AND SABBATH HERALD.

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

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The Advent Review & Sabbath Herald

The Seventh-Day Adventist Publishing Association.

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Finish thy Work.

Finish thy work, the time is short,
The sun is in the west;
The night is coming down—till then
Finish thy work, then go in peace;
Hear from the throne the master's voice,
Who made thee faithful unto death,
Give praise to God above;
Sing a new song of mighty joy.

Hab. 1:7.

But prayer, while it is a duty, is rather to be viewed
As prayer. No labor makes so large a return. If you

Life's battle fought and won;
And endless love.

Provide thanks to him who holds thee up
And endless love.

Hab. 3:19.

1 Thes. 5:17.

11 Must Pray More.

I habitually feel this necessity, but the other day
I said with greater emphasis than ever, I must

Paul. 1:14.

Hab. 2:4, 7.

by us in the light of a

thunderous voice, 

prayer? One who knew, said, "It is

Hab. 3:18.

1 Thes. 5:17.

When we have such an hour, how apt we are
to a prayer by the stimulus of conscience. Oh! I won-

serenity does not lead us to pray more. We are

Hab. 2:4, 7.

conversa-

if it were actually given to it.

Hab. 2:19.

Verse 7.

Verse 11.

Verse 17.

Verse 20.

Verse 25.

Verse 26.

Verse 30.

Verse 31.

Verse 33.

Verse 34.

Verse 36.
Oh, That I Knew Where I Might Find Him!

If God had not said, "Blessed are those that hunger," I know not what could keep weak Christians from sinking in despair. Many times, all I can do is to complain that I want Him, and wish to recover Him.

Bishop Hall, in uttering this lament, two centuries and a half ago, as the wall which he had built down, through living hearts, from the patriarch, whose story is the oldest known literature in any language. A consciousness of the absence of God is one of the standard incidents of religious experience. Even when the forms of devotion are observed conscientiously, the sense of the presence of God, as an invisible Friend, whose society is a joy, is by no means unintermitting.

The truth of this will not be questioned by one who is sufficiently conversing himself upon the experience of religious experience, which are so often the burden of Christian confession. In no single feature of inner life, perhaps, is the experience of many minds less satisfactory to them than in the presence of God. They seem to themselves, in prayer, to have no heart with God. They are conscious that the prayer, a sufficient approximation to their own experience, is not the external prayer, that of satisfying convictions of conscience, of which we could not rid ourselves if we wished to do so, and which will not permit us to be at ease with our minds, if all prayer is shown. Yet, even so slight a thing as the pain of resistance to the momentum of a habit, will be found to be the most distressing reason we can honestly give for having prayed yesterday or to-day. There may be periods, also, when the experiences of the closest enable some of us to understand that man's cry of Cowper, when his friends requested him to prepare some hymns for the Holy Collection. "How can you ask of me such a service? I seem to myself a hasty and a base transgressor. I am no worshipper in comparison with which the distance from East to West is invisibility, is cohesion."

If such language is too strong to be truthful to the common experience of professing Christians to which those whom it represents belong, many will still discern in it, as an expression of joylessness in prayer, a sufficient approximation to their own experience, to the degree of coercion upon the causes of a want of enjoyment in prayer.

The evil of such an expression in prayer, is too obvious to need illustration. If any light can be thrown upon the causes of it, there is no man living, whatever may be his habits of religious interest, who will not make it his theme of inquiry. "Never any more wonder," says an old writer, "that man pray so seldom. For there are very few that feel the rotten, and are en- laced with the deliciousness, and refreshed with the com- forts, and acquainted with the secrets, of a holy prayer. Yet, who is it that has said, I will make them joyful in my house of prayer?"—The still Hour.

Was Judas at the Supper?

Was he present at the institution of the Lord's Supper? It is easy to say, the heart is sure of him that betrays me, is with me on the table.

