



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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Hymn for the Sabbath.

TUNE—"From Greenland's icy mountains."

Oh day of rest and gladness,
O day of joy and light,
Oh balm of care and sadness,
Most beautiful, most bright.
On thee, the high and lowly,
Bending before the throne,
Sing, Holy, holy, holy,
To the great Eternal One.

Thou art a port protected
From storms that round us rise,
A garden intersected
With streams of paradise;
Thou art a cooling fountain
In life's dry, dreary sand;
From thee, like Pisgah's mountain,
We view our promised land.

Thou art a holy ladder,
There angels go and come;
Each Sabbath finds us gladder,
Nearer to Heaven, our home.
A day of sweet reflection
Thou art, a day of love;
A day to raise affection
From earth to things above.

New graces ever gaining
From this our day of rest,
We reach the rest remaining
To spirits of the blest;
To Holy Ghost be praises,
To Father and to Son;
The church her voice upraises
To thee, Eternal One.

Israel, and Israel's Hope.

"Israel shall blossom and bud, and fill the face of the world with fruit." Isaiah xxvii, 6.

The beauties of spring-time—when the earth emerges from the chill frosts of winter, and vegetable life starts into new being, and the face of the earth covers itself with its green and variegated robes as the season advances—are a fit and lively emblem of the future life, and glories of the future state, when God's people and the globe itself shall be redeemed from under death and the curse, and placed

"Beyond the frost-chain and the fever."

As trees and plants are decked in sweet and fragrant and lovely flowers and blossoms, and their branches become loaded and pendent under the growing and ripening fruits of summer, by the returning sun and refreshing showers, so shall "the trees of righteousness," and the heavenly plants of the coming kingdom, "blossom and bud, and fill the face of the world with fruit," on the return of the "Sun of Righteousness, with healing in his wings," and "the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." Then "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance

forever." Then God's "people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places," and it shall be known how "blessed" are those who have "sown beside all waters." Though now the faithful slumber in death's cold, icy embrace, and lie entombed in the grave, the sepulchre, the dust of the earth, and depths of the sea; yet the voice of Him who is "the resurrection and the life" shall be heard by them, and they shall start into life, and come forth immortal and glorious to fill the face of the new-made world with fruit.

"All nature dies, and lives again;
The flowers that paint the field;
The trees that crown the mountain's brow,
And boughs and blossoms yield:
So to the dreary grave consigned,
Man sleeps in death's dark gloom
Until the final morning wake
The slumbers of the tomb."

Let us consider—

I. *Who constitute Israel?*

II. *The promise comprised in the text.*

"Israel" is a name signifying, "A prince of God." The first occasion of its use and application in the Scriptures was to Jacob, the father of the twelve patriarchs, who were the fathers of the twelve tribes. The name was given to Jacob by the angel with whom he wrestled by the brook Jabboc, until the break of day, and prevailed. The angel of the Lord inquired of him at that time, "What is thy name?" And he said, "Jacob." Then said the angel, "Thy name shall be called no more Jacob, but Israel" (marginal reading "A prince of God") for as a prince hast thou power with God, and with men, and hast prevailed." The signification and primary use of the name is thus determined: And Jacob became worthy of the title because of his all-conquering faith.

This is the sense given to the name by our Lord when on earth in the days of his flesh. He "saw Nathanael coming to him," and saith of him, "Behold an *Israelite* indeed, in whom there is no guile." In which language he also gives us to understand that some bear the title who are unworthy of it. The pure and faithful, alone, are to be considered true Israelites. When Nathanael in his surprise inquires, "Whence knowest thou me?" and Jesus replies, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee," the Saviour gave him and his disciples to understand not only his omniscience, but that Nathanael wrestling in prayer under that fig-tree, and there prevailing with God as did Jacob before him with the angel, entitled him to the name of *Israel*.

The apostle Paul uses the term in the same sense; and makes application of it *only* to the righteous of his own nation. "Who are Israelites? to whom pertaineth the adoption, and the glory, and the covenant? Not as though the word of God hath taken none effect; for they are not all *Israel* which are of *Israel*." That is to say, the mere lineal descendants of Jacob are not *Israel*. Lineal descent alone does not constitute one an Israelite, or that class of persons Israelites to whom pertaineth the adoption, glory, and covenants. And he adds: "Neither because they are the seed of Abraham, are they all children." The lineal descendants of Abraham, who may trace an unquestionable genealogy back to their ancient sire, are not to be regarded as Abraham's children in the sense of the Scriptures.

