1. A. Southworth, 1.00, x.1. P. Miller, Jr., 1.00, x.1. J. A. Wilcox, 1.00, x.1. E. O. Fish, 2.00, x.1. A. H. Robinson, 1.00, ix, 1. J. Carpenter, 2.00, x.4. A. Shepard, 1.00, x.1. J. J. Perkins, 1.00, x.1. C. M. Wade, 1.00, x.1. Danl. Kellogg, 1.00, x.1. M. Hutchins, 1.00, x.1. D. Williams, 1.00, x.8. Wm. H. Graham, 1.00, x.1. F. Blinn, 1.00, xi, 7. Margaret Dickinson, 1.00, ix, 1. Sr. Rogers, 1.00, x.1. S. Burlington, 1.00, x.1. R. Gorsline, 1.00, x.1. Jno. Place, 1.00, x.1. L. & M. Dickinson, 1.00, x.1. L. Carpenter, 1.00, x.1. J. A. Feeler, 1.00, x.1. E. R. Seaman, 1.00, xi, 1. P. D. Lawrence, 1.00, x.1. Mary Bovee, 2.00, xii, 1. Geo. Fox, 1.00, x.1. G. Cramer, 1.00, xi, 1. K. L. Baker, 1.00, x.1. L. Glover, 1.00, x.1. E. P. Below, 1.00, x.1. H. C. Crumb, 2.00, x.1. J. A. Loughhead, 1.00, x.1. S. A. Howard, 1.00, xi, 1. S. Woodard, 1.00, x.1. J. Obriest, 2.00, x.1. Wm. Russell, 1.00, x.1. J. Chase, 1.00, xi, 1. H. W. Dodge, 2.00, x.1. H. A. Hamford, 1.00, ix, 1. J. Wilder, 2.00, x.1. I. N. Pike, 1.00, xi, 1. J. Hersey, 2.00, xi, 1. J. Whitenack, 1.00, ix, 1. S. A. Allen, 1.00, x.1. J. Kimble, 2.00, xi, 1. H. Flower, 2.00, x.1. B. G. Jones, 1.00, x.1. S. Brigham, 1.00, x.1. H. Edson, 1.00, x.1. Jas. Breed, 1.00, x.1.

OFFICE RELIEF.—L. Kellogg \$4. J. A. Wilcox \$1.88. J. Carpenter \$0.64. A. Shepard \$2. L. Carpenter, L. J. Richmond, A. Putnam, each \$1. I. N. Pike \$0.50.

REVIEW TO THE POOR.—G. Lowree, S. W. Rhodes, A. friend, A. sister in Canada, each \$2. R. Gorsline, E. R. Seaman, L. Carpenter, Mrs. S. Dickinson, each \$1. Z. Brooks \$0.25.

FOR GERMAN TRACT.—A friend in Caledonia Co., Vt., \$2. J. Dorcas \$1.0. M. Hutchins \$1. N. Gray \$0.25.

Books Sent.

E. M. L. Cory, A. S. Hutchins, I. C. Vaughn, (by express), Chas. Andrews, J. A. Wilcox, P. Wilcox, L. B. Green, Wm. D. Packard, J. Dorcas, (by express), J. A. Loughhead, Wm. Russell, I. N. Pike, S. Brigham, Lois J. Richmond.

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