

Advent Review,

AND SABBATH HERALD.

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

VOL. X.

BATTLE CREEK, MICH., FIFTH-DAY, SEPTEMBER 3, 1857.

No. 18.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.,

BY
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Terms.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

HEAVEN.

TUNE—"Do they miss me at home?"

O tell me of heaven, sweet heaven,
The home of the pure and the blest,
Where sorrow and sin cannot enter,
Where the weary forever shall rest.
Let me hear of that heavenly city,
Where all is immortal and fair;
And I'll flee from all earthly enchantments,
And earnestly strive to be there.

Let others seek earthly possessions,
And lay up their treasures below;
I have heard of a land that is better,
And to seek it with ardor I'll go.
I have heard of a world robed in glory,
And freed from temptation and care,
Where sickness and death may not enter,
And I long, O I long to be there.

Ambition may spread her bright phantoms,
And whisper of honor, and fame,
She may lure on her thousands to labor,
To win an illustrious name;
Be this my ambition to follow,
The path my Redeemer has trod;
Be an heir of his heavenly kingdom,
And dwell in the city of God.

Though the way of the wicked may prosper,
And be sprinkled with flowers so gay,
Though wide be the path that they travel,
And pleasant and easy the way;
Though no troubles their path may encumber,
And triumphant through life they may go,
I'll envy them not for their journey
Ends only in sorrow and woe.

Let me enter the gate that is narrow,
The way that with dangers is spread,
And though rugged and dark be my pathway
One bright ray is over it shed;
For I hear the sweet voice of my Saviour,
Saying, "Fear not for I am thy God,
I know thy temptations and trials,
For I the rough pathway have trod,"

Dear Saviour, thy promise is precious,
Thy guidance I evermore crave;
O help me to walk in thy footsteps,
And trust in thy power to save.
O give me a place in thy kingdom,
When life with its turmoil is o'er,
Let me dwell with the King in his beauty,
And I ask, O I ask for no more.

SARAH M. SWAN.

Orwell, Ohio, July 30th, 1857

THE SEVENTH MONTH MOVEMENT.

(Continued)

THE TIME IN OUR YEAR OF THE TRUE SEVENTH MONTH.

As it was believed that the types predicted the Advent of the Lord on the tenth day of the seventh month of the Jewish sacred year, it was necessary to harmonize the Jewish time with our present cal-

endar, to ascertain what day, according to our reckoning, would synchronize with that day of the Jewish year. According to the Rabbinical reckoning, it fell this year on the 23d of our *September*; and many of the religious editors and their correspondents have made themselves quite merry that the Adventists should have supposed it synchronized with the 22d of *October*,—"not one of the Adventists," as these learned men say, "having discovered the mistake." From a full and careful review and examination of the question, we are still convinced that the true Jewish seventh month could only synchronize with our *October*,—commencing with the first appearance of the new moon on the 13th of that month, and ending with the appearance of the new moon on the 11th of *November*.

According to the Levitical law, the Jewish year began with the month "*Abib*," which signifieth "*green-ears*." All the Oriental nations, from the Chinese in the East, to the Latins in the West, with the exception of the Egyptians, commenced their year at about the vernal equinox.* From this fact Dr. Hales argues that it was the anniversary of the commencement of the primitive year.† The Egyptians began their year near the Autumnal equinox, when the waters of the Nile, in their annual flood, were at their greatest height. While the Israelites were in Egypt, they conformed to the Egyptian mode of computing time; but on their departure, the original year in their reckoning was retrieved. The month in which they left the land of their captivity, was thenceforth to be reckoned their first month. In Exodus xii, 2, we read that God spake unto Moses, saying, "This month shall be unto you the beginning of months: it shall be the first month of the year to you." And this month, we learn by Ex. ix. 31, 32, was about the time when the barley was in the ear, and the flax was balled,‡ but "the wheat and the rye were not grown up." In the tenth of this month, the children of Israel were commanded to take a lamb of the first year without blemish, and to keep it until the fourteenth day of the same month, when the whole assembly of the congregation were to kill it in the evening—(margin) "between the two evenings," which was, as we read in Deut. xvi, 6, "at even, at the going down of the sun."§ In that memorable night, they

* Hales' New Anal. Chro. Vol. 1, p. 135.

† He says:—"The first sacrifice on record seems to decide the question. The time of the sacrifice of Cain and Abel evidently appears to have been in the Spring, when Cain, who was a tiller of the ground, brought the first fruits of his tillage, or a sheaf of new corn; and Abel, who was a feeder of sheep, the firstlings of his flock, lambs; and this was done 'at the end of days,' or 'at the end of the year,' which is the correct meaning of the phrase, indefinitely rendered 'in process of time,' as in our public translation of Gen. iv, 3"—Ib. p. 137.

‡ According to Dr. Hales, the first Passover, Ex. xii, 1-13, was thus observed: "Each family had been previously required, at the beginning of the month *Abib*, (which, from henceforth, was made the first month of the sacred year, retrieving the original beginning of the year, in *Spring*, about the vernal equinox,) to take a lamb without spot or blemish, upon the tenth day of the month, to keep it up, and to kill it on the fourteenth between the two evenings, (the former of which began at the ninth hour, the latter at the eleventh, or sunset.) They were to roast it whole, and to eat it in haste, not breaking a bone of it, with bitter herbs and unleavened bread, standing with their loins girded, their shoes on their feet, and their staves in their hands, after the manner and posture of distressed pilgrims, who were setting out instantly upon a long journey, through a dreary wilderness, towards a pleasant land, where their toil and travel was to cease. And they were also required to sprinkle the blood of the *paschal* lamb, with a bunch of hyssop dipped therein, upon the lintel, or head post, and upon the two side posts of the doors of their houses, to save them from the destroyer, who, seeing this token, would pass over their houses, without entering to smite them."—*New Analysis of Chronology*, Vol. II Book I p. 193.

were to leave the land of Egypt, out of which God brought them, in accordance with his word. In commemoration of that event, they were commanded annually, in the fourteenth day of the first month at even, to eat the Lord's passover. And on the fifteenth day of the same month, was to be the feast of unleavened bread, which was to be eaten for seven days. On the morrow after the Sabbath during this feast, a sheaf of the first fruits of the barley harvest, was to be waved before the Lord." Lev. xxiii, 9—14.

As the Jews were obligated to conform to this requirement, they could never observe the passover until the barley harvest was ripe; nor could they defer it much after its ripening, as they could not eat of the harvest until the "wave-sheaf" had been offered by the priest. The Jews, we are told, commenced their months with the first appearance of the moon, which, in that climate, was usually the second evening after the change. And they commenced their year with the appearance of the new moon nearest the ripening of the barley harvest. Their years consisted sometimes of twelve and sometimes of thirteen moons, an intercalary moon being added about once in three years. If, on the appearance of the moon at the end of *Adar*, the 12th moon of the preceeding year, there was a probability that the barley would be ripe by the fourteenth day of the month, they made that moon the first month of their year; but if the barley would not probably be ripe till after the fourteenth day, they added the whole of that moon to the old year, calling it *Ve-Adar*, or the second *Adar*. If, therefore, we can ascertain the time in the year of the ripening of the barley harvest in Judea, we may know very nearly the commencement of the Jewish sacred year.

The following items respecting the seasons in Palestine, are taken from an "Economic Calendar" of that country, by Johan Gottlieb Buhle, Fellow of the Philologic Seminary, at Brunswick, 1785. The Calendar was compiled from the researches of travelers of acknowledged authenticity, at the request of the Directors of the royal college at Göttingen, and may be found in full in "Calmet's Dictionary."

Feb. According to this Calendar, the snows and colds of Winter begin to cease about the last of February, which month is remarkable for its excessive rains. In this month, the fields, which are only here and there green in January, are covered on every side with verdure. Barley is sometimes sown as late as the middle of this month. The peach and apple blossom, and peas and beans.

March. The cold seldom continues till March, except on the tops of mountains. In this month, the weather is mostly warm and temperate, so that the heat of the sun is often inconvenient for travelers. The inundation of the river Jordan, caused by the melting of the snow on the mountains, is about the end of this month, at which time, barley is often ripe at Jericho, when it is about fourteen days earlier than at Jerusalem. In this month, every tree is in full leaf. The fig blossoms about the middle, and the Jericho plum, toward the end of it. The latter rains commence in this month and continue into April; after which, none are observed until Summer.

Apr. In April, the heat begins to be extreme. The harvest falls out entirely according to the rainy season. After the rains cease, the corn soon arrives at maturity; but it usually remains in the

fields a long time after it is ripe. *Barley* is ripe in the beginning of April, in the plain of Jericho, according to Mariti l. c. In all other parts of Palestine, it is in ear at this time, and the ears turn yellow about the middle of this month. (Shaw l. c.) Egmont and Korte inform us, that it is for the most part cut down this month. Almonds and oranges also ripen; and the grass begins to be very high.

May. In the month of May, the Summer season commences, when the excessive heat of the sun renders the earth barren. Wheat is cut down in May, in Galilee, but it is often not all gathered till the first of June. Frequently, *barley* is not all cut down until this month commences. Early apples are gathered this month.

