

ADVENT REVIEW,

AND SABBATH HERALD.

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

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Risen With Christ.

If ye, then, with Christ be risen,
Seek the things that are above,
Where the Saviour sits in heaven,
With the Father, thron'd in love,

Settle your affections there,
Not on things on earth, besides,
Dead to these, indeed, ye are,
Hid, your life in Christ abides.

Christ, your life, shall soon appear,
With him ye shall then be found,
His own image ye shall bear,
With his glorious beauty crowned.

Hope immortal—priceless prize—
Earth to conquer, heaven to win,
Wrestle, strive, and agonize,
Press the gate, and enter in.

Every sensual bait reject,
Evil thoughts, and base desires,
Putting on, as God's elect,
Every grace his love inspires;

Mercy, humbleness of mind,
Meekness, patience, gentleness,
(Long forbearing, piteous, kind,) Love,
Love, the bond of perfectness.

In your hearts, the peace of God,
Still, with thankfulness, retain,
Let the Saviour's precious word,
Richly, in your hearts remain.

Joyfully, with songs of praise,
All the Saviour's grace proclaim,
All ye do, in word, or deed,
Do, with faith in Jesus' name.

If ye thus with Christ be risen,
If ye thus in him abide,
Earth shall no'er your souls imprison,
Where He is shall ye reside.

Here are They That Keep the Commandments of God. Rev. xiv, 12.

THIS is an acknowledged characteristic of a class of people living in the time when the warning is given, If any man worship the beast and his image or receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God. Rev. xiv, 9, 10.

The cause for this warning may be seen in Rev. xiii, 11, 12: "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake like a dragon, and he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed." It is evident that the beast here referred to as the first beast is a symbol of the Papal church.

Daniel speaks of the same power under the symbol

of the little horn saying, "He shall think to change times and laws. Dan. vii, 25. Ques. What laws did the Papal church think to change? See Dr. Challoner's Catholic Christian Instructed, Chap. xxiii, p 252. There we read as follows: "Ques. What are the days which the church commands to be kept holy? Ans. 1. The Sunday or Lord's day, which we observe by apostolical tradition instead of the Sabbath.

Q. What warrant have you for keeping Sunday preferable to the ancient Sabbath which was the Saturday? Ans. We have for it the authority of the Catholic church."

In this we see a perfect fulfillment of the prophecy of Dan. vii, 25: "He shall think to change times and laws."

But the reader may inquire, What has all this to do with the worship of the beast? Ans. Says Paul, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Now mark carefully, God says, the seventh day is the Sabbath of the Lord thy God. The Papal church says, "Sunday is the Lord's day, instead of the Sabbath which was the Saturday." Now if I remember and keep Sunday whose servant am I? You answer, The servant of the Papal church. Well, if you remember and keep Saturday, the seventh day, whose servant are you? Ans. The servant of him whom you obey, that is, God; because he commanded you to do so. Ex. xx, 8. "Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath." &c.

Now, dear reader, who are worshipers of the beast? You answer, All who keep Sunday for the Sabbath. Well, your answer is in harmony with the word of God. See Rev. xiii, 8. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life." You see then how the beast is worshipped. Preachers are most all preaching that Sunday is the Sabbath or Lord's day. Sunday-school teachers are all teaching the same thing. The result is people are keeping Sunday instead of the Sabbath.

Here then is the place for the warning of the third angel, If any man worship the beast, he shall drink the wine of the wrath of God. He closes his warning by saying, "Here are they that keep the commandments of God;" and one of these commandments says, The seventh day is the Sabbath of the Lord thy God.

It will be seen by reading Rev. xiv, beginning with verse 9, that two previous messages had to be given before the third angel could follow.

Ques. When were those first messages given? Ans. From 1840 to 1844. At that time the minds of the people were greatly agitated on the subject of the judgment-hour cry, which brought out a people looking for the coming of the Lord. This was prophesied of, in Isa. viii, 14-20: "And he shall be for a sanctuary, but for a stone of stumbling and for a rock of offence to both the houses of Israel.

Now all admit that the first house of Israel stumbled over the doctrine of the first advent of Christ; for he said unto them, If ye believe not that I am he, ye shall die in your sins. Did they believe? Let them answer. Then answered all the people, His blood be upon us and our children. Matt. xxvii, 25. Paul says that they were broken off because of unbelief. Rom. ii, 20. Again Paul says, Seeing you judge yourselves unworthy of eternal life, lo we turn to the Gentiles.

Acts xii, 46. This proves that the first house of Israel stumbled over the doctrine of the first advent of Christ. Here the second house began to be grafted in from among the Gentiles; that is, those that were converted from among the Gentiles.

But says the reader, When did the second house stumble? Ans. In 1844, over the doctrine of the second advent of Christ. Did not the churches generally reject that message? Yes. Did they not dis fellowship all their brethren and sisters who continued to believe that the Lord was near, notwithstanding 2 Peter iii, 3, 4, says that scoffers should come in the last days, saying Where is the promise of his coming? This has all followed the proclamation of the advent message, as given in 1844. Since then the third angel's message has been proclaimed, fulfilling Isa. viii, 16, where the Lord says, "Bind up the testimony and seal the law among my disciples. And I will wait upon the Lord that hideth his face from the house of Jacob and I will look for him." When is the law to be sealed? Ans. When there is a people waiting for the Lord and looking for him. This work has been going on since 1844. It is during this time that they were to say "Seek unto them that have familiar spirits;" and Spiritualists have been saying this ever since 1848. But the Lord gives a standard by which we may try them: To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. The testimony here we understand to be the spirit of prophecy, and the sealing of the law among the disciples, the restoration of the Sabbath. Has such a work been going on since 1844 among a class of people who are looking for the Lord? I answer, Yes; and that class are known as Seventh-day Adventists.

To show that the Sabbath is the seal of the living God, it is only necessary to refer to Ex. xxxi, 13-17, "Speak thou also unto the children of Israel saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you. Verse 17. It is a sign between me and the children of Israel forever."

See Jer. xxxi, 35, 36. Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar, the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever."

Ques. Have the Jews ceased from being a nation before God? You answer, Yes; scattered to the four winds among all nations. Then who does the Lord refer to in Jeremiah? Ans. His people, or church called the second house of Israel, in Isa. viii, 14, and a holy nation by Peter. "But ye are a chosen generation, a royal priesthood, an holy nation. 1 Pet. ii 9, So it will be seen that the Israel to whom the Sabbath is a sign have not ceased as a nation from before God. Therefore we conclude that the Sabbath has not ceased; and therefore again, that the Sabbath reform is spoken of by Isa. lviii, 1, "Cry aloud and spare not. Lift up thy voice like a trumpet, and show my people their transgression."

Ques. What does the transgression of God's pro-

fessed people almost universally consist in? Ans. In Sabbath-breaking.

This is just what we have been telling them for more than ten years, saying to them, Thus saith the Lord, keep ye judgment and do justice; for my salvation is near to come and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, &c.

When are they to lay hold on the Sabbath? Ans. When the salvation of God, which is to be brought unto his people at the coming of Jesus, is near. And Jesus has said himself that we might know his coming was nigh at hand when we should see the following signs: Luke xxi, 25, 26. And there shall be signs in the sun and in the moon and in the stars and upon the earth distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth. When ye see these things come to pass, lift up your heads, for your redemption is nigh.

Here we find ourselves in the time when a class of people are looking for their redemption and laying hold of the Sabbath. The Lord says, Thou shalt be called the restorer of paths to dwell in, if thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day and call the Sabbath a delight the holy of the Lord honorable, and shalt honor him not doing thine own ways nor finding thine own pleasure, nor speaking thine own words, &c. Look at the seventh-day Advent people and you will see this prophecy having its fulfillment. And at the same time you can see another prophecy fulfilling; namely, Eze. xiii, 4-15. "O Israel thy prophets are like the foxes in the desert. Ye have not gone up into the gaps, neither made up the hedge, for the house of Israel to stand in the battle of the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them; and they have made others to hope that they would confirm the word." What are the gaps or breaches here referred to? Ans. The Papal church has given a substitute for the Sabbath of the fourth commandment; and now the preachers called by Ezekiel, Israel's prophets, are all the time trying to make the people hope that they will confirm the word that the first-day is the Sabbath. In so doing they act like the foxes of the desert, which burrow in the ground, making a number of holes into the same den. The hunter approaches and puts a trap at one hole. The fox goes out at another. He then puts a trap at that, but the fox goes in at another. The hunter puts one at that, but the fox goes out at another, and finally forsakes the den. So God says of the prophets of Israel. We present before them the arguments for the perpetuity of the Sabbath of the fourth commandment, and they will tell us it was abolished at the cross. But not being able to sustain that position without being trapped, they will say it was changed by Christ and the apostles. But failing to prove this, and thus escape the trap, they will tell their hearers that it is the seventh part of time and no day in particular. And thus they go on multiplying their contradictory positions, dodging from one to another, till like the foxes that forsake their den, they will say of the Sabbath, We will not keep it if it is true.