They may be his direct descendants, but not his seed, to whom the promises were made. "But the children of the promise are counted for the seed;" and these are the children of *faith*, as was Abraham. Saint Paul did not regard the unbelieving Jew in any age, a child of Abraham in the view of Scripture promise, or hope. The Jews in Chatham Square and Street, of the city of New York, who live unbelieving lives, and stand ready to filch the country purchaser out of his last penny by their covetousness, Saint Paul would not regard as "Israelites indeed," or the children of Abraham. And what would he say of these, or how regard that class of the nation who are disloyal, and traitors to this government, and are helping to tear down the beautiful temple of Christian liberty and religion? Would he, if he was on earth, say of those Jews of New Orleans, and the multitude flocking to the States in rebellion, for covetous and disloyal purposes, that they are "the seed of Abraham, and heirs according to the promises?" Never! And we have a very poor and short-sighted comprehension and understanding of the Scriptures who regard such as his covenant people, or the Israel of God. The nation at large may be the seed of *Abram*; but not of *Abraham*, the father of the faithful. The Jews may lay claim, and Christian Judaizers for them, that they are "Abraham's seed" and "Israel;" but it is contrary to the teaching of the Bible. A class of unbelieving Jews came to the Saviour in his day, saying, "We be Abraham's seed." They were of the true and genuine genealogical stock—not "born of fornication," but of true and pure blood. And the Lord thus addresses them: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham. Ye do the deeds of your father. Ye are of your father, the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in truth, because there is no truth in him; he is a liar, and the father of it."

Abraham, on the contrary, rejoiced by faith to see Christ's day, and was glad, and he was an honest man. This is not the character of the Jewish nation. They, for ages past, have hated and blasphemed the name of Christ, uttering maledictions and curses upon it; more than any other race or people; and their character is proverbial for cheating, lying, and covetousness. To them cannot belong "the adoption," "the glory," "the covenants" and "oracles of God;" but to those of that nation only who are like Abraham, Jacob and Nathanael, "Israelites, indeed, in whom there is no guile." "They which are the children of the flesh are not the children of God, nor "God's peculiar people," nor his "covenant people," as they are termed. They may be, as to the *flesh*, the descendants of Abraham and Jacob, but are not "children of Israel," nor "of God," nor of "the promise," in a scriptural sense.

Israel therefore constitutes those of that nation who are like Jacob of the Old Testament and Nathanael of the New. And we are ever to associate with the distinguished title, "A prince of God." None merit or deserve the name but those who prevail with God in faith. "Without faith it is impossible to please God." The unbelieving Jews of all ages have ever grieved him, and their carcasses have fallen in the wilderness and throughout all lands to the ends of the earth with-

out hope of "a better resurrection," and to whom he has sworn "that they should not enter into his rest."

What is true of the term "Israel," as applicable to God's people, is true also of the term "Jew." "He is not a Jew which is one outwardly," declares the apostle. "But he is a Jew which is one inwardly." Few in the Christian church read their Bibles with sufficient care to observe the true meaning of the words of divine revelation; and hence they regard the Jewish nation to be, as a nation, the peculiar favored people of God, to whom God still has respect above that of any other people, and to whom he is to fulfil great covenant mercies in the future. But I do not so regard God's relation to that people, or that there are any special promises to them in the future, above that of Gentile nations. The *faithful* of that nation are the specially favored of God; and a Scripture reference from my text teaches that "the *remnant* that is escaped of the house of Judah shall again take root downward, and bear fruit upward." Isaiah xxxvii, 31.

Again: "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it; so will I do for my servants' sakes that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there." Isaiah lxxv, 8, 9. "The new wine in the cluster," "the seed out of Jacob, and out of Judah," are the "elect" of God, and his "servants" who shall "inherit" and "dwell" in his "mountains." So teaches the New Testament also. The apostle Paul thus quotes from the prophet in confirmation of the doctrine in reference to who constitute the Israel of God: "Esaias also crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."

Having proven conclusively, that in all past ages, according to the sacred records, a *remnant* only of that nation were among the faithful, and the rest were unbelieving, he says, "Even so, at this present time also, there is a remnant according to the election of grace." Also, under the figure of an "olive tree," with its dead branches, cut or "broken off," he presents Israel holy, both in the root and branches; and says, respecting the unbelieving Jews, "because of unbelief they were broken off." Romans xi. This had been predicted as seen in our contexts v. xi: "When the boughs thereof are withered, they shall be broken off, he that made them will not have mercy on them, and he that formed them will show them no favor." These unbelieving Jews, or "withered branches," are counted "enemies" for the believing Gentiles' sake, that they may take their places, being grafted into the parent tree. "The remnant," "the elect," the believing branches, are the "beloved for the Father's sake," and not the whole of the nation.

This leads me to the remark, in the second place, that all those of faith of all nations, are recognized as Israelites, as truly as those of Jewish extraction.

Any and all Gentile believers, who believe in the Lord Jesus Christ, and prevail with him for the blessings of his grace, are entitled to the name Israel; for "as a prince have they power with God and with men." So reasons the great apostle of the Gentiles: "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called not of Jews only, but also of the Gentiles.

"As he saith in Osee, I will call them, my people, which were not my people; and her beloved, that was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there they shall be called, the children of the living God. What shall we say then? That the Gentiles which followed not after righteousness have attained to righteousness, even the righteousness of faith." Romans ix, