

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. XVII.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 15, 1861.

No. 9.

The Advent Review and Sabbath Herald is published weekly, at One Dollar a Volume of 26 Nos. in advance J. P. KELLOGG, CYRENIUS SMITH and D. R. PALMER,

Uriah Smith, Resident Editor. J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell and Stephen Pierce, Corresponding Editors.

Address REVIEW AND HERALD Battle Creek, Mich.

THE LAW OF GOD

BY D. F. SNOOK.

CHAPTER III.

1. THE law of good is his COVENANT. 2. It is holy, just and good. 3. It is a rule of action. 4. To violate it is sin. 5. To keep it is righteousness. 6. It was commanded forever. 7. It is a condition of inheriting the land.

I. *God's covenant.* The word covenant signifies dispensation, contract, bargain, institution, constitution, a body of laws. We understand the word when spoken of as God's covenant to mean as last defined, constitution, or a body of laws. In worldly governments we find a code of first laws or principles commonly called the constitution. This is preëminent in all governments. The laws of all provinces must be in subjection to and in harmony with this constitution. It is so in the moral government of God. He has a constitution or code of laws which is supreme. The constitution and laws of all dispensations must submit to and be in perfect harmony with his covenant or constitution. The question now is, what is his covenant? For be it what it may it is the supreme law. Oh how important that we have a knowledge of his covenant that we may love, venerate and obey it, and thus honor its divine and holy Author!

The Scriptures are plain in answer to this most important question. God has not left his people in the dark relative to a subject of such vital importance. Deut. iv, 13 unfolds and brings to light the whole matter: "And he declared unto you his covenant which he commanded you to perform, even ten commandments." This is enough on this branch of the subject. This is plain enough to satisfy all believers in the word of God. How beautiful the thought that as the constitution of the United States is the center and fountain head of this great national government, and that as the sun, the "great king of day" is the center of the solar system diverging and shooting off in all directions countless myriads of rays of streaming light, dispelling the darkness and gloom of earth, so the great constitution of God, the law of ten commandments is the center of the moral universe, the fountain-head of the moral government of God. That as nations and states can change and abolish their state constitutions without abolishing or changing the great federal constitution, so in the dispensation of the divine beneficence, dispensational constitutions can be abolished and done away without abolishing the covenant of God, the federal constitution of all dispensations. What would you think of the saneness and wisdom of the man who would argue that to abolish or destroy one of the planets would be to abolish the great center of the planetary-system? Ans. We would place his sanity and wisdom in the same

class with his who maintains because the Mosaic covenant or dispensation was abolished that therefore the covenant of God, the ten commandments was abolished.

II. *It is holy, just and good.* The holiness of this covenant gives it a perfect adaption to the design appended to it. It is spoken of as a whole as being holy. Daniel speaking of the king who should exalt himself above every God, said that he should have "indignation against the holy covenant;" "and his heart shall be against the holy covenant." Chap. xi, 28, 30. The same is spoken of in chapter vii, 25: "He shall think to change times and laws," thus showing that the law and covenant are the same. Again, "Thou camest down also upon mount Sinai and spakest with them from heaven and gavest them right judgments and true laws, good statutes and commandments." Neh. ix, 13 This testimony is further proof of the identity of God's covenant and the ten commandments. It is also conclusive proof that as a whole this law is *right, true and good*, i. e., naturally so. The testimony of Paul is equally to the point. "Wherefore the law is holy, and the commandment holy, just and good." For we know that the law is spiritual. Rom. vii, 12, 14. From this we conclude that in Paul's time the law was neither abolished, nor had lost its holiness. From the foregoing it is apparent the law as a whole, i. e., the ten commandments is 1. Holy. 2. True, or truth. 3. Just. 4. Good. 5. Spiritual. Hence in obeying it we can have characters which, are holy, true, just, good and spiritual. Such a character as this has always been, and will ever be well pleasing to God.

III. *It is the rule of action.* Solomon said, "Fear God and keep his commandments, for this is the whole duty of man." Eccl. xii, 13.

A rule of grammar is that "a noun without an adjective is taken in its broadest sense, is not limited." Then it is the duty of all men to fear God and keep his commandments. But if it is not the duty, or was not the duty of *all* men to keep his commands, then those excepted were not required to fear God; for these duties are joined together and no law of language will sanction their separation. Hence when the law ceases to be a rule of action, the duty of man to fear God will also cease. David, speaking of the righteous, said, "The law of his God is in his heart and none of his steps shall slide." Ps. xxxvii, 31.

The reason assigned why none of the steps of the righteous man shall slide, is that the law of his God is in his heart. Oh that all would permit this blessed law of light and truth to dwell in their hearts! They would then not walk in the dark, but have sure and unerring light to direct them. Our Saviour taught the same: "If thou wilt enter into life, keep the commandments. The young man saith unto him which? Query, which, what? Which commandment? No. But which commandments. Evidently showing that two codes of laws were binding, and that the young man did not know to which he was referred for a rule of life. Jesus then referred him to the decalogue showing that to be the law to which he enjoined obedience. Matt xix, 16, 17. Again

he testifies to the same in the following. "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city. Rev. xxii, 14. How blessed to walk after such a rule of life! What a rich reward! Well might David say, "Moreover by them is thy servant warned, and in keeping them there is great reward." But do those walk according to this rule who violate the fourth precept? No more than if they violated the sixth, seventh, or eighth precepts. Neither do those walk according to it who say that it has been abolished.

How careful then commandment-keepers ought to live. They should ever be careful to maintain good works; to depart from all iniquity; to be meek and lowly in heart, and ever be found walking in the footsteps of their Redeemer in glad obedience to the law of God. The faith of many will be tried. Their trials will be hard; their persecutions severe. But beyond the present reign of the dragon there is no wicked power to oppress the obedient children of God. The warlike and persecuting spirit of the dragon cannot follow us into the kingdom. His deeds of darkness are confined here to this world of sin. Then let us persevere through floods and flames and whatsoever may come upon us. The reward is sure. It cannot fail. Soon the scattered and world-forsaken remnant will stand with the glorified Lamb on mount Zion and with their immortal voices shout the victory over the beast, his image, his mark, and the number of his name.

THE LOVE OF GOD.

OUR love to God arises out of want. God's love to us out of fullness. Our indigence draws us to that power which can relieve, and to that goodness which can bless us. His overflowing love delights to make us partakers of the bounties he graciously imparts, not only in the gifts of his providence, but in the richer communications of his grace. We can only be said to love God when we endeavor to glorify him, when we desire a participation of his nature, when we study to imitate his perfections.

We are sometimes inclined to suspect the love of God to us. We are too little suspicious of our want of love to him. Yet if we examine the case by evidence as we should examine any common question, what real instances can we produce of our love to him? What imaginable instance can we not produce of his love to us? If neglect, forgetfulness, ingratitude, disobedience, coldness in our affections, deadness in our duty, be evidences of our love to him, such evidences, but such only, we can abundantly allege. If life, and all the countless catalogue of mercies that make life pleasant be proofs of his love to us, these he has given us in hand; if life eternal, if blessedness that knows no measure and no end be proofs of love, these he has given us in promise—to the Christian, we had almost said, he has given them in possession.

It must be an irksome thing to serve a master whom we do not love; a master whom we are compelled to obey, though we think his requisi-

tions hard and his commands unreasonable; under whose eye we know that we continually live, though his presence is not only undelightful, but formidable.

Now every Christian must obey God, whether he love him or not; he must act always in his sight, whether he delight in him or not; and to a heart of any feeling, to a spirit of any liberality, nothing is so grating as constrained obedience. To love God, to serve him because we love him, is therefore no less our highest happiness than our most bounden duty. Love makes all labor light. We serve with alacrity where we love with cordiality.

Where the heart is devoted to an object, we require not to be perpetually reminded of our obligations to obey him; they present themselves spontaneously, we fulfill them readily, I had almost said, involuntarily; we think not so much of the service as of the object. The principle which suggests the work inspires the pleasure; to neglect it would be an injury to our feelings. The performance is the gratification. The omission is not more a pain to the conscience than a wound to the affections. The implantation of this vital root perpetuates virtuous practice and secures eternal peace.

Though we cannot be always thinking of God, we may be always employed in his service. There must be intervals of our communion with him, but there must be no intermission of our attachment to him. The tender father who labors for his children does not always employ his thoughts about them; he cannot be always conversing with them, or concerning them, yet he is always engaged in promoting their interests. His affection for them is an inwoven principle, of which he gives the most unequivocal evidence, by the assiduousness of his application in their service.

"Thou shalt love the Lord thy God with all thy heart," is the primary law of our religion. Yet how apt are we to complain that we cannot love God; that we cannot maintain a devout intercourse with him. But would God, who is all justice, have commanded that of which he knew we were incapable? Would he who is all mercy have made our eternal happiness to depend on something which he knew was out of our power to perform, capriciously disqualifying us for the duty he had prescribed? Would he have given the exhortation and withheld the capacity? This would be to charge omniscience with folly, and infinite goodness with injustice. No, when he made duty and happiness inseparable, he neither made our duty impracticable, or our happiness unattainable. But we are continually flying to false refuges, clinging to false holds, resting on false supports; as they are uncertain they disappoint us, as they are weak they fail us; but as they are numerous, when one fails another presents itself. Till they slip from under us, we never suspect how much we rested upon them. Life glides away in a perpetual succession of these false dependencies and successive privations.