Again God says in Eze. xiii, 10-15. "Because, even because they have seduced my people, saying, Peace, and there was no peace; and one built up a wall and lo another daubed it with untempered mortar." That is, the Papal church gave, or built up, the Sunday wall, and the preachers are daubing it over with untempered mortar, that is, false doctrine. Verse 11, Say unto them which daub it with untempered mortar, that it shall fall. There shall be an overwhelming shower, and ye, O great hailstones, shall fall, and a stormy wind shall rend it. So I will break down the wall that ye have daubed, and ye shall be consumed in the midst thereof."

Some may be disposed to inquire when these great hailstones will fall. See Rev. xiv, 9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, the same shall drink of the wrath of God, &c. What is that? See Chap. xv, 1. "And I saw another sign in heaven great and marvelous, seven angels having the seven last plagues, for in them is filled up the wrath of God.

Chap. xvi, 1-21. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." In verses 17-21, we have a description of the seventh vial and the great hailstones every one the weight of a talent or at least thirty pounds.

Dear reader, may God help you and me to refuse the worship of the beast and to keep all God's commandments, and thus escape the seven last plagues and stand with the 144,000 and the Lamb on mount Zion.

ISAAC SANBORN.

To the Weary Christian Soldier.

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." Joshua i, 9.

Up! drooping soul, shake off thy fear,
With notes of gladness fill thy song;
Renew thy heart with heavenly cheer,
For Israel's God would have thee strong.

With courage thy temptations meet,
Trusting thy Saviour's watchful care;
Thy burdens bring to Jesus' feet,
And find a ready helper there.

Through fiercest storms and darkest night,
By perils tossed or anguish driven,
The Lord of hosts and God of might
Will bring thee safely home to heaven.

Talk to a Young Preacher on Elocution.

ELOCUTION is to the thought what the musket is to the ball. More. The musket is useless without the ball. Elocution gets on alone often. Some public speakers have nothing but elocution, and succeed; accomplish something. This is an indisputable fact, and it is a high tribute to elocution. It proves everything that we want proven in favor of elocution. It is of a piece with the trite truth, that music, modulated intonation, simple sound, has singular, prodigious power. It soothes the savage breast. It is irresistible to the civilized, no less.

Study to sound well. If you excel in thought and tone both, you shall do wonders. But you may fail in the first, only, and yet succeed. You may still excel in the second. As audiences are at present, it is better thus than contrariwise. If you have the rare gift of a good voice, the rest is easy. If you are deficient in natural voice, you ought, by this time, to have an effective acquired voice. By exercise, by persevering, patient practice of the voice, it can be improved and educated indefinitely.

First get a good voice, then learn how to use it.

I have no ultra notions about elocution. I think it is a gift of nature, as music is, and song. I believe that orators, as well as poets, are born, and that once born, they are irrepressible. But he who sets about it, can acquire largely in the way of an impressive, moving, influential, public voice. And it is an obligation most binding on the preacher, to make the most of his voice.

Now there have been preachers who have lived and died, without being as much as distinctly heard; and there are preachers who are dead while they live, because they are not distinctly heard. A considerable portion of the discourse is lost to the audience through indolence, or nervous rapidity of utterance. It is not from every pulpit that you can hear every word of a brief text, even. It is grumbled or rattled out with a slovenliness shockingly inconsistent with the speaker's professed belief in regard to it.

There are not many preachers who stand up straight, and utter their texts and chapters of Scripture with a vigor of voice and deliberation that will simply send them into the ears of their hearers, much less impress the hearts of the same.

An indifferent discourse, declaimed with deliberation and distinctness, will be vastly more effective than a superior sermon, mumbly pronounced. There is a great deal of funnel-fashion delivery. The sentence

is uttered in the shape of a funnel, with the big end before. Everybody hears the first of it, nobody hears the last of it. This prevailing defect is inexcusable. You can be heard, every word, if you wish to be. Therefore see that you obtain a round, full, slow, clean way of enunciating words. Pronounce your text, your theme, and the salient points of your discourse, with a deliberation and emphasis commensurate with their relative importance. Repeat, whenever an important word is likely to be lost through somebody's provoking cough.

An audience will soon listen attentively to a speaker who shows real anxiety to be heard. The repetition of a sentence or paragraph renders it a thousand-fold more adhesive.

Learn to converse with an audience. Conversation is the basis of all oratory. Take the modulations and intonations of your every-day talk, for your guide in public speaking.

You never talk monotonously; see that you do not speak monotonously in public. You talk with animation and versatility; exhibit these attractive qualities to the great congregation. You do not yell, bawl, or bellow, in the face of your audience. You do not chant your "how d' do's," and "fine days," and "good bys;" do not chant your addresses to the promiscuous assembly. The holy twang is a nuisance. Address the assembly precisely as you would address a single member of it in private conversation.

An increase of voice, and of care to be heard, are all that are necessary to the man who has the root of the matter of oratory in him.

I asked a lady of culture and discernment what she thought of our finest American orator, he of the "silver tongue." She replied that he reminded her of "an elegant gentleman conversing with his friends." The description is perfect. It should be the description of the preacher. Alas! it is the description of lamentably few preachers. Some of them remind me of a Niagara Falls conversing with its friends. And so on.

There are astonishingly few theological graduates who can stand up before a group of their fellow beings in the audience room, and speak to it with even the grace and naturalness that they speak to a group of their acquaintances in the drawing-room.

What are called "natural orators" are artistic orators. The highest art is the best nature. Perfect art and perfect nature are identical. Your natural orator is an artist; your perfect artist is a naturalist.

Have you not heard in commendation of the natural flowers, "O, I thought they were artificial!" as well of the artificial flowers, "O I thought they were natural!"

Show some of this art-nature in the pulpit. If you must murder something, murder your sermon. But keep the Scriptures, I beseech you, from mangling at the hands of your tongue. Use art, nature, leisure, deliberation, downright elocution, in the reading of your chapter. Study bard, long, laboriously, to make the most of our high, strange, mystic art of speech, in the recitation of Holy Writ. This is an utterly uncultivated field.—*Keynote in N. Y. Examiner.*

Imperishable.

God's word shall endure forever. Other things may perish, but it shall never die nor decay.

Oh, what wreck and ruin meet the eye as it glances at the past! Thrones have crumbled, empires have fallen, and philosophers and their systems have vanished away. The very monuments of man's power have been converted into the mockery of his weakness. His eternal cities moulder in the ruins; the serpent hisses in the cabinet where he planned his empire, and echo is startled by the foot which breaks the silence that has reigned for ages in his hall of feast and song. Yet, notwithstanding all this desolation, the stream of truth, which first bubbled up at the foot of the eternal throne, has continued to roll on with silent majesty and might, bearing down each opposing barrier, and declaring to perishing multitudes on its brink, that "while all flesh is grass, and all the glory of man as the flower of grass, the word of the Lord endureth forever."

No weapon that has ever been formed against the Bible has prospered. It has survived the power of secret treachery and open violence. The time has been when to read it was death. Numerous foes have risen up against it—Pagans who have aimed to destroy it, Papists who have striven to monopolize it, and ungodly men who have hated it for its purity and penalties; but from all these assaults it has been preserved. Though cast into the fire, it has risen triumphantly from its ashes; though crushed, yet, like the diamond, every part of which, when broken, exhibits the beauty of the whole, it has proved its indestructibility, and, though sunk in the waters, it has come up again studded with the costliest pearls. It has survived the shocks of all its enemies, and withstood the ravages of time. Like the fabled pillars of Seth, which are said to have bid defiance to the deluge, it has stood unmoved in the midst of that flood which sweeps away men, with their labors, into oblivion. Infidelity has fought against it with relentless malignity; but it has successfully resisted all its potency, passing unhurt through the hands of Julians, Celsuses, and Porphyrys, and defying all the sophistries of Hume, the eloquence of Gibbon, the innuendoes of Rosseau, the blasphemy of Paine, and the vituperations of Voltaire. The identical press, indeed, which was employed by Voltaire and the French Institute to disseminate their attacks upon the Bible, has since been used to print the very volume they so vainly sought to destroy. Thus has the word of the Lord lived and triumphed, while its adversaries, one after another, have been blasted.—*Dr. Nevins.*

"Isn't it Worse for a Man, Father?"

It is two years since I left off the use of tobacco. I only chewed a little, but I did enjoy my cigar. I prided myself on my fine Havanas, and might have been seen almost any morning with a cigar in my mouth, walking down Broadway in a most comfortable manner.

The way it happened that I left off is this: I had a little son about six years of age. He almost always hurried to be ready to walk down with me as far as his school. His bright face and extended hand were always welcome, and he bounded along beside me, chatting, as such dear little fellows only can. The city has in it many dirty, uncared-for boys, whose chief delight seems to be to pick up pieces of discarded cigars and broken pipes, and with their hands in their pockets, puff away in a very inelegant manner. One morning it seemed as if little Edgar and I met a great many of these juvenile smokers. I became very much disgusted, and pointed them out to little Edgar as awful warnings of youthful delinquency, talked quite largely, and said the city authorities ought to interfere and break it up.