Which table was this, that of the paschal supper or of the Lord's? It is not necessarily the latter; Luke gives a connected account of the two suppers, and then adds the face respecting the tradition; leaving us to decide by ourselves at which of the tables he was present. In John's reference to the event, it is said (xii, 40), "He then, having received the sop, went immediately out, and it was night." Now, the sop pertained to the paschal feast, and if, on receiving it, Judas went immediately out, he could not have been at the Lord's Supper. With this agrees the record both of Matthew and of Mark. The tradition in John, which is not inconsistent, is giving the account of the last supper. His character was made known while eating the passover, and soon as revealed, he went out, having no further lot with the eleven, and the Master he was so soon to betray. It seems difficult to avoid the doubt, that Judas did not partake at the Lord's table—Examiner.

Give Way A Little.

In the crowded streets of a great city, where multitudes are passing in opposite directions, while some are passing obliquely, and others at right angles, it is necessary for the passers to pass a little to the sides of those they meet, by which means they can have a free passage. Were the whole multitude to pass directly onward, without any one's yielding an inch of ground to anybody else, all would be obstructed more or less, and continue motionless.

Or if a churchman should take it into his head to march forward in a straight line, and in no way other, for man, woman, or child, or even for a procession, he would be sure to jostle some one or other, at almost every step, and would receive an insult, and perhaps hard blows, for his obstinacy and impudence, and might very possibly be bruised, or knapped, or broken through life, and with respect to our general intercourse with mankind. In the march of life, no one's path is so clear as not to some degree cross another's; and if all are determined with unyielding strength to be on their own line, it is impossible but he must give and receive many a rude shock. In society, in neighborhoods, and even among close friends, there will spring rivalries, and be sometimes a close line of opinion; and if all are determined on their own line, there could be no bounds or ends to contention. Whereas, by the bonds of natural condescension, social harmony is preserved, and the pleasure of society enjoyed.

Patient in Tribulation.

"Patient in tribulation."—Rom. viii. 12.

The Church grows by tears, and withers by smiles; God's vine thrives better for pruning. Queen Elizabeth is reported to have said, That a skill of a pilot is that, how, in a storm, pure water of a soldier is in the battle, and the worth of a Christian in times of trial. Let us view.

The Nature of Christ's Trials.

Tribulations are spoken of as his lot in this world; and it is of two descriptions.

Common.—Man is said to be "hunted, to be troubled, as the sparks fly upward." The world is a wilderness of thorns and briars, and not a garden of beautiful flowers.

Peculiar.—I mean trials peculiar to, and inseparable from, the Christian life. It is an easy thing to go round the circuit of life, and secure the real judgments which now lie upon the land— ..." —Examiner.

The manner in which they are to be borne. We must be "patient in tribulation." And how can we do this? We shall be able to bear our trials without murmuring; so as not to despair of deliverance; to remember from whom they come, and for what they are designed; and that this has been the common lot of Christ's followers in every age.

What are its advantages? The discovery of sin; the improvement of grace; the manifestation of our sonship; deliverance from the world's condemnation; and preparation for eternal glory. Thus God gives us a day of trial, instead of the period of affliction. We are chastened of the Lord, that we should not be condemned with the world. By this God separates the sins that he hates from the soul that he loves.—Ed.
Temptations of Young Men.

Some vainly imagine themselves exempt from the common laws and infirmities of human nature, and that where others have fallen they can be safe. But true security lies not in a fancied superiority to mankind, but in the careful avoidance of temptation, and the simple, true paths by which it is come.

Others think lightly of the beginnings of evil, and what they call little sins. The general progress of sin is gradual; and one indolence prepares the way for another. Little idleness now, little idleness to come.

The Bible a Guide.

The word of God is, as means of safety to thy young, the great infallible guide. Wherein shall a young man trust? By taking him, by considering the consequences which follow the outward act. "The man that sinneth, and walketh in his sin, is soon ensnared." (Eccl. iii. 1.)

Drink Less with Your Meals.

One great error, we drink too much at our meals. Before we have sufficiently masticated and insalivated the food, to enable us to swallow it, we force it down by taking water or warm drinks. This not only dilutes the saliva, but weakens the action of the gastric juice after the food gets into the stomach. Most persons purchase too high at the cost of attention to so simple a task, and next to cut and thrust with it on the right and on the left, that is such thirst only. All solid food should be thoroughly ground and mixed with saliva in the mouth, unaided by water or other drinks.

Dr. Chalmers on Preaching.

