

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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Address ELDER JAMES WHITE, Battle Creek, Michigan.

Thy Will Be Done.

We see not, know not, all our way
Is night: with Thee alone is day.
From out the torrent's troubled drift,
Above the storm our prayer we lift,
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead in times like these
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burthen up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for thee,
Whose will be done!

Though dim as yet in tint and line,
We trace Thy picture's wise design,
And thank Thee that our age supplies
The dark relief of sacrifice.
Thy will be done!

And if in our unworthiness,
Thy sacrificial wine we press,
If from Thy ordeal's heated bars
Our feet are seamed with crimson scars,
Thy will be done!

If, for the age to come, this hour
Of trial hath vicarious power,
And, blest by thee, our present pain
Be Liberty's eternal gain,
Thy will be done!

Strike, Thou, the Master, we Thy keys,
The anthem of the destinies!
The minor of Thy loftier strain
Our hearts shall breathe the old refrain,
Thy will be done!

—Whittier.

Lovest Thou Me.

We make a profession of Christianity, and go along from day to day, and perhaps from year to year, supposing that we are Christians, and that all is well with us; that we are equipped for the encounter of death, and prepared to meet our Judge, and take our place in heaven, when it may be we are not able to answer till after long consideration, and then with not a little doubt and misgiving, so simple a question in Christian experience, as "Lovest thou me?" Peradventure the utmost we dare say, after all our reflection and self-research, is, "I really do not know how it is. I hope I love him." This will never do. The question, "Lovest thou me," is one which every person, making any pretensions to Christianity, ought to be able to answer affirmatively at once. Indeed we ought not to give our Saviour any occasion to ask the question. It is very much to our discredit—it should make us blush and be ashamed—that our manifestations of love to him are of so equivocal a character as to leave

the very existence of the affection doubtful, and to render it necessary for him to interrogate us in reference to it. There are many less lovely beings than Christ that have not to ask us if we love them. We act in such a manner toward them that they cannot for a moment doubt the fact of their being dear and precious to us. They do not want our words to assure them. They have our uniform conduct and deportment making the silent yet most forcible declaration. Has your parent to ask you if you love him, or your child? Have husbands and wives, brothers and sisters, and friends, to ask this question of each other? Oh no—none but Christ has to ask us if we love him! And he has not only to ask the question, but to wait, sometimes a long while, for an answer. We have to consider and go into an examination, and call up our conduct to the bar of judgment, and dissect our very hearts, before we can venture an answer. This is strange. It is not so in other cases. If a relative or a friend, more for the gratification of a renewed expression of our love, than from any doubt of its existence, ask us if we love him, do we keep him waiting for an answer? Do we say, "Well, I must consider. I must examine myself. I hope I do." No indeed. We are ready with our affirmative. Nor is it a cold yes we return; but we express our surprise at the question. "Love you!" And we assure the person in the most emphatic and ardent language that we love him, and all our manner shows him that we speak out of the abundance of the heart. But we do not express surprise that our Saviour should ask us if we love him. We do not wonder at the question from him. We know too well how much reason we give him to doubt our affection.

Why should there be such a difference in favor of the earthly objects of our love? Is not Christ as lovely as those other beings—as deserving of affection—as attractive of love? He is *altogether lovely*. Are they? He possesses infinite loveliness. Nor does that express all. He is essential Love. Nor love at rest, but in motion; nor far off, but near; exerting infinite energy in action, exercising infinite fortitude in suffering; earth the scene, and man the object. It is he who asks, "Lovest thou me?" And he of whom he asks it, is this man, the intelligent spectator of all this love; aye, its chosen and cherished object.

If Christ was not nearly related to us, as those other beings are, that might be the reason of the difference in their favor. But who is so closely related to us, so intimately joined to us, as Christ? He formed us, and in him we live, move, and have our being. Does not that imply nearness? Is he divine, while we are human? He is human as well as divine—one of the brotherhood of flesh and blood. He came down to earth to take our nature on him, nor went up to heaven again without it. There it is—our humanity allied to divinity, divinity radiant through it on the throne. Is he not related to us? He says of every one who does the will of his Father, "the same is my brother, and sister and mother." That alone relates us to him more than all human ties. But that is not all. Christ is the husband of the church. He is one with it. If we are his disciples, he is the vine and we the branches—he the head and we the members. Yea, "we are the members of his body, of his flesh, and of his bones." Does not this express a near and intimate re-

lation? Now it is one so near to us, so joined to us, who asks, "Lovest thou me?"

Have our friends, whom we are so conscious of loving, done more for us than Christ, or made greater sacrifices for us? Are we under greater personal obligations to them?

"Which of all our friends, to save us,
Could or would have shed his blood?
But this Saviour died to have us
Reconciled, in him, to God."

And yet we know we love those friends, but this friend! we know not whether we love him or not—we only hope we do!

Do other beings find such difficulty in loving Christ? and are they at such a loss to know when they do love him? Oh no. His Father testifies, "This is my beloved Son, in whom I am well pleased." And he is called also his *well-beloved*, his *dear Son*. All the angels of God love and worship him, and delight to ascribe infinite worthiness to him. It is only *men* who find any difficulty in loving Christ. It is only the *human* heart that hesitates and hangs back. Is there any reason for this—any reason why men should be the last to love Christ, and why they should love him least of all who behold his loveliness? I see none, but I think I see reasons many, and strong, and tender, why we should be first, and most forward, and warmest in our affection to him. How many worlds he passed to alight on this! How many created natures he rejected, when from all of them he chose the *human* to be united to divinity! It may be said of other creatures, "He loved them;" but of men only can it be added, "and gave himself for them." And yet who is so backward to love him as redeemed man? Not tardy merely. Oh how parsimonious of his love—loving him so little, that often he cannot ascertain if he loves at all! Shame, where is thy blush; and sorrow, where thy tear?

Oh how different Christ's love to us from ours to him! We have not to ask him if he loves us. If any one should ever ask that question of Jesus, he would say, "Behold my hands and my feet." He bears on his very body the marks of his love to us. But what have we to point to as proofs of our love to him? What has it done for him? What *suffered*? Oh, the contrast! His love, so strong! Ours, so weak! His, so ardent! Ours, so cold! His, so constant! Ours, so fickle! His, so active! Ours, so indolent! So high, so deep, so long, so broad his love, its dimensions cannot be comprehended, it passeth knowledge; while ours is so limited, and so minute, it eludes research!

"Dear Lord! and shall we ever live
At this poor dying rate?
Our love so faint, so cold to thee,
And thine to us so great?"

—Nevins.

Thoughts on the Second Advent of Christ.

THERE are various views concerning Christian baptism, the Sabbath, sanctification, and other Bible subjects. There are also different views concerning the second advent of Christ. Indeed there has never been a Bible subject promulgated, but negative arguments have been brought to bear against it by somebody. Now the people of God are scripturally looking for the

literal second coming of Jesus Christ to take place in the future. This causes some investigation on the subject among their opponents, and hence they come to various conclusions on the matter. Some believe that the second coming of Christ was at the destruction of Jerusalem; some think he comes at the death of the saints; and some believe that he comes at the conversion of sinners. Thus they have their conclusions at variance from the right one. They have the second coming of Christ at every place but the right one.

When was Christ to come, and how was he to come? We have said that some believe that he came the second time at the destruction of Jerusalem, some believe that he comes at the death of saints, and others believe that he comes at the conversion of sinners. Before we notice these positions we will show what will take place in connection with the second advent of Christ.

1. The Scriptures teach that Christ will come the second time. Heb. ix, 28. "And unto them that look for him shall he appear the second time without sin unto salvation." We learn from this that Christ was to come the *second* time, not millions of times, as would be the case if he comes every time a saint dies, or when sinners are converted. See John xiv, 1-3. Here are the words of Christ himself. He here speaks of his ascension and descension. This is clear proof that he will come again from whence he has gone. See also the following scriptures: Acts i, 9-11; Titus ii, 13; 1 John iii, 2.

2. Christ's second coming will be literal and visible to all. This is very clearly taught by several texts of Scripture. Acts i, 9-11. "And when he had spoken these things while they beheld, he was taken up and a cloud received him out of their sight. And while they looked steadfastly toward Heaven as he went up, behold two men stood by them in white apparel, which said, 'Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven shall so come in like manner as ye have seen him go into Heaven.'" From this we learn that Christ was taken up to Heaven in a cloud. The disciples beheld him as he ascended; therefore, he must have been personal and visible. While they were looking steadfastly up toward Heaven, two angels stood by them and informed them that this same Jesus will come in *like manner*. How did Jesus ascend to Heaven? Personally and visibly. How will he come again? Personally and visibly. This is evident from Matt. xxiv, 30. There we learn that the tribes or nations of the earth will mourn. Why are they going to mourn? Because they will see the Son of man come in the clouds of heaven, as taught in Acts i, 2. If the second advent of Christ will be spiritual, how could the tribes of the earth see him? They could not. See also Mark xiv, 62; 1 John iii, 2; Rev. i, 7.