At the present time, the Rabbinical Jews commence their year with the new moon nearest the vernal equinox, irrespective of the barley harvest; so that their first month synchronizes with our March, and their seventh, with our September; but it is evident that as they disregard the ordinances of Moses, and substitute for them their traditions, they are therefore of no authority as to the true time for the commencement of the Jewish year.

According to the Caraites, the true year cannot commence until the appearance of the new moon in April. They are strict observers of the Mosaic law. Rees, in his *Encyclopædia*, says of them:—

"Upon the whole, the Caraites are universally reckoned men of the first learning, of the greatest piety, and of the purest morals of the whole nation."

Calmet thus writes:—

"*Caraites*, a sect of the Jews, implying persons consummate in the study of the Scriptures, and adhering closely to the letter of it. This distinguishes the Caraites from the Rabbins, who admit traditions. The Caraites pass for the most learned of the Jewish doctors."

Of the Caraites, and Rabbinical Jews, Dr. Hales says:—

"The Rabbinites held to oral tradition, and supposed that God dictated many things by word of mouth, to Moses on Mount Sinai, which were propagated in the traditions of the elders, and long after, were put in writing, lest they should be forgot. Hence, those maxims of their schools, 'the words of the Scribes are lovelier than the words of the law, the words of the elders are weightier than the words of the prophets.' They were reproved by our Saviour for teaching for doctrines the commandments of men.

"There was a sect of the Scribes called Caraites or Scripturians, who rejected the cabalistic or allegorical interpretations of Scripture, and contended for the literal sense. And if the literal was inadmissible, they endeavored to discover the figurative meaning by careful comparison of Scripture with itself, in parallel places." *New Anal. Chro.* Vol. II, p. 788.

The Caraites maintain that the Rabbins have changed the calendar, so that to present the first fruits of the barley harvest on the sixteenth of Nisan, as the law directs, would be impossible, if the time is reckoned according to the Rabbinical calculation; for barley is not in the ear, at Jerusalem, until a month later. The accounts of many travelers confirm the position of the Caraites. Mr. E. S. Colman, a converted Jew, who has been employed as a missionary to the Jews, in Palestine, in an article published in the *American Biblical Repository*, for April, 1840, says:—

"At present the Jews in the holy land have not the least regard to this season appointed and identified by Jehovah, but follow the rules prescribed in the oral law, viz., by adding a month to every second or third year, thus making the lunar year correspond with the solar. And when the fifteenth day of Nisan, according to the above calculation, arrives, they begin to celebrate the above-mentioned feast although the *chedesh haabib* may have passed or not yet come. In general, the proper season after they have celebrated it is a whole month, which is just reversing the order in the law. Nothing like ears of green corn have I found in the law. Nothing at the celebration of this festival. Around Jerusalem observe it later than the Rabbinical, for they are guided by *Abib*, and they charge the latter with eating unripened bread during that feast. I think, myself, that the charge is well founded. If this feast of unleavened bread is not celebrated in its season, every successive festival is dislocated from its appropriate period, since the month *Abib* is laid down in the law of God, as the epoch from which every other is to follow."

Jahn, in his *Archæology*, says, pp. 111, 112, that

Moses "obligated the priests to present at the altar on the second day of the passover, or in the sixteenth day

after the first new moon in April, a ripe sheaf. For if they saw on the last month of the year that the grain would not be ripe, as expected, they were compelled to make an intercalation, which commonly happened on the third year."

"The Jewish Rabbins say, that March and Sept., instead of April and October, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably owing to the example of the Romans, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident from the fact, that the position of the Rabbins is opposed not only by Josephus, but by the usage of the Syrian and Arabic languages; from the fact also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis: see *Commentat. de Mensibus Hebræorum* in *Soc. Reg. Guett*—1763—1768, p. 10, et seq."

Archbishop Usher even makes their year still later. In his *Annals of the World*, London ed. 1658, p. 26, he says:—

"Upon the fourteenth day of the first month, (the fourth of May being our Tuesday,) in the evening, the Israelites celebrated their first passover, in the land of Canaan. Josh. v. 10. Next day after the passover, (May fifth being our Wednesday,) they ate of the fruit of land of Canaan, unleavened bread and parched corn, and manna ceased the very day they began to live on the fruits of the land. Josh. v. 11, 12."

Again he says, page 40. "The eighth day of the seventh month, (to wit, 30th of our October being Friday,) was the first of the seven days of the dedication. The tenth day, (with us Nov. 1st, upon a Saturday,) was the fast of expiation or atonement held, whereupon (according to the Levitical law, chapter xxv, 9,) the jubilee was proclaimed by the sound of a trumpet. The 15th day (our November 6th, being Friday,) was the feast of tabernacles. The 22d, (our Nov. 13th, being also Friday,) was the last of the feast of tabernacles, which was also very solemnly kept. 2 Chron. viii, 9; with Lev. xxii, 36; and John vii, 37."

It is therefore very evident from the foregoing testimony, that the Rabbinical Jews are incorrect in their time for their commencement of the Mosaic year; so that, according to the Caraites reckoning and the ripening of the barley in Judea, the new moon of April is the proper commencement of the Jewish year. Consequently, this Jewish year began with the appearance of the moon on the 18th of April, bringing the passover on the 1st of May—an entire moon later than the Rabbinical passover. Reckoning from this moon, the seventh Jewish month commenced with the appearance of the moon on the 13th of October; so that the tenth day of the seventh month synchronized with the 22d of that month.

A reference to the climate in Judea and the time of ingathering, shows that October is the true seventh month. Josephus, after speaking of the "seventh month" and the "fast" on the "tenth day," says:—

"Upon the fifteenth day of the same month, when the season of the year is changing for Winter, the law enjoins us to pitch tabernacles in every one of our houses, so that we preserve ourselves from the cold of that season of the year." Ant. B. 3, chap. 10.

By the "Econometrical Calendar" before referred to, we learn that the climate during the Autumn, is as follows:—

Sept. In September, the rainy season usually commences from the 18th to the 25th. The second clusters of the vine, which blossom in April, are ripe in this month: and cotton is also gathered.

Oct. The rainy season in some years, does not commence in Palestine until October. Wheat, barley, millet, &c., are sown in this month; and the third clusters of the grapes are gathered. The October rains, called early or former rains, follow about twenty or thirty days after the September rains.

Nov. November is reckoned among the rainy months. The trees retain their leaves, until about the middle of it. The nights are cold and uncomfortable.

Dec. December is the first winter month. The coldest weather is usually from the 12th of December, until the 20th of January. Snow seldom remains all day on the ground, and ice seldom forms sufficiently to bear man.

The apostle Paul, in giving the history of his voyage to Rome, (Acts xxvii, 9,) says, "when sailing was now dangerous because the east wind was al-

*The marginal note in our Polyglot Bibles, on the last mentioned verse, 9, is as follows: "The fast was on the tenth

ready past," he admonished them that the voyage would be of much hurt to the lading of the ship and to their lives. And in a very few weeks they were shipwrecked on the island of Malta, (Melita) where they remained three months through the Winter, Acts xxviii, 11. As they would not be able to depart until about the middle of February, they must have arrived at Malta about the middle of November, a few weeks after the fast. The following extract of a letter dated on board the U. S. Frigate Cumberland, Port Mahon, Oct. 25th, 1844, which we copy from the *Mercantile Journal* of Dec. 10th, is further evidence that the sailing in those seas becomes dangerous the last of October. The writer says:—

"We arrived here last night, after a tedious, hoisterous passage of nine days from Malta. We had a succession of head winds, squalls, and rains, which were felt, in their full discomfort, after the series of pleasant weather we had experienced during our Summer's cruise. The passage from Malta to this port is, perhaps, the worst in this sea; the approximation of Sicily and Africa, and the sprinkling of rocks and reefs in the Strait, make it one of anxiety for the navigator—while the constant prevalence of storms off the south point of Sardinia, has earned for it the name of the Cape Horn of the Mediterranean."

It is therefore evident that the seventh month must have commenced with the new moon in October; and that the tenth day of the seventh month of the Jewish sacred year, in A. D. 1844, could only synchronize with the 22d of that month.

As that time drew nigh, the meetings of the respective Advent bands were marked by a deep solemnity of feeling, an all-prevailing sense of the presence of God's Holy Spirit, and a realizing expectancy of the Saviour's appearing, at the time specified. For a short time before the 22d, secular business was in most cases laid aside, and Adventists every where gave themselves to the work of preparation for his coming, as they would prepare themselves were they on their bed of death, expecting soon to close their eyes forever on all earthly scenes. There were some cases of extravagance, as has been in all great movements; and it would be strange if there had not been; these were greatly exaggerated, and were thus circulated in connection with hundreds of reports which had no foundation in fact; but the general effect on the minds and hearts of those who embraced that view, was salutary and permanent. The Advent bands were thus prepared for any contingency, and for any disappointment.

At length the day arrived, the long wished-for day, the day of hope and ardent expectation, the day that thousands looked to as the day that would release them from their earthly pilgrimage, and usher them into a state of endless joy. But it passed away. The sun arose and set, again arose, and disappeared again, until all hope that that was the appointed time which God would honor by Christ's appearing, expired in every breast. The expectation was proved to be premature. At first, the friends were sad, but still hoped on, believing a few days more would close the scene. The enemy came in like a flood; and dark and dreary was the prospect, unless the Lord should speedily come to save. But time continued on. The truth still shone forth from the sacred page. The slanders of the wicked were hurled back upon them, and the enemy fell back abashed. The Adventists were therefore cheered anew, their desponding hearts were reinvigorated, they saw this disappointment did not destroy their hopes that Christ will soon appear, and that the evidence of the Advent at the door, was unaffected by it. Consequently, they have renewed their strength, and are still toiling on, laboring in the cause, which they believe the cause of God, praying to be perfected in His love, and that they may with patience wait his Son from heaven; believing he may now at any moment come, and that his coming cannot be long delayed.