A little voice, soft and musical, came up to me as I gave an extra puff from my superb Havana. A bright little face was upturned, and the words, "Isn't it worse for a man, father?" came to my ears. I looked down on the little fellow at my side, when his timid eye fell, and the color mounted on his boyish cheek, as if he feared he had said something bold and unfitting. "Do you think it is worse for a man, Edgar?" I asked.

"Please, father, boys would not want to smoke and chew tobacco, if men didn't do it."

Here was the answer. I threw away my cigar, and have never touched tobacco since in any form.

And is it not worse for a man? Are we not fearfully responsible? Are not the daily examples of the rich, and the refined, and the good, telling all the time upon these vagabond children whom we blame, and would turn over to city authorities? Am not I, for one, in a measure responsible for the example I have been daily setting to these wretched outcasts, these lonely and forlorn boys whom I daily meet? The customary use of tobacco as a stimulant is an evil, in whatever form the habit may be acquired. It leads to drinking, and thus to other vices. Can I, as a Christian man, justify myself in the use of these, any more than in the use of ardent spirits? Is not my example of some moment?

Parents, your children see such things. They think about them, and remember them; and if a little one

with an earnest tone asks, "Is it not worse for a man, father?" will you not heed his voice? Many things has God "hid from the wise and prudent, and revealed them unto babes. Even so, Father; for so it seemed good in thy sight."

Increase of Intemperance.

Among the evils that are rising and rushing in like a deluge upon us, darkening all the land, and portending earth's fast approaching doom, intemperance, with its streams of liquid death, bears a conspicuous part. Speaking of the order of the Sons of Temperance, T. L. Cuyler, in the N. Y. Independent, says:

"In 1850 this order numbered 245,000 members; this year it can count but 55,000! Making all due allowance for the loss by secession of the Southern members, the falling off is painful and portentous. In fact it marks most merrily the degree of the decline of the temperance cause in the public appreciation and support. With the decline of membership in this famous and useful fraternity, there has been a corresponding decline of other total-abstinent organizations and a discontinuance of their journals. Dr. Marsh's admirable *Journal of the American Temperance Union*, and a few other similar papers, still hold on their fearless way, though shorn of much of their patronage.

Prohibitory laws against the rum-traffic have been expunged from the statute-books of several States; while on some others they remain as effete as the edicts of the Medes and Persians. In Great Britain the temperance cause is better organized and more widely successful than ever before; but in its birthplace, America, it is suffering a wide-spread, shameful, and ruinous neglect.

Its great leaders are passing away. The hand that wrote the "Six Sermons against Intemperance" is in the dust, and has left no successor like to it; Frelinghuysen, Gov. Briggs, McLean, Admiral Foote, have gone to their graves; the noble author of the prohibitory law is a captive in the hands of the rebels; and the unrivaled eloquence of Gough is less frequently employed for the temperance reform than in days gone by. Sermons on the perils of the bottle are becoming rarer from the pulpit (with a few faithful exceptions); and all this time the traffic in the vilest of adulterated liquors, the drinking-usages of society, and loathsome intemperance, are rushing back upon us with appalling volume and violence. This is the actual state of affairs. We have preferred to look at the reality in its terrible face."

New York.

We are told that there are in New York 100,000 German infidels; 350,000 persons who don't go to church; 13,000 families without Bibles; 60,000 children who never attend school; 15,000 vagrants and homeless children who graduate thieves and vagabonds; 6,000 sailors in port all the time; a floating population of 50,000; all sorts of bad books in circulation and in any quantity; 99,232 arrests by the police last year, three-fourths of which were traceable to drunkenness; 6,000 places where liquor is sold; nine theaters, having an average attendance of 15,000 persons and taking in \$8,000 per night; 25,000 abandoned women keeping up their end of the so-called "social evil" (or one to every six young men in the city); 2,500 brothels; arrests in 1862 equaling one in every nine, and commitments to prison one in every twenty-two of the entire citizenship; the cost of crime, pauperism, and moral obliquity more than \$3,000,000 this year; half a million of people living in tenement houses; 25,000 persons living under ground.

They Say.

Who are "they?" Who are the cowed monks, the hooded friars, who glide with shrouded faces in the procession of life, murmuring in an unknown tongue, words of strange import; who are they? The midnight assassins of reputation, who lurk in the by-ways of society, with tongues sharpened by invention, and envenomed by malice; to draw the blood of innocence, and hyena-like, to banquet on the dead. Who are

they? They are a multitude no man can number—black, stolid, familiar with the inquisition of slander, searching for victims in every city, town, and village, wherever humanity throbs, or the ashes of mortality find rest. Give me the bold brigand, who thunders along the highways with flashing weapons, that cut the sunbeams as well as the shades. Give me the pirate who unfurls the black flag, and shows the plank which your doomed feet must tread; but save me from the "They-sayers" of society, whose knives are hidden in a velvet sheath, whose bridge of death is woven in flowers, and who spread with invisible poison even the spotless whiteness of the winding-sheet.

The old Monk's Picture.

An old Mexican monk in his cell painted an allegorical picture which may now be seen in the public library of one of our cities. It represents a beautiful young maiden, standing on a narrow island, with only room for her feet to rest upon, and all around her dashes and rages a lake of fire. The many tongues of flame leap up and almost lave her feet, yet she smiles on all, unconscious of her danger.

More dreadful still, upon each billow's crest rides a malignant fiend, and they have closed around this seemingly defenseless girl, and are winding their coils about her, one seeking to fasten chains to her limbs, and others tugging with all their fiendish strength to drag her into the burning pool. The muscles of every arm are knotted with the struggle, and the hate and malice of the pit is written on every brow.

Yet serenely the maiden smiles, for she sees nothing of her danger. A golden cord of grace, descending from above, is twined amid her sunny hair, but death stands overhead, ready to cut the thread. A hand of help is reaching down to her, which she must take or be lost in the abyss. A company of attendant angels, anxiously awaiting her decision, completes the picture.

This is a true picture of the condition of every one out of Christ. "They stand upon slippery places, and fiery billows roll beneath them." Thousands of fiends are busily at work to ensure the soul's ruin, and the offers of mercy and pardon may be cut short by death. Grace is a hand reaching down from heaven, offering us salvation, and faith is the hand reaching up to receive it. "They that be for us, are more than they that be against us." Oh, will we not make friends of these blessed attendant angels, by enlisting under the same great Captain.

Who would stand for half an hour in such a position as this young girl is represented as standing. And yet if you have not accepted of salvation, you are in an immeasurably worse one. Oh, hasten to take this proffered hand of help, or you must sink in those burning waves forever.—*Sel.*

Unpunctual People.

WHAT bores they are; what havoc they make with the precious moments of orderly, systematic men of business. A person who is faithless to his appointments may not intend to swindle people, but he does. To those who know how to turn time to advantage, every hour has an appreciable pecuniary value; minutes, even, are worth so much a-piece. He who robs you of them, might just as well take so much money from your purse. The act is petty larceny or grand larceny, according to the amount of time he compels you to waste, and the value of it, at a fair appraisal, to yourself or your family. The only capital of a large portion of the community is time. Their compensation is measured by the clock. The moments of which promise breakers cheat them may represent, in fact the necessities of life, and the loss of an hour may involve the privation of a loaf or a joint, or some other article urgently needed at home. Nobody places any confidence in persons who are habitually behind time. They scarcely succeed in any enterprise. Therefore, for your own sake—as well as for the sake of others—be punctual.—*Sel.*

THE track upon which the train of human reformation runs, is laid in sympathy, and this sympathy can never be established as long as there exists in the heart of virtue the same feeling of hatred toward the sinner that is felt toward the sin.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 20, 1863.

JAMES WHITE, EDITOR.

Lessons for Bible Students.

LESSON XXVII.

The Sanctuary.

(PROPHECY OF DANIEL, PP. 48-51.)