3. The sinners then living at the time of the second advent will be destroyed. This is clearly taught in 2 Thess. i, 6-10. Here we learn that Jesus will be revealed from Heaven in flaming fire, to take vengeance on them that know not God and obey not the gospel of Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints. See also chapter ii, 7, 8; Matt. xiii, 24-30, 37-43; Luke xvii, 26-30. From the above passages we learn that all sinners then living will be destroyed. We also learn, by consulting Rev. xvi, that the wrath of God will be poured out without mixture upon the wicked in connection with the second appearing of Christ.

4. The righteous living will be changed, and the righteous dead resurrected. See 1 Cor. xv, 51, 52. "Behold I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." Compare this with 1 Thess. iv, 13-17; also see 1 John iii, 2; Phil. iii, 20, 21.

5. The immortal saints will ascend to Heaven with their Lord. John xiii, 33. "Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, whither I go ye cannot come, so now I say to you." Verse 36. "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him: Whither I go thou canst not follow me now, but thou shalt follow me afterward." When will the disciples fol-

low him to where he has gone? Answer, "I will come again," says Christ, "and receive you unto myself, that where I am there ye may be also." John xiv, 1-3.

6. The earth will be left desolate. This is evident from the facts already noticed. The wicked will all be destroyed, and the saints will be caught up to meet their descending Lord, and be ever with him in the Father's house, which is now in Heaven. The earth then will be destitute of all living inhabitants. Behold the day of the Lord cometh cruel both with wrath and fierce anger to lay the land desolate, and he shall destroy the sinners thereof out of it." Isa. xiii, 9. When will the day of the Lord come? Answer, In connection with the second coming of Christ. The seven last plagues, which is the wrath of God, are poured out in connection with Christ's second coming, and they mark the commencement of the day of the Lord. Both the day of the Lord and the second coming of our Lord will come as a thief. Matt. xxiv, 43, 44; Rev. iii, 3, and xvi, 15; 1 Thess. v, 2, 4; 2 Pet. iii, 10, and iv, 19-28; Jer. xxv, 32, 33; Zeph. i, 2, 3, 7-18; iii, 6-8; Matt. xiii, 24-30, 37-43; Luke xvii, 26-30; 2 Thess. i, 6-10; ii, 7-8; Rev. xix, 11-21. Now these all refer to one period, when all the wicked will be destroyed, which will be at the second coming of Jesus Christ.

We have clearly shown what will take place at the second advent of Christ. We have shown that he will come the second time, and only the second time, not millions of times, which would be the case if he comes every time sinners are converted or saints die; we have shown that his second coming will be *personal and visible* to all; that all, both righteous and wicked, will behold him when he shall make his appearing in the clouds of Heaven; we have shown that all the tribes of the earth will mourn, and that all the wicked will be destroyed with everlasting destruction from the presence of the Lord and from the glory of his power; we have shown that the righteous living will be changed, and the righteous dead will be resurrected; we have shown that all the righteous will go to Heaven with their ascending Lord; and we have shown that the earth will be left desolate of all living inhabitants, from the facts that the righteous will all go to Heaven, and all the sinners will be destroyed.

Let the reader mark all these events as to take place at the second advent of Christ. These events were to take place at the second advent of Christ, at whatever time that was to take place. Whenever Christ makes his advent, we may look for all these things to transpire. We are now prepared to notice those different views concerning the second advent of Christ.

Did he come at the destruction of Jerusalem? We affirm that he did not. The following reasons show that he did not make his second advent at the destruction of Jerusalem:

1. The followers of Jesus Christ were to be persecuted for a time, times, and the division of a time, or 1260 years. The destruction of Jerusalem was in A. D. 70: hence the period of 1260 years must be after A. D. 70; so it must be evident that the saints were on the earth 1260 years, at least, after the second advent of Christ, if his second advent was at the destruction of Jerusalem; hence they were not redeemed at his second advent as the Scriptures teach they will be. Again, let us look at the signs of the second advent, which were the darkening of the sun and moon, and the falling of the stars. The darkening of the sun and moon was to take place within the limits of the 1260 years, or the days of the persecution of the people of God, which days commenced A. D. 538. Add the 1260 years to this period, and we find the end A. D. 1798. Before these days should be quite over, the sun and moon were to be darkened. Mark xiii, 24. We have seen that the 1260 must be after the destruction of Jerusalem. They could not be before that event. The signs in the darkening of the sun and moon, and the falling of the stars, were to take place to show that Christ's second coming was at hand, even at the door. The destruction of Jerusalem was A. D. 70, and these signs were not fulfilled till in the years 1780 and 1833. Then if Christ came at the destruction of Jerusalem, he came before the signs of his second coming took place. These signs were not given to show that he *had* come, but to show that he would; that his coming was at hand, even at the door; but those who have the second coming of Christ at the destruction of Jerusalem,

have his coming a long time before the signs of his coming take place. Hence it is evident that the second coming of Christ was not at the destruction of Jerusalem, because it was not preceded by the aforesaid signs of his coming.

2. The second proof that the second advent of Christ was not at the destruction of Jerusalem, is drawn from the book of Revelation. The book of Revelation speaks of the second coming of Christ, which was to take place yet in the future when that book was written. Chap. iii, 3; xvi, 15. When was the book of Revelations written? It is generally conceded to have been written A. D. 96, which was 26 years after the destruction of Jerusalem A. D. 70. Hence we see that the second advent of Christ was still in the future in A. D. 96. Then how can any one believe that he came at Jerusalem 26 years previous? The book of Revelation is a prophetic book, and the things contained therein were to meet their fulfillment still in the future, when the book was written; therefore, the second advent of Christ was still in the future also.

3. We have seen what is to take place at the second advent of Christ. At whatever time Christ should come, these specifications were to occur at the same time. Did these all occur at the destruction of Jerusalem? If they did not occur then, it is evident that Christ did not make his second advent there. Did he come personally and visibly then? Did the tribes or nations of the earth mourn then? Were all the sinners destroyed then from the presence of the Lord and from the glory of his power? Were the saints of God resurrected then? and did all the living saints then put on immortality? Did they all mount up with wings as eagles, and go to the Father's house, so to be ever with the Lord? Was the earth left desolate without any inhabitants? Oh, no. Then it must be evident that the Lord Jesus did not come the second time without sin unto salvation then. Jesus promised when he should come again he would receive his disciples unto himself, that where he was there they should be also. But if he came at the destruction of Jerusalem, he did not fulfill his promise. Instead of the disciples saying, Lo, this is our God, we have waited for him, and he will save us, this is the Lord, we have waited for him, we will be glad and rejoice in his salvation, Isa. xxv, 9, they fled from Jerusalem into the mountains, as they would from a sinking ship. This they were commanded to do in Matt. xxiv, 15, 16; Luke xxi, 20, 21.

It is evident that Christ did not come at the destruction of Jerusalem. He did not promise he would come then. The disciples were not required to look for him then. They had not been waiting for him to come then, neither were they expecting to be redeemed then.

If Christ's second advent was at the destruction of Jerusalem, he will never come again; for he was only to come the *second time*; and if he came at Jerusalem, he had not come at the death of any of the saints, or at the conversion of any sinners previous to that time. Neither has he come since on any of these occasions. As we have proved, the saints of God were to be redeemed from earth and go to Heaven at the second advent of Christ; but they were not redeemed at the destruction of Jerusalem, and, of course, never will be redeemed. When they die, they never will be resurrected. Their only hope is in this life; therefore, they are of all men the most miserable. They that are fallen asleep in Christ are perished; yea, "death is an eternal sleep." All this is the result of the doctrine that Christ came at the destruction of Jerusalem.

2. Does Christ come at the death of the saints? If he does, he made his second advent before the destruction of Jerusalem. Stephen is the first martyr of whom we have any record after the ascension. Then Christ made his appearing there. That was his second advent. When the next disciple died, Christ came again. Was this the second time? It would be the third time! If he came every time a saint died, each successive time that he came, would be adding a number to the times that he had previously come; and if this be the case, he came, and does come oftener than he promised to come.