(To be Continued.)

The Saviour's Prediction.

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof

day of the seventh month. Lev xxiii, 27, 29." And this is the opinion of the most eminent Biblical scholars. Dr. Clarke also says, that "to sail after this fast was proverbially dangerous among the ancient Jews."

is nigh. Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto; for these be the days of vengeance. And Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles shall be fulfilled." Luke xxi, 20-24.

Observe, first, the time the Redeemer fixed and left on record for his followers and children to depart from that devoted city, was the time when it must seem to them that they could not get out of her. How were they to escape after the invaders had surrounded them? The church in Jerusalem had increased sometimes as fast as several thousand in a day. How were these families to depart, when Jerusalem was compassed with armies? The sign named by their Saviour as the token of their flight was of itself an impassable barrier in the way of their travel. The incident which dictated their hasty journey, must necessarily hedge up their way. If the reader wishes a particular recital of many striking incidents, let him turn to the cotemporary historian, Josephus, who was himself an actor in the military occurrences of the time. This much admired and much respected writer does not seem to have known or to have remembered that the Saviour had said anything of the Roman eagle standing where it ought not, or of Jerusalem being compassed with armies. When this siege did occur, he relates the circumstances truthfully, although it is evident he did not know they were appointed of heaven. The banner which the soldiers worshiped, and which the prophet called the "abomination which maketh desolate" moved before the temple gates. Josephus relates accurately the movements of the Roman general, Cestius, on that occasion. He informs us, that when he might have taken the city speedily, and with comparative ease, thus terminating the war at once, he led his army away. He retired "without any just occasion in the world." Josephus seems to want words to express his wonder at the conduct of this commander. Perhaps Cestius scarcely knew himself why he thus acted so much to the astonishment of beholders; but had we been there, knowing what we now know, we could have told all spectators and historians the reason why he withdrew. God's people were in that city. His little flock—little in comparison with the multitude of the ungodly—never noticed by the haughtiness of this world unless to deride or calumniate, are never forgotten by Him. They were to seek safety in the mountains; they were to have an opportunity to retire. To afford this the Roman legions must be taken to a proper distance. They were, thus conducted, and the followers of the Saviour with their families, did retire. The young reader is here again reminded that we are not giving merely the Christian account of these things. He may gather these facts from the pens of ancient and modern unbelievers, if he prefers their history. When those who had vociferated, "Crucify him, crucify him; his blood be upon us and our children," were crucified themselves, with their children, around the walls of their blazing city, nailed many on the same cross, until there was no more space on which to plant a cross, and no more wood of which to make one; when famine, gnawing, unparalleled famine, was doing a work along those crowded streets, the bare recital of which would cause the stupid, the callous, or the cruel to faint with sickening horror, *there were no Christians there.* They had gone to Pella. They had watched for the Redeemer's token, and obeyed the signal. The words spoken by the Man of Calvary, unheeded by the world then, unnoticed by after generations, and that scoffers of the present age scarcely know are in the Bible, were the means of their salvation.—*Nelson.*

Ancient Records.

[The two following curious documents have been sent us for publication. It is the opinion of some that records of this nature had their origin in the dark ages, as the inventions of unscrupulous popish monks. But while we should not surrender ourselves to groundless credulity, we need not condemn without evidence. We see nothing here which conflicts with those records of our Saviour and his ministry on earth, in which we have implicit confi-

dence; and it is not impossible nor even improbable that such records might have been made, and preserved like many other things which have come down to us from that age.—Ed.]

DESCRIPTION OF CHRIST. A description of Jesus Christ, as it was found in an ancient manuscript, sent by Publius Lentulus, President of Judea, to the Senate of Rome:

"There lives at this time in Judea a man of singular character, whose name is Jesus Christ. The barbarians esteem him a prophet, but his followers adore him as the immediate offspring of the immortal God. He is endowed with unparalleled virtue, as to call back the dead from their graves, and to heal every kind of disease with a word or touch. His person is tall and elegantly shaped—his aspect amiable and reverend. His hair flows in those beautiful shades, which no united colors can match—falling into graceful curls below his ears, agreeably crouching on his shoulders, and parting on the crown of the head, like the head-dress of the rest of the Nazarites. His forehead is smooth and large; the cheek without spot, save that of a lovely red; his nose and mouth are formed with exquisite symmetry; his beard is thick and suitable to the hair on his head, reaching a little below his chin and parting in the middle like a fork. His eyes are bright, clear and serene. He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language. His whole address, whether in word or deed, being elegant, grave, and strictly characteristic of so great a being. No man has seen him laugh, but the whole world behold him weep frequently; and so persuasive are his tears, that the multitude cannot withhold theirs, from joining in sympathy with him. He is moderate, temperate and wise. In short, whatever this phenomenon may turn out in the end, he seems at present a man of excellent beauty and divine perfections, every way surpassing the children of men."

Translated from the "Courier des Etats Unis."

DEATH WARRANT OF CHRIST. Chance has just put into our hands the most imposing and interesting judicial document to all Christians, that ever has been recorded in human annals: that is, the identical death warrant of our Lord Jesus Christ. We transcribe the document as it has been handed to us:—

Sentence rendered by Pontius Pilate, acting Governor of lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

"In the year seventeen of the Empire Tiberius Cæsar, and the 25th day of March, the city of holy Jerusalem, Anna and Caiaphas being priests, sacrificators of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting on the presidential chair of the pretory, condemns Jesus of Nazareth, to die on the cross between two thieves—the great and notorious evidence of the people saying—

1. Jesus is a seducer.
2. He is seditious.
3. He is an enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the Temple, followed by a multitude, bearing palm branches in their hands.

Order the first centurion, Quillus Cornelius, to lead him to the place of execution.

Forbid to any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses that signed the condemnation of Jesus, are, viz:—1. Daniel Robini, a Pharisee; 2. Joannes Rorobable; 3. Raphdel Robani; 4. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Struenus."

The above sentence is engraved on a copper plate, on one side are written these words:—A similar plate is sent to each tribe." It was found in an antique vase of white marble, while excavating in the ancient city of Aquila, in the kingdom of Naples, in the year 1820, and was discovered by the Commissariats of Arts, attached to the French armies. At the expedition of Naples, it was found enclosed in a box of ebony, in the sacristy of the Chartram. The vase in the Chapel of Casserta.

The French translation was made by the members of the Commission of Arts. The original is in the Hebrew language. The Chartram requested earnestly that the plate might not be taken away from them. The request was granted as a reward for the sacrifices they had made for the army. M. Denon, one of the savans, caused a plate to be made of the same model, on which he had engraved the above sentence. At the sale of his collection of antiquities it was bought by lord Howard for his museum.

SPIRITUAL WARFARE.

Christian, nerve thee for the fight;
Gird thine armour on;
Fearlessly maintain the right,
'Till the battle's won:
Victory shall crown thy way—
End in everlasting day.

There, in yon celestial bowers,
All life's perils o'er,
Thou shalt pluck immortal flowers;
Life forever more:
Then, the toil of battle past,
Thou shalt rest in Heaven at last.
[Gen. Evangelist.]

"Receipt for making Tattlers."

"TAKE a handful of the vine called Runabout, the same quantity of root called Nimbletongue, a sprig of the herb, called Backbite, (either before or after the dogdays,) a table-spoonful of *don't you tell it*, six drachins of Malice, a few drops of Envy, which can be purchased in any quantity, at the shops of Miss Tabitha Tea table, and Miss Nancy Night-walk. Stir them well together, and simmer for half an hour, over the fire of discontent, kindled with a little jealousy; then strain it through the rag of misconstruction, cork it up in a bottle of malevolence, hang it upon a skein of street yarn, shake it occasionally for a few days, and it will be fit for use. Let a few drops be taken just before walking out, and the patient will be enabled to speak all manner of evil, and that continually."

Human Elevation.

"I know," says Channing, "but one elevation of a human being, and that is the elevation of the soul. Without this, it matters not where a man stands, or what he possesses; and with it, he towers—he is one of God's nobility, no matter what place he holds in the social scale. There are not different kinds of dignity for different orders of men, but one and the same to all. The only elevation of the human being consists in the exercise, growth, and energy of the higher principles and powers of his soul. A bird may be shot upwards to the skies by a foreign force, but it rises in the true sense of the word only when it spreads its own wings, and soars by its own living power. So a man may be thrust upwards in a conspicuous place by outward accidents, but he rises only so far as he exerts himself and expands his best faculties, and he ascends up, by a free effort, to a noble region of thought and action."

Joy and Sorrow.

As the most luxuriant plants thrive best with an equal mixture of sunshine and shade, showery and dry weather, and in a soil composed of sand, as well as richer materials, mingled in due proportion together,—so the human mind is a plant, which thrives best with a just proportion of prosperity and adversity, joy and sorrow.