1. What is Walker's definition or the term, Sanctuary?
2. How does Webster define it?
3. What does Cruden call it?
4. How is it defined in the Bible?
5. Is the earth the sanctuary?
6. How many times does the word, sanctuary, occur in the Bible?
7. Is it in a single instance applied to the earth?
8. What then is the only authority for the view that the earth is the Sanctuary?
9. Is the earth a dwelling place for God, or a holy or sacred place?
10. To what does the word sanctuary refer in almost every instance of its use?
11. What do those do, therefore, who teach that the earth is the sanctuary?
12. Will the earth after it has been purified by fire, become the sanctuary?
13. What will it be?
14. Is the church the sanctuary?
15. Does the Bible ever call the church the sanctuary?
16. God calls another object his sanctuary; and what does he uniformly associate with that sanctuary?
17. What is the only inference that has been urged in favor of the view that the church is the sanctuary?
18. What text may be urged by some to support it?
19. What would this text, at most, prove?
20. Remembering that God chose Jerusalem as the place of his sanctuary, what other Psalm will fully explain this text?
21. But if a text could be produced to show that the church is the sanctuary, could it even then be the sanctuary of Dan. viii, 13, 14?
22. Why could it not be?
23. Is the land of Canaan the sanctuary?
24. Out of the 146 times of the word's occurrence, how many texts, have been urged as referring to the land of Canaan?
25. In view of this what have men strangely claimed?
26. What is the first text supposed to apply to Canaan?
27. What testimony does David utter, which should be taken in connection with this?
28. From what is the first of these texts taken?
29. When was the second text written?
30. How does the psalmist, then, record what Moses utters as a prediction?
31. Of what does the psalm thus become an inspired commentary?
32. Taking the first text without the other, what idea might be gathered?
33. But if the second text be taken in connection with the first, what does it do?
34. How does it do this?
35. What distinction does Jehoshaphat point out between the land of Canaan and the sanctuary in 2 Chron. xx, 7-9? p. 47, top.
36. What is another text by which some persons attempt to prove that Canaan is the sanctuary?
37. This is only an inference; and what facts make the matter all plain?
38. What may occur to some minds as a fourth text to prove that Canaan is the sanctuary?
39. Is it fully admitted that Canaan was the place of God's sanctuary?
40. What fact should be noticed by those who say that the place of the sanctuary is the sanctuary itself?
41. What would this prove?
42. What is the sum of the argument, thus far, respecting the earth, the church, and the land of Canaan?

43. What does the sanctuary as brought to view in the Bible include?
44. What did the tabernacle erected by Moses include?
45. Where do we find our first instructions respecting the sanctuary?
46. What do we learn in chap. xxiv?
47. With what does the next chapter commence?
48. For what express purpose do we here learn that the sanctuary was erected?
49. What is Moses' testimony in Ex. xv, 2?
50. According to what was Moses enjoined to make the sanctuary and all its vessels?
51. What was the plan of the sanctuary?
52. How many coverings had it?
53. What formed the door at the east end of the tabernacle?
54. What divided the tabernacle into the holy and the most holy place?
55. What was the ark and what were its dimensions?
56. For what purpose was it made?
57. What was the mercy seat?
58. What had it on either end?
59. What was the size of the altar of incense, and for what purpose was it used?
60. For what was the golden censer used?
61. Of what was the candlestick made, and what was its use?
62. Give the size of the table of shew-bread, and its use?
63. Give the dimensions of the altar of burnt-offering, and the use that was made of it?
64. What was the laver?
65. What was the size of the court that surrounded the tabernacle?
66. How much was a cubit?

Is Man Immortal?

It has been very justly observed, that whether the doctrine of man's natural immortality is true or false, it lies at the foundation and is the chief corner stone of three great and monstrous systems of error, namely, Paganism, Popery and Spiritualism.

A multitude of the gods of the Pagans were emperors, conquerors and heroes, who after their death became gods as a reward of their brilliant exploits. Take away the idea of man's natural immortality from the system of the Pagans, and their gods are dead—merely dead men—and the system is overthrown.

Remove this stone from the Papal building, and it falls to the ground; for all those prayers to the dead saints become vain and nonsensical, and that place of torment called purgatory, which, in the language of Luther, serves "to make the pope's pot boil," has no existence.

And modern Spiritualism, the last device of Satan to overthrow the word of God, rests upon the same foundation—the immortality of the soul and consequent consciousness in that state which is, according to this theory, falsely called death.

All these systems of falsehood promise man life without a resurrection, while the Bible holds forth the hope of a future life through the resurrection of the dead. And since it is a well known fact that Spiritualism is at war with the Bible, it becomes a matter of the highest interest to inquire whether its leading doctrine—the doctrine without which it could have no existence—be true or false. If we never had a doubt of the soul's immortality before, since it is so evident that the great adversary of God and the Bible has now become its special advocate, it certainly becomes us seriously and earnestly to inquire whether this doctrine be true or false, and to search the Scriptures diligently, not to force them to teach what we have believed heretofore to be truth, but to ascertain what they do teach on this important subject. Both sides of this question cannot be true. One or the other must be false—a lie, a doctrine of the Devil—and it certainly is a matter of the deepest interest to us, whether we believe the truth of God, or a lie that Satan has forged.

Every one who desires the favor of God and would be found safe upon the rock of truth, amid the perils of these last days—who would be saved from the strong delusions through which those who love not the truth, but have pleasure in unrighteousness, will be caused

to believe a lie that will prove their condemnation; those who would be "kept from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," should settle this question by the word of God. And that word is not yea and nay—it does not teach both sides of the question, but will be found harmonious in all its teachings upon this, as well as every other subject contained in it.

R. F. COTTRELL.

Our Responsibility and Duty to our Children.

THAT there is a very great responsibility upon parents in reference to their children, none can deny. God has given us our children to be a comfort and blessing to us, and requires that we should train them up for his glory, that they may have a home at last with all the sanctified in his kingdom. Our children will be saved or lost. They may be saved, or they may be destroyed. Do we love them? So we profess. How can we show that love for them? By allowing them to be perverse and disobedient? By commanding them to do certain duties, and then permitting them to do as they please about doing them? No! though that is the way many love their children now-a-days.

The patriarch Abraham is an example to us in this, as well as in other duties. He was faithful to God in raising up his children in the path of duty. The Lord knew the fidelity of his heart in this, and it is said of him, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." Gen. xviii, 19. God required this duty of Abraham. Without doing it he could not be saved. If he did his duty, and his children remained disobedient, he was clear. But he had the promise of grace and strength to enable him to succeed, provided he acted his part as he was required. Christ said to the Jews, "If ye were Abraham's children ye would do the works of Abraham." John viii, 39. This is true of all who are his children. They which be of faith, the same are the children of Abraham. Gal. iii, 7.

Brethren, are we of faith? Then are we Abraham's children, and must do his works. We must keep the commandments of God ourselves as he did, and command our children in the way of the Lord. But before commanding them thus, we should be careful to teach them the way that God has pointed out as his way. See Deut vi, 6, 7. "And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and thou shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." How important it is for us and for our children that we diligently teach them the law of God, and early imbue their tender hearts with love to him, and a strong desire to please and reverence him. With such knowledge and principles in their hearts, it would be an easy matter to bring up our children according to the apostolic requisition: "And ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. vi, 4.

If we would but conform to the Lord's ways, our children might all be pleasant, good, and agreeable. They might be quiet and mindful in our meetings, and a great delight to us. But oh! how often we have seen with pain the face of a brother or sister blush with shame, on account of the rude and bad conduct of their children, both at home and abroad! Such persons feel very uncomfortable when the minister sees how unruly their children are, and blush in their presence. They should feel and realize that a greater than the minister sees their unholy children. They should feel that God sees them, and is displeased with them, for the conduct of their children.

Dear brethren, do you think that you can take such children into the kingdom of God? Never. You might just as well think of taking so many wild-cats. Do you think that you can enter that happy place, when at the same time your children are lost, and when their last words were, If our parents had done

their duty we might have been saved? Certainly not. God will say to you, Where are your children? And you will have to respond, They are *lost*—lost through my neglect of duty. God will require their blood at your hands.

Dear brethren, we must have a burden for our children, and labor for their salvation. The apostle says, The promise is to you and to your children. Oh! then, let us be diligent to attain that promise, and help our children to attain the same. How good will it be to us, in a little while, to sit down in the kingdom with our whole families, with all the saints who will come from the east, and from the west, and from the north, and from the south, who shall be glorified with Abraham, Isaac, and Jacob, and thus live together forever and ever.

B. F. SNOOK.

Meetings in St. Clair Co., Mich.

BRO. WHITE: I have been lecturing about three miles south-west from St. Clair, where I was invited. I remained there over three weeks. There was quite a good interest. Some were convinced on the Sabbath question, who I think will keep it; others took books and wanted to read before making up their minds. Opposition came in on most every side, and prejudice was strong; but it seemed to wear away at the close.

I visited Memphis one Sabbath, and met Bro. Bates there. There seems to be a good work done by the means of Brn. Cornell, Lawrence and Van Horn, with the tent. I am glad to see the work go on. It strengthens the hearts of God's people.

I found Bro. D. T. Daniel's family from Ulysses, Pa. in St. Clair city. I was sorry to find him quite sick with the intermittent fever, having suffered a relapse.

Those who were keeping the Sabbath I trust were strengthened in view of the Advent near, by our lectures. May the Lord speed on his work and give power to his messengers.

Yours in love of the truth.

J. B. FRISBIE.

The Age to Come.

BRO. WHITE: As I once for a time was identified with the readers of the Review as belonging to that body, and had some personal acquaintance with many, and as it was well known to them that, on account of my views relative to the Age to Come (so-called), we were separated, I regard it as my duty to them and to my God to say that by long and careful investigation of the word of God, I have come to a final conclusion that the Age-to-Come doctrine, as taught by J. Marsh and many others, is an error.