There is, as we have elsewhere observed, a striking analogy between the natural and spiritual life, the weakness and helplessness of the Christian resemble those of the infant; neither of them becomes strong, vigorous and full grown at once, but through a long and often painful course. This keeps up a sense of dependence, and accustoms us to lean on the hand which fosters us. There is in both conditions an imperceptible chain of depending events, by which we are carried on insensibly to the vigor of maturity. The operation which is not always obvious, is always progressive. By attempting to walk alone, we discover our weakness; the experience of that weakness humbles us, and every fall drives us back to the sustaining hand, whose assistance we vainly flattered ourselves we no longer needed.

In some halcyon moments we are willing to persuade ourselves that religion has made an entire conquest over our heart; that we have renounced the dominion of the world, have conquered our attachment to earthly things. We flatter ourselves that nothing can now again obstruct

our entire submission. But we know not what spirit we are of. We say this in the calm of repose and in the stillness of the passions; when our path is smooth, our prospect smiling, danger distant, temptation absent, when we have many comforts and no trials. Suddenly, some loss, some disappointment, some privation tears off the mask, reveals us to ourselves. We at once discover that though the smaller fibres and lesser roots which fasten us down to earth may have been loosened by preceding storms, yet our substantial hold on earth is not shaken, the sap root is not cut, we are yet fast rooted to the soil, and still stronger tempests must be sent to make us let go our hold.

It might be useful to cultivate the habit of stating our own case as strongly to ourselves as if it were the case of another; to express in so many words thoughts which are not apt to assume any specific or palpable form; thoughts which we avoid shaping into language, but slur over, generalize, soften and do away. How indignant, for instance, should we feel (though we ourselves make the complaint) to be told by others that we do not love our Maker and Preserver. But let us put the question fairly to ourselves. Do we really love him? Do we love him with a supreme, nay, even with an equal affection? Is there no friend, no child, no reputation, no pleasure, no society, no possession, which we prefer to him? It is easy to affirm in a general way that there is not. But let us particularize, individualize the question—bring it home to our own hearts in some actual instance, in some tangible shape. Let us commune with our own consciences, with our own feelings, with our own experience; let us question pointedly, and answer honestly. Let us not be more ashamed to detect the fault, than to have been guilty of it.

This then will commonly be the result. Let the friend, child, reputation, possession, pleasure, be endangered, but especially let it be taken away by some stroke of providence. The scales fall from our eyes; we see, we feel, we acknowledge with brokenness of heart, not only for our loss, but for our sin, that though we did love God, yet we loved him not superlatively, and that we loved the blessing, threatened or resumed, still more. But this is one of the cases in which the goodness of God bringeth us to repentance. By the operation of his grace the resumption of the gift brings back the heart to the giver. The Almighty by his Spirit takes possession of the temple from which the idol is driven out. God is re-instated in his rights, and becomes the supreme and undisputed Lord of our reverential affection.

There are three requisites to our proper enjoyment of every earthly blessing which God bestows on us—a thankful reflection on the goodness of the giver, a deep sense of the unworthiness of the receiver, and a sober recollection of the precarious tenure by which we hold it. The first would make us grateful, the second humble, the last moderate.

But how seldom do we receive his favors in this spirit! As if religious gratitude were to be confined to the appointed days of public thanksgiving, how rarely in common society do we hear any recognition of Omnipotence even on those striking and heart-rejoicing occasions, when "with his own right hand, and with his glorious arm he has gotten himself the victory!" Let us never detract from the merit of our valiant leaders, but rather honor them the more for this manifestation of divine power in their favor; but let us never lose sight of him "who teacheth their hands to war and their fingers to fight." Let us never forget that "he is the rock, that his work is perfect, and all his ways are judgment."

How many seem to show not only their want of affiance in God, but that "he is not in all their thoughts," by their appearing to leave him entirely out of their concerns, by projecting their affairs without any reference to him, by setting out on the stock of their own unassisted wisdom, contriving and acting independently of God; expecting prosperity in the event, without seeking

his direction in the outset, and taking to themselves the whole honor of the success without any recognition of his hand; do they not thus virtually imitate what Sophocles makes his blustering Atheist boast: "Let other men expect to conquer with the assistance of the gods, I intend to gain honor without them."

The Christian will rather rejoice to ascribe the glory of his prosperity to the same hand to which our own manly queen gladly ascribed her signal victory. When after the defeat of the Armada, impiously termed invincible, her enemies, in order to lower the value of her agency, alleged that the victory was not owing to her, but to God who had raised the storm, she heroically declared that the visible interference of God in her favor, was that part of the success from which she derived the truest honor.

Incidents and occasions every day arise which not only call on us to trust in God, but which furnish us with suitable occasions of vindicating, if I may presume to use the expression, the character and conduct of the Almighty in the government of human affairs; yet there is no duty which we perform with less alacrity. Strange that we should treat the Lord of heaven and earth with less confidence than we exercise towards each other! That we should vindicate the honor of a common acquaintance with more zeal than that of our insulted Maker and Preserver!

If we hear a friend accused of any act of injustice, though we cannot bring any positive proof why he should be acquitted of this specific charge yet we resent the injury offered to his character; we clear him of the individual allegation on the ground of his general conduct, inferring that from the numerous instances we can produce of his rectitude on other occasions he cannot be guilty of the alleged injustice. We reason from analogy, and in general we reason fairly. But when we presume to judge of the Most High, instead of vindicating his rectitude on the same grounds, under a providence seemingly severe; instead of reverting, as in the case of our friend, to the thousand instances we have formerly tasted of his kindness instead of giving God the same credit we give to his erring creature, and inferring from his past goodness that the present inexplicable dispensation must be consistent, though we cannot explain how, with his general character, we mutinously accuse him of inconsistency, nay of injustice. We admit virtually the most monstrous anomaly in the character of the perfect God.

But what a clue has revelation furnished to the intricate labyrinth which seems to involve the conduct which we impiously question! It unrolls the volume of divine providence, lays open the mysterious map of infinite wisdom, throws a bright light on the darkest dispensations, vindicates the inequality of appearances, and points to that blessed region, where to all who have truly loved and served God, every apparent wrong shall be proved to have been unimpeachably right, every affliction a mercy, and the severest trials the choicest blessings.

So blind has sin made us that the glory of God is concealed from us, by the very means which, could we discern aright, would display it. That train of second causes, which he has so marvelously disposed, obstructs our view of himself. We are so filled with wonder at the immediate effect, that our short sight penetrates not to the first cause. To see him as he is, is reserved to be the happiness of a better world. We shall then indeed "admire him in his saints, and in all them that believe; we shall see how necessary it was for those whose bliss is now so perfect, to have been poor, and despised, and oppressed. We shall see why the "ungodly were in such prosperity." Let us give God credit here for what we shall then fully know; let us adore now what we shall understand hereafter. They who take up religion on a false ground will never adhere to it. If they adopt it merely for the peace and pleasantness it brings, they will desert it as soon as they find their adherence to it will bring them into difficulty, distress, or discredit. It seldom an-

swers therefore to attempt making proselytes by hanging out false colors. The Christian "endures as seeing him who is invisible." He who adopts religion for the sake of immediate enjoyment, will not do a virtuous action that is disagreeable to himself, nor resist a temptation that is alluring, present pleasure being his motive. There is no sure basis for virtue but the love of God in Christ Jesus, and the bright reversion for which that love is pledged. Without this as soon as the paths of piety become rough and thorny, we shall stray into pleasanter pastures.

Religion however has her own peculiar advantages. In the transaction of all worldly affairs, there are many and great difficulties. There may be several ways out of which to choose. Men of the first understanding are not always certain which of these ways is the best. Persons of the deepest penetration are full of doubt and perplexity; their minds are undecided how to act, lest while they pursue one road they may be neglecting another, which might better have conducted them to their proposed end.

In religion the case is different, and in this respect easy. As a Christian can have but one object in view, he is also certain there is but one way of attaining it. Where there is but one end it prevents all possibility of choosing wrong; where there is but one road it takes away all perplexity as to the course of pursuit. That we so often wander wide of the mark is not from any want of plainness in the path, but from the perverseness of our will in not choosing it, from the indolence of our minds in not following it up.

In our attachment to earthly things, even the most innocent, there is always a danger of excess, but from this danger we are here perfectly exempt, for there is no possibility of excess in our love to that Being who has demanded the whole heart. This peremptory requisition cuts off all debate. Had God required only a portion, even were it a large portion, we might be puzzled in settling the quantum. We might be plotting how large a part we might venture to keep back without absolutely forfeiting our safety; we might be haggling for deductions, bargaining for abatements, and be perpetually compromising with our Maker. But the injunction is entire, the command is definite, the portion is unequivocal. Though it is so compressed in the expression, yet it is so expansive and ample in the measure; it is so distinct a claim, so imperative a requisition of all the faculties of the mind and strength; all the affections of the heart and soul, that there is not the least opening left for litigation, no place for anything but absolute, unreserved compliance.

Everything which relates to God is infinite. We must therefore, while we keep our hearts humble, keep our aims high. Our highest services indeed are but finite, imperfect. But as God is unlimited in goodness, he should have our unlimited love. The best we can offer is poor, but let us not withhold that best. He deserves incomparably more than we have to give. Let us not give him less than all. If he has ennobled our corrupt nature with spiritual affections, let us not refuse their noblest aspirations to their noblest object. Let him not behold us so prodigally lavishing our affections on the meanest of his bounties, as to have nothing left for himself. As the standard of every thing in religion is high, let us endeavor to act in it with the highest intention of mind, with the largest use of our faculties. Let us obey him with the most intense love, adore him with the most fervent gratitude. Let us "praise him according to his excellent greatness." Let us serve him with all the strength of our capacity, with all the devotion of our will.