NOBLE SENTIMENT.—Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason, or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all.—*John Wesley.*

the day? He is not present as an austere censor, but as a personal friend, kind, patient, forbearing; yet he is pure and holy, and is grieved and offended at any departure from the perfect law of rectitude and love. And now with Christ thus at your side, you are supposed to act naturally in all respects as you are accustomed to do, assuming nothing for the occasion. How far are you prepared to submit to the personal inspection of Christ? He enters the family. He rejoices in the genial play of affection, and in the innocent mirth of the fireside. The little prattler on your knee engages his attention and receives his caresses. He is a cheerful, affectionate, considerate visitor, entering with interest into every subject relating to your happiness. But what impression does the general, the usual course of affairs in the family produce upon the mind of such an observer? How much place is given to religion? Is God honored in your house? Is your family worship so conducted—I speak it reverently—that Christ himself could join in it, or could at least be an approving spectator? How much of the conversation of the family is upon topics agreeable to Christ? And to what extent is your conversation upon domestic affairs and secular things characterized by a tone of natural and cheerful piety—the recognition of God's providence, of moral obligation, and of the superior importance of spiritual things?

In the whole economy of the household, in the intercourse of the several members of the family with each other, how much is there of the spirit of kindness, subduing irascibility and fretfulness, and causing the day to glide smoothly and pleasantly onward? How far are your expenses, your style of living, the education of your children, in a word, all your domestic arrangements, regulated so as to meet the approbation of Christ? Endeavor thus to entertain Christ in your family for a day, and you may discover whether you do truly live with him.

From the family, Christ now accompanies you to your place of business. He observes your deportment in your intercourse with the world. He is with you in the counting-room, he is with you in the shop, wherever you go, Christ is at your side; whatever you say or do Christ is a witness of it. He sees with what temper you bear the disappointments and vexations of the day; he sees upon what principles you conduct your business, and for what end; whether you are in haste to be rich, or whether, while "not slothful in business," you are still "fervent in spirit, serving the Lord." Christ stands by you when you are making a bargain, knows whether you speak the truth, or take advantage of your neighbor. If you act just as you are accustomed to do, how much will Christ see in you to approve, and that will cause him to rejoice in such a representative? how much that will cause him to blush for the honor of his name?

From your family and your place of business, Christ next goes with you into society. Perhaps the company to which you introduce him is a circle of relatives, or of Christian friends, who have met for social entertainment. Such a company ought to be congenial to his tastes and feelings. Does it prove to be so? Is your deportment and that of your fellow-Christian in the social circle, are your topics of conversation and methods of entertainment such that Christ will feel quite at home there, and, as a cheerful friend, can participate therein?

Leaving these scenes Christ next attends you to your closet. He observes whether you resort thither cheerfully, or by constraint of conscience and of habit; whether you enter it in a hurry, and after a hurried prayer and a listless mechanical reading of the Scriptures, rush forth again to the world of business or of pleasure, where your heart has mainly been; or whether your closet is a favorite resort, which you delight to seek, and where you love to linger, that you may hold near and intimate converse with him. Are you willing that Christ should thus enter your closet with you?

He attends you also to the prayer-meeting, and to the house of God. He knows what passes in your mind before going,—whether you go cheerfully or of constraint, after a long conflict between duty and inclination. He knows what preparation you make for these social and public religious services

and in what spirit—for he reads the heart—you engage in them. Would you be willing to perform these duties as you are accustomed to do, with Christ at your side as a close observer?

And in the same manner Christ takes notice of what you do for his cause. He knows whether you visit the poor, converse with the impenitent, seek out the vicious and degraded, and in what spirit you perform such labors. Are you quite willing that Christ should see and know, as a personal observer, just what you are doing for his cause?

If you will endeavor thus to conceive of Christ as with you in the body, for a single day, you may judge how far you truly live with him.—*Sel.*

Heart Searching.

THE Psalmist prayed, Search me, O God, and know my heart. Did he comprehend the import of that prayer? Do we comprehend its import when in our most pious frames we repeat the petition? To come to the knowledge of oneself, to go down to the foundation of one's character and hopes, is a more serious and earnest matter when God answers the prayer than we imagine when we utter it. It is like descending the shaft of a mine; your first descent is by an easy flight of steps, and the novelty enlivens, the coolness refreshes you; but at the bottom of these you come to a narrow archway, through which you must creep to the next descent, which is by a slender perpendicular ladder that trembles beneath your weight; you grow dizzy and wish yourself safely out again; the air becomes more chill and damp, and you are wet and soiled with the drippings of the vari-colored strata through which you pass; again you crawl through a yet narrower passage, tearing your flesh at every motion, and now you are on the verge of a deep well into which you must be lowered by crank and bucket. You look down into the awful unbroken gloom. You cast in a pebble and listen nervously for the distant plash. You ask the guide, Are there ever explosions here? His affirmative answer does not nerve your courage. You ask again, Do rocks ever fall here? Again the answer is in the affirmative, accompanied by the details of a recent accident. Does the rope ever break? Yes, again. Your knees smite together as you launch into the abyss. The bottom reached, you here find countless avenues with mystery on mystery. Now your breath is stifled; now your frame is chilled; now your flesh is wounded; now your sight is gone; again and again you wish yourself at the surface, yet cannot brave the perilous ascent. Who would have imagined that under the smooth grassy mound, the fragrant clover, or the teeming orchard, such wonders and such dangers lay concealed. It is even so with the heart of man. Yet must we at times take the candle of God's word, and fathom its utmost depths. Though it chill our blood, palsy our nerves and sicken our brain, yet must we go down, down into the caverns of the heart. What find we there?

Self-examination is apt to be an occasional and a very superficial work. We look into our hearts enough to see that evil is there, and in the gross we make confession of sin and purpose repentance; but we shrink from the details. To tell the number of our sins is an unwelcome task; we avert our eyes from them, we seek to cover them, we hope to outgrow them and feel assured at least that death will emancipate us from them. This is a wretched policy. "He that covereth his sins shall not prosper." We cannot get rid of sin by any such process. It cannot be concealed; it will not die out; it cannot be outlived; death will not cancel it. Where sin is harbored in the soul, suffered to live on without repentance or correction, what is there in death to destroy it? Nay, the soul that comes to death with cherished sin must needs go to judgment without repentance and without pardon. Death works no such miraculous transformation. Let me not delude myself with such a thought. "Search me, O God!"

Sometimes God searches us by an array of providences that expose us to ourselves; he holds up on every side a mirror, and whichever way we turn

some phase of our own heart is reflected upon us. Sometimes he deals directly with the heart, and probes it gently to the quick; sometimes he tears it open with one gaping wound, and as it lies quivering in its black deformity we must look on while conscience, guided by his hand, lays bare this evil motive, this self-interest, this idolatrous affection, this impure imagination, this envious desire, till as in the chambers of imagery that Ezekiel saw, we discover within us every abomination. Such a searching is like the attempt to cleanse a well whose waters are turbid and foul. You draw out a few buckets, and give time for the pure water to flow in and settle; you then draw again, but to your surprise it is still turbid; you empty bucket after bucket till a deluge of slime is heaped around you; the pure water is flowing in, but so foul is the well that it is continually discolored; again and again must you empty it, before it will send up a limpid pail, and reflect the clear azure of the overhanging sky.

Blessed be God, if in the heart blackened by sin there is a well-spring of life, that after all this wearisome and loathsome emptying of self, will bubble up pure, and from its placid depths mirror forth the light of his countenance. "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

Extracts from the Golden Treasury.

O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Psalm xlii, 3. DIVINE ANSWER. The path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. iv, 18.

The wiser we are in our own conceit, the more negligent are we in prayer, the more destitute of true wisdom and faith; for the Lord gives sight only to the blind, and to the babes, who pray for it. Therefore the deepest humblings go before the greatest blessings. O my blessed Saviour; since I am always blind and ignorant of myself if I am not guided by thine eyes, I desire always to look up to thee, and do every thing under thy direction.

Prevent me, lest I harbor pride,
Lest I in my strength confide;
Show me my weakness; let me see
I have my power, nay all, from thee.

Enrich me always with thy love,
My kind protector ever prove;
Thine signet put upon my breast,
And let thy Spirit on me rest.

Assist and teach me how to pray,
Incline my nature to obey;
What thou abhorrest let me flee,
And only love what pleases thee.

O may I never do my will
But thine, and only thine, fulfill;
Let all my time and all my ways
Be spent and ended to thy praise.

By grace ye are saved. Eph. ii, 5.

To rely on grace, and desire to be saved only by free grace, is a sweet exercise; but so far from being practised enough, we have all need to learn the prayer of the publican better still, since the Pharisee is ever busy to creep in again. But care must be taken that we do not build our faith only upon the sweet enjoyments of the grace of God, as it is procured by Christ, and promised to us through Christ: for which reason God sometimes denies us sensible enjoyments, that true faith may begin to act like itself, and depend upon nothing but his free grace in Christ. And this we have also boldness to do, should we ever seem to fall short of the due measure of faith, godly sorrow, and repentance; for since there is no merit to be placed in these things, there is no certain measure and degree prescribed to all; but it is enough truly to hate sin, to desire grace and sin ereily to enter upon the Christian race.