It is absurd to claim that Christ's second coming is at the death of his saints. The Scriptures teach that Christ was only to come the second time; but if he comes every time a saint dies, has he not come millions

of times? Paul says, "And unto them that look for him, shall he appear the second time," not millions of times. Heb. ix, 28. Here Paul says he shall appear. How? Visibly, because they are going to look for him. I do not see how a person could look for him, if his coming is spiritual, and of course could not be seen.

We have shown what will take place at the second advent of the Saviour. Do all these events occur at the death of saints? Oh, no. No one believes they do. Well then, Christ does not come at death.

3. Does he come at the conversion of sinners? If he does, he does not come at the death of saints, neither did he come at Jerusalem. If his second advent was to be at the conversion of sinners, he made his second advent on the day of Pentecost, when there were about three thousand souls converted. A few days afterward he came again, when about five thousand souls were converted. This, on this view, was his third coming. But Christ only promised to come the second time. The things that are to occur at the second advent of Christ forbid the idea of his coming at the conversion of sinners. These things do not transpire at the conversion of sinners; hence it is evident that he does not come then. Christ has nowhere promised to come at the conversion of sinners, or at the death of saints. The apostles never taught that his coming was at such times, and the whole Bible is silent on that matter.

The Bible teaches that Christ's second coming is to be personal and visible to all. It declares that the inhabitants of the earth shall see him, which they could not do if his coming was not literal. The people of God will know when he comes, and so will the wicked. The wicked will call for rocks and mountains to fall on them, and hide them from his awful presence. But the righteous will say in that day: "Lo, this is our God, we have waited for him and he will save us; this is the Lord, we have waited for him; we will be glad and rejoice in his salvation." Isa. xxv, 9.

That blessed day is near at hand. God's people are now waiting for the Lord. They may be taught by different ones that he came at the destruction of Jerusalem, or that he comes at the conversion of sinners, or when saints die. They may be told that Jesus Christ is in the secret chamber or in the desert, and that any just person is Christ, or that any one can be Christ; they do not believe this kind of doctrine. But when that glorious day shall come, when Jesus shall be revealed in the clouds of Heaven with power and great glory, they shall lift up their voices in triumph, and say, Lo, *this is our God*. This is the Saviour for whom we have been waiting, and he will save us. We will be glad and rejoice in his salvation. May the Lord hasten that glad day in his own good time.

Libertyville, Iowa.

J. A. SMITH.

"Be Courteous."

We are living in an age proverbial for its coarse, uncultivated, disrespectful, disobedient, corrupt, children. Hence this is one of the tendencies of the age against which the children of the remnant should labor with all their powers. To do this it should be remembered, first of all, that there is an express injunction in the new Testament to be courteous, or polite. It is thus a part of the faith of Jesus, and we are not up to the standard of the commandments of God and the faith of Jesus, if we are faulty in this respect.

We do not mean by politeness the hollow-hearted and foppish mummery to which the world generally attach the name, but true, genuine, Christian courtesy, or politeness, which every man, woman, boy and girl should possess, and which, if possessed, will show itself in a hundred ways in every day's intercourse with one another. We therefore commend, especially to the young among Sabbath-keepers, the following narration; for, although their experience may not be altogether like what is there set forth, it will still serve to illustrate the principle, and aid them in applying it to their own lives. An uncivil, passionate, impolite nonprofessor is a disgrace to himself, but only to himself; while the same traits in a professor, disgrace not himself only, but also the religion which he professes.

"How funny!" said Junius Ware, putting down his Testament. "I didn't suppose God cared anything

about our being polite. I thought he wanted us to be good, and no matter about the rest."

"Being good is first of all," said his mother, "and it is better to be rough in manner, with an honest heart, than to be a perfect gentleman outside, and selfish and dishonest inside. But whoever obeys all Christ's words cannot help being good and polite also."

Junius trotted his foot without speaking, for a few minutes, as he always did when he was thinking, then he spoke out quick and heartily:

"Well, I've made up my mind now to try to 'be courteous' all the time. I will begin this very minute and if I forget I want you should say 'be c,' low, so no one will notice it but me."

Junius did not forget, all the morning. He said "excuse me," so pleasantly, when he stepped on Aunt Joanna's dress, that she was appeased and did not make the remark she had on her mind about boys being nuisances; he laid his puzzle cheerfully down when it was almost right, to look after his grandmother's spectacles, and he did not show any impatience when, after a long, tiresome search, they were discovered to have been all the time in their proper place, astride of the good lady's nose; and he gave his brother Simon the first chance at flying his new kite when, as every boy knows, a new kite is worth twice as much as an old one.

"I won it! I won it fairly, and any boy will tell you so!" shouted Barty Cole, who, making a mistake in counting, stopped when he reached the fourth, instead of the fifth maple tree which was the goal.

"I don't think so!" returned Junius, in some heat. "You didn't touch the goal at all, and I'll leave it to any boy in school if that is fair winning."

Barty who was not quite an honorable boy, grew very red and angry.

"Do you mean to say I lie? I tell you I won in the race! I touched the fourth maple before you did, and if I hadn't blundered I should have been at the next tree long before you were there."

"Why, Barty Cole!" began Junius.

Then he stopped, for the name reminded him of its initials, also reminding him of his text. So he went on, in a different tone,

"Well, I s'pose you would, Barty. You always could beat me a running."

This good natured concession, so entirely unexpected, restored Barty's fair weather temper at once, and the two boys proceeded pleasantly to school.

"Skillful," said the teacher to the head boy in the spelling class.

Now Junius was the head boy but one, and it would of course be very gratifying to have the head boy miss. So, though it was neither courteous nor honest, Junius, as the boy hesitated, by the deaf and dumb alphabet, which was very fashionable in their school, twisted out the letters on his fingers, with only one middle l.

"S-k-i-l-f-u-l," spelled Carlos, who was looking directly at Junius' hand.

"Not right. The next," said the teacher.

So of course Junius went above him. But as he went, his conscience accused him, and he stepped quickly back again, raising his hand for permission to speak.

"Well, what is it, Junius?" asked the teacher.

"O, Miss Ford! I oughtn't to take my place, for Carlos might not have spelled wrong only I fooled him this way," he replied, twisting about his fingers again.

Miss Ford looked shocked at hearing of this deception, but she was so happy to find Junius ready to acknowledge his fault, and show himself so willing to make amends for it, that on the whole she was more glad than sorry.

But Carlos' eyes brightened, for he had so set his heart on wearing home the medal that night for his sick little sister to see! When Junius went home to dinner, he rushed in hungry and noisy, after the manner of schoolboys.

"Why can't children learn to be quiet in the house?" asked Aunt Joanna, who was inclined to fault-finding.

Junius vented the ill-humor which his aunt's words aroused, on Jany's black rag baby, which was monopolized with its unpromising figure the shelf which belonged to his books. He threw it half across the room saying,

"There, you hateful old thing! See if you will get upon my shelf again!"

His mother picked up the offending doll.

"B. C. D., Black Cotton Doll," said she in a musing tone. "You don't learn abbreviations this term, do you, Juney?"

"Why, mother, you don't mean to say we ought to be polite to rag babies, do you?" burst out Junius.

"There is nothing said about excluding them in the command, is there?" asked Mrs. Ware.

"I suppose then, the next thing, you will say I ought to be courteous to the chairs and tables," exclaimed Junius.

"Certainly, I think so. If the chairs and tables do not suffer when treated impolitely, the person who treats them so, does. We can't do anybody or anything a wrong without injuring ourselves in the same degree."

Junius was too astounded and absorbed in thought to speak, but he peeled his potato and broke his bread at the dinner table with as much careful consideration as though they had nerves, and were capable of sensation.

When the children went home from school that night, Johnny McGee persisted in walking in the middle of the dusty road, and scuffing along with his bare feet in such a way that he raised a thick cloud of dust, which fell upon the white pantalets and aprons of the girls.

"Don't do so, Johnny!" said they.

But Johnny only scuffed the more.

"Here you Johnny McGee! stop that!" shouted Junius, who had fallen behind, at the head of the lane, to finish a marble and knife trade with Enos Trape.

The cloud which enveloped Johnny grew denser at this resolute command.

Without any more words, Junius seized him by the collar, and pulling him out of the road, with a decided shake, threw him upon the grass.

Johnny was up like a flash, and spit full in Junius' face, like a little Irish wildfire as he was.

Instead of resenting this indignity, Junius, suddenly remembering his text, stopped, and quietly wiping his face, said, "Excuse me for being so rough, Johnny. If you were impolite, it was no reason why I should be."