Grace being a new principle added to our natural powers, as it determines the desires to a higher object, so it adds vigor to their activity. We shall best prove its dominion over us by desiring to exert ourselves in the cause of heaven with the same energy with which we once exerted ourselves in the cause of the world. The world was

too little to fill our whole capacity. Scaliger lamented how much was lost because so fine a poet as Claudian, in his choice of a subject, wanted matter worthy of his talents; but it is the felicity of a Christian to have chosen a theme to which all the powers of his heart and of his understanding will be found inadequate.—*Hannah More*

PARDON.

It is instructive to think how the idea of pardon for sin broke upon the human mind in the earliest ages of time; how step by step it developed itself and brought forth the fruits of peace, love and trust towards God.

We do not get a full view of this subject until we consider how slow the human heart is to admit this wonderful idea. Whether we ascribe this slowness of heart to believe in a pardoning God to that oppressive sense of ill desert which just views of our sin are sure to beget, or to the consciousness that we are by no means inclined naturally to forgive those who have wronged us—whence we are prone to infer that God must naturally feel a like aversion to pardon; or whether it be due to the instincts of justice which are spontaneous in all intelligent minds, the fact cannot be denied that such pardon as we need from God does naturally strike us as being wonderful, not to say strange. No honest mind ever yet saw its own sins in their true light without having this impression strongly made by that view, viz., that mercy equal to the pardon of such sin must be exceeding great. Now in the light of this great fact let us trace the development of the idea of pardon as it revealed itself under the ancient dispensation.

One day each year was set apart especially as a great day of atonement. No other day was so solemn as this. On this day only might the High Priest enter the Most Holy place and appear before the mercy seat where the glorious presence of Jehovah was made visible to mortal eyes. Before he might enter he must needs purify himself with special solemnities. He must bear the blood of a sinless animal slain in sacrifice, to make atonement first for his own sins, before he could offer for the sins of the people. Then two goats are brought before the Lord at the door of the tabernacle; lots are cast upon them; one is thus indicated for sacrifice and the other for a scape-goat. The blood of the former is borne into the most holy place and sprinkled there seven times upon the mercy-seat. Upon the latter, Aaron, acting for all the people, lays both his hands and confesses over him "all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and then sends him away by the hand of a fit man into the wilderness." Thus by a solemn institution engrafted into that significant system of purification and sacrifices did the Lord provide a perpetual memorial of the way in which sin might be forgiven, and also taken away, so as to be remembered against the sinner no more at all forever. How impressive must this solemn transaction have been to those broken hearted penitents who were longing for some manifestation of divine mercy towards them in the pardon and removal of their sins!

King David had often gone up with the multitude that kept this holy day of atonement. One bitter hour he had occasion to remember the lessons of those yearly days of atonement. It was when Nathan the prophet brought to his mind his great sin in the matter of Bathsheba and Uriah. Perhaps it was his remembrance of those days that saved him from sinking into hopeless despair under his sense of awful guilt. The hope inspired by those symbols of pardoning mercy drew him near to God, and breathed forth from his heart those strains of broken prayer: "Have mercy upon me, O, God, according to thy loving kindness; according to the multitude of thy tender mercies, blot out my transgressions." It was a most blessed truth, taught even under that dispensation—God can forgive. This truth rings

out with clear and blessed tone in many of the songs of Christian experience in those ancient days. Here is one from Psalm ciii.

"The Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide, neither will he keep his anger forever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him."

It strikes us as specially beautiful that in Isaiah, where the prophet exhorts to repentance and promises free pardon from the Lord, and the Lord himself breaks in to endorse the promise, and to rule out of our souls the inference that unbelief is prone to draw from our thoughts to God's thoughts. Isaiah was saying, "seek ye the Lord while he may be found, call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon."

Thus far the prophet, speaking indeed for God but yet the words are his. He had spoken strongly for his God, of the richness of his mercy, and of his great readiness to pardon; and it might be a question in some minds whether God himself would endorse it all. This question is soon put to rest. The Lord himself interposes, not only to endorse all Isaiah had said but to forestall that impulse of unbelief that prompts the suggestion—how can it be that God should forgive sin so great as mine when I know it never was in my thoughts to forgive those whose wrongs against me were not to be named along side of my great wrongs against him.

"For my thoughts," says Jehovah himself, "are not your thoughts, neither are your ways my ways, saith the Lord." Judge not my thoughts by yours. Bring not my mercy down to the grade of yours.

"For as the heavens are high above the earth, so are my ways higher than your ways, and my thoughts than your thoughts." So we may bid away from our heart that argument for unbelief, and repose in the certainty that the mercy of the Lord is above the heavens!

That this forgiving mercy of the Lord is surpassingly wonderful, and that it puts forgiven sin forever away is admirably said by Micah just at the close of his prophecy.

"Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

These words—"wilt cast all their sins into the depths of the sea"—come to us freighted with a blessed truth—just the same which appears in Jeremiah xxxi. 34, and which is quoted in Heb. viii. "Their sins and their iniquities will I remember no more." Verily there is sweet comfort in this idea that the sins we have been so deeply ashamed of, and which we wish could forever cease to be our own, may be so forgiven as to be cast into the depths of the sea, never to be seen again. No wonder the prophet cries out, "Who is a God like unto thee," to pardon so, to forgive sin so fully, and cause it to pass away, even almost as if it had never been! Must we not suppose that our gracious Father longs to restore to our torn bosoms the confidence of love and trust and everlasting friendship? This fulness of pardon is the most blessed element in it. O, it gives us such proof of God's deep sincerity when he forgives! It so reveals the love of his heart! Why should not all this sinning race be drawn home to the bosom of such forgiving love? —*Ob. Evan.*

Those who trifle away time are pitiable characters.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, JAN. 15, 1861.

THOUGHTS ON THE ADVENT.

(Continued)

BEFORE introducing further testimony upon the nature of the coming of Christ (having seen that that coming is clearly taught by the Scriptures) we must say a word by way of refutation of a common error which has a tendency to destroy the force of those scriptures which bear so startling a testimony on this point, and so to set the heart of man at rest. The coming of Christ is claimed by some to be not a particular and definite event to take place at a particular time, and to mark a solemn and decisive crisis in the history of the human race, but to be an event which takes place at a variety of times and in a variety of ways. By far too many are ready to console themselves with the belief that this is not an event to burst upon the outward world with a splendor tenfold that of the noon-day sun, to startle mankind from their dreams of peace and safety, to reveal to them that the insulted Lamb's great day of wrath is come, and to excite too late for them the sad inquiry, "Who shall be able to stand?" For with them that coming is some sudden manifestation of judgment, some silent exhibition of divine power, or the cutting short of some earthly career by death. He comes to them in the secret chamber, or has erected his ensign in the far distant desert.

But these theories come to us attested not by divine, but only by human, authority; we must therefore be permitted to override them all, and anchor our faith upon the law and the testimony. Whatever is not according to this, is darkness and not light. Divines may therefore tell us, when some sudden calamity has put an end to the life of a fellow-being, that "we are hereby taught that in such an hour as we think not the Son of man cometh;" they may tell us, when a dying man expires in the silent chamber, that to him the Son of man has come; but is death the coming of Christ? What saith the Scriptures? When Jesus once intimated that one of his disciples might remain till his coming, the saying immediately went abroad that that disciple should not die. John xxi, 23. The coming of Christ at death! Is it? Then read 1 Thess. iv, 15-17. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Into this testimony put death for the coming of the Lord, which can be legitimately done, if they are synonymous expressions: "For this we say unto you by the word of the Lord, that we which are alive and remain until we die, shall not prevent them which are asleep; for death shall take place, and the dead in Christ shall rise first. Then we which are alive and remain, shall die together with them, and so shall we ever be with the Lord." What insane confusion is this! Can any rational man for a moment entertain a view which transforms the word of God into such jargon? The sober reader will pardon us for thus treating the subject. Our only apology is the intense absurdity of the view we would hereby refute. No: death is not the coming of Christ. Death is an evil, the penalty of sin, an enemy. 1 Cor. xv, 26. How would such scripture as this sound? "For the wages of sin is the coming of the Lord; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi, 23. Again, "The last enemy that shall be destroyed is the coming of the Lord!" 1 Cor. xv, 26. The coming of the Lord is held out to the christian as his blessed hope, and an event which he should earnestly desire, and for the coming of which he should fervently pray. Titus ii, 13; Matt. vi, 9, 10; Rev. xxii, 20.

And Spiritualism, that vilest and most brazen-faced development of Satanic delusion, may teach by its peep-

ings and mutterings that he is in the secret chamber, that he has come in the manifestation of spirits; and that every good man is himself Christ; but what saith the Scriptures? "Wherefore if they shall say unto you, Behold he is in the secret chamber, believe it not." Matt. xxiv, 26. Considering the natural proneness of the human heart to unbelief, it would be reasonable to suppose that men would be ready not to believe what the Bible expressly tells them they should not believe. But true to the perversity of fallen human nature, and willingly influenced by him who is the father and promulgator of all lies, mankind are only too ready to disbelieve just that which the Bible tells them they should believe, and to believe that which it expressly tells them they should not believe. Accordingly multitudes, notwithstanding this plain warning, are now seeking Christ in the secret chambers. But thank God for the assurance we have that there are a few in the land who will take heed to the words of the Saviour, and, though men may ever so vehemently assure them that Christ has come in the secret chambers, will keep themselves from the snare by stoutly and persistently believing it not.

And Mormons may raise the cry that the kingdom of Christ has started in the distant desert. What saith the scripture to us on this point? "Go not forth." Matt. xxiv, 26.