If you have unreservedly given yourself to Christ, you have no reason to doubt that Christ gave himself for you.

them. But what if it should not bring them all to embrace the present truth? You will have done your duty, and scores of cases might be referred to where the Review alone, or a tract, has brought candid men and women to the truth.

Again we say, Circulate the Review. The providence of God has prepared the way to publish the truth. Let the silent messengers go everywhere shedding light. Don't hide your light under a bushel. By circulating the Review, you can do your duty, enlighten many, and help sustain the paper. Consecrate a portion of your substance to this good object, and send in a list of names. And may the Lord add his blessing. J. W.

SABBATH-KEEPERS' CHILDREN.

(Concluded.)

It is a fact that most young Sabbath-keepers are being drowned in the spirit of this world, instead of being imbued with God's holy Spirit. Their course is generally downward. In many, this backsliding is so gradual that it is hardly perceptible. But if you compare their present condition and course with their position when they first sought the Lord, then you can see a wide difference, a sad declension.

The things of this life occupy most of their time and thoughts. And we inquire, What can be done to stop this tide of backsliding? What can save young Sabbath-keepers from perdition? What can wean their affections from the things of this life, and lead them to live in reference to Eternal Life in the kingdom of God? And we must here confess that our only hope for most of the children of Sabbath-keepers, is for their parents to first get this world out of their affections, consecrate themselves and their substance to the Lord, and live and use their means as though they believed the message of the Third Angel.

Is it any marvel that children are worldly, when they see their parents living for this world? If parents labor to increase wealth, will not their children see it, and pattern after them? If parents bury themselves up in the cares and interests of this life, will not the children drink in the spirit of this world? If parents lead off in these things will not children follow? They will. They will. A speedy reform must take place with young Sabbath-keepers generally. We admit a very few exceptions, while we would faithfully point out their sad condition. Yes, a reform must take place. This will be admitted. But let those who engage in this reform commence at the right place. Let them begin with their worldly, and world-loving parents. That there are some consecrated parents, who set good examples before their children, yet fail to see them advance in the divine life, we admit; but we speak of them generally, and can safely say that most parents lead their children into the spirit of this world. They are so imbued with the spirit and love of this world, that they do not see the influence they have on their children. Some, shall we say, blindly stand in the gate of heaven to keep their children out. Hope for the youth among us, and our children, can be cherished only on the ground that the parents and older members of the church set them an example of sacrifice, consecration, devotion and zeal in the things of the Spirit of God.

Parents lay plans for future years, and the children understand the whole story, and secretly inquire, Where is father's and mother's faith in the soon coming of Christ? The father gives his son a young colt, or a fine pair of calves; they are his, and as he pets them, he looks over long years in the future when they will be of service. These things are customs at this day which inspire in boys the spirit of this world, and cause them to love it at an early age. And many grow up selfish and covetous, loving this present world.

But if parents wish to see their children consecrated to God, let them first consecrate themselves to the Lord. Do they wish to see their children placing their affections on things above, then let them cut loose from this world, and show by their acts that their interest in the kingdom of God is far greater than in the things of this world.

Some parents spend their energies and time, precious time to be employed in forming characters for the kingdom of God, in laying up treasures in this world. They desire to have their children saved. They wish them to profess religion. They urge the servants of God to come and labor with them, hoping that their children will profess religion. Time and labor is bestowed on them, and, perhaps the object is gained. The children put on a profession. But the parents push on in the interests of this life, and their nominal professing children follow.

What is gained? Verily nothing, only more young, worldly, hypocritical professors, destitute of the vitality of that religion they profess.

Servants of God, commence your work at the right point. Convert these worldly professing parents. Get the standard raised high with them, then will the children be easily moved to come up to the same high standard. Then will something lasting be accomplished. But your labor is more than lost on these children while their parents fail to come up to a saving standard. We repeat it. Some parents stand in the very gate of heaven to keep their children out. And our only hope for the young is a thorough reform in the whole lukewarm church.

O, ye Laodiceans, our mouth is open unto you. We as a people are almost powerless in consequence of the love of this world in the heart which keeps Jesus out. He still stands and knocks at the door of our hearts. He calls to us. He tarries still. Be not deaf to his calls. Steel not your heart against his entreaties. Well may it be said by this generation, that the Jews deserved wrath for rejecting Jesus. But our sin in slighting his testimony will be as much greater as we reject greater light. "I will come in" he says, "and will sup with you."

This is as strong a figure as can be used to illustrate communion with Jesus. He offers to come in, but is shut out. The heart is filled with the love of this world. The door is shut against him. There is no room for Christ in many Sabbath-keepers' hearts. It is the world, the world, the world with them morning, noon and at evening. When they rise up and when they sit down, when they go out and when they come in. It is the object of their affections. It is the deity to which they fall down and worship. Christ is neglected, slighted, shut out. Hark! hear his voice in tones of pity and matchless love, as he calls to those who have long neglected him. "Behold I stand at the door and knock, if any man hear my voice, and open the door I will come in." Are you so deaf that you cannot hear his lovely voice? Is your mind so blinded by the god of this world that you cannot see that you have shut Jesus out? Is your heart so unfeeling that it will not yield and melt in view of this call to you from the soon expected Saviour? If so, woeful indeed is your condition. Christ will not long stand at the door of thy heart and knock. Not much longer! His locks are wet with the dews of night. He spilled his blood for you. He wants to wash you clean. He desires to come in and live in you. He will make you free, pure and happy. He will abide with you if you will turn out and keep out of your heart the love of this world. He will manifest his love and glory, to old and young, parents and children, if they will prepare the way of the Lord in their hearts and let him in. O, dear reader, Let him in! let him in!

We solemnly believe that obedience to this message is the only hope of the church. A crisis is coming. A portion of the church—and God grant that it may be the largest portion—will rend their hearts and prepare them to receive Jesus Christ; while a portion will be spied out of his mouth. The true testimony from the word of God will show who will be wholly the Lord's. It will manifest the heart. And are there any reasons why it should be withheld? There are none. A delay when an alarm should be given, may prove fatal to some. While there is hope, then, let the servants of God, in the language of the prophet, "Cry aloud and spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Isa. lviii, 1. Do the watchman see the sword coming upon a lukewarm church? Then let them give the alarm, and clear their own souls; And if souls still sleep on, then will their blood be upon their own heads. J. W.

COUNSEL TO THE LAODICEANS.

Says the faithful and true Witness, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. Rev. iii, 18."

When the light first shone out on this subject, it was set home most powerfully by the Spirit of God, to the hearts of those who acknowledged and received its proper application. We felt indeed that we were wretched, and miserable, and poor, and blind and naked, and that there *must* be a speedy reform, a deep and hearty consecration to God. Many were zealous in the work of repentance. The sweet blessing

of heaven rested upon the writer and the reader, the speaker and hearer as this subject was contemplated.

Confessions were made around the fireside and in the church, attended with deep and solemn feeling. Parents confessed to their children, and children to their parents: brethren confessed their wrongs to each other, wrongs were made right, and wounds were healed. God smiled upon this course, and the cause received a new impetus and moved on gloriously. Praise God! How inexpressibly sweet were those meetings with the dear brethren and sisters who felt the force of the injunction (Joel ii, 12, 13), "Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God." Our assemblies were indeed "solemn" assemblies.

But for a time past I have been led to ask the question, what has become of the counsel to the Laodiceans? Why is there so little said on this subject? and why no more feeling? We ask why? What means the stupor, the calm that has come over the people of God? Brethren and sisters are you getting discouraged? It seems to me some are. O, awake and arouse to action; eternal life is just before the overcomer.

Says Jesus, "Behold I stand at the door and knock; if any man hear my voice, and open the door I will come in to him and will sup with him and he with me. To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Are there not promises of the most encouraging nature here for you, who believe the promises of God? Arise therefore and be doing, and the Lord be with thee. "Be ye strong therefore and let not your hands be weak; for your work shall be rewarded."

But some have never half heeded this counsel. Like one partially awakened from his sleep, they were in a measure aroused by its stirring notes of warning; but soon their slumbers seized them again! Such are yet "wretched, and miserable, and poor, and blind and naked." And what greatly augments their deplorable situation is, they know it not.

Reader, are you of this class? do you not fear lest you will yet be spied out of the mouth of the faithful and true Witness? O, awake and arise, and stand at your post. Now while standing upon the last crumbling sands of time, is the period when you must secure the crown of life. By your means, your prayers and testimonies, you can help spread the light and the truth.

But in a little while it will be too late. The famine will be upon the sinner and ungodly. The last opportunity for presenting and urging the claims of truth upon the unconverted will have passed, forever passed. "Behold the days come, saith the Lord that I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord; And they shall wander from sea to sea, and from the North even to the East, they shall run to and fro to seek the word of the Lord and shall not find it." Amos viii, 11, 12.

Men care but little about the word of the Lord now; it must be urged upon them, or they will not have eternal life. Upon the remnant rests the responsibility of bearing the last solemn message of mercy to perishing souls. And how can we expect that others will feel the importance of this work if we do not ourselves? And how can we feel its importance if we reject the very message given in mercy to prepare us for the coming struggle, and for final victory? O may the Lord help us to open the door of our heart and give the Saviour a place there.

A. S. HUTCHINS.

Round Grove, Ills., Aug. 28th, 1857.