Johnny's mouth fell open in sheer astonishment, and his quick Irish nature feeling another impulse, he stood an instant, sheepishly gazing at the children, then started on a fast run, and was over the hills out of sight.

As he disappeared at the brow of the hill, Jim Conney, a negro idiot appeared in his place, coming toward the children. He had decked his ragged straw hat with some rooster feathers, tied a strip of bright calico about his waist, and with a mullein stalk for a cane, was strutting along, acting the dandy to the best of his foolish ability.

The children set up a shout of laughter when they saw him, in which Junius was at first disposed to join, but recollecting his text, he said to himself, "If we ought to be courteous to rag babies, we certainly ought to black Jim."

At that instant poor idiot Jim stepped on a rolling stone, and slipping, fell headlong.

Like a frightened baby, he begun to cry loudly.

"Aha Jim! Pride must have a fall! Hear him blubber!" shouted the children.

But Junius ran and helped him up, brushing the dirt from his clothes, and trying to comfort him.

His example made Susan Ellis open her dinner basket, and give him a piece of ginger-bread which was left over from her luncheon.

Idiot Jim was delighted out of his fright and tears by the sight of it, and the children were happier.

Thus one little act of courtesy called out another, and so it will always be, for on other people, as well as on ourselves, everything we do has its influence.

Junius found it so. Because he tried to treat others politely, they were much more likely to treat him so.

And because the Spirit which helpeth our infirmities helped his earnest endeavors to be courteous in his heart, it grew continually easier for him to be always courteous in action.—*Congregationalist*.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 17, 1893.

JAMES WHITE, EDITOR.

Lessons for Bible Students.

LESSON XXXI.

The Cleansing of the Sanctuary. (PROPHECY OF DANIEL, PP. 75-85.)

1. By whom was the ministration in the earthly sanctuary, performed?
2. What was the act preparatory to the commencement of the ministration in that earthly tabernacle?
3. How does Paul sum up the entire work of the priests in the two holy places?
4. How is the ministration of the earthly sanctuary thus presented before us?
5. What was the first of these?
6. What was the second?
7. What may thus be said of each of the two holy places?
8. In how many apartments was the glory of the God of Israel manifested?
9. What did the priests do in the first apartment?
10. What did the person do that had sinned?
11. He laid his hand upon the victim to denote what?
12. What was then done to the victim?
13. What was done with his blood so shed?
14. This ministration went on through the year; what was the result of it?
15. On what day and month was the ministration changed from the holy place to the most holy?
16. With what did the high priest enter into the holiest?
17. What did he then receive of the children of Israel?
18. What was his first act with these goats?
19. What did he next proceed to do?
20. For how many purposes was this blood offered?
21. What were these purposes?
22. In Leviticus xvi, we read several important facts: first what was done on 10th day of the seventh month? p. 78, last paragraph.
23. What was offered in the most holy place?
24. What was cleansed on that day from the sins of the people?
25. The high priest having by blood removed the sins of the people from the sanctuary, where did he bear them?
26. What stood at the door of the sanctuary as the high priest came out?
27. Having come to the door of the sanctuary, what did the priest do with the sins which he bore out?
28. The scape-goat having thus received the iniquities of the children of Israel, what was done with him?
29. What was thus done to the earthly sanctuary?
30. Of what was this ministration an example and shadow?
31. In Heb. viii, 1-6, &c., are some facts stated, worthy of careful attention; first, where is the priesthood of this dispensation?
32. Of what is our High Priest the minister?
33. What is said of the offering of our high priest, and where does he make it?
34. Was Christ a priest when upon earth?
35. What did the ministry of the priests in the earthly tabernacle shadow forth?
36. What was the entire typical service?
37. Who is the minister of the good things thus shadowed forth?
38. At the close of the typical services, who came?
39. What is the dividing point between the two dispensations? and why?
40. What was laid on Jesus and what did he bear in his own body on the tree?
41. For what was he raised from the dead?
42. For what has he ascended into Heaven?
43. What is contended by some in reference to Christ's ministering in both apartments of the heavenly sanctuary? p. 81, top,

44. The anointing of the most holy in Dan. ix, 24, is often urged as what?
45. But when the most holy was anointed, what was anointed with it?
46. And after this anointing, where did the ministration begin?
47. And of what was this order the example?
48. What is often urged from Heb. x, 12?
49. As far as the idea of sitting is concerned, how would it be equally proper to represent him?
50. How is Christ represented, even when coming in the clouds of heaven?
51. Can he not then be at the Father's right hand in both the holy place?
52. Where have we direct testimony on this point?
53. The word sanctuary being there in the plural what does it signify?
54. If our Lord does not then minister in both the holy places, what becomes of Paul's language?
55. What other texts have been urged to prove that Christ ministers only in the most holy place?
56. Is the word rendered holiest in these texts, singular or plural?
57. Being in the plural, and signifying holy places, what becomes of the objection based upon them?
58. What did the beloved disciple behold in vision at Patmos? p. 83, second paragraph.
59. A door was opened in Heaven; what door was this and why?
60. What shows it to have been the door of the first apartment?
61. What did he see before the throne?
62. In the earthly tabernacle where were the golden candlestick, and altar of incense placed?
63. Of what is Isa. vi, 1-6, a description?
64. What shows that Isaiah had a view of the heavenly tabernacle, and not the temple at Jerusalem?
65. In the visions of John and Isaiah, what is evident?
66. In the shadow was each part of the work many times repeated?
67. How is it in the substance?
68. How long, then, must our Lord continue his ministration in the first apartment?

"I trust in Christ's Righteousness."

WHEN we talk of keeping the commandments of God, that we may have right to the tree of life, and especially, when we press the claims of the fourth commandment, we often hear this reply: "I trust in the righteousness of Christ, for present and eternal salvation," thus intimating that we do not trust in Christ, but in our own works for salvation.

If we take the word for our guide, there is a perfect harmony between the commandments of God and the faith of Jesus; consequently, while we rely solely upon Christ for justification from our "sins that are past," we can at the same time keep the commandments that we may have right to the tree of life.

Now, this trusting in Christ's righteousness for pardon for having broken the Sabbath in the past, and also to excuse us for our deliberate intention to continue to break it in the future, is a vain trust indeed, unless it will apply equally as well to the keeping of the other commandments. If this is a good argument to set aside the claims of one of God's commandments, it will apply just as well to the others. Let us try it.

You see that wicked man—the profaner of God's name, liar, adulterer, and thief. Perhaps you befriend him by lifting him out of the gutter, and after having warmed him by your fire and refreshed him at your board, and he seems restored to his right mind, you think it a favorable opportunity to impress his mind, with the necessity of reforming his life—of keeping the commandments of God, which he has been breaking, in order that he may be saved. He replies, "I trust in Christ's righteousness for salvation. If I am saved at all, it will be all of grace, free, unmerited grace." This you would not dispute; but perhaps you would ask him if he intended to continue in sin that grace might abound toward him.

The argument does not hold good. This excuse for breaking the commandments of God, is not a valid one. The thief must break off from his stealing and keep the eighth commandment, if he will have God's favor

and be saved. His trusting in Christ's righteousness will be in vain, unless he obeys Christ, repents of his sins and reforms his life.

Oh, how uncharitable! to compare us Christians to thieves!

He that steals from man is a thief. And is there not such a thing as robbing God? Every day in the week is his; but he has graciously given man six days, in which to provide for his own wants, but has reserved the seventh to himself. What name shall be given to the act of "taking without liberty" the time that God has expressly reserved to himself, and appropriating it to our own secular and selfish purposes?

R. F. COTTRELL.

Report from Bro. Brinkerhoff.

BRO. WHITE: Through the blessings of our heavenly Father my health is getting quite good, so much so, that I can labor most of the time, and I trust that I am thankful for it, and also trying to use all the strength given me in the service of God. Though I have not many talents yet I now feel that I do not want to bury what I have, but use them in the third angel's message.

On the tenth and eleventh of October, I attended the Fairview quarterly meeting. There was a good attendance of brethren from the churches around and although I had seen more freedom and activity at this place at other meetings, yet there was a firm determination to live out the truth and go through to the kingdom. On the eleventh Bro. Snook baptized one.

On the 14th I started for the Laporte quarterly meeting. The weather was so cold and stormy that but few of the brethren from other churches could attend. We here formed many happy acquaintances and hope our meeting together may result in much good. The Brn. are busily engaged in working on their meeting-house and will soon have it comfortable for winter. We here found some things among a few of the brethren and sisters that will keep them on the back ground unless they speedily lay aside every weight and the sin which doth so easily beset them. We would recommend the brethren to become more acquainted with the "Testimony for the Church," to read Dr Jackson's articles in the Review again, pray earnestly to God to help them live out the truth, and they will become free indeed. There is now a better interest to hear the truth in Laporte than at any time since the tent was there, and we think a course of lectures would do much good. We gave eight lectures and had good freedom, for which we praise the Lord.