And why shall we not accept the doctrine of a spiritual and invisible coming of Christ? Why shall we not believe that he is in the secret chamber, or go forth to meet him in the desert? The Son of God himself has told us why, and deceivers and deceived would do well to listen: "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." Yes, as visible and apparent to all eyes as is the vivid lightning that gleams from the east to the west, so visible and apparent will be the coming of the Son of man; and as instantly and assuredly as we are apprised of the one, so shall we be of the other.

But that we may not appear to shun any of the testimony of Scripture we refer to Rev. ii, 5, 16, and willingly concede that in these two passages, and they are the only ones of the kind that we know of, Christ is said to come in a mystical or figurative sense. But these are particular messages to two particular churches; and he comes to them only in the character in which he stands revealed to them; viz., to the church of Ephesus as he that holdeth the seven stars and walketh in the midst of the seven candlesticks; and to the church of Pergamos, as he that hath the sharp sword with two edges. There is surely no danger of confounding these with that coming which is to be in the clouds of heaven, and visible to every eye [Rev. i, 7], when all the tribes of the earth shall wail because of him [Matt. xxiv, 30], when kings and the great men of earth shall call to the rocks and mountains to hide them from his presence [Rev. vi, 15, 16], when the Man of Sin shall be consumed with the spirit of his mouth [2 Thess. ii, 8], and when all those who know not God and obey not the gospel shall be punished with everlasting destruction from his presence and the glory of his power. 2 Thess. i, 8.

With these testimonies before us how can we err on this momentous question! Just such a coming as this is before the world; and for just such a coming as this, they and we do well to prepare.

(To be continued.)

YET MORE TESTIMONY.

THE Sabbath was appointed at the creation of the world, and sanctified, or set apart for holy purposes, "for man," for all men, and therefore for Christians; since there was never any repeal of the original institution. To this we add, that if the moral law be the law of Christians, then is the Sabbath as explicitly enjoined upon them as upon the Jews. But that the moral law is our law, as well as the law of the Jews, a few passages of Scripture will prove as well as many. Our Lord declares that he "came not to destroy the law and [or] the prophets, but to fulfill." . . . Ceremonial law could only be fulfilled in him by realizing its types; and moral law by upholding its authority. That the observance of the Sabbath is a part of the moral law, is clear from its being found in the decalogue, the doc-

trine of which our Lord sums up in the moral duties of loving God and our neighbor; and for this reason the injunctions of the prophets, on the subject of the Sabbath, are to be regarded as a part of their moral teaching.

Another explicit proof that the law of ten commandments, and consequently the law of the Sabbath, is obligatory upon Christians, is found in the answer of the apostle to the objection to the doctrine of justification by faith: "Do we then make void the law through faith?" [Rom. iii, 31]? which is equivalent to asking, Does Christianity teach that the law is no longer obligatory on Christians, because it teaches that no man can be justified by it? To this he answers, in the most solemn form of expression, "God forbid; yea, we establish the law." Now, the sense in which the apostle uses the term, "the law," in this argument, is indubitably marked in Rom. vii, 7: "I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet;" which being a plain reference to the tenth command of the decalogue, as plainly shows that the decalogue is "the law" of which he speaks. This, then, is the law which is established by the gospel; and this can mean nothing else but the establishment and confirmation of its authority, as the rule of all inward and outward holiness. Whoever, therefore, denies the obligation of the Sabbath on Christians, denies the obligation of the whole decalogue. *Bible Dictionary, by James Covell Jr., extracted chiefly from Watson.*

The above testimony is good, and the arguments are invulnerable. As a perfect contrast, read the following which immediately follows in the same book:

"Now, though there is not on record any divine command issued to the apostles, to change the Sabbath from the day on which it was held by the Jews, to the first day of the week; yet, when we see that this was done in the apostolic age [How do we see it?] and that St. Paul speaks of the Jewish Sabbaths as not being obligatory upon Christians, while he yet contends that the whole moral law is obligatory upon them; the fair inference is, that this change of the day was made by divine direction."

From all that is true in the premises as stated, any sane man, not drunken with the wine of which all nations have drunk, would have come to a conclusion exactly the reverse of this; namely, This change of the day was not made by divine direction.

Our author again draws this conclusion: "That as a Sabbath is obligatory upon us, we act under apostolic authority for observing it on the first day of the week, and thus commemorate at once the creation and redemption of the world."

Where do we find "apostolic authority" outside of the Bible? Our author has acknowledged that "there is not on record any divine command" for this. He had proved from Bible testimony that the Sabbath of the decalogue was binding on Christians. Now he begins to talk about "a Sabbath" being binding on them. Now if we can "commemorate at once the creation and the redemption of the world," what are the chief objections against commemorating them on the day specified in the commandment?

Our writer then takes the ground that all that the commandment enjoins is a day of rest "after six days of labor," still he claims that it is not "left to every individual to determine which day should be his Sabbath." Says he, "It was ordained for worship, for public worship; and it is therefore necessary that the Sabbath should be uniformly observed by a whole community at the same time. The divine Legislator of the Jews interposed for this end, by special direction, as to his people."

How did the commandment, which our writer says expresses no more than that "a seventh day, or one day in seven," should be observed, enjoin upon the Jews a particular day? If a definite day was enjoined upon the Jews by the fourth commandment, and that commandment is binding on us, as claimed and proved by this writer, how does the same commandment require us to keep another day? And if, for the purpose of public worship the divine Legislator gave a "special direction" to the Jews to produce uniformity, what reason exists why Christians should not be as highly favored, since public worship is still enjoined? Are Christians left to guess at the day, and still obliged to be uniform?

R. F. C.

REPORT FROM BRO. HULL.

BRO. SMITH: I left my home on the 5th of Dec., and arrived at Russiaville on the 7th. I commenced meetings on the 8th. The interest has been good considering the circumstances. The nights were very dark, and the roads tremendous muddy the most of the time. This prevented many from hearing the word of the Lord.

Eld. Thompson, an old regular Calvinistic Baptist, came out against the truth in two long discourses on the kingdom and law questions. He fully manifested what spirit he was of. None could fail to see the drag-ohic spirit manifested in each of his discourses. There was nothing too untrue for him to tell, nor was there anything too low for him to condescend to use.

I have heard political demagogues use low buffoonry, but I never found a professed blackguard that could get quite so low as the Eld. did, especially in his last discourse. He convinced many of the truthfulness of our position that Babylon is fallen. This he did not do by argument, but by his conduct. He also proved that he would resort to anything to make out a case. The Lord gave freedom in reviewing his discourses, so that the people could see how weak the strongest men are when they undertake to fight the truth.

Next came Eld. Shockey to discuss the Sabbath question with me. He and I went into a three days' discussion, but not of the question which we had previously agreed to debate. When the Eld. arrived he found that the question would give no chance to talk without talking to the point, hence he refused to debate it. So in order to have a discussion I had to submit to a change in the proposition which gave the Eld. the advantage; i. e., it gave him a chance to quibble if he chose to do so.

We spent three days in calmly and dispassionately arguing the origin and perpetuity of the Sabbath. There was not a hard word spoken, nor hard feeling manifested during the whole discussion. When we finished debating we left the whole congregation in tears. The good Spirit seemed to pervade every breast, and all said it was the best meeting they ever attended in their lives.

It is but just for me here to say that Eld. Shockey is a gentleman in the highest sense of the word, a scholar, and an able defender of his position. But he has failed where all must fail—he lacked the evidence.

After the discussion Eld. S. preached a discourse against our position on spiritual gifts, which made it necessary for me to set our position before the people on that subject. This I did to the best of my ability. The discourse on this subject led six other noble souls to take a decided stand with the remnant who keep the commandments of God and have the testimony of Jesus.

There is now a church of seventeen members here, ten of whom have been baptized since my arrival. May they be kept by the power of God through faith unto salvation. Others are now halting between two opinions, some of whom I hope to see take a stand on the Lord's side soon.

M. HULL.

IMAGE OF THE BEAST.

ALTHOUGH much has been said on this subject, it may not be out of place for us again to call attention to it.

The beast which is to make this image is the two-horned beast of Rev. xiii, 11-18. The beast to which an image is to be made is the Papal beast, i. e., the Roman Catholic church clothed with civil authority. It is said to make an image to the first beast. The first beast is the one introduced in the preceding portion of the chapter, which receives a deadly wound. And it is after this deadly wound that the two-horned beast makes an image to the first beast. The first beast receives the civil power of the dragon. This dragon, we see by what is said of it, is the civil power which bore rule at the time of Christ's birth. This was the Pagan Rome power. In A. D. 538 the Pagan Rome power gave its seat—the seat of empire of Rome, the city of Rome—into the hands of the Catholics, with civil authority to persecute heretics. This power it held for 1260 years, which ended in 1798. In the year 1798 when the French army under General Berthier entered Rome, and deposed the Pope, and established the Papal power, the deadly wound was inflicted on this first beast.

The two-horned beast which makes the image to this first beast is seen coming up at the time this wound is inflicted on the first beast. It has been clearly shown that the government of the United States has come up in the right time, on the right territory, and in the right manner to fulfill the specifications in regard to this two-horned beast. It comes up out of the earth. Its predecessors came up by the striving of the four winds upon the great sea [Dan. vii], the sea representing nations, &c. Rev. xvii. While the powers symbolized by the four beasts of Dan. vii have successively come up by the overthrow of the government of their predecessors, this two-horned beast "comes up," not by winds' striving, not by the justling of nation against nation, not by powers' being overthrown to establish it; but it plants itself in territory which previously was unoccupied by civil governments. Our declaration of independence having been made in 1776, in 1798, the time the deadly wound was inflicted on the first beast, this power was a lamb (youthful) power, "coming up."