Our Charts are all sold. Those who have Charts and wish to dispose of them for their value, can send them to the Review Office. A larger Chart must be published soon. Who has \$500 to spare without usury, till a good Chart can be published, and partly sold?

J. W.

TO-DAY AND TO-MORROW.

Don't tell me of to-morrow!
Give me the man who'll say,
That when a good deed's to be done
Let's do the deed to-day.
We may all command the present,
If we act and never wait;
But repentance is the phantom
Of the past, that comes too late.

Don't tell me of to-morrow!
There is much to do to-day
That can never be accomplished
If we throw the hours away.
Every moment has its duty—
Who the future can foretell?
Then why put off till to-morrow
What to-day can do as well?

Don't tell me of to-morrow!
If we look upon the past,
How much that we have left to do
We cannot do at last!
To-day! it is the only time
For all on this frail earth;
It takes an age to form a life,
A moment gives it birth.—*Sol.*

The First Commandment.

THOU shalt have no other gods before me. Ex. xx. 3. These are the words uttered on mount Sinai by Him who saith, I am the Lord thy God. When these words were spoken the whole mount quaked greatly: God himself had descended upon it to give his statutes to man.

His first command is, Thou shalt have no other gods before me. It is not my purpose in this article to enumerate all the gods that we can have beside the true one; for there are lords many and gods many, but I would call the attention of the remnant to some that may take possession of our hearts almost unawares.

Perchance Bro. A. has a fine farm. It is pleasantly situated, and really a good one. He thinks much of it and says it is his own. But brother, thou art mistaken. The earth is the Lord's.

Bro. B. has a few thousands, or hundreds, at least, in cash or other property. This says he, is mine. I got it by my honest toil and savings of many years. But you too are God's steward. To him you must give an account; for not only is the earth the Lord's, but the fullness thereof.

Bro. C. has a good house. It is not only good, but fine, fashionable, even stylish. We fail to find in the finish and furnish of this dwelling evidence that the builder expected that in a few days all these things were to be tried by fire. But dear brother, if the Bible taught you thus to build, thus to furnish and finish in these last days; if in all this your eye was single to the glory of God; if in it the lust of the eyes and the pride of life had no share; in short, if you have ever had the approving of God's Spirit, let others think or say what they will, go on in this painful duty, (for it must be a painful one to the true Adventist.) I say go on, be sure you are making a right use of your Lord's money, and with the good steward you will receive your reward. On the contrary, if you feel that it is God's Spirit that approves of what his word disapproves, remember that the many spirits which have gone out into the world are to be tried and tested by that word.

Bro. D. has a great gift. He can exhort and pray better than his brethren. He is aware of all this. There is danger of his being exalted. But who maketh thee to differ from another? What hast thou that thou didst not receive? Now if thou didst receive it why glory as if thou didst not receive it? 1 Cor. iv. 7.

Some brother or sister may be tenacious with regard to some point of belief; for instance, have great faith. Do not be too sure you are right unless you are fully sustained by God's word, (and then you cannot be,) and should any one dare to differ from you then is a good time to shew forth the sweet Spirit of Jesus by your forbearance, patience, love and charity; by your willingness to have your life and doctrine tested by God's word. Charity will lead to all this, and without it St. Paul, though he were on earth speaking with the tongue of angels and with faith to remove mountains, would be nothing.

I might go on to illustrate hundreds of ways that our hearts may be drawn from the true God, but a word to the wise is sufficient. O may it never be forgotten that just so far as our hearts are placed upon the perishable things of this world, (beyond what they should be,) whether it be property, honor, our own notions, goodness or gifts, just so far we have other gods besides the one we should worship. These are our gods in the same sense that covetousness is

idolatry. And while we are consistently keeping the fourth commandment, let us not fail to also keep the first and last. I mean the new one that Jesus gave; [John xiii. 34;] and in all that we do have an eye single to the glory of God, and ever strive to imitate the dear Saviour, our true Pattern.

H. S. BOYD.

Lyme, N. H., July 27th, 1857.

LETTERS.

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

From Bro. Seaman.

BRO. SMITH: I have received a letter recently, the object of which is to convince me of my error of keeping the fourth commandment. The writer, T. Wheeler, a stranger to me, styles himself a '43 Adventist, by way of introduction. He was moved to write me in consequence of reading an article previously written by me on the two laws. His article as summed up by himself contains fourteen declarations. As this is a sample of the position assumed by many who wish to evade the claims of the Sabbath commandment, I will give his declarations, verbatim, and reply.

1. "There is but one law, and this law includes the decalogue."

In reply I would state that the Scriptures of divine truth have made a clear and marked distinction between the book of the law written by the hand of Moses, and the ten commandments written by the finger of God on the tables of stone and spoken with an audible voice from mount Sinai amid the cloud, the fire, and thick darkness. The one in a private manner, the other in the most solemn and public manner, to show its superiority. The ten commandments, as I proved, were deposited in the ark, [Deut. x. 5,] while the book of the law was placed by the side of the ark; therefore, when the ceremonial dispensation has passed, no mention is made of it by Paul in connection with the ark when he enumerates what it now contains. Heb. ix. 4.

2. "The law was given to a specific class of individuals, for a specific object and time."

I have only to set over against this declaration the positive declaration of the Saviour himself, The Sabbath was made for man. Mark ii. 27. And we are informed that when a noun is used without an article it stands for or includes all the class specified; therefore the Sabbath was made for all mankind, from the days of Adam to the close of this dispensation; and more than this, will be kept in the new earth. Isa. lxvi. 23.

3. "It ceased by limitation."

I answer in the language of the wise man, "I know that whatsoever God doeth it shall be forever. Nothing can be put to it, nor anything taken from it, and God doeth it that men may fear before him." Did God write the ten commandments with his own finger? He did. Will they stand forever? Let David answer. Ps. cx. The works of his hand are verity and judgment; all his commandments are sure. They stand fast for a limited period. No! says David, You don't quote me right! They stand fast forever and ever, and are done in truth and uprightness. Well then, let us believe David, and adopt his language as recorded in Ps. cxix. 115.

4. "We are not under the law, but under grace."

What a stone of stumbling this is for some. We inquire, Who are under the law? If I should take my neighbor's horse without his knowledge, and dispose of it to the third person, my neighbor becomes informed of it, the grand jury find a bill against me for horse stealing, I am remanded to prison; then I am to all intents and purposes "under the law." I have violated the eighth precept, that says, Thou shalt not steal. But suppose some good friend, considering my circumstances, pities and believes I may reform. He comes forward and procures a pardon and release. Has the law any more claim on me? Certainly not. I am now under grace or favor of that good friend, and at liberty to go where I please. So with every precept of the decalogue. The law was not made for the righteous. The good friend, it will be perceived, becomes the end of the law for me, for righteousness; thus does Christ our good and merciful High Priest become the end of the law to all that will obey the law and accept the blessed atonement; and those only can be said to be under the law that break it.

If I should go to stealing horses again after I had been redeemed, or brought out of prison, every one would see that I was again under the law. So conceive it to be with those that have kept the Sabbath once and given it up. They are under the law and fallen from grace, vainly expecting to make void the law through faith. I think it would be a poor plea for me to make the second time I stole, that I was under grace. If any do not, let them try it.

5. "There is but one Sabbath binding, in the Bible, (Saturday,) and that only from the exode to the cross."

6. "I," says T. W., "observe a worshipping day, but not a Sabbath; neither do you nor any other man."

7. "Man's first day corresponds with God's seventh day."

I have put these three declarations together that their serpentine contradictions might be clearly seen. T. W. admits that what we call Saturday was the original Sabbath, then claims that man's first day is the same day as the original seventh which is our so-called Sunday which I suppose T. W. observes as a worshipping day. How this supernatural change came about he does not inform us; nor can he, nor any other man, as the records of all nations, which all agree, show us the fact that what is called Saturday is the seventh day, as originally kept by the peculiar people of God. Jews, Mahomedans, Christians, and Catholics all unite, so that there need be no doubt on the point in the mind of any. If no one keeps the Sabbath, or can keep it, then our position as a people is a sad one. While we are trying to repair the breach as commanded us by God through his inspired prophet Isaiah, and seal the law among the disciples, it is in vain that we try to turn our feet into all his testimonies, and call the Sabbath a delight, the holy of the Lord, honorable, by not finding our own pleasure or speaking our own words. This is a grave charge, but no less so than that laid to our divine Lord. He was called a Sabbath-breaker, notwithstanding he had said, "I have kept my Father's commandments," and if they call the master of the house Beelzebub, how much more they of his household?

8. "The law of the ten commandments was faulty."

9. "There can be no law but what is positive, penal, and has temporal rewards and punishments."

10. "Law is arbitrary and pre-supposes stubbornness."

11. "From creation to Sinai, no law."

12. "From the cross to the end of this age, no law."

13. "The gospel says, do, in the sense of an invitation, the law in the sense of a command."

14. "To be under the law is to be under the rod."

In the eighth declaration reference is made to Heb. viii; but on reading it closely it will be seen that God never found fault with his ten commandments, but the eighth verse reads thus, For finding fault with them, i. e. the people that did not keep God's covenant. No fault found with the law, by any means.

In answer to the ninth declaration I would say, that the ten commandments have no penalties attached to them, but in the ministration of the law we find the penalties specified. "He that killeth a beast shall make it good," [Lev. xxiv. 18,] that is, give another in the place of it.