Oct. 23d, started for Waterloo, traveled all the way through a severe snow storm in an open wagon; and as we were not very warmly clothed suffered much. Here we found the brethren though few in numbers yet striving earnestly for the kingdom. We enjoyed a happy time with them and felt much blessed in presenting the solemn truths that are to prepare God's dear people for the kingdom. We spoke five times, and on first-day Oct 26, the church entered into a more thorough organization, and adopted the plan of Systematic Benevolence. On Monday we started for our home feeling that this is a world of parting, but looking for the time when we shall meet to part no more.

On the evening of Oct. 31, we went to Clarence where we found Bro. Snook engaged in giving a course of lectures in the Presbyterian meeting-house. The interest to hear is pretty good, considering the cold and stormy weather we have had. We shall remain here some time. Pray for us.

WM. H. BRINKERHOFF.

Clarence, Iowa.

Sabbath Meditations No. 3.

"COME, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast."

"For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

Earth shall disclose her blood, and no more cover her slain. When? Certainly this must refer to the

scenes connected with the resurrection and final judgment. And living as we do at this time of peril, looking for the soon coming of the Saviour, and the fearful events to precede that glorious advent, oh, how comforting this invitation to seclude ourselves (in a sense), and shut the doors about us. How can this be done? Shall we banish ourselves from society, and like the cowed monk retire to the cloister? Far from this. Says Jesus, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." An example of this is presented in the person of Jesus Christ, who often sought the lonely mountain groves, where he might commune with God. Often by night did he resort to lonely, solitary, places, there to meditate and pray; and strengthened by such exercises, he came forth to instruct the multitudes who thronged to hear his eloquent words. Meditation and prayer fitted him to wield an influence holy and powerful. Should Jesus find meditation and prayer necessary as an aid to his usefulness, and shall his lowly followers do less? Shall we aspire to usefulness, to heavenly-mindedness, to holiness, and shall we not pay the price? Can we rise to those heights of consecration, and still the mind be a thoroughfare of worldly thoughts and plans?

Shut thy doors about thee. Oh, sweet place of retirement! sweet hours alone with God! whether this seclusion is the desert, the forest, or in the peaceful mind stayed upon God.

Says the Psalmist, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." How shall we shut the doors about us? By meditation and reflection upon holy themes, open thy soul to the influence of the good Spirit, and hold sweet intercourse with God. It will strengthen thee, comfort thee, sustain, and sweetly control thee. How privileged was Moses, the man of God, shut in with God for forty days, and yet another forty days, until his face shone. We must not meditate so little, and so seldom, but longer and more frequently: sit as present before the Lord, until his image is impressed upon the soul.

As you sit and calmly wait till the faithful light impresses your picture upon the metallic plate of the artist, so in meditation and communion with God, does his image impress itself upon the soul. Then sit until the likeness is good.

Long ago this image was impressed upon the mind of our great parent, Adam; but 6000 years of sin and suffering, and unsanctified affections, have almost obliterated this picture from the soul. Often have our parents in the long line of our ancestry from Adam, cursed God in their hearts, and we feel the effects of their iniquities.

How shall we recover the loss? Often let us seek the place of meditation, and there commune with God, and there hold our minds in that glorious light, until Jesus is formed within us the hope of glory. Oh, how lovely is that likeness! embellishing all that is lovely and beautiful, purifying as much as it charms, arming modesty with strength, softening the sterner aspect of man, while it clothes virtue with God-like courage. Often let us linger with Moses in the wilderness of Sinai, or with Jesus in the mount of Olives, or in Gethsemane. Can we leave such blessed places?

J. CLARKE.

The Atonement—Part II.

(Continued.)

WHAT THE ATONEMENT IS.

I HAVE now examined the principles of God's government upon which, of necessity, the atonement must be based; and I have examined the nature of the offering made for man's redemption. That "Christ died," there can be no doubt, except with those who prefer their own theories to the plain testimony of the word of God. That in his death he suffered the penalty of the law, I see no chance for dispute, except with those who would deny that "the wages of sin is death." That he died for "the world,"—"for all," is expressly declared; and of the sufficiency of the offering there can be no doubt, admitting the scriptural declarations concerning the death of him who was the Word, who

"was in the beginning," "with the Father." According to the most commonly received views these points about exhaust the subject; it being taken for granted that the death of Christ and the atonement are the same thing.

While I firmly hold to the vicariousness of the death of Christ, I have avoided the term "vicarious atonement." True, that which is done for another is considered as vicarious: and as Christ makes the atonement for others, not for himself, it may be called vicarious. But the word vicarious is mostly used in a stricter sense, as of substitution; as that Christ does for us precisely what the law requires of us. The law requires the life of the transgressor, and Christ died for us; therefore his death was strictly vicarious. But the atonement is the work of a priest, and is not embraced within the requirement of the sinner; for it is something entirely beyond the limit of the sinner's action. A sinner may die for his own sins, and thereby meet the demand of justice; but he is then lost, and we cannot say any atonement is made for him. The action of the priest is not in the sinner's stead, for it is beyond that which the sinner was required or expected to do; and in this restricted sense it is not vicarious, as was the death of Christ. By this it is seen that there is a clear distinction between the death of Christ and the atonement, and as long as this distinction is lost sight of, so long will the term "vicarious atonement" convey a wrong impression to the mind. Many diverse views of the atonement exist; and there are many whose views are vague and undefined; and I think both confusion and error grow out of a disregard of this distinction more than of any other cause.

We have seen that when a man brought an offering, he was required to lay his hand upon its head; if the people had sinned, the elders of the congregation were required to lay their hands upon the head of the offering; but in every case *the priest made an atonement*. See Lev. iv, 20, 26, 31, 35; v, 6, 10, 16, 18; vi, 7; xvi, 30, 32, and others. "When a ruler hath sinned . . . he shall bring his offering, a kid of the goats, a male without blemish; and he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord; it is a sin offering. . . . And the priest shall make an atonement for him." Lev. iv, 22-26. Three things in this work we notice in their order: 1. He shall lay his hand upon the head of the offering. 2. He shall kill it. 3. The priest shall make an atonement. Here it is plainly seen that the killing of the offering and making the atonement are distinct and separate acts; and we shall find that in every case where a sin offering was brought to the priest he took the blood to make an atonement, according to the word of the Lord: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Lev. xvii, 11.

Passing over many instances of the use of the word, I turn to Lev. xvi, to the prescribed order on the day of atonement, which specially typified the work of our High Priest and Saviour. On the tenth day of the seventh month the high priest made an atonement for all the people. The Lord fixed it as a statute "to make an atonement for the children of Israel, for all their sins once a year." Verses 29, 34. First, he made an atonement for himself and for his house, that he might appear sinless before God when he stood for the people. But this first act did not typify anything in the work of Christ, for Paul says he was separate from sinners, and therefore need not offer for himself. Heb. vii, 26, 27. As the high priest entered the most holy place on the day of atonement, it will be necessary to take a brief view of the sanctuary to understand this work.

The book of Exodus, commencing with chapter xxv, contains an order from the Lord to make him a sanctuary, with a full description thereof, together with the formula for anointing the priests and inducting them into their office. The sanctuary was an oblong building, divided into two parts; the first room was called the holy, which was entered by a door or vail on the east side. The second part was called the most holy, which had no outside entrance, but was entered by a door or vail at the back or west end of the holy, called "the second vail." The articles made and

placed in the sanctuary were an ark of wood overlaid with gold, a mercy-seat, which was the cover of the ark. On the mercy-seat were made two cherubim of gold, their wings shadowing the mercy-seat. In the ark were placed the testimony, or tables of stone, containing the ten commandments. See Ex. xxv, 16-21; xxxi, 18; 1 Kings viii, 9. The ark was put in the most holy place of the sanctuary, and was the only article put therein. In the holy place, or first room, were the table of show-bread, the golden candlesticks, and the altar of incense.