The rise of our government since 1798, as expressed by an English Journalist in 1853, has not a parallel in the past history of the human race. It is also found that the government itself answers to the description of this beast. While it is lamb-like in its profession, both in its civil and ecclesiastical departments, it is dragon-like in its action. While the civil power declares in its declaration of independence that all men are entitled to liberty, by its voice, or laws, it holds about four millions of beings in slavery. The ecclesiastical power of the government, which is Protestant, claims to grant to all, toleration and freedom of faith. Yet at the same time it joins in with the voice of civil authority in enforcing slavery, while the measures by which it does so may gall the consciences of men.

Here also a series of wonders have been performed, and now even miracles are done by the beast. Spiritualism with all its satanic deceptiveness is working upon the people, and the way is being fully prepared for a saying to go forth that an image should be made to the first beast. When this image is made men are to be caused to worship it under severe penalties. It is true we do not expect the making and execution of the great decrees of the beast until after the third angel's message of Rev. xiv, shall have accomplished its warning against the work of this beast. We understand, however, that steps are now being taken which will result in the making of that image. We do not understand that the making of that image will be a momentary work, but like the rise of the beast itself, will occupy a little space of time in its development. We would inquire at this time, How far developed is the image of the beast?

It may be said that the making of the image of the beast is yet future, and that there are no means of telling how it will be done. I think the best way to form our theories upon this subject would be to look at the rise of the first beast—to look at the steps which were gradually taken to bring it into action as a persecuting power. Similar steps will probably be taken to make an image to the beast that were taken to make the beast.

Some have said when an image to the beast is made it will enforce Purgatory and all the doctrines of the Papal church. That would not necessarily be the case. A power that should enforce the doctrines of the Papacy would restore Papacy instead of making an image. An image to anything must be something that is in appearance like the thing, yet is not the thing itself. An image to the Papacy we should understand would be some other class of religionists that should take similar steps in enforcing its sentiments to those taken by the Papacy. We think it can be made clear that but five distinct steps were taken by the church before she came into the position marked in prophecy as the "beast with seven heads and ten horns." We think we can show that four of those steps have been taken by the nominal, creed-making Protestants of this time; and they are already striving to take the fifth step, which will fully constitute them the image to that beast.

The overt steps taken by the church were, First, the making of a creed. For this purpose Conventions were called, Synods and Councils convened, and the result was a great universal creed. The second step was to

make that creed a rule of faith and test of fellowship. This was no sooner done than it was decided to try unruly members by the creed instead of the Bible. So for the third step, this creed became the tribunal by which men were judged. The fourth step was to brand all as heretics who did not subscribe to the creed. In the fifth step they obtained the aid of the civil law to enforce penalties on those whom they had branded as heretics. It was for some time after they had formed their creeds, that they could only threaten what they would do to heretics, but they did not punish them because no laws were passed by which they could do it.

As an illustration of this matter we would refer to Theodosius' edict which was made in the year A. D. 380. This may be found in Gibbon's Rome, chap. xxvii. After having given an account of Theodosius' baptism he says: "And, as the emperor ascended from the holy fount, still glowing with the warm feelings of regeneration, he dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects. It is our pleasure (such is the imperial style) that all the nations which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans, which faithful tradition has preserved, and which is now professed by the pontiff Damasus, and by Peter, bishop of Alexandria, a man of apostolic holiness. According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost; under an equal majesty, and a pious trinity. We authorize the followers of this doctrine to assume the title of catholic Christians; and as we judge that all others are extravagant mad-men, we brand them with the infamous name of heretics and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict upon them."

It was several years however before severe penalties were inflicted upon them.

"It was supposed that the error of the heretics could only proceed from the obstinate temper of their minds; and that such a temper was a fit object of censure and punishment. The anathemas of the church were fortified by a sort of civil excommunication, which separated them from their fellow citizens by a peculiar brand of infamy; and this declaration of the supreme magistrate tended to justify, or at least to excuse the insults of a fanatic populace. The sectaries were gradually disqualified for the possession of honorable or lucrative employments; and Theodosius was satisfied with his own justice, when he decreed that as the Eunomians distinguished the nature of the Son from that of the Father, they should be incapable of making their wills, or of receiving any advantage from testamentary donations. The guilt of the Manichean heresy was esteemed of such magnitude that it could be expiated only by the death of the offender: and the same capital punishment was inflicted on the Audians, or Quartodocimians,* who should dare to perpetuate the atrocious crime of celebrating on an improper day the festival of Easter. Gibbon chap. xxvii.

But it seems from his next statements that even these penalties were not immediately executed. He says: "The theory of persecution was established by Theodosius. . . . but the practice of it, in the fullest extent, was reserved for his rival and colleague Maximus, the first among the Christian princes, who shed the blood of his Christian subjects on account of their religious opinions." In these edicts the emperors were beginning a work which finally resulted in the giving of the civil power into the hands of the Papal church.

As we have before shown it is by the two-horned-beast power (our own government) that an image is to be made to this first beast. Some regard it perhaps as all fancy that we should suppose any such thing will be done here. We already see four steps have been taken by the Protestant church, and a plea set up

*They always kept their Easter, like the Jewish Passover, on the fourteenth day of the first new moon, after the vernal equinox, and thus pertinaciously opposed the Roman church and Nicene synod, which had fixed Easter to a Sunday. Gibbon's note.

that like causes produce like results, we should conclude an "image to the beast" would be the result of taking these steps. But we have the sure word of prophecy declaring that this power will make an image and we look on the taking of these steps as a fulfillment of the prophetic testimony concerning this power.

J. N. LOUGHBOROUGH.

(To be continued.)

ELECTION.

An idea has been long extant in the world, that a certain number of persons were decreed, before any development on their part had taken place, to eternal life, and others to endless perdition. Doubtless many have been kept from embracing Christ by this doctrine; for says the sinner, If I am made for salvation I shall be saved; if not, I am sure to be lost; God has decreed my salvation or my damnation, and that decree will come to pass. The text found in Rom. ix, 18, is thought to teach the unconditional election of some, and damnation of others. "He hath mercy on whom he will, and whom he will he hardeneth." This text is the strongest that can be brought to support that view. Some find mercy, and others not only do not find mercy, but are hardened. We see from the text that God does this. He both has mercy on some, and no mercy on others. Let us examine for a few moments what the Scriptures say in regard to these two classes of persons.

First, upon whom does God have mercy? Recollect the text does not say God *has* had mercy on whom he would, and whom he would, he hardened; as it would have to read if he had decreed it so, but the having mercy, &c., is in the present tense. We find by examining the Bible that none find mercy but those who obey God; and that some were once without hope and without God in the world, but afterwards found mercy; and certainly God has mercy only on the elect. Now if they were elected from all eternity, how could it be that they were at one time children of wrath? I perceive, says Peter [Acts x, 34] that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him. Thus we see that God does not respect certain persons; but certain characters; namely, those who fear him and work righteousness. It makes no difference with him who he is, whether he is rich or poor, learned or unlearned, if he only does this.

Again: His mercy is on them that fear him from generation to generation. Luke i, 50. With the merciful thou wilt show thyself merciful. Ps. xviii, 25. All the paths of the Lord are mercy and truth unto such as keep his commandments and his testimonies.

This is sufficient to inform us on whom the Lord will have mercy. Many more scriptures might be brought, but these are sufficient to show that God will have mercy on those who keep his covenant (commandments)—who work righteousness. Yes, as the poet has said,

"God will have mercy on whom he will,
Come think you who they be;
'Tis every one that loves his Son,
And from their sins who flee."

Now let us see if we can find who it is that God hardens. "But after *thy* hardness and impenitent heart treasurest up unto *thyself* wrath against the day of wrath and revelation of the righteous judgment of God." Rom. ii, 5. "He that being often reproved hardeneth his neck [or remains impenitent] shall suddenly be destroyed and that without remedy." Prov. xxix, 1. "Our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments." Neh. ix, 16. "For he shall have judgment without mercy, that hath showed no mercy." Jas. ii, 13.

Thus we see that God only hardens those who harden themselves; those who despise his reproofs and hearken not to his commandments. Yes, as the Lord testifies by the mouth of Solomon, "Because I have called and ye refused, I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early but shall not find me." Prov. i, 24-28.

Well, says one, God hardened Pharaoh's heart. Yes, God hardens the hearts of all those who persist in rebellion against him. But we find by examining Ex. viii, 32, that Pharaoh first hardened his own heart; also in Ex. ix, 34, we read that when the plagues ceased, Pharaoh "sinned yet more and hardened his heart, he and his servants."

Thus we find that God's elect are not a certain number of persons, but a certain kind of characters, i. e., those who obey him by coming unto him in his own appointed way. He has never said, Seek ye my face in vain, unless it is to those who have so long sinned against him that his Spirit no longer strives with them; and they will never seek him; for no man can come to the Saviour except the Father draw him. O, let none who profess to be commandment-keepers grieve the Holy Spirit and thus harden their hearts.

M. B. S.

THE ASSURANCE.

We read in Acts xvii, 31, "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead."

We have the assurance then that he will thus do as he has raised Jesus Christ from the dead, for if Christ be not raised, then is our preaching vain, and your faith is also vain.