To the tenth I reply, "The law is holy, just and good;" "great peace have they that keep thy law, and nothing shall offend them."

The eleventh is as erroneous as the rest, for God says that Abraham kept his charge, his commandments, and his laws. Gen. xxvi. 5. He could not have done it very well if there had been none to keep; therefore the law did exist.

To the twelfth it is not necessary to bring much testimony. If there is no law now, then sin cannot be imputed, and the world at large stand acquitted; for where there is no law there is no transgression; and sin is defined to be the transgression of the law. Then there are no sinners, no need of Christ's mediation for poor suppliants; but I conclude that T. W. is in darkness on this point, as nearly all the apostles have recognized the law, and spoken of it many years after the crucifixion. Not only so, but James says if any offend in one point he is guilty of all; that is, of breaking all the commandments. Then the Revelator in his benediction says, "Blessed are they that do his commandments, for they shall have right to the tree of life and enter in through the gates into the City." While the gospel invites us to come, I would exhort T. W. to take his place with the commandment-keepers before the wine of the wrath of God is poured out on all the wicked. Here are they that keep the commandments of God and have the testimony of Jesus Christ. This could not be said if the fact did not exist.

With the last declaration of T. W. I must agree; and sore indeed will be the rod on those that are found at last under the law, violating any of its divine precepts. They will mourn at the last when their flesh and bodies are consumed, and cry, How have I hated instruction, and despised reproof. Theirs will be the sad lamentation, "The harvest is passed, the summer is ended, and I am not saved."

E. R. SEAMAN.

Christ is able to help you, and as willing as he is able: prove him in every trial, put him to the test in your present distress.

From Bro. Hall.

BRO. SMITH: I have long felt a desire to communicate a few words to the dear saints scattered abroad, to let them know that I am still trying to hold on to the truth by keeping the Commandments of God and the Faith of Jesus. It is but little more than two years since I first heard the Third Angel's Message, and commenced to keep the Sabbath of the Lord. Praise the Lord for that first time. Although I was young, and met with opposition on every hand, yet by strength from the God of Israel, and my sword in hand, which is the Word, I have been enabled to fight my way through, and now rejoice in hope of a glorious immortality at the appearing of Jesus.

Dear brethren and sisters, what a glorious prospect there is before us. In a little from this we shall see Jesus coming with ten thousand bright angels to raise the sleeping saints, and change these vile bodies of ours, that they may be fashioned like unto his glorious body, and be caught up together with them to meet the Lord in the air, and so be forever with the Lord. We shall soon receive the never-fading crowns of glory from the hand of our blessed Saviour, and with harps of gold, sing the song of Moses the servant of God, and the song of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Soon the faithful will pass through the pearly gates of the City whose streets are paved with gold, and there have right to the tree of life, whose leaves are for the healing of the nations, and drink of the water of the river of life, which flows from the midst of the Paradise of God. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." All this for keeping the commandments of God. Praise the Lord, it is enough. I will try to keep his commandments, for they are holy, just and good.

Brethren, my heart's desire and prayer to God is, that we all may be enabled to buy the gold tried in the fire that we may be rich, the white raiment, which is the righteousness of saints, that we may be clothed, and anoint our eyes with eye-salve that we may see.

In hope.

BURT HALL.

Shelby, Mich., Aug. 16th, 1857.

From Sister Cryderman.

DEAR BRETHREN AND SISTERS: Our little church all feel to rejoice that we ever heard the Third Angel's Message, and for the religion that makes us feel such love to God and our brethren and sisters. We all praise God for the glorious work that he has done in this place. There was a great interest during Bro. Frisbie's course of lectures, and there is still a great interest here. When Bro. Frisbie left, there were forty-four that were keeping the Sabbath, and there have three more embraced it since, which makes forty-seven believers in the present truth.

For my own part I know that this is the work of the Lord; for God owns and blesses his dear children in receiving the message. I feel that in my soul which the world can neither give nor take away. Our weekly prayer-meeting last Tuesday evening was such as I never before attended. It seemed that the whole room was filled with the presence of God. Never did I feel so much of the love of God shed abroad in my heart as at this meeting. All praised God aloud. Brethren pray for us, that the faith we now have fail not.

Yours striving for the kingdom.

CHARLOTTE CRYDERMAN.

North Brownville, Mich., Aug. 10th, 1857.

From Sister Rogers.

BRO. SMITH: I am a stranger to you in person, but I trust not in spirit, for I do love the principles you advocate in the *Review*. Although I have been a reader of its pages but a short time, I can truly say its weekly visits are very welcome indeed. I feel encouraged and strengthened while reading the cheering communications from those of like precious faith, scattered up and down through the land.

I desire to add my mite and to testify to the goodness of God to me. My companion and myself have for several years past kept aloof from sectarianism. We found nothing in the religion of the popular churches of the day to feed the hungry soul, and at last left them entirely. There was such confusion among them, one sect spiritualizing the Bible one way, and another sect another way, that they formed a perfect Babel. They made the Bible contradict itself, so that we laid it aside almost entirely. God forgive me, for I scarcely perused its sacred pages from one month to another.

When the first loud cry went forth, "Fear God and give glory to him, for the hour of his judgment

is come," I heeded the cry, and rejoiced in a coming Saviour until the time went by. Then I suffered the cares of this world to draw me from God and heavenly things. When Spiritualism came up in this vicinity I encouraged it. It came into my family; two of my children were mediums. I had dear friends that were dead, beloved parents, and dear children, who pretended to converse with me. I was honest and sincere, hoping I had found something to guide me through this unfriendly world and arouse me from the lethargy into which I had fallen. Having laid aside my Bible, the only sure guide, I did not know they were the spirits of devils; but after a while we began to detect them in various ways, and bade them depart. My dear husband and myself were like a storm-tossed vessel, without chart or compass to guide us over the sea of life, when God in his infinite mercy sent a dear brother this way to open to us the Scriptures. Yes, blessed be God, Bro. Stewart came here last Winter, and his preaching was meat in due season to us. His labors were abundantly blessed in this place.

With shame and deep contrition of heart would I confess my lukewarmness and backsliding from God. I do bless his great name that I have hope in his mercy. Yes, blessed be my Rock, and let the God of my salvation be praised, he has healed all my backslidings. I have taken my neglected Bible from the shelf, and cannot open it without seeing a beautiful harmony running through the whole of it. I can truly say, the darkness is passed, and the true light now shineth. O I praise God that I have heard the Third Angel's Message. I do desire to buy gold tried in the fire, that I may be rich; white raiment, that I may be clothed; and eye-salve that I may see. O! Jesus has appeared to me of late the chiefest among ten thousand, the one altogether lovely. I long for the time to come when I shall see the King in his beauty.

Dear brethren and sisters, shall we be able to stand in that great day, when Jesus comes with ten thousand of his saints to take vengeance on the ungodly? O let us put on the whole armor of God, that we may be able to stand. O let us earnestly seek the needed preparation, humble ourselves before God, seek to be clothed with the righteousness of Christ, that we may be hid in the day of his fierce anger.

Yours in hope of a glorious immortality.

FANNY ROGERS.

Lendina, Wis., Aug. 19th, 1857.

Extracts from Letters.

BRO. E. D. PLACE writes from La Porte, Ind., July 19th, 1857, Bro. SMITH:—Though our numbers are small, yet we are trying to keep God's Law. We want some one to come here and preach to us. I think that much good might be done here if there should a way open for one to come, for like Simon the tanner, we want the truth.

SISTER S. GEROUILL writes from North Brownville, Mich., Aug. 12th, 1857: "I have been keeping the Sabbath of the Lord about two months, and can truly say that from the time I commenced I have enjoyed much of the love of God in my heart. I feel as if I had but a short time to get ready to meet the Saviour in peace. We still continue our prayer-meetings, and in so doing gain new vigor to act in obedience to God's commands. I feel as if I needed a great deal of strength in these days of trouble. God is separating his people from the world that they may get ready for the seal."

SISTER H. BRYANT writes from North Brownville, Mich., Aug. 12th, 1857: "I enjoy my mind well, and feel thankful that I ever heard the blessed truths of the Third Angel's Message. It seems that God is with us to own and bless whenever we meet to worship him. Thank God for what he has done for me and my family. O pray for me that I may ever be found faithful."

"Afflictions may press me, they cannot destroy,
One glimpse of his love turns them all into joy;
And bitterest tears, if he smile but on them,
Like dew in the sunshine, grow diamond and gem.

"Let doubt, then, and danger, my progress oppose,
They only make heaven more sweet at its close;
Come joy or come sorrow, whatever may befall,
An hour with my God will make up for them all."

BRO. B. F. COLVIN writes from Bingham, Pa., Aug. 1857:—"I am still striving for the kingdom. I am still trying to honor the Lord by keeping all his Commandments; and trying to be ready to meet Jesus by having all his faith and testimonies. I have not heard any preaching by Sabbath-keepers in a long time. I have of late applied the admonitions to

the Laodicean church to myself. I am striving by the grace of God to repent and be zealous to obtain the eyesalve that I may see, the gold that I may be rich, and the white raiment that I may be clothed."

SELECTIONS.

Thoughts Connected with the Practical Duties of Religious Life.