When the command was given to make the sanctuary, the object was stated by the Lord, that he might dwell among them. A holy dwelling-place, or dwelling-place of the Lord, is given as the signification of the word sanctuary. In accordance with this design, the Lord said he would meet with the high priest above the mercy-seat, between the wings of the cherubim, there to commune with him of all things that he would give him in commandment unto the children of Israel. Ex. xxv, 22. But by other scriptures we learn that he would meet with them in the most holy place only once a year; to wit., on the tenth day of the seventh month, which was the day of atonement. He promised also to meet with them at the door of the tabernacle of the congregation, or holy place, where there was a continual or daily offering. Ex. xxix, 42, 43; Heb. ix, 6, 7. Let it be borne in mind that although the glory of God was to abide in the sanctuary, it was manifested only in two places, as specified, at the door of the holy, where the table and candlesticks were set; and in the most holy, above the ark, over the wings of the cherubim. Sometimes the glory of God filled the whole sanctuary; but when that was the case, the priests could not go in to minister. See Ex. xl, 34, 35; 1 Kings viii, 10, 11; 2 Chron. v, 13, 14; vii, 1, 2. These few facts are sufficient to guide us in our examination of the atonement; and I would request the reader to examine them with care, and get them all well fixed in the mind.

J. H. W.

(To be Continued.)

Plain Preaching.

God has given us his word to be our guide and comfort; to warn us of danger, and show us the way to Heaven. It is called a revelation, because in it he reveals his will to mankind. He does not seek by employing words, adapted to the comprehension of the learned alone, to conceal his truth from the rest of the world, but he makes use of language easy to be understood by the young and ignorant. This is true with regard to the Hebrew and Greek of the Old and New Testaments. And this is true of the common English version to a great extent. Some commentators, by the bigness of their style, instead of explaining the scripture, make it obscure. Fleetwood's "Life of Christ," is a sort of New Testament got up in the style of the learned, but it is not half so well fitted for the instruction of the common people as the real one. Isaiah was commanded to show the people of Israel their sins. This he could not do unless he spoke in a manner that they could understand. The Saviour, in his preaching, made use of language familiar to the people, and his parables were drawn from the common scenes and circumstances of life. And it is true that "the common people heard him gladly." Peter, on the day of Pentecost, very plainly and pointedly told the people of their guilt in rejecting and crucifying the Saviour, and simply told them what they must do to be saved.

The apostles were very plain preachers. They told the story of Jesus and the resurrection. They adapted their discourses to the condition and wants of their hearers. When they preached to the Jews, they reasoned from the Old Testament, to show that Jesus was the one anointed of God, foretold by the prophets. When they addressed the Gentiles they labored to show them the folly of worshiping idols, and exhorted them to repent.

Paul "used great plainness of speech" in preaching. He says, "By manifestation of the truth we commend ourselves to every man's conscience in the sight of God." To manifest is to bring out the light, not to hide. Ministers commend themselves to men's con-

sciences only when they bring the light of truth to bear upon them.

Again Paul says, "I had rather speak five words with my understanding (so as to be understood) than I might teach others also, than ten thousand words in an unknown tongue." Why so? Because if he spoke in an unknown tongue, he would not be understood, and the hearers would not be instructed. Now there is in these days a dialect used in books, and frequently by public speakers, not much in the ordinary conversation of the common people, which by the multitude is but little better understood than a foreign language. We are now living in a grand and awful period of the world. The day of the Lord hasteth greatly. A great work is to be done, and done quickly. The world is to be warned of its doom, and a people prepared to stand when Jesus shall appear. Truth preached and printed is the instrument by which these things are to be done. The third message commences thus: "If any man worship the beast," &c. A message sent forth and addressed to "any man," ought to be proclaimed in the simplest, clearest manner possible, so that "any man," young or old, foolish or wise, ignorant or learned, may easily comprehend it; and so it will be when the loud voice goes forth. It is to be feared, however, that some preachers of this message preach to a considerable extent in the learned dialect, and were they, after giving a discourse, to ask many of their hearers, Did you understand what you heard? they would be compelled to answer, No, sir; it was very little I could understand. Should it not be a cause of sorrow to such preachers that the truth they preach is not understood, and of course not obeyed, because presented in a style not fitted to the wants of their hearers? The minister is to study to be a workman that needs not be ashamed. A tailor that cannot make a garment to fit his customer, may well be ashamed, and needs to learn his trade again. So also the teacher who cannot make his pupils understand what he is teaching. He who teaches present truth should be ashamed if he does not present it in a manner to be understood. He needs to study simplicity of speech, that he may commend himself to every man's conscience. This high-fangled form of expression so much in use, is a hindrance to the success of truth. A few highly-educated communities might understand it; but to a large part of the inhabitants of the United States and Canada it is but little better than a barbarian language. Those who preach this message need like Paul to "use great plainness of speech." Some, too, who write for the Review have adopted this style, so that their usefulness is much hindered; and even some writers in the Instructor have fallen into the same error. May the Lord give us all grace, and wisdom, and a willingness so to study and labor as to attain to the highest usefulness. Yea, that by and by the Master may say to each of us, Well done, good and faithful servant.

Bronte, C. W.

C. A. OSGOOD.

Love, the Fulfilling of the Law.

Among all the qualifications necessary to prepare us for happiness in any world or sphere of being, love is pre-eminent. It is the great and fundamental principle of the law of God, in this or any other sphere. It is the fulfilling of the law, and comprehends in substance all that is enjoined in scripture.

It is easy to see how this love going forth supremely and continually in active exercise toward God, and comprehending in its wide and warm embrace all intelligent beings, with an affection as sincere and ardent as that which seeks its own good will lay the foundation of true and substantial bliss and make each one the promoter, as well as the recipient, of happiness. Though it may not now be known what our full enjoyment may be, still we know that our happiness will be complete; we know that this perfect love to God and man will unite all hearts as one and gather them harmoniously around the throne of Jehovah to pay their devotion and rejoice in others' good, and to perform any service God may require, or circumstances demand.

Love, then, must be an essential element in bringing us with the many sons and daughters of Adam to

share in the blessings which God has promised to the faithful. Oh! yes, that perfect love to our kind heavenly Father will drive away all fears. The command which enjoins it came from the lips of him who spake from the summit of Sinai.

But where love is wanting there must be alienation, variance, hatred, and every evil work. Hence God in great kindness, sent his Son to die for us; and this, with the renewing of his Spirit and the power of his truth, giving signs by which we may know that we have it, should beget within us a hungering and thirsting for undying love. But love stands not alone. It is not inactive, but it bears fruit unto eternal life. We need more of it. We should have more of it toward Him who has loved us and hath given his life for us. Then we shall love his appearing.

Yours, in the bond of love.

ELIAS STYLES.

North Liberty, Ind.

Alone with God.

THE following lines were suggested to my mind on returning to my quiet, secluded abode, after being absent a few days at work among the world.

An hour alone with thee, my God,
Is to my weary soul most sweet,
Where I can read thy holy word
And worship at my Saviour's feet.

Awhile released from toil and care,
I turn aside with Thee to rest;
O Lord accept my humble prayer,
And let me lean upon thy breast.

For I am weary of the world,
Their modes and fashions, scorn and pride,
And all their darts of malice hurled
At those who in thy law abide.

But though I bear from day to day,
Their scorn and pride and malice too,
I'll with my Saviour meekly pray,
Forgive, they know not what they do.

Here in this peaceful, quiet, place,
I love by faith the prize to see,
And sing redeeming love and grace,
That saved a rebel such as me.

Now I can feel my sins forgiven,
My wounded spirit is made whole,
My prospects brighten up for heaven
And joy springs up within my soul.

One hour to me is far more dear,
Thus spent in fellowship with God,
Than days and months or many a year,
With those who tread the downward road.

Lord I would ever prize the hour,
When I can hold communion sweet
With thee, and though fierce tempests roar
I'll sit composed at thy dear feet.

And then, when thou my Lord shalt come,
And all my toils and strifes are o'er,
O take me to thy peaceful home,
Where I shall rest forevermore.

C. A. BURT.

"We."

"WE" is a very convenient pronoun. It is used by kings, emperors, editors, preachers, and backsliders, as a pronoun of the first person.

"We do not any of us do as we ought."

"We are all unfaithful."

"We do not any of us accomplish as much as we might."

Why is it that it is so much easier for a man to confess the sins of the whole church than to confess his own?

Why is it that men say "I" when they tell of good things done, and "we" when they speak of backsliding, unfaithfulness, and sin?

Men say, "We all love the world too well," but will they own that they are sinful in this respect? Why is it so much easier to say, "we are sinners," than it is to say, "I am a sinner?"

Why is it so much easier to say, "We love the world and ought to repent," than it is to say, "I love the world, I need salvation?"

Suppose we say "we" when we speak of doing good things, and I when we confess our sins, and faults, and follies.

Many a woman will confess all the sins in the neighborhood except her own. Many a man will tell of all the faults in the church members but his own. Persons tell their own righteousness and their neighbors' sins.