I feel truly humiliated to learn myself so deeply involved in so great an error of some fifteen years' standing, and the more so when I know that it has stood in the way of others, and has blinded my eyes to many important truths. It was not until an efficient teacher of that doctrine ventured the assertion that in all probability all the sects, and those who were blinded by their spurious gospel, would be on probation after the Lord comes, and that 2 Thess. i, 7-10, has its fulfillment in the Age to Come, and that Christ was coming to bless (not curse) the world and nations, &c., that I began to examine the ground on which I stood. This was nearly two years since. I began to fear, notwithstanding I repudiated the temporal millennium as taught by the sects as a peace-and-safety cry, that the Age to Come was of the same character.

I now think that it is a delusive snare of the enemy, and I rejoice that I have seen my mistake. Preach and believe it who can, I cannot. I never preached it much, because it had no tendency to set people to work out their salvation in this day of probation. Not being original in the great points of my faith, I have taken hold of some errors that have been handed over by the leaders of the people, and as the time is at hand when nothing but the true currency will stand, I think it highly important to confess the truth at all hazards.

M. CURRY.

Bunkerhill, Mich.

The Atonement—Part II.

WAS IT VICARIOUS?

(Continued.)

BUT as the objection is urged by many speakers, and even by respectable authors, that if a substitute is accepted justice is satisfied, and the release of the accused is of justice, not of mercy, it may need a more extended notice. This is indeed the only objection that seems to have force, but this is founded on a very partial and superficial view of the gospel plan. It is mercy to the criminal for the government to accept a substitute; and mercy to him also for the substitute to offer or consent to stand in his stead. It is nothing but mercy pardon, free gift, to the sinner, in every part of the transaction. And it would be so if he had procured a substitute; much more when the Governor provides the substitute, and this even the Son of his delight, and invites the sinner to return to allegiance and obedience, that he may receive pardon and life through his blood. I have shown that justice and mercy must unite in order to honor the government and spare the sinner too. Paul shows that they do unite in the gospel, for therein God can be just and the justifier of him that believeth in Jesus. His justice is shown by maintaining the dignity and honor of his law, even at the expense of the life of his son; his mercy is shown by justifying us through his blood. But inasmuch as Christ was not a sinner, it would be very difficult to show wherein God was just in the death of his Son, unless he died to meet the just desert of our sin in our stead.

Burge on the Atonement, says: "If a man engage to perform a certain piece of work, for a reward which is proposed, it makes no difference whether he do the work himself, or procure another to do it for him. Let the work be done according to agreement, and he is entitled to his reward. So, if Christ has done for believers, the work which the law required them to do, God is now bound, on the principle of strict justice, to bestow the promised reward, eternal life. There is no grace, but, stern, unbending justice here." pp. 202-3.

Barnes takes substantially the same view, and both aver that Christ did not suffer the penalty of the law, but something substituted for the penalty. Did this illustration merely go to show the insufficiency of Christ's obedience to moral law to make an atonement, without the suffering of death, there could be no objection raised against it. But it goes far beyond this. In order for an illustration to be worth anything, there must be some analogy between its main points and the thing illustrated. In this case there is none whatever.

Man is a rebel, condemned to death; the law can only be satisfied with the taking of life. Now in regard to rendering satisfaction to a broken law there cannot positively be anything existing between sinful man and his Creator, answering to the nature of a contract, as this illustration supposes. But its defect is most plainly seen in this, that man does not and cannot procure a substitute. If man by his own efforts had procured the substitutionary sacrifice of Christ, atonement would rest on an entirely different footing from what it now does. Any illustration based on such an utter impossibility, which is so contrary to evident truths and to the whole revealed plan of the atonement, cannot aid in a correct understanding of it. God has set forth his Son to be a propitiation,—to suffer death, the penalty of the law, for us; so that his substitutionary sacrifice is the gift of God, even as Christ himself was the gift of God. "For God so loved the world that he gave his only begotten Son." If we take for granted that the death of Christ meets every demand of the law, yet so long as he is the gift of God, there is mercy in the transaction. But Dr. Barnes thinks there was no mercy if it met the requirement of the law; he remarks:

"If it should be said that there was mercy in the gift of a Saviour, and that so far as that is concerned the transaction is one of mercy, though so far as the law is concerned the transaction is one of justice, it may be replied that this is not the representation of the Bible. The idea of mercy pervades it throughout. It is not only mercy in providing an atonement. It is mercy to the sinner. There is mercy in the case. There is love. There is more than a mere exaction of

the penalty. There is more than a transfer. There is a lessening of suffering," &c. pp. 232-3.

No one doubts that, in the atonement, there is mercy to the sinner; but I am not prepared to admit that the transaction (death of Christ) is not one of justice so far as the law is concerned. I think this is the representation of the Bible. The death of Christ either met the demand of law and justice, or it did not. If it did, then it was, so far, a legal transaction; then "stern unbending justice" was honored in his death. But if it did not, then I fail to see how divine justice is vindicated in granting pardon through him; how God can be just in justifying the believer any more than he could have been in justifying an unbeliever, seeing that justice had no part in the transaction. I have been accustomed to regard this declaration of the apostle (Rom. iii, 24-26) as positive proof that justice was satisfied in his death in order that pardon might be granted to the believer without slighting the claims of the law; and I am unable to vindicate the system on any other principle than this. And if we only admit that Christ suffered the penalty of the law, which was death, as the scriptures abundantly show, then there is no difficulty whatever in this view.

The point (and fallacy) of Dr. Barnes' position will be more clearly seen if we examine the question: Is remission of sin relative, or absolute? I affirm, that it is only relative; but according to his view it is absolute, as he says "the idea of mercy pervades it throughout," and that it (the gift and death of Christ) is not a transaction of justice. Let us look at the gospel facts, and see if they will justify his statement.

Man is a sinner, condemned to death. Justice demands his life. But God loves the world and gives his Son to die for man. The Son volunteers to die; the plan is fixed and determined. After years of toil, privation, suffering, and scorn, he sees the hour of his death approaching. Alone with his Father he pleads—"Father, if it be possible let this cup pass from me." Not once only does he cry. His soul is exceedingly sorrowful, even unto death. Great drops of sweat, as it were blood, burst through the pores of his skin, so intense is his agony, as he prays again and again, "Father, if it be possible let this cup pass from me." Soon is he betrayed, mocked, buffeted, spit upon, scourged, a crown of thorns placed on his head, falsely accused and unjustly condemned, made to bear his own cross till he faints under the burden, and finally, nailed to the cross, a most cruel means of death, in agony he expires. Now in all candor I ask, was there nothing but mercy in this transaction? Was there any mercy to the Saviour? I acknowledge that "mercy pervades it throughout" so far as the sinner is concerned: but was it so toward the Saviour? The sinner was not the only one concerned in that transaction. No one can make or endorse this statement of Dr. Barnes' unless he looks to the benefit accruing to the sinner, without considering the sufferings and death of the Saviour. And that is surely a very limited consideration of the nature and object of the death of Christ which leaves his death altogether out of view! It may be objected here, that Dr. Barnes claims an absolute excess of mercy, because the sufferings of Christ were but a small part of the sufferings that were justly due to the guilty world. But that makes not the least difference; for the question of the justice or injustice of that part endorsed by him must be settled by the same principles that would govern the case had he endured the whole. The objection, however, is wholly inadmissible, involving a material error in itself; for death is the penalty of the law, and the just due of the sinner. This Christ suffered and to deny this were to deny the whole gospel.

J. H. W.

(To be continued.)

AVOID BAD COMPANY.—The following little fable contains a deal of wisdom; and editors, clergymen—indeed, all classes in society, will do well to remember it, and govern themselves accordingly:

A skunk once challenged a lion to single combat. The lion promptly declined the honor of such a meeting.

"How," said the skunk, "are you afraid?"

"Very much so," quoth the lion, "for you would only gain fame by having the honor to fight a lion, while every one who met me for a month to come would know that I had been in company with a skunk."

Faith's Voyage.

We are out on the tide
Swiftly onward we glide,
And our voyage with perils is rife;
We are sailing in quest,
Of a bright land of rest,
Free from sin, and temptation, and strife.

The world calls in vain,
Back over the main,
Hoping thoughts of return to create;
But we've no time to waste,
For we've had a foretaste,
Of the joys which the righteous await.

Our faith waxes strong,
As we journey along,
Though the way may seem darkened and drear,
A bright ray is shed,
Through the clouds overhead,
And we know that the haven is near.

Still faithless are we,
Sometimes, when we see,
The dangers that tower to the skies,
Then Peter-like fly,
To the Saviour and cry,
"Lord! save or I perish." Arise.

Then when 'mid their fears,
To our rescue appears,
Our Pilot so noble and blest,
Again we rejoice,
We hear the clear voice,
As he calms the rough waters to rest.

Yes, we're far out at sea,
But our trust is in thee,
Our Father whose promise is given;
To those who abide,
Ever near at thy side,
They shall share in the glories of heaven.