THE hidden life, which God imparts to his accepted people, may flourish in solitudes and deserts; far from the societies of men and the din and disturbance of cities. From the cave of the hermit, from the cell of the solitary recluse, the fervent prayer has often arisen, which has been acceptable in the sight of God. But it would be a strange and fatal misconception, that religion, even in its most pure and triumphant exaltations, can flourish no where else. The home of holiness is in the heart, irrespective of outward situations and alliances; and therefore we may expect to find it, if there are hearts adapted to its reception and growth, in the haunts of business as well as in the silence of retirement; in the palaces of Rome as well as in the deserts of the Thebais. It is a fatal mistake to suppose that we cannot be holy except on the condition of a situation and circumstances in life such as shall suit ourselves. It is one of the first principles of holiness to leave our times and our places, our going out and our coming in, our wasted and our goodly heritage, entirely with the Lord. Here, O Lord, thou hast placed us, and we will glorify thee here.

In the agitations of the present life, beset and perplexed as we are with troubles, how natural it is to seek earnestly some place of rest. And hence it is that we so often reveal our cares and perplexities to our fellow-men, and seek comfort and support from that source. But the sanctified soul, having experienced the uncertainty of all human aids, turns instinctively to the great God. And hiding itself in the presence and protection of the divine existence, it reposes there, as in a strong tower which no enemies can conquer, and as an everlasting rock which no floods can wash away. It knows the instructive import of that sublime exclamation of the Psalmist, (Ps. lxi, 5,) "My soul, wait thou ONLY upon God; for my expectation is from him."

The Life of Faith.

THE life of faith is the noblest, richest, most contented, easiest, truest life of all. It is the noblest life; for it takes the soul out of the house of Adam and carries it into the household of God: it makes the soul forget its father's house, and unites it to the King of Glory. And then it is the pleasantest, the choicest excellency, and highest felicity; it is often wrapt up in the third heaven, to take its repast in inexpressible glory; it walks in the paths of pleasantness, and under all the heats of troubles and afflictions, it shades itself under the arbor of paradise. And then it is the richest life; if our desires be according to our wants, it is impossible we should want above what we desire.

Grace only shall Enter Heaven.

GRACES are the very courtiers of heaven, those who wait upon Christ in his privy chamber. Honor, riches, credit, and the like may do below; you may keep out your betters here, but in the palace of the King of Glory, you must stand by for ever. It is only faith, love, humility and the like, that shall have admittance into his presence. All are not qualified for such a presence. You may stand and wait at the gates, but I can tell you, there is a special command gone forth, that none but grace and holiness shall enter into the kingdom of heaven: therefore you may receive your answer if you please.

Wakefield's Translation.

"THAT ye may be blameless and uncorrupt, spotless children of God, amidst a crooked and twisted race." Phil. ii, 15.

"Let your reasonableness be known unto all men." Phil. iv, 5.

"Be ambitious of peace, and to mind your own business." 1 Thess. iv, 11.

Verse 18. "Encourage each other with these doctrines."

You cannot trust man too little, nor God too much.

Every trial says, Go to Jesus: go now.

Every danger makes way for a new salvation; and every salvation is a new proof of God's faithfulness, kindness and care.

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH DAY, SEPT. 3, 1857.

Bro. J. N. Loughborough makes a request in which we heartily concur. Will the brethren note it and act upon it. It is as follows: "I wish the brethren would take hold and write more for the *Review*. I think it would make the paper more interesting."

The manuscript for the continuation of Bro. Waggoner's *Review of Sabbath Lectures*, was received just too late for this number. An article from Bro. Loughborough, entitled, "Circumstantial Evidence. Who Changed the Sabbath?" will appear soon.

From a private letter from Bro. R. F. Cottrell we take the liberty to make the following extract: "How disgusting the pride we meet with everywhere. And those that profess the truth are not free. Where are the imitators of Jesus? What would be too dear to sacrifice, could I but find them! But here I am, and I long for home. All things will be right there. I will hope in God that his saints will soon be delivered from this body of sin and death. But what am I doing? When I can live no longer without it, I will write for the paper again on pride."

Be careful, brethren, that you do not get on the Babylonian garment, instead of the wedding one. The former need not be mistaken for the latter, and be assured it will not answer as a substitute.

Meetings at Monterey.

Sabbath and First-day, Aug. 22d and 23d, we were with the church in Monterey. Bro. came in from a few towns around, and filled their new house of worship full. We spoke twice both days, in much weakness, however, in consequence of being much exhausted with labor and care before leaving home. But the Lord manifested himself powerfully both days. At the close of the last meeting most of the congregation went freely. We then went to the water where nine were baptized.

Our hearts are strongly united with God's dear people in that vicinity. While we have tried to minister to them in spiritual things, they have freely ministered to us in carnal things. May the Lord help us and them so to strive together in the gospel, that a reward may finally be gained in the kingdom of God.

J. W.

Choice Gems.

The following beautiful thoughts have been selected and sent in to us by various correspondents, for which they have our thanks.

The worst load is a heavy heart. The worst enemy is sin; and the worst evil is the woe of God. The best book is the Bible; the best home is heaven, and the very best news that ever came into the world is that Jesus Christ came to save sinners.

The burdens and trials of life should be borne with patience, firmness, composure, humility, with faith and prayer. We should labor with zeal, but without emulation, with constancy and perseverance, but without obstinacy.

Valuable thoughts are like flocks of birds, that fly away unless you make sure of them. So spread your net for them, or they will escape you.

Our manner of presenting the truth should be as in teaching the youth, winning, agreeable, loving, condescending, free from ostentation or vanity, free from banter or defiance, but still ardent and zealous. Teach and instruct, understandingly, wisely, with clearness.

When certain persons abuse us, let us ask ourselves what description of character it is that they admire. We shall often find this a very consolatory question.

He that has energy enough in his constitution to root out a vice, should go a little farther, and try to plant in a virtue in its place; otherwise he will have his labor to renew. A strong soil that has produced weeds, may be made to produce wheat with far less difficulty than it would cost to make it produce nothing.—C. C. Colton

"And Forgive us our Debts as we Forgive our Debtors." Matt. vi, 12.

"I CAN forgive, but cannot easily forget," says one, who hopes in the Saviour, "it is so hard to forget an injury, especially when intended, and so aggravated as this. To be so treated by my friend, one in whom I confided, and just the person I had chosen as more true than most of the selfish crowd. Alas! alas! how can I forget. I think of it and brood over it, and how can I help it?" Such feelings are often expressed, and oftener felt. Such is the language of the carnal (fleshly) mind, of which the believer must be purg-

ed. "I cannot forget," or in other words, "I do not forgive." O, how dangerous is such a state of heart. Dare any one ask Jehovah to forgive thus? Would we have God to brood in silence over our ungrateful disobedience? Would heaven be a Paradise, if God beheld his saints with all our offences still in view casting a fearful shadow backward to a world of woe? Could the New Jerusalem be a happy place, even with its pearly gates, its rapturous music, its golden pavement, transparent with light from the throne of God? No, truly, a place of sorrow would it be if all our sins are to be remembered. Not thus does God forgive. His pardon is full and free, no reproach, nor upbraiding, but reconciliation and love. The pardoned rebel is placed upon the same ground as though he had never sinned. A new robe, white and clean, is put upon him, even the righteousness of Christ. He is admitted to see the beauties of the scheme of redemption in the word of God, while the works of creation and providence are unfolded in the clear light of the renewed mind.

Shall I forgive my enemy, who under the cloak of candor hides the deadly weapon of slander?

As Christ prayed for his enemies who nailed him to the wood, and as Stephen prayed for his cruel murderers, "Father, forgive them," so let us daily nourish patience, forbearance, compassion and love; and as trials encompass us around, strength and grace will be granted. Then we triumph over self, banishing malice and pride, love being the ruling principle of the heart, will love our enemies, and from the heart will pray, "Forgive us our debts as we forgive our debtors."

J. CLARKE.

Portage, Wood Co., Ohio.

Holy.

WEBSTER'S definition of this word is, "Perfectly pure, and complete in moral character, as God." No one will dispute the correctness of this definition. Now read 1 Cor. xvi, 20. "Greet ye one another with a holy kiss." Here comes two Bro. perhaps, one a chewer, and the other a smoker of tobacco, both otherwise fair, it may be. They keep the Sabbath, but alas, the greeting. Ugh! I ask, can such comply with Paul's exhortation? What have we come to! an age of tobacco! tobacco! TOBACCO! in the mouth, in the nose, on the lips, on the beard, its taint in the breath, and the blood, in the air, borne on the winds; the store, the shop, the kitchen, the parlor, redolent with its fumes, and to cap the climax, the breath of the saints. Can it be? No, surely. Again I ask, must it be? can it be?

J. CLARKE.

Portage, Wood Co., Ohio

Remedy for Moths.

"LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

NEARER.

One sweetly solemn thought
Comes to me o'er and o'er:
I'm nearer my home to-day
Than ever I've been before;
Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the jasper sea;
Nearer that bound of life
Where we lay our burdens down;
Nearer leaving my cross,
Nearer wearing my crown.—Sel.

Business Items.

Hannah Curtis:—We continue your paper.
M. Borden:—You are credited on book for Vol. V, of the *INSTRUCTOR*.

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