Suppose we reverse this order, and tell of our own sins and of other persons' righteousness. Tell our own faults, and leave our excellences to others. "Let another praise thee, and not thine own mouth." "Confess your faults one to another, and pray one for another, that ye may be healed."

God help us to be honest and Christ-like. Amen.—Sel.

Letters.

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

From Sister St. Clair.

BRO. WHITE: Permit me to say through the Review that my faith is daily strengthened in the soon coming of Jesus, and I am determined to try to live more by the moment. I believe it will only be a little time that we shall be permitted to use our influence and our means in spreading the good news of a Saviour's coming; for soon he will be here, and then what will we care for the honor or the goods of this poor, dark, world? By the grace of God I mean to do all my duty, to have my work done, and well done; but it is a constant employment to watch and pray against the temptations of Satan.

We begin to sympathize with the lonely ones, who have none of like precious faith to meet with upon the Sabbath, as there is only one brother besides my husband, and myself, here; but this does not discourage us. The Lord meets us in the closet and at the family altar. During the Sabbath that has just passed, I was blest and made joyful in the Lord. Oh, that I had language to praise the Lord for his goodness. I would exclaim with David, "The lines are fallen unto me in pleasant places." I want to be prepared for that holy society that I expect soon to join. I want the spotless robe, the palm, and the crown, and be permitted to praise the Lord upon mount Zion.

Your sister in Christ.

SARAH M. ST. CLAIR.

Glasgow, Jeff. Co., Iowa.

From Sister Shaw.

BRO. WHITE: It cheers my heart to read the columns of the Review, and it produces a stronger attachment and love for those who are watching and waiting for the return of their Lord. I am all alone here, and feel the need of counsel and encouragement from those who walk in the Spirit; but I am striving through faith to cling to the promise of God, believing he will never leave nor forsake me, if I trust in him and obey all his commandments. Oh! how safe the Christian is, amid all the trouble and turmoil of life. The Lord can bless one poor, humble soul as well as a thousand, and my heart is filled with grateful love to God for his mercy and loving kindness to me, in permitting me to hear and embrace those precious truths which are dear to my heart. How it strengthens and encourages me when the Review comes to me from week to week. A number have read my books and papers. My prayer is that they may see the truth and obey it. I have a great desire to have the truth proclaimed in this place. I am waiting in hopes that the way will open that I can feel that it is right to send for a messenger to come and proclaim the message. If I had the means to recompense them for their trouble, I would not hesitate a moment, for I believe they would get a good hearing. But I will trust in the Lord, who is able to do this work in his own good time. I am determined to press onward, and let no obstacle turn me out of the way. I feel that I need to exercise great watchfulness lest I fall into temptation and come short of the glory of God, and lose my place among the finally faithful. May the Lord help me to overcome through him who has loved us.

Yours striving for eternal life.

LYDIA J. SHAW.

Strykerville, N. Y.

From Sister Johnson.

BRO. WHITE: I would again add my testimony to the many cheering ones given through the Review. Dear Brn. and sisters, I realize that we are living in solemn times, and that we need much of the grace of God to enable us to overcome the many temptations which surround us. I feel like setting a double watch over my ways, and a godly example before my young associates that they may take knowledge of me that I am a true follower of the meek and lowly Jesus.

When I yielded myself to the claims of the gospel, I made no reserve whatever. The world with all its vanities passed away like a cloud before the morning sun; while Jesus in all his loveliness, the new earth arranged in all its beauty, the celestial city with all its splendor, and eternal life with all its glory, stood before me.

Oh glorious thought! How my heart exults with rapturous hope, when I realize that none but the pure and righteous will be permitted to enter those gorgeous mansions. There will be no vile nor unclean person to mar the happiness of the saints. There will be no more parting from our dear brethren and sisters, nor will we then be denied the privilege of worshipping God with his dear children on his holy Sabbath. But we shall come up from Sabbath to Sabbath to worship the Lord of Hosts.

Let us be faithful a little longer; for a few more days of sorrow, and we shall behold the bright cloud in the distance. Then will we be glad, knowing that our redemption has come.

"I long to behold him arrayed
With glory and light from above,
The King in his beauty displayed—
His beauty of holiest love."

Your sister striving for the kingdom.

ANGIE JOHNSON.

Southampton, Ills.

From Sister Landon.

BRO. WHITE: I love from week to week to read in the Review the cheering testimonies of the saints scattered abroad. I, too, feel like casting in my mite, although weak and unworthy. My earnest desire is to press forward with God's people. When I contemplate the beauties of that blessed land which is to be the future home of the faithful, my heart is filled with rapture and praise to my Saviour that such a great plan of salvation was provided for man, that we may by fulfilling the conditions thereof become joint heirs with him to the kingdom which God has promised to them that love him.

I am striving to make my calling and election sure before the storm of wrath shall pass over the earth, to lay the land desolate. I have thrown aside every known idol and am daily searching my heart to see if all is right in the sight of my Master. I want to be one of those that shall have right to the tree of life.

Dear brethren and sisters, it is death to sleep now, while Satan is marshaling his mighty hosts for the last conflict. But we can rejoice that if we are faithful, we shall ere long see our absent Lord coming the second time. Oh! let us strive to have the evidence of our acceptance day by day, and be ready to meet him with joy and rejoicing.

Your sister in hope of eternal life.

EMILY M. LANGDON.

Mendon, Mich.

From Sister Court.

BRO. WHITE: I thank the Lord for what he has done, and is still doing, for me. It is nearly two years since I commenced keeping the commandments of God. I have never for once been sorry, but have often rejoiced. I can say of the commandments in the language of the poet, They are holy, just and true. I thank the Lord that I ever saw the light of present truth. I believe this to be the last message of warning to this sinful world. I want to live out the truths contained in the third angel's message. I want to keep all God's commandments, that I may have a right to the tree of life and enter in through the gates into the city of the living God.

I have just been much strengthened by attending one of our monthly meetings here at Little Prairie. It

is truly cheering to hear the testimonies of brethren and sisters, and hear them tell of the goodness of the Lord and of their determinations to go through to the kingdom.

I can say that I am still seeking an inheritance in that kingdom. I feel that I have a great many things to overcome before I get there; but by the grace of God I am still striving to overcome. My daily prayer is that God may give me overcoming grace. I want to lay aside every weight and the sin that doth so easily beset me, and run with patience the race set before me, looking unto Jesus the author and finisher of our faith.

I believe we have not long to stay here on this earth. A few more monthly meetings will bring us home, where we shall have the privilege of worshipping God in the holy city. I feel more determined than ever to do the whole will of the Lord. I want to be a humble follower of the blessed Saviour who has done so much for me. I want to take up my daily cross and follow him. I am willing to confess him before the world, that he may confess me before my Father which is in Heaven, and before the holy angels.

Dear brethren and sisters, I rejoice in the light of present truth. The nearer I live to God, the brighter the truth shines before me. I feel that nothing but a close walk with God, will keep us from the attacks of the enemy. I want to put on the whole armor of God, that I may be able to withstand all the fiery darts of the enemy.

I thank the Lord that he has so blessed his remnant people as to set the gifts in the church. They are the very thing we need in these last days. I have often wondered how any one can doubt in regard to this subject. It was by reading Spiritual Gifts, Vols. 1 and 2, that I and my household were led to see that we were breaking God's commandments. I rejoice that my children are willing to obey God and keep his commandments, and go with their parents to the kingdom. We want to be an unbroken family in the kingdom of Heaven. Oh, how I want to have my lamp trimmed and burning when the Bridegroom shall come, that I may be able to go in with him to the marriage supper. Oh what a cheering thought, that if we prove faithful a little longer, we shall have our reward. Christ says, Behold, I come quickly and my reward is with me. My desire is that I may have the reward of the faithful.

Your sister striving to overcome.

AGNES W. COURT.

Little Prairie, Walworth Co., Wis.

Extracts from Letters.

BRO. J. BANKS writes from Oakfield, Mich.: I would say that I am glad that I ever heard the sound of the third angel's message. It is a little over three years since I heard Brn. Lawrence and Frisbie with the tent at Greenville, and I and my wife commenced to keep the commandments of God and the faith of Jesus. For two years previous we had been members of the M. E. church. While with them I enjoyed much of the goodness of God as I tried to live up to all the light I had. But since I embraced the truth, many times my peace has been like a river. I have been called through scenes of affliction and trouble, but I can rejoice that these shall work a far more exceeding and eternal weight of glory, if I only hold out faithful.