But he hath arisen, glory to God! and got the keys of hell and death, and is awaiting God's appointed time when he will unlock the prison-house of hell (hades) and death, and awake the sleeping millions and bring them forth." He has the power so to do. He once called Lazarus and he came forth bound in his grave clothes. He declared himself to be the resurrection and the life. Thus we have the assurance. Thank the Lord!

While meditating upon the great day of the Lord my mind was cited to this scripture: "He hath appointed a day," &c. This question suggested itself to my mind, Do mankind rightly understand this appointment? Do those that profess godliness understand the matter? Do those that look for the Lord from heaven understand it? Do I understand it?

We read in Amos iii, 7, "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." We read also in Jer. viii, 7, "Yea, the stork in the heavens knoweth her appointed times, and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, We are wise and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?"

Being carried back to the days of the Saviour's first advent, and examining the word on this subject we find those spoken of that rejected the appointment of his Son from heaven, as is recorded of him in Matt. xxi, 5. "Tell ye the daughter of Zion, Behold thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass." The manner of his birth also was not suited to their taste and fancy; therefore they rejected him, and we hear him saying, "If thou hadst known, even thou at least in this thy day the things which belong unto thy peace, but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast a trench about thee, and compass thee around and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation."

There were prophets also that spoke of his coming, and the manner of his coming. There was Stephen who spoke of these same things, as we read in Acts vii, 52. "Which of the prophets have not your fathers persecuted? And they have slain them which showed before the coming of the Just One of whom ye have been the betrayers and murderers, who have received the law by the disposition of angels, and have not kept it. When they heard these things they were cut to the heart, and they gnashed on him with their teeth."

I am more and more convinced that people in these for the fifth to be taken. Judging only from the fact

days, even professors of the religion of Jesus Christ, have the same spirit of those wicked Jews at the time of Stephen's death. But I should not be surprised at this when I read in the word of the Lord of such people in the last days. Surely we are in perilous times.

But God's appointments will be fulfilled in every jot and tittle; and all God's children will be children of the light. But such as reject God's truth will be in darkness, such as reject his commandments and adhere to the commands of men and teach such for doctrines, must, according to God's word, be rejected in the day appointed for all men. For what reason did they put Stephen to death? Because he told them the truth. This raised their ire against him, and they put him to death. So now is the same spirit manifested toward God's dear children who dare to show Israel her transgression. We need much of the grace of God to endure all the things that are coming on the earth.

The Lord has appointed unto us a kingdom as his Father has appointed unto him. And that kingdom is about to be established according to the prophetic word. When all these things come to pass, then we may know that he is nigh, even at the doors. At this time the three nocean spirits are going forth unto the kings of the earth to gather them unto the great battle of God Almighty, and the last movement of the kings of the earth we find mentioned in Dan. xi, 45; xii, 1: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain, yet he shall come to his end and none shall help him." Here Daniel is speaking of the king of the north. He continues: "At that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation even to that same time. And at that time thy people shall be delivered, every one that shall be found written in the book. And at that time shall the Prince of the kings of the earth take the kingdom under the whole heavens." Then let us pray, Thy kingdom come.

E. MACOMBER.

New Shoreham, R. I.

FOR WHAT DO WE GO TO MEETING?

SOME will come to meeting and hear the prayers, singing and exhortations of others, remain silent, and go home without saying a word, or taking any part whatever. I have many times wanted to ask such ones what they come to meeting for? One of two things is certain: they either had no particular object in coming to meeting, or if they had, did not carry it out. Is it possible that Sabbath-keepers go to meeting and still have no object in going? Outsiders come in, sometimes out of curiosity to see and hear what is done, or to pick flaws and make sport of Christians. Some brethren and sisters act the part of spectators. We now wish to inquire what their object is in going to meeting?

It may be that some go just to see and hear the rest. But this is an object unworthy any person that has named the name of Christ. By professing christianity a person virtually says, "I am like Christ." Was he a silent spectator? Did he meet with the disciples and remain silent while they spoke of the truths of religion? Certainly not. He was always ready to instruct, exhort, and admonish. Then let us who profess to be Christ-like, be like him in deed and in truth.

We frequently hear brethren and sisters tell why they go to the prayer-meeting. Those who go for no other purpose but to hear the rest ought to get up and say so; then they would appear in their true colors, and all would know what to expect of them.

Those who indulge in this practice are requested to offer one good reason for their course. They cannot claim apostolic example. "How is it then, brethren, when ye come together every one of you hath a psalm, hath a doctrine," &c. 1 Cor. xiv, 26. "Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Heb. x, 25. The Scriptures show that we should meet together to do something. Suppose every one should go to hear the rest? It would be a singular meeting indeed. If one individual has the right or privilege to do so, every one has.

But many go with the intention of taking a part but do not. But why do they remain silent? O perhaps the enemy persuades them with some frivolous excuse to keep their seats. What would you think of a soldier that would suffer himself to be persuaded by one of his enemies not to do anything? Imagine yourself at the judgment bar, and the Judge asking you why you withheld the word of your testimony? See Rev. xii, 11. What would you answer?

All these excuses for not doing duty are vain. Every such person is deficient in zeal. The fear of man is a drawback to many, but a sufficient amount of zeal and love for the truth will overcome every obstacle in the way of duty. It is a shame to go to meeting week after week and have nothing to say. Suppose a man should get up his team and go to the woods for a load of wood. Well, he gets there, and it is blustering and cold, and he does not feel like chopping, so he turns round and goes back empty! Just as consistent as to go to meeting and go home without doing anything. Let us have good workers, such as will work because they love to.

What would you think of a preacher that would not preach because he did not feel like it? If the Lord does not prompt us by his Spirit to move forward, let us act from principle and be as consistent as we are in worldly things. Every fearful soul should form a resolution to bear every cross, to do every duty, and then the cross would soon become light, and duty a pleasure instead of a burden. Courage brethren, throw away your fears and excuses, and come right up to the work with the rest. Take an interest, an active part, and then you will share with them the reward of well doing.

D. HILDRETH.

TRUST IN THE LORD.

THE Lord is good, why need we faint?
He'll not despise a humble saint;
He's promised e'er to be our friend,
He'll not forsake us to the end.

Then let us put our trust in him,
Though every earthly hope be dim;
Trust him in darkness, as in light,
Then is the time to trust him right.

O pray what cause have we to fear?
Or doubt his willingness to hear?
When he has said, if ye believe,
Ask only, and ye shall receive.

Then let us take him at his word,
Believe him, trust him, as our Lord;
Thus in the darkest hour of grief,
If we but seek, he'll send relief.

V. O. EDSON.

Palermo, N. Y.

DISTRESS OF NATIONS.

WE may go over the entire earth, and we find uneasiness and forebodings everywhere. China, the largest and most populous empire on the globe, is nearly overrun with rebel armies—in a civil war that has raged there for years; and where there is no prospect of the establishment of a just and stable government, and its capital has just been taken by the armies of the west. Japan, the insular empire of the east, is just opening its ports to the trade of the world; but what collisions may grow out of the experiment, time only can determine. In India, British arms have lately re-subjugated a rebellious race, who cannot but burn with a desire to recover what they regard as their lost rights. The whole Mohammedan world are feeling the fanaticism, the rise of which is always incident to a decaying system. Turkey totters to its fall, and only exists because rival states cannot agree respecting its division. Italy has nominally become consolidated under Sardinian rule; but no one is destitute of fear that anarchy and war may yet drench the land in blood. Garibaldi has sounded the bugle note for a million of men to take the field in the spring—Venetia being supposed to be the prize in view. Hungary burns for opportunity to recover her lost nationality, and doubtless hopes to gain it by Garibaldi's expected northward march. Poland has never forgotten her former independence; and would welcome any opportunity for its recovery. Austria, constituted of various heterogeneous elements, both threatens and fears war; to which any movement in Venetia would seem to inevitably

lead. France encourages and threatens the Italian leaders; and any serious collision between Italy and Austria would be likely to embroil that government in war. England and France mutually fear and suspect each other, and are each strengthening their internal defenses against any contingency. Russia is not free from internal disquiet, growing out of the question of serfdom. In our own country one-half of the States are threatening revolution and secession, whilst containing within their limits four millions of men in bonds, who would hail the advent of any deliverer. In short, the entire governments of the earth are in just that condition, where a wrong movement anywhere might set them all in a blaze.

The condition of things is the more striking in this country, because of our sudden revolution from a feeling of national security, to one of great peril, without any apparent cause. Men had begun to look on our country as an exception to the world's general condition of insecurity and alarm; when suddenly our own hills begin to move and it is seen that even here, men have been dreaming of fancied peace when the elements of explosion are all beneath and around us. And if a few short weeks could make such a change in the aspect of things here, what might not be produced in an inconceivably short space of time, in the feeling of security in any country,—should God only lay on them his finger,—who only toucheth the hills and they smoke.

When we remember that it is God who alone gives peace to any nation, that he alone issues the command to take peace from the earth, and that all the events of his providence will transpire according to his righteous purpose, we can safely trust all our interests in his hands, and repose with confidence on his arm,—whatever may transpire. It is only by trust and confidence in his word, and laying hold of his promises, that any one can view, calmly and unmoved, the turmoil of nations that precedes, if it does not usher in the day of the Lord, and it is only by such trust and confidence, that any one can read these monitions aright, and appropriate their meaning—according to the inspired injunction: "When these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh." Luke xxi, 28.—*Ad. Herald.*

LETTERS.

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

From Bro. Cornell.

BRO. SMITH: We are in affliction. Going home from meeting a loaded sleigh upset, and sister Cornell had her collar bone broken entirely off. Dr. Hill, the surgeon at St. Charles had just left for the legislature, and we had to send sixteen miles and wait ten hours before the bones could be set. The operation was almost insufferable. It will be several weeks before she will be able to travel, though we think it is doing as well as could be expected. Friends are kind and do all possible to relieve us in this time of need.