In conversation with an American clergyman, Dr. Chalmers said, A sermon, properly considered, consists of two parts, exposition and application. The truth lies in the text, like a sword in its sheath. The business of the minister is first to draw the sword, that the hearers may see the beauty of the truth; and next to explain its application, that the preacher preach the truth; the hearers must know for themselves that it is the very truth of God. The power does not lie simply in the truth, but in the truth so far as it is made practical.
What, therefore, has been the cause of this change? Why not the oldqd now throng about the sanctuary with frequency and pleasure? Answer: the expectations based upon them have once been disappointed; and in the different methods adopted to account for this disappointment, lies the explanation of the different views and treatment of the sanctuary and the 2300 days.

Previous to the autumn of 1844, the Advent people were a unit. Zaluzius in the great doctrine of the soon coming of the Redeemer, clothed with the blessing and power of God, was a common theme; and inspiration, as its name denotes, has taken care in great part to distinctly explain—stands the quotation given at the head of these thoughts.

These words purport to be a revelation. They are given to impart information to the inquiring mind on the subject to which they refer. They were spoken in answer to the question, not by mortal man but by no angel himself. "How long shall the vision concern the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" They are included in that Zaluzius, of which it is an essential part, the instruction, correction, and profit of the man of God.

But to be a revelation they must be understood. The commencement and end of the period of time given must be clearly ascertained, or its inscription upon the sacred page is to no profit. It would be a waste of time and space for even inspiration to write a prophecy not giving, in the words of which it was written, the time and place of the event.

The commencement of the period of 2300 days, which, according to the 8th chapter of Daniel, is the time of the sanctuary, must be clearly ascertained, or its inscription upon the sacred page is to no profit. But to bring to the investigation a humble mind, a waste of time and space for even inspiration to write a prophecy not giving, in the words of which it was written, the time and place of the event.

But to return: Did the 2300 days end in 1844? This question involves the two others already noticed, viz., are the seventy weeks of Dan. ix a part of the 2300 days? and, if not, which is the date of the latter. They acknowledge that the 70 weeks include as much of the 2300 days, they furnish no clue to the conclusion of the great disappointments in our past history.

To the question, Why were those who looked for the Lord in 1844 so grievedly disappointed? but two essential answers can be given: the first is, that they were not in our view of the sanctuary, or wrong in the application of the time. The other is that we were wrong in our view of the sanctuary, or incorrect in our application of the time. The first is, in other words, that the earth, or some portion of the earth, is the sanctuary, but that the 2300 days did not then expire, to demand its cleansing. The other is that the 2290 days did then expire, but that no earth was cleansed. The sanctuary, which was then to be cleansed. These answers, it will be seen, are at perfect antipodes to each other; but they have both been offered as an explanation of the disappointment under consideration. And this is the first, and the important part of the question, must, therefore, both be examined. To the consideration of the first, then, let us now address our attention.

Is it true that we were wrong in the application of the time, which was the 2300 days and not end in 1844? Those who hold that they did not, arrive at this conclusion by two different methods: The one class claims that the seventy weeks of Dan. ix, are not a part of the 2300 days of Dan. vii, and consequently that the time of the former does not determine the date of the latter. They acknowledge that the 70 weeks include as much of the 2300 days as

...
that his request shall be granted. A voice is heard, saying, "Make this man to understand the vision." A man resembling the angel Gabriel, and we shall expect that he will fulfill his mission, and that Daniel will give us a record of his instructions. Gabriel immediately proceeds to give in plain and unmisleading language an explanation of the symbols of the ram, the goat, and little horn, explaining the two former to be the kingdoms of Persia and Greece, and the little horn an exceeding great kingdom which should arise after them; which it is not necessary for me to stop here to illustrate the great power of Rome. Up to this point, it will be noticed, the angel has said nothing in explanation of the time or the period of 2300 days; but the view that has already been presented of the rise and fall of three successive kingdoms of the earth, and the fact that during all this time the truth should be cast to the ground, and the people of God be held under the iron heel of persecution and oppression, is too much for the tender feelings and sensitive heart of the prophet, and he faints in view of it. Being sick certain days, Gabriel's mission of explaining the vision is necessarily suspended. When Daniel had sufficiently recovered to stand in his own person and duty, he expresses his sense of amazement and astonishment that still remain on his mind in view of the vision, but declares that Gabriel had not fulfilled his mission; for he did not yet understand it. Thus matters stand at the close of chapter vi. Now if Gabriel does not somewhere resume his charge, and complete the explanation of this vision, a portion of it remains forever unexplained, and he becomes a disobedient, or, which is the same thing, a fallen angel. But this cannot be; for we find him more than four hundred years after this, still in divine employ, and sent on sacred missions to Zacharias and to Mary. Luke i. Gabriel has therefore given Daniel further instructions on that part of his vision which remained unexplained, namely, the 2300 days. We are now prepared to look at the events of chapter ix.