I have often thought I had a hard lot; but while hearing Bro. Byington speak of a Daniel and a Jeremiah and John, and many others, my mouth is stopped, and I am led to see that I have been highly favored. I find it will be through much tribulation that we shall enter through the gates into the city.

Nearly a year ago Brn. White, Loughborough, and Byington organized us into a church, called the West Plains church, numbering ten members. Death and other causes have reduced our numbers to seven; but I can now give a good report of this little vine. It is flourishing. We are trying to get on higher grounds. I hope we shall not wound the cause we love, and that we shall let our light shine, by doing those things that are pleasing to God. Pray for us, that we as a church though few in numbers may walk worthy of the voca-

tion wherewith we are called. It is a high calling to be prepared to meet God and Jesus, and holy angels, and the good and blest of every age.

Dear brethren and sisters, may the Lord help us to be faithful, and at last have a home in the earth made new, a country undefiled by sin, and an inheritance that fadeth not away.

BRO. J. FISHELL, JR., writes: I would like to say to the brethren and sisters that I am still striving to be an overcomer. I believe that time is very short, and that God is now preparing the hearts of the people to receive the last message, and that the loud cry will soon go forth. I realize the narrowness of the way more than ever, and am bound by God's assisting grace to go through. Our hearts have been greatly encouraged of late by Bro. and sister Byington. They are truly a father and mother in Israel. My prayer is, Lord, bless their labors of love, that we may all be benefited, and at last stand together on mount Zion with all the redeemed.

BRO. J. HIESTAND writes from Palestine, Ills.: It is now about one year since my wife and myself commenced observing the Sabbath of the Lord. We never heard a sermon preached on the subject of present truth, but we have examined the Bible, and, with the assistance of those little silent messengers printed at Battle Creek, we have been able to come to the knowledge of the truth. Therefore we remember the Sabbath-day, that is, to prepare for it and to keep it with delight.

Sister E. Warner writes from Woodhull, Mich.: There is a small church of S. D. Adventists here, who are still striving to overcome the powers of darkness and are struggling toward the light. We deeply feel the need of help from on high. We love the cause of truth much, and wish to meet at last with the true Israel on Mt. Zion.

CULTIVATE cheerfulness, and people will love you for the sunshine that your presence will always bring with it. You will be better satisfied with yourself and everybody else, and time's wing will be gilded with happy remembrances of the merry faces and pleasant reflections that have crowned your pathway through life.

"WHAT IS ETERNITY?"—The following beautiful answer, by a pupil at the deaf and dumb school at Paris, contains a sublimity of conception scarcely to be equaled—"The lifetime of the Almighty."

THERE is always good policy in keeping one's temper. As often as temper is lost, a degree of influence is lost with it; and while the former may be recovered, it will be found far more difficult to recover the latter.

CHEERING MOTTO.—"I cannot remember a night so dark as to hinder or prevent the coming day; nor a storm so furious and dreadful as to prevent the return of warm sunshine and cloudless sky."

Obituary Notices.

DIED, in Genesee, N. Y. of croup Sept. 25, 1863, little Willie, only son of Bro. and sister Vincent aged 2 years 7 months 10 days. Willie was an affectionate child loved by all. His parents and three kind sisters mourn his loss. But Bro. and sister Vincent and two daughters being believers in present truth have hope in their sorrows. This afflicted family is worthy of an interest in the prayers of the saints. The writer spoke on the occasion from Psa. xxxi, 16-17.

JOHN BARROWS.

DIED of lung fever in Patten, Me. Aug. 1. 1863. Caroline Arista adopted daughter of Levi B., and L. M. Ricker aged 11 years and 5 months. Little Caroline was left an orphan nearly two years since and upon being adopted into the family of Sr. R. soon evinced a sweetness of disposition and love for the truth worthy of imitation. She was a child of piety and prayer and fell asleep in Jesus.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 17, 1863.

About the Charts.

Up to this time the Eastern market has called for them faster than we could get them finished. We shall supply the West as soon as possible. We have not had time to prepare the "Key," and have concluded to sell the Charts without it, at the following prices for one or more of law, or of prophetic—

On cloth, \$1.75
On paper, backed and varnished, 2.00
The Key, when published, will probably cost 10 cts.

We will send the cloth by mail, post-paid, without rollers, for 1.75

When we send two or more sets, in one package, we will prepay express. Quantities to preachers to sell again, one-fourth discount, and railroad freight paid. JAMES WHITE.

We were favored on the 10th inst. with a call from Elder J. V. Himes, on his way east from his western tour. No class of people have more reason than Seventh-day Adventists to esteem and respect the pioneers in the great advent movement in the past, inasmuch as we still look upon that movement as the work of God, and the commencement of a prophetic fulfillment of which the third angel's message is but a continuation. Hence, although we see no particular light in Elder Himes' present position, that the prophetic periods will end in 1868, we honor him for the part he has borne in the great work that has been accomplished in reference to the Lord's soon coming.

In the evening Elder H. spoke to the church, giving us an interesting discourse on Isa. xxvi, 3. His visit was much briefer than we desired, as he only arrived at noon and was obliged to leave the following night; but the interview with him was very pleasant, and we trust, profitable. U. S.

Report from Bro. Byington.

BRO. WHITE: We have now been two weeks in Memphis. We have had eight meetings, and have visited and called on about twenty families, and in nearly every house we found the majority obeying the truth. We would say to the many others that requested us to call, Be patient and we will see you again. With suitable labor to keep them united and to encourage reform, I think this people will come out from the world and others will see the good done for them. I listened to a discourse on the law last Sunday from a Methodist minister. It was the first time that I ever heard a Methodist minister say the ten commandments were all abolished. This was his position in plain terms. He referred to the Bible for proof. I thought of this text while he was preaching. Rom. iii, 31. Do we then make void the law through faith? God forbid. Yea we establish the law.

At the close of his sermon he said he could find the spirit of nine of the commandments in the New Testament and requested Adventists to search and see if they could find the Sabbath. Thus he claimed immortality for the nine; but the hated Sabbath must forever die. But if he is so happy as to see the new earth I think he will see the Lord's Sabbath there. We leave today for Oakland. J. BYINGTON.
Memphis, Nov. 5, 1863.

Quarterly Meeting at Pilot Grove, Iowa.

BRO. WHITE: Our first quarterly meeting at Pilot Grove, has just closed. Quite a number of brethren and sisters came in from other churches. Three sisters came alone twenty miles through the snow and mud with an ox team. These sisters know how to appreciate the privilege of being at good meetings.

We felt much disappointed in not meeting Bro. Snook and Brinkerhoff, but we tried to feel that all things work together for good to them that love God, and began to look up and claim the promise of our blessed Saviour that where two or three had met in his name, he would be in the midst.

We had two meetings on the Sabbath, and a communion meeting evening after. This was one of the best meetings we ever enjoyed. We all felt that it was good to get humble enough to wash each other's feet.

We feel to praise the Lord for what he is doing for us. This church is gradually on the rise. Less than two years ago it was organized with about 30 members. It now numbers about 55. Others are waiting an opportunity to be baptized; and still others are investigating. May the Lord help us all to seek for that holiness of heart and purity of character that will fit us for an inheritance in God's everlasting kingdom. HENRY NICOLA.

Richmond, Iowa.

Appointments.

PROVIDENCE permitting we will meet with churches as follows: Tyrone, Mich., Nov. 21 and 22. Locke, Nov. 24 and 29 at 10½ o'clock. At the school-house near Bro. Allen's Dec. 5 and 6, or where the Brn. in Charlotte and Windsor may appoint. JOHN BYINGTON.

UNITED monthly meeting of the brethren in Niagara Orleans and Monroe counties, at Bro. J. Lamson's, Hamlin, Monroe Co. 7 miles N. of Brockport, on the second Sabbath in Dec. 1863. R. F. O.

Our next quarterly meeting in Monroe, Wis., will be held the last Sabbath and first-day in November. WM. S. INGRAHAM.

Business Department.

Business Notes.

Elisabeth Smith, Give us your former address and we will change your paper.

RECEIPTS.

For Review and Herald.

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General Conference Missionary Fund.

Church at Burlington Mich. \$35. J. M. Rhodes \$4. Brethren in Leslie \$4. Church at Chesaning Mich \$7. J. L. Locke \$5. L. M. Locke \$1. C. C. Bodley \$1. P. M. Bodley \$1. Lucia Morris \$10. L. M. Gates \$7. J. A. King \$3. W. E. Chesebro \$2. R. Godsmark \$3. Mrs. Jane Martin \$7.80.

For Bro. Snook.

Ch. at Liberty, Iowa \$10.

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