It was thought best not to stop my lectures at St. Charles, as the interest was rising. I therefore have an unusual burden, having to go seven miles so often, besides the anxiety of mind.

Of course I shall have time here to dwell upon the whole truth until the people decide. There is no regular church organization of any kind in this place. I think there are omens of good, for the report has started that the St. Charles' people are all getting "crazy." I speak two hours, and they say they could sit an hour longer.

On our way hither we visited some old Advent friends that we used to meet with occasionally, but that we had not seen for ten years. They had prospered in this world's gain, but were nearly starved for the truth. We were blessed together around the family altar, and we expect ere long to see them rejoice in the present truth. We have discovered (as we think) important openings for the tent.

We ask the prayers of the church in this our time of trial and affliction, that the great object of our mission be not defeated, and we have strength to endure.

M. E. CORNELL.

St. Charles, Saginaw Co., Mich.

From Bro. Edwards.

BRO. SMITH: I am thankful for the *Review*, and for the precious truths it contains. I feel to thank God

that he is doing a great work through his servants. There is but a small band of us here, and we feel very much cast down at this time. One week ago to-night my father's (S. E. Edwards') house burnt down, and the family had hardly time to make their escape from the flames. He has a family of eight children yet under his care. The loss is estimated at about \$500. We have a large circle of brethren and sisters to sympathize with us. Brethren pray for us that we may outlive the storms of life, and meet in the kingdom of God.

G. W. EDWARDS.

Napoleon, Ohio, Dec. 22nd, 1860.

BRO. J. W. Gleason writes from Osceola, Tioga Co., Pa.: "There are a few in this section of the country that profess to keep the commandments of God and the faith of Jesus, believing all that is written in the law and in the prophets. We have the churches, the flesh and the Devil to contend with, but we believe the grace of God is sufficient for us if we put our trust in him and do not forget to watch and pray. We keep up our meetings every Sabbath. Bro. Fuller preaches as often as he can to us. The Lord meets with us whenever we meet, and that to bless. We have heart-cheering and soul-refreshing seasons whenever we meet for worship. I believe if I prove faithful in keeping all the commandments of God that I shall soon meet all the scattered saints in the kingdom of God."

OBITUARY.

DIED, Jan. 4th, at her father's residence in Onondaga, Jackson Co., Mich., sister Josephine E. Wolcott, aged 21 years and 5 months. Sister Wolcott first professed a hope in Christ some two years since among the Episcopal Methodists while attending school at Albion, Mich. About two months after, she heard Bro. Bates give a course of lectures, and embraced the present truth. She was baptized by the writer some nine months since at the Tompkins conference. Since her profession of faith in Christ she ever endeavored to walk in the ways of the Lord, and was beloved by all who knew her. About a month since she was taken with a fever and slowly wasted away till the morning of Jan. 4th, when she sweetly fell asleep in Jesus. She breathed her last as calmly as the setting of a summer sun. Being an only daughter, her loss is deeply felt by her parents and brothers. May this affliction be sanctified to their good, and all find an interest in the blessed hope, that they may meet Josephine in that kingdom where sorrow, pain and death can never come.

The funeral was attended on the 6th inst. by a large concourse of people. The writer spoke on the occasion with great liberty from 2 Sam. xiv, 14.

J. N. LOUGHBOROUGH.

FELL asleep in Jesus at her residence in Stowe, Vt., Dec. 23d, 1860, in the 67th year of her age, our much respected sister Betsey Thomas. Her disease was consumption, which she bore with Christian patience. She was one among the first that embraced the third angel's message in this vicinity, more than eight years since. She has been a steady traveler towards mount Zion. A discourse was delivered on the occasion by the Congregational minister.

LEWIS BEAN.

Fell asleep in Jesus, Bro. Zebina Carpenter, of West Monroe, Dec. 10, 1860, aged 68 years. He was among the very first in that place that embraced the commandments of God and the faith of Jesus. He was taken down with inflammation of the lungs, and in seven and one-half days yielded up his life with a full assurance of having a part in the first resurrection. With a holy resignation he met the last enemy, and exclaimed, "Rejoice not against me, O thou mine enemy, when I fall I shall rise again." Said he, It would be sweet to sleep in the grave a little while. He would exclaim, My prospects are bright in hope of a blessed immortality. And again, Bless, bless the Lord for the assurance of a mansion he is preparing for me. A short time before he died he called his adopted children and feelingly and affectionately said to them, I am going down into the grave. I must leave you. Be good children. If you are you will see me again at the resurrection. With many similar expressions he ceased not to exhort his friends and neighbors to the very last.

His funeral was held at the F. W. Baptist meeting-house at West Monroe. A large congregation listened to a discourse from Heb. ix, 27, 28. We trust our labor in the Lord is not in vain.

ALEXANDER ROSS.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JAN. 15, 1881.

BRIEF REPORT.

We have just returned from the Conferences at Monterey, Wright and Parkville, in usual health, and greatly revived and encouraged. The brethren, especially at Monterey and Wright, gladly received the word, and were much revived. This one fact we look back to with the greatest pleasure, viz., the brethren felt their need, and were willing and anxious to be helped. This gives the laborer in the gospel field the greatest satisfaction and courage to labor on.

We found Systematic Benevolence on the decline in these churches. But a discourse on the subject, in harmony with positions taken in *Good Samaritan*, No. 5, showing it to be scriptural and consistent, and necessary to advance the cause of truth, placed the plan on better grounds than ever it had stood among them. The Monterey church came up to the figures in the illustration in *Good Samaritan*, No. 5, and their yearly sum is about \$550, yet no one has a heavy burden.

It is hoped that all our brethren, at the commencement of the year, will come up to these figures.

We now design to remain at home but a few weeks, then make a few weeks' tour in Michigan, then visit the West as the brethren may open the way. Then in July leave for an Eastern Tour. J. W.

PATENT RIGHTS.

SOME of them are valuable, many of them worthless. Five men lose who buy patent rights where one gains. Again, so many have been humbugged with these patents that but few men can make money out of them. The slow spoken, conscientious man would be almost sure to fail, while the sharp, talkative man might be in danger of wronging his conscience. Be careful, brethren. Some of our brethren are suffering for means lost on patents. We want all the real advantages this old world will afford us without doing us harm. But there is no use in getting our fingers pinched in every Patent Right that comes along. J. W.

HELP THE POOR PREACHERS.

Who will be one of fifteen to raise \$150 to pay the Office for printing 3000 copies of Snook's Review of Springer, and make him a present of the edition?

James White,	pd.	\$10.
H. C. Whitney,		10.
Noah Hodges,	pd.	10.
John Goss,		10.
Josiah Wilbur,	pd.	10.
Charles Smith,	pd.	\$5.
A. C. Hudson,	pd.	10.
D. R. Palmer,	pd.	10.
S. A. McPherson,		10.

Let us hear from others soon. J. W.

Many thanks to Bro. V. M. Grey of Marion, Iowa, and others, for promptly paying money advanced to assist Bro. S. J. W.

F. Wheeler, S. Osborn, and V. M. Gray: Checks received. J. W.

CONFERENCE IN MONTEREY, MICH.

THIS was a good, practical, soul-stirring meeting of brethren and sisters from Otsego, Pine Creek, Allegan, Watson and Caledonia. Our house of worship was well filled, the greater portion of whom were Sabbath-keepers.

Bro. White preached four discourses on experimental and practical religion, exposition of 1 Cor. xv, and the angels' messages, much to the edification, comfort and encouragement of God's waiting people. The soul-stirring exhortations of sister White produced a very perceptible sensation on the congregation. One person declared herself a sinner, and asked the prayers of God's people. Her strait testimony also for the church if received and heeded as it should be, is calculated to give increasing strength and vigor to all its members.

At the close of one of our meetings a request was made for all who desired to make a covenant with God, to serve him better than they had done, to make it manifest by rising on their feet. At the same time it was particularly requested that none should rise but such as really desired to covenant with God. About two-thirds of the congregation stood, solemnly pledged before God. "O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments," help us to keep this solemn covenant with thee; and also all the remnant of thy people individually and collectively who

shall hereafter solemnly and prayerfully covenant with thee, to fear thee and keep thy commandments.

JOSEPH BATES.

Monterey, Mich., Jan. 4, 1881.

P. S. Bro. White and family left here at daylight yesterday morning with a double team to attend the appointed conference in Wright, Ottawa Co., forty-five miles distant. Don't doubt, brethren! God is at work for the remnant. The great decisive day is at hand! J. B.

APPOINTMENTS.

Conference in Minnesota.

THERE will be a general conference at Pleasant Grove, Olmstead Co., Minn., near Bro. Lashier's, commencing sixth-day evening, Feb. 1st, and continuing over Sabbath and first-day. One special object of this meeting is to take into consideration the wants of the cause in this new State, and also what course we will take in carrying forward the work the new year we have entered upon. Will Bro. J. N. Andrews come to this conference? All would be very happy to meet him there. Bro. J. Bostwick is expected.

We hope to see a general gathering at this meeting. Come, brethren and sisters, praying that God will bless us, and give us wisdom for the future. Those who live in Minn. will of course know that bedclothes and buffalo robes will be in good demand at this meeting. Each will take care to bring along some.

WASHINGTON MORSE,
H. F. LASHIER.

Business Department.

Business Notes.

L. Maxson: The P. O. address you inquire is Brooklyn, N. Y.

Robt. Reed: What is your Post Office and State?