Then save Lord, we pray,
From the billows that play,
And threaten our barks to flow o'er,
O guide by thy hand,
Bring us safe to the land,
And praise shall be thine evermore.

EMMA H. WOOLSEY.

Catin, N. Y.

Sabbath Meditations No. 1.

"REMEMBER the Sabbath-day." Ex. xx.

As I sit and meditate on the ways of God, on this beautiful day, it seems to me a very singular necessity, that drew from the mouth of Jehovah, the above precept.

As I look out upon calm nature, as she appears this afternoon, and only regret that this Sabbath must soon depart, like other Sabbaths, that have sped away in the past, it seems as if such a privilege as that of celebrating the birthday of the world, would be desirable and pleasant to all.

Truly it is good to meet with the people of God with them to study the present truth, with them to worship God, as Sabbath succeeds Sabbath, and it is delightful to meditate in silence, upon God and his works and ways, upon this holy day.

It is good to meditate upon the progress of truth as she marches on from age to age, from nation to nation in humble triumph, sometimes in blood and tears, sometimes in smiles and joys.

It is good to meditate upon the struggle for life, which the child of God experiences, as he maintains the inner life, by watchfulness, prayer, and good works, mingled with faith, and the addition of all the virtues.

It is good to meditate upon the character of the young Christian, who forsakes friends, and home, and opening prospects, and seeks the friendship and fellowship of the despised followers of Christ.

That young disciple, so young, so virtuous and pure, is perhaps disowned by a worldly parent, for obedience to God and regard to this day, which we are commanded to remember.

As one meditates upon a case like this, it is easy to revert to history, and call up instances of martyrdom, in which parents and relations hushed the voice of nature within, and delivered their offspring or nearest relatives to the martyr's doom.

It is good to think how God sustains his people in all trying circumstances and times.

Is a Daniel confined in a lion's den, or a Jeremiah in the mire of the dungeon, or a Polycarp in the flames, God is there, and all the fury of the tormenter, does but continue to work for the glory of God.

J. CLARKE.

The Glories of Heaven.

I WOULD say to those who are surrounded by temptations, and who have passed through severe trials and conflicts, that I can sympathize with them; for often have I been called to pass through the deep waters of affliction. But I will not dwell upon trials, but rather point to the glories that await the Christian. If faithful, our sufferings will soon be ended, and we be forever at rest. Yes, our Saviour will soon appear. O, glorious thought! O, happy day! What a rest after so many toils and sufferings! What triumphant shouts shall burst forth from the redeemed of earth as they behold the unnumbered millions leaving their dusty beds, all blooming with immortal beauty! Parents recognize their children; brothers and sisters, friends and neighbors, there shall meet never more to be parted. And as they wing their way through the broad expanse of heaven, led on by the angelic host, no words can describe the emotions that will fill each breast. Then will they behold the New Jerusalem rising in all its beauty and grandeur. There stand the lofty turrets and spires of gold. There the jasper walls, whose beauteous colors the rainbow's hues outvie. O, will they not feel recompensed for their sufferings here, as the gates of pearl are unfolded and they enter the city? The golden pavement resounds with the immortal tread of the countless multitude. Their palms wave, their crowns glitter, while songs of sweetest melody echo and re-echo through all the mansions of the blest.

Shall we be there to share in the joys of heaven? and pluck the ambrosial fruit from life's fair tree? and gaze on those sparkling waters as they murmur at our feet? It is indeed a soul-cheering thought, and one that should stimulate to the greatest diligence, to think of the glories reserved for the faithful, and that they are so soon to be revealed.

S. ELMER.

Ashfield, Mass.

The One Hundred and Forty-four Thousand.

BRO. SMITH: Will you please answer the following question for the satisfaction of a number of the readers of the Review in this place. Do the living saints, translated at the coming of Christ, constitute the 144000, or are those that have fallen asleep under the third angel's message included?

In Review No. 9, vol xviii, in answer to the question, Are the 144000 living saints at the coming of Christ? You say they are; and in No. 26 vol. xx in Thoughts on Rev. xiv 13-16, you say that those that die under the message escape the perils through which the rest of the 144000 pass. They rise and share with them in their final triumph here, and occupy with them their preeminent place in the kingdom. Here appear to be two different views advocated, which of the two is the correct one?

Yours in search of truth.

AMOS AMBURN.

ANSWER. I am unable to see that there is any disagreement in the statements above referred to. My views were certainly the same when they were both written, and have undergone no change since. I believe that the living saints at the time of Christ's second coming, are the 144000; and that among these living saints are those who have fallen asleep under the third message, and have been raised according to Dan. xii, 2, a short time previous to their translation. This furnishes an explanation of what the blessing is which is pronounced upon those who die under this message, Rev. xiv 13. They escape the great time of peril through which the living will be called to pass; and having once understandingly arrayed themselves with the people of God, in opposition to the beast and his claims, they will be raised to share with them in their

great and final triumph over that anti-Christian power. Here also we find a harmonious and fitting place for the application of Dan. xii, 2; and Rev. i, 7: v. s.

Hints to Mothers—Speak Low.

I KNOW some houses, well built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones resound through them from morning to night, and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it and it lasts for life, an incurable disease. A friend has such a neighbor within hearing of her house when doors and windows are open, and even Poll Parrot has caught the tune and delights in screaming and scolding, until she has been sent into the country to improve her habits. Children catch cross tones quicker than parrots, and it is a much more mischievous habit. Where mother sets the example you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are bid; while in many a home where the low, firm tone of the mother, or a decided look of her steady eye is law, they never think of disobedience either in or out of her sight.

O mothers, it is worth a great deal to cultivate that "excellent thing in a woman," a low, sweet voice. If you are ever so much tired by the mischievous or willful pranks of the little ones, speak low. It will be a great help to you to even try to be patient and cheerful, if you cannot wholly succeed. Anger makes you wretched and your children also.

Impatient, angry tones never did the heart good, but plenty of evil. Read what Solomon says of them and remember he wrote with an inspired pen. You can not have the excuse for them that they lighten your burdens any, they make them only ten times heavier. For your own as well as your children's sake learn to speak low. They will remember that tone when your head is under the willows. So, too, would they remember a harsh and angry voice. Which legacy will you leave to your children?—Sel.

Five Negatives.

It is known that two negatives in English are equivalent to an affirmative. They destroy each other. But it is not so in Greek. They strengthen the negation; and a third negative makes it stronger still, and so a fourth and a fifth. How strong five negatives must make a negation! But do five ever occur? Whether they ever occur in the Greek classics, I do not know; but in the Greek of the New Testament there is an instance of the kind. And what is that? Are the five negatives used to strengthen any threatening? No. They are connected with a promise, one of the "exceeding great and precious promises," which are given unto us. The case occurs in Heb. xiii, 5, "For he hath said, I will never leave thee, nor forsake thee." There five negatives are employed. We translate but two of them; but there they all are, as any one may see who looks into his Greek Testament. Now, they need not all have been there. They are not all necessary to express the simple idea that God will never forsake his people. There must have been design in multiplying negatives so. I do not believe the phraseology was accidental, and I think it not difficult to guess the design. God meant to be believed in that thing. He would secure the confidence of his children in that particular. He knew how prone they were to doubt his constancy—how strongly inclined to that form of unbelief—and how liable to be harassed by the dread of being forsaken by him; and he would therefore make assurance more than doubly sure. So, instead of saying simply, "I will not leave thee," which alone would have been enough, he adds, "nor forsake thee;" and instead of leaving it thus, "I will not leave thee, I will not forsake thee," he uses language equivalent to the following: "I will not, I will not leave thee; I will never, never, never forsake thee." There is a stanza, which very faithfully as well as beautifully, expresses it:

"The soul that on Jesus hath lean'd for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

How in earnest God appears to be in this matter! How unworthy it is in his children, after such an assurance as this, to suspect that he will forsake them! He cannot. It is impossible for God to lie. Here one who was never known to break his word, assures his people, each of them individually, and five times over in a single sentence, of his continued presence with them. Under similar circumstances, what man of reputed veracity would be discredited? and shall not the God of truth be believed in a like case?—*Nevins.*

Two kinds of Preaching.

THERE is one kind of preaching that draws attention almost exclusively to the preacher himself, and with certain classes of hearers, comprising generally a large majority, he is held in very high admiration. Their recollection, indeed, of his sermons, is very vague and indistinct, and unless they have any definable purpose to obey the truth, neither do they get any vivid conception of Christ; somehow he is kept in the background, being overshadowed by the towering form of his ambassador.

When the people retire, it is not to weep and pray, but to talk of the preacher. "Magnificent man," a "real Spurgeon." "Chapin himself cannot surpass him," "lofty thoughts," "burning eloquence." Such are the commendations, that fall alike from Universalists, Spiritualists, formalists, half alive professors of religion, and men of the world. One class alone are silent and sad; the praying members of the church, the burden bearers before the Lord.