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LESSON XXI.
The Little Seed Cells.

How neatly all the seeds are laid Within the ripening pod; How variously they are made: This is the work of God.

The lining is not harsh or rough, But soft, or polished well; Each little seed has room enough Within its tiny cell.

How carefully the sides are closed Against the winds and rain; For if He left the seeds exposed There would be sure disaster.

There's no disorder anywhere In what my Father does; He condescendingly makes care The smallest flower that grows.

So children who would learn from Him, Yearn to have all their wishes; Or they will waste much precious time, And do their work in vain.

Estimate of Character.

Bro. Points has been a man of the world, and having many estimable qualities, has always been much respected and esteemed. His friends complimented him for his virtues, never daring to speak to him about his faults, lest his feelings might be hurt, or he might be offended. He was called an enchanter, a familiar spirit, and would sometimes even turn a magic looking-glass, which so reflected Bro. Points' features, that he almost fell in love with himself.

Thus, unfortunately, you must discover that Bro. Points estimate of his own character was France too high, both as to excellence and importance; not that he was entirely mistaken, but here was the difficulty; this false estimate of his character re-sorted, and bound his friends to help him to correct it.

Furthermore, it is not always wise to consult the opinions of others in order to form your estimate of character. It is better to rely on your own judgment, and to seek the advice of those who know you well, and who are capable of giving you good counsel.

You can also benefit from the example of others. For instance, you might consider the case of Bro. Points, who was so full of himself that he could not recognize his own faults. On the other hand, you might look to the example of a humble person, who was content with what he had, and who was always ready to learn from others.

In conclusion, remember that the true estimate of character is one that is based on a thorough understanding of the person in question, and on a willingness to seek the advice of others. It is a mistake to rely too much on one's own opinions, and to ignore the advice of those who are better able to judge a person's character.
suppose it, by the vast variety of odds and ends you have which, often your dog would not! 
I want to be a reasonable kind of stomach, and a good 
serve, and it may be possible that you are willing to 
do what is right by me, I may do my best to serve 
you. I do not want to be all the while grumbling, and 
complaining, I rather desire to do what you think 
shortly every disease to which men are subject, 
but wish to lead a pleasant life with you as well as 
with my neighbors.

It shows out a few suggestions as to 
how it thinks it ought to be treated, some of which 
certainly seem very reasonable and proper:

As soon as you are out of bed, give me a glass 
of good water.

In about half an hour after that I suppose you'll 
your breakfast, and Z, some work to do, and I don't 
believe in working with an empty stomach any more 
than you do, when I am well. You sit down, then, 
to breakfast, do you think the time is too early, 
and do not like to be tax-
ied with additional work when I should be at rest; 
weary with my day's labor, and do not like to be tax-
ed with additional work when I should be at rest; 
I hastened to the tent and heard the claims of God's 
light of this 
glorious gospel, while our fellow men 
and brethren I am always at home, for 
labor I am always at home, for his labors very much 
assist mine.---Se/. 

"Then they that Entered the Lord's, are often seen to be as (not part of the text)

Bro. White: As I was reviewing the past, my 
mind rested on a few years ago to-day. Bro. Bates and Waggoner had pitched 
the tent in Colon a short time previous, and I had at-
tended their lectures, but had not fully decided to 
join. I was a member of the Baptist church, and 
attended a Sunday school celebration at Mendon. Immediately in front 
of the wagon in which I rode, was a wagon filled with 
children, and on a stool was a chart upon which, in 
large letters, was printed the ten commandments, and 
as I read and re-read them, the fourth seemed to be more 
conspicuous than any other. I could only ask 
myself the questions: Am I this day doing the will of 
God? Is this my Sabbath-day? Is this Sunday 
school celebration a Sabbath-piece in right?