F. Wheeler: We correct the mistake.

Jno. F. Cotton: Your letter was received, and the paper has been sent regularly to Robt. O'Brien to the P. O. named ever since.

I. A. Olmstead: You will find your dollar receipted in No. 20, Vol. xvi.

Some one writes from Oronoco, Olmstead Co., Min., wishing to become a subscriber for the REVIEW, and sending 50 cts. for the same, but gives no name. The letter also contained money for INSTRUCTOR for L. Harlow, and S. Moody. Who is it?

Some one also writes from Washington, N. H., enclosing one dollar for REVIEW, and 25 cts. for INSTRUCTOR, but gives no name. To whom shall we credit the money?

Receipts.

FOR REVIEW AND HERALD.

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

J. Dorcas (for E. S. Stafford) 0.15, xv, 14. N. Holloway 1.00, xviii, 9. G. P. Wilson 1.00, xix, 1. H. Miller 1.00, xviii, 1. A. Ross 1.00, xviii, 1. J. H. Green 3.00, xvii, 1. Mrs. E. A. Averill 2.00, xviii, 1. I. Abbey 2.00, xix, 1. L. Maxson 1.00, xvii, 19. C. Seaward 2.00, xvii, 17. E. H. Seaward 2.50, xvii, 1. Wm. Carpenter jr. 2.00, xx, 1. J. Butchart 1.00, xviii, 15. D. Howard 1.00, xviii, 1. B. F. Brockway 2.00, xviii, 1. A. Stone 2.00, xix, 1. A. Stone (for M. B. Powell) 1.00, xviii, 17. Mrs. M. Keyes 1.00, xx, 1. E. D. Cook 1.00, xviii, 1. C. Drew 2.00, xviii, 8. T. T. Wheeler 1.00, xviii, 1. C. Truman 2.00, xx, 1. F. Hall 1.00, xix, 1. M. Borden 1.00, xix, 7. S. A. Street 1.65, xviii, 18. L. L. Glover 1.00, xviii, 7. A. Avery 1.00, xviii, 1. J. M. Avery 1.00, xviii, 1. R. T. Payne 1.00, xviii, 1. H. Smith 0.50, xviii, 7. Wm. T. Henton 1.00, xviii, 1. Wm. G. Watson 4.75, xxi, 7. J. L. Hobart 2.05, xix, 20. E. Payne 1.00, xviii, 1. D. C. Demarest 2.00, xix, 1. J. Sewell 1.00, xviii, 14. C. Farr 1.00, xvi, 1. Wm. Sevey 1.50, xv, 14. W. Phinisy 1.00, xviii, 9. E. H. Root (for H. Blanchard) 0.50, xviii, 9. C. G. Cramer 1.00, xviii, 21. I. A. Olmstead (for A. Butterfield 0.50, xviii, 9; for L. N. Miller 0.50, xviii, 9; for J. Peters 0.50, xviii, 9; for H. Olmstead 0.50, xviii, 9) 2.00. W. J. Hardy 1.00, xviii, 1. A. Rogers 0.75, xvii, 7. A. M. DeGraw 0.50, xviii, 9. E. Root 0.40, xvi, 22. D. Ford 3.00, xvii, 14. J. K. Rogers 1.00, xvii, 1. W. W. Averill 1.00, xvii, 14. J. Banks 1.00, xix, 9. R. R. Jones 2.00, xiv, 9. I. A. Olmstead 1.20, xix, 1. A. H. Hilliard 2.00, xx, 1. C. C. Collins 1.00, xviii, 1. G. W. Burnham 1.00, xviii, 1. M. Wisner 2.00, xviii, 7. W. J. Patterson 1.00, xviii, 9. G. M. Foster 1.00, xvii, 1. O. B. Jones 2.00, xx, 1. L. M. Foster (for H. Stawnton) 1.00, xvi, 1. M. Brown 1.00, xviii, 9. S. Symonds 1.00, xviii, 9. J. B. Tinker 0.50, xviii, 13. A. Shepard 2.00, xvii, 1. S. Howard sen. 2.00, xvii, 1. L. Hadden 1.00, xvii, 22. H. Kenyon 1.00, xviii, 14. S. Rumery 1.00, xx, 1. L. Russel 1.00, xix, 1. Wm. Gardner 2.00, xix, 14. S. Osborn 2.00, xviii, 18. J. M. Ferguson 2.00, xix, 8.

FOR REVIEW TO POOR.—J. M. Aldrich \$0.30.

FOR MISSIONARY PURPOSES.—Ch. in Watson (S. B.) \$0.44. Ch. in Allegan, (S. B.) \$8.00.

FOR EASTERN IOWA TENT.—S. Osborn \$10. H. Rousseau \$4. (This should have been receipted before). H. Nicola \$12.50. J. M. Ferguson \$3.00.

PUBLICATIONS.

- Supplement and Addition to Hyman Book, 35 cts.
 " in paper covers 25 "
- Sabbath Tracts, Nos. 1-4. This work presents a condensed view of the entire Sabbath question, 15 "
- The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast, 15 "
- Hope of the Gospel, or immortality the gift of God, 15 "
- Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man, 15 "
- Modern Spiritualism; its Nature and Tendency. This book should be in the hands of every family, as a warning against Spiritualism, 15 "
- The Kingdom of God. A refutation of the doctrine called Age to Come, 15 "
- Pauline Theology, or the Christian Doctrine of Future Punishment, as taught in the epistles of Paul, 15 "
- The Atonement, 15 "
- Prophecy of Daniel. The Four Universal Kingdoms, The Sanctuary and Twenty-three Hundred days, 10 "
- The Saints' Inheritance. The Immortal Kingdom located on the New Earth, 10 "
- Signs of the Times, showing that the Second Coming of Christ is at the door, 10 "
- Law of God, The Testimony of both Testaments, showing its origin and perpetuity, 10 "
- Vindication of the true Sabbath by J. W. Morton, late Missionary to Hayti, 10 "
- Review of Springer on the Sabbath, Law of God and first day of the week, 10 "
- Facts for the Times. Extracts from the writings of eminent authors Ancient and Modern, 10 "
- Miscellany. Seven tracts in one book on the Second Advent and the Sabbath, 10 "
- The Seven Trumpets. The Sounding of the Seven Trumpets of Revelation viii and ix, 10 "
- Assistant. The Bible Student's Assistant, or a compend of Scripture references, 5 "
- Nature and Obligation of the Sabbath of the Fourth Commandment—Apostasy and Perils of the Last Days, 5 "
- Truth Found. A Short Argument for the Sabbath with an appendix, "The Sabbath not a type," 5 "
- An Appeal for the restoration of the Bible Sabbath in an Address to the Baptists, 5 "
- Review of Crozier on the Institution, Design and Abolition of the Seventh-day Sabbath, 5 "
- Review of Filio—A reply to a series of discourses delivered by him in Battle Creek, on the Sabbath question, 5 "
- The Fate of the Transgressor, or a Short Argument on the First and Second Deaths, 5 "
- Brown's Experience in relation to Entire Consecration and the Second Advent, 5 "
- Report of General Conference held in Battle Creek, June 3-6, Address on Systematic Benevolence, &c., 5 "
- Sabbath Poem. A Word for the Sabbath, or False Theories Exposed, 5 "
- Illustrated Review. A Double Number of the REVIEW AND HERALD illustrated, 5 "
- Spiritual Gifts Vol. 1, or the Great Controversy between Christ and his angels, and Satan and his angels, 50 "
- Spiritual Gifts Vol. 2. Experience, Views and Incidents in connection with the Third Message, 50 "
- Scripture Doctrine of Future Punishment. An Argument by H. H. Dobney, Baptist Minister of England, 75 "
- Debt and Grace as related to the Doctrine of Future Punishment, by C. F. Hudson, 100 "
- Voice of the Church on the Coming and Kingdom of the Redeemer. A History of the doctrine, 100 "
- PENNY TRACTS. Who Changed the Sabbath?—Unity of the Church—Spiritual Gifts—Judson's Letter on Dress—Law of God, by Dobney (2 cts.)—Law of God by Wesley—Appeal to men of reason on Immortality—Much in Little—Truth—Death and Burial—Preach the Word. These small Tracts can be sent, post-paid, in packages of not less than twenty-five.
- Home Here and Home in Heaven, with other poems. This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third angel's message till she fell asleep in Jesus. Price 25 cents. In paper covers, 20 cents.
- The Chart. A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches. Price 15 cts. On rollers, post-paid 25 cts.
- German. Das Wesen des Sabbaths und unsere Verpflichtung auf ihn nach dem Vierten Gebote. A Tract of 80 pp., a Translation of Nature and Obligation of the Sabbath of the Fourth Commandment. Price 10 cents.
- Holland. De Natuur en Verbinding van den Sabbath volgens het vierde Gebodt. Translated from the same as the German. Price 10 cents.
- French. Le Sabbat de la Bible. A Tract on the Sabbath of 32 pp. Price 5 cents.
- La Grande Statue de Daniel II, et les Quatre Betes Symboliques et quelques remarques sur la Seconde Venue de Christ, et sur le Cinquieme Royaume Universel. A Tract of 32 pp. on the Prophecies. Price 5 cents.
- These Publications will be sent by Mail, post-paid, at their respective prices. One-third discount by the quantity of not less than \$5 worth. In this case, postage added when sent by Mail. All orders to insure attention, must be accompanied with the cash, unless special arrangements be made. Give your Name, Post Office, County and State distinctly. Address REVIEW & HERALD, Battle Creek Mich.