There is another kind in which the preacher is almost entirely lost sight of. The congregation are arraigned at the bar of conscience and confronted with God. For the time being they are in the midst of the realities of eternity. Each unconverted hearer is searched by the truth, in the secret chambers of the soul, and many are led to inquire, with deepest concern, "What shall we do to be saved?" Christ is most conspicuous, walking among the golden candlesticks. His voice, full of sweetest encouragement, is heard saying to the believing, "Peace be unto you," and to the fearful, "It is I, be not afraid." In tones of mercy, it falls upon the ear of the repenting sinner, saying, "Thy sins are all forgiven thee." The skeptical and proud are startled into fear or rage by the awful words, "Except ye repent, ye shall all likewise perish."—*Ec.*

HARSH JUDGMENTS.—If you must form harsh judgments, form them of yourself, not of others, and, in general, begin by attending to your own difficulties first. If every one would sweep up his own walk, we should have very clean streets.

Letters.

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

From Sister Lanphear.

DEAR BRN. AND SISTERS: I have long felt that I wanted to say a few words through the Review. I feel to thank the Lord that I was ever led to hear his precious truth and had a willing heart to obey it. O the unspeakable love that fills the soul when we do the will of the Lord and follow in his footsteps. O why do we cling to this sinful world, so much. I feel to say, Lord wean my affections from it; and may we all get just right in his sight, be clothed with humility and have on the whole armor; for soon our Deliverer will appear.

May we so live out these great and solemn truths that we have heard, that his great name may be glorified. And may the truth get such a deep root in our hearts that there will be no place for pride or love of the world.

Soon the dividing line will be drawn. We soon shall behold the glory of that bright world or be forever cast off. It seems that I hear all my dear Brn. and

sisters say, I will be an overcomer and dwell in the earth made new for the children of God. Then the thought comes home, that none but the pure in heart shall have right to the tree of life. O I long to be more like my blessed Redeemer.

We that are parents let us look around us and see if we have done all that we can for our children. All things are soon to vanish away, and can we bear the thought of having them separated from us. May we remember that the Lord holds us accountable for the way we teach our children. We are to lead them in the paths of righteousness and bring them up in the way they should go. They are to be trained in the way of God's commands when we sit down and when we rise up. Let us hasten to do all that the Lord has told us, and then the Most High shall deliver us. Do trials and discouragements overwhelm? then look up. This is not the place of our rest. Press forward. The dark night will soon be past, the glory of that morning soon will dawn, and ours will be the song of victory. May we be of that happy number that shall stand with all the ransomed throng around the throne of God.

Your sister striving to overcome.

HULDAH LANPHEAR.

Nile, Allegany Co., N. Y.

Extracts from Letters.

Bro. S. A. Howard writes from West Bangor, N. Y.: "I have lacked faith in the past; but God's servants in their faithfulness lifted the veil, so that I could see God's promises; and I ventured out upon them. I thought myself so poor that I could not see any way to pay anything to the s. b. fund; but since I trusted in the promises of God and pledged a small sum for the s. b. fund, he has prospered us abundantly, so that I can pay full price for my Review, and have no trouble in paying our pledges. The Lord has blessed us as a family, in uniting us in the truth. I feel like giving God the praise.

Bro. J. Whitenack writes from Painted Post, N. Y.: I still cherish the hope, through grace, that when He who is my life shall appear, I shall appear with him in glory. The Review is a welcome messenger to me, as I have not the privilege of meeting with those of like faith on the Sabbath. It rejoices my heart to hear from the lonely ones, and learn their determinations to press forward. "Cast not away your confidence, which hath great recompense of reward; for yet a little while and he that shall come will come, and will not tarry." I feel that I very much need an interest in the prayers of God's people.

Bro. E. Metcalf writes from Chardon, Ohio: There are a few of us here in Chardon trying to keep the Sabbath-day holy. Bro. Waggoner lectured here in July last. Our little company of eight meet together on the Sabbath-day, to talk of the goodness of God, and to encourage each other to persevere in this present, glorious truth. Pray for us, that we may be accounted worthy to escape all those things that are coming on the earth, and to stand before the Son of man.

Obituary Notices.

DIED, in Harwich, Vt., Sept. 8, 1863, sister Mary D. Elger, aged 39 years and 4 months.

By reason of ill health and affliction, sister Elger was mostly dependent upon the church for a home, for several years, which was cheerfully given her by the brethren and sisters. The last four or five years she spent with the friends in Johnson and Wolcott. At the time of her last sickness, which was typhoid fever, she was at Bro. James Heath's. During her distressing sickness of three weeks, Bro. and sister Heath, with the brethren and sisters from Wolcott, watched over her with deep solicitude, kindly administering to her wants, till she fell asleep, when the church followed her to her silent and peaceful resting-place, as the only mourners who could come to mingle their tears

together. In her last sickness she manifested great patience and resignation, and expressed a readiness and willingness to rest till the resurrection morning. A discourse was preached by Bro. A. Stone.

A. S. HUTCHINS.

FELL asleep, in Ionia, Mich., Aug. 31, Sister Lydia Edwards, in the 80th, year of her age. Sr. Edwards embraced the Advent faith under the first message, and after the passing by of the time in 1844, she did not, like many others, give it up as an erroneous and fanatical movement, but knew not where she stood until Brn. Hull and Loughborough came to Ionia with the tent. She then had opportunity of hearing two or three sermons and reading a work on the sanctuary. She thus found her moorings again, heartily embraced the Sabbath, rejoiced in the truth, and died with a bright hope of coming up with God's saints at the first resurrection.

E. M. DAVIS.

DIED of lung fever, Sept. 30, 1863, Bro. Levi Jones in the 55th, year of his age. Bro. Jones was among the first that embraced the truth when first introduced here by Bro. Cornell. His testimonies and prayers were ever clear and enlivening. The church deeply feel their loss, and an affectionate family of children deeply mourn their bereavement. But we hope this dispensation of the providence of God will be blessed to their present, future, and eternal good.

JOS. DUDLEY.

Gilboa, Ohio, Oct. 6, 1863.

DIED, in Mt. Sterling, Kansas, Sept. 6, 1863, my oldest son, Delbert R. West, of congestion of the brain, aged nearly six years. His father was in the north part of the State, and only arrived home in time to see the last of his little son. We had taught him to fear God and keep his commandments. The funeral discourse was preached by Mary E. Lambert (Adventist), in which our only hope was shown to be in the resurrection of the dead.

"Leaves have their time to fall
And flowers to wither at the north wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, O Death!"

MARGARET WEST.

DIED in West Monroe, N. Y. May 15th, 1863, of scarlet fever, after a very distressing illness of about five weeks, Allie E., only child of Wm. and Eunice Oyer aged 5 years 2 months and 10 days. Her parents deeply mourn their loss, but believe that their loved one will live again in immortality at the resurrection of the just. Discourse by the writer from 2 Kings iv, 26.

F. WHEELER.

LINES ON THE ABOVE.

In Death's sepulchral chambers cold,
Our precious child was lowly laid,
And soon the grave's deep heavy fold
Fell round her in unbroken shade.

Weeping we left dear Allie there,
Close curtained up within the tomb,
Away from love's caressing care
In death's relentless, rayless gloom.

And could our darling conscious be
Of her appalling loneliness,
That thought of keenest agony
Our aching hearts could not repress.

But summer's heat or winter's cold
Will ne'er disturb thy sleeping love
And watchful angels will enfold
Their pinions round our gentle dove.

There in her spotless night-robe dressed
Sealed are her eyes in tranquil sleep
Her hands upon her slumbering breast
Enfolded in her dreamless sleep.

And when shall break the morning light,
Unclosed the grave by Love's own hand,
Our bird shall wing her happy flight
Away to the celestial land.

LAURA.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 20, 1863.

WE have received a number of orders for the new charts. We would say to those ordering, that none have yet been received at this office. We are expecting them daily, and as soon as received, orders will be filled.

THE articles on the Mark of the Beast, and the Seal of the Living God, which have lately appeared in the Review, are now ready for circulation in tract form. Believers in present truth are well aware that one great point on which the bigoted and uninformed endeavor to raise prejudice against us, is our regarding the observance of Sunday as the mark of the beast. Brethren should therefore be posted on this point, and endeavor as far as possible to dispel the ignorance that exists in the minds of others. Price of pamphlet, without covers, 3 cts.; with covers, 5 cts.; weight, nearly one oz. Packages of five can be sent for 2 cts. postage.

WE learn that desires have been expressed to have the late articles on tobacco issued in pamphlet form. It was not at first the intention to issue them in that form, and the type has been distributed. We are glad the brethren appreciate them, and hope they will study them all the more thoroughly in the papers.

Appointments.

PROVIDENCE permitting we will attend the following meetings—

West Enosburgh, Vt. October 31st and Nov. 1st.
Adams Center, N. Y. November 7th and 8th.
Mrs. W. will accompany us.

We shall have at all these meetings the new charts, and a good assortment of our publications. The brethren in Vt. and N. Y. had better send for the charts, Sabbath Readings and other books by the delegates who attend the West Enosburgh, and Adams Center, conferences. We will supply at wholesale prices where \$10 worth are taken.

We shall have every subscriber's account for Review and Instructor with us, and hope to receive on old accounts, and payment in advance, from very many.

JAMES WHITE.

PROVIDENCE permitting, the quarterly meetings of Seventh-day Adventists in Franklin Co., Vt., and Sutton, C. E., will be held as follows: West Enosburgh, Vt., Oct. 31 and Nov. 1. Berkshire, Nov. 28. East Richmond, Dec. 26.

Bro. and sister White will be present at the quarterly meeting in West Enosburgh. We cordially invite the scattered brethren and sisters in Vermont and Canada East to attend this meeting. Come, brethren and sisters, filled with the spirit of truth, and praying that the Lord will meet with us.

A. C. BOURDEAU.

PROVIDENCE permitting, a conference will be held at the residence of Bro. A. C. Bourdeau, West Enosburgh, Vermont, commencing Friday, Oct. 30, at 6 P. M., and continuing over Sabbath and first-day. Bro. and sister White will be present. The churches within the limits of this conference are requested to send delegates, and the ministers belonging to the conference are invited to attend. Also a general invitation is extended to the brethren and sisters in Vermont and Canada East, and to the true friends of the cause in other parts of New England.

It is expected that the brethren will, as far as it is convenient, bring articles for bedding, &c.

By order of the Conference Committee.

D. T. BOURDEAU, Secretary.

N. Y. Annual Conference.

THE undersigned, Conference Committee, hereby give notice that the N. Y. annual Conference of Seventh-day Adventists will be held Nov. 7 and 8 at Adams' Center, N. Y.

As there is considerable business of importance to be transacted at this Conference, it is necessary that the churches throughout the State be well represented by delegates. We therefore request the several churches to send one or more delegates to this Conference. Bro. and sister White expect to attend.

Those churches that have not yet paid their full amount of percentage to the State fund, are particularly requested to forward the same without delay.

H. HILLIARD, } Conf.
J. M. LINDSAY, } Com.
J. M. ALDRICH, }

THE Lord willing, I will meet with the churches as follows:

Rockton, Ills., Oct. 30, and Nov. 1. Hundred Mile Grove, Wis., Nov. 7 and 8. Lynxville, Wis., 14 and 15. Mrs. Sanborn will accompany me to these meetings.

Some brother will please meet us at Madison the 5th, and at Prairie du Chien the 12th. Meetings will commence at each place on Friday evening.

ISAAC SANBORN.

Providence permitting, there will be a quarterly meeting at Knoxville, Iowa, to commence Oct. 31, and continue over Sabbath. Brethren from the surrounding churches are cordially invited to attend. We would also esteem it a favor if some of our ministers could be with us upon that occasion.

WM. MCPHETER, Church Clerk.

THE next quarterly meeting of the Seventh-day Adventist church at Hundred-Mile Grove, Wis., will be held on the 7th and 8th of Nov. next. Elder Sanborn is expected to be present at this meeting. The brethren and sisters of the neighboring churches are invited to attend.

N. M. JORDAN.

THE next monthly meeting for Northern N. Y. will be held at Bucks Bridge Oct. 31st and Nov. 1st. We should be glad to have a general attendance.

In behalf of the church.

H. HILLIARD.

Business Department.

Business Notes.

L. J. Richmond. Your letter of Aug. 25th containing an order for books has been received. It was sent via San Francisco, Cal.

RECEIPTS.

For Review and Herald.

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

L. M. Bush 1,00 xxiii, 20. M. L. Dean 2,00 on acct. Hettie M. Hadden 2,00 xxii, 7. J. H. Grandy 2,50 xxi, 1. D. R. Seely 2,00 xxiv, 1. A. S. Gillet 2,85 xxvi, 1. W. H. Stillman 1,00 xxiv, 21. J. C. Stanton 2,00, xxiii, 1. W. Carthy 2,00, xxiv, 1. S. W. Hickok 2,00, xxv, 13. A. E. Tallman 0,75c xxii, 1. L. Smith 1,00, xxiii, 1. James Deal 50c. xxiii, 21. Sarah Robinson 1,00, xxv, 1. H. Howe 1,00, xxiv, 1. S. Vincent 2,00, xxv, 1. C. A. Worden 1,00, xxiii, 17. G. G. Green 2,00, xxv, 1. Wm. Mc. Pheter 1,00, xxiv, 1. Harvey Olds 1,00, xxi, 1. Mrs. S. Kelley 3,00, xxiii, 1. D. H. Lamson 1,00, xxiv, 1. Amelia Cole 1,00, xxiv 19. J. Fishell Jr. 2,00, xxiv, 1. F. B. Miller 2,00, xxv, 1. H. J. Moss 1,00, xxiii, 19. Amanda Griggs 50c. xxiii, 19. Ervella Barrows 50c. xxiii, 19. J. Cady 1,00, xxiii, 1. I. Colcord Jr. 2,00, xxiv, 14. M. J. Sipe 1,50, xxii, 1. R. D. Tyson 2,00, xxiv, 7. H. D. Bruce 2,00, xxv, 6. E. Styles 2,50, xxv, 6. B. Dunwiddie 5,00, in full of acct. G. Kelsey 2,00, xxiv, 18. C. E. Cole 1,00, xxiii, 1. A. J. Emans 2,00, xxiv, 17. E. Starbuck 1,00, xxiv, 20. H. S. Woolsey 2,10, xxv, 1. J. F. Carnian 1,00 xxiv, 1. H. Miller 2,00, xxv, 16.

For Shares in Publishing Association.

Lucy S. Hackett \$10.

Cash Received on Account.

Henry Allen for M. Hull \$1,00. W. S. Higley Jr. \$4. B. F. Snook \$4. H. S. Guernsey for Elder James White \$100.

For Bro. Snook.

Sr. Strite \$2.

Donations to Publishing Association.

L. E. Millne \$4.

General Conference Missionary Fund.

Lester Russell \$5. Mary Russell \$1. W. V. and Mary L. Field \$5. Ch. at St. Charles Mich. \$25. C. H. Hays \$1. D. R. Palmer \$20. A. Palmer \$5.

Pledges to G. C. M. F. to be paid by Jan. 1 1864.

Geo. Adair \$10. Joel Gulick \$10. E. S. Griggs \$10. J. P. Hunt \$5. G. Kelsey \$5.

Books Sent By Mail.

S. M. Davis 46c. D. W. Milk 68c. Mrs. B. G. Allen 1,46. E. O. Edson 1,75. M. S. Kellogg 56c. Mrs. F. Colby 68c. E. M. Harris 68c. L. E. Millne 1,00. T. F. Frauenfelder 2,00. S. W. Hickok 1,00. Sarah Robinson 50c. L. J. Richmond 60c. Emma H. Woolsey 1,40.

PUBLICATIONS.

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

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Modern Spiritualism; its Nature and Tendency,	15	4
The Kingdom of God; a Refutation of the doctrine called, Age to Come,	15	4
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The Saints' Inheritance. The Immortal Kingdom located on the New Earth.	10	3
Signs of the Times, showing that the Second Coming of Christ is at the door,	10	3
Law of God. The testimony of both Testaments, showing its origin and perpetuity.	10	3
Vindication of the true Sabbath, by J. W. Morton, late Missionary to Hayti,	10	3
Review of Springer on the Sabbath, Law of God, and first day of the week,	10	3
Facts for the Times. Extracts from the writings of eminent authors, Ancient and Modern,	10	3
Miscellany. Seven Tracts in one book on the Second Advent and the Sabbath,	10	3
Christian Baptism. Its Nature, Subjects, and Design,	10	3
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The Sanctuary and 2300 Days of Dan. viii, 14, The Fate of the Transgressor, or a short argument on the First and Second Deaths.	5	2
Matthew xxiv. A Brief Exposition of the Chapter.	5	2
Mark of the Beast, and Seal of the Living God, Assistant. The Bible Student's Assistant, or a Compend of Scripture references,	5	1
Truth Found. A short argument for the Sabbath, with an Appendix, "The Sabbath not a Type,"	5	1
The Two Laws and Two Covenants,	5	1
An Appeal for the restoration of the Bible Sabbath in an address to the Baptists,	5	1
Review of Crozier on the Institution, Design, and Abolition of the Seventh-day Sabbath,	5	1
Review of Filio. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question.	5	1
Milton on the State of the Dead,	5	1
Brown's Experience. Consolation--Second Advent, Report of General Conference held in Battle Creek, June, 1859, Address on Systematic Benevolence, &c.	5	1
Sabbath Poem. False Theories Exposed,	5	1
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In Holland,	5	1
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" " " " Dan. ii, and vii,	5	1
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THREE CENT TRACTS. Dobney on the Law--Milton on the State of the Dead--Scripture References--The Mark of the Beast, and Seal of the Living God--Spiritual Gifts.		

Bound Books.

The figures set to the following Bound Books include both the price of the Book and the postage,

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