The day passed away, and to me it was a day of 

the church destitute of that spirit 

of kindness, brotherly 

love, patience, and zeal for God's glory, which make 

the church the light of the world! How painful 

the church, that I may not torment you with horrid dreams, 

you are in such a case, and at such a time, 

and rejected it, and are now left without hope and 

without God in the world! How shall I 

say wherein we were doing anything contrary to the 
customary to its teaching. They said we must be tried by 

the Articles of Faith. I then read to them one of their 

articles of faith, which says, The Bible is the sole 

article of faith and of all appeal, and answers must be 

made by it; and they were asked to show wherein we 

walked contrary to its teaching. They said we must be tried by 

the Articles of Faith. The night is far spent, 

and the morning star has arisen, and the Sun of right-

eousness will soon arise with healing in his beams, for 
those who love his appearing.

That may we all be enabled to endure this trial of 

our faith, and receive the mark of God, instead of 

the mark of the beast.

Brethren and sisters, let us get on the whole armor of righteousness, and 
fight manfully the battles of our Lord. Let 
us keep sharp our sword, and be always 
time in tasting forbidden pleasures. We have a great 
and mighty work to perform, and but little time at-

lotted for its accomplishment. The night is far spent, 

and the morning star has arisen, and the Sun of right-

eousness will soon arise with healing in his beams, for 
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and brethren who la-

labor very much 

months, as usual. And moreover, with him who la-

bors I am always at home, for his labors very much 

assist mine.---Se/.
Appointments.

The Review and Herald.

The number of Sabbath readings is now ready.

Each number is two cents, postpaid, for 50 cents.

In this form the friends of moral and religious instruction for the precious youth of our country, can be met, for 50 cents, 4 with a small sum purchase many rays of heavenly light.

price for the five pamphlets, 50 cents, postage 4 cents.

Price for the five pamphlets, 50 cents, postage 4 cents.

The subject next to be taken up is the Three Angels' Messages of Rev. xiv, using the published work on the subject us to the miserable task of reading over our notes from Bro. Bourdean.

Note from Bro. Bates.

Bro. Bates: We have been spending a week with the church in Tompkins.

For Shares in Publishing Association.


Donations to Publishing Association.

A Brief Exposition of the Chapter. 5 2

The Fate of the Transgressor, or a short argument for the Sabbath, 10 2

The Two Laws and Two Covenants, 10 3

Michigan Conference Fund.

The Kingston, of God; a Refutation of the doctrine of General Conference held in Battle Creek, June, 1859, Address on Systematic Benevolence. do. 5 1

VIEW AND HERALD Illustrated, 5 1

The Bible, the Holy Scriptures, or the Revelation of God, in parts. 5 1

Michigan.

The new envelopes, containing a remittance, letter from Dr. H. S. Lay, of Michigan.—We pitched the VT. tent at North Danville, VT., July 6, 1853.

Note from Bro. Bourdean.

We put up the twenty-five numbers in five pamphlets, five numbers in each pamphlet, in paper covers, for those who would choose them in this way.

Price for the five pamphlets, 50 cents, postage 4 cents.

Also, the binder will soon form the twenty-five numbers, bound in muslin, with title-page, preface, and index, containing 408 pages. Price, 60 cents, postage 8 cents. Twenty copies or more taken at the Office, or sent by Express or by Railroad, for 60 cents a dozen.

The Chart. A Pictorial Illustration of the Visions of Daniel and the Apocalypse and the Sabbath, 10 3

Trumpets of Revelation viii and ix. 10 2

How to secure attention, must be accompanied with some kind of news from their acquaintances.

The law requires the payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional one cent for each four ounces, or fractional part thereof. Orders for pamphlets and tracts, two cents each for four ounces, or fractional part thereof. Or- dies for pamphlets and tracts, two cents each for four ounces, or fractional part thereof. Or- dies for pamphlets and tracts, two cents each for four ounces, or fractional part thereof.

North Danville, VT., July 6, 1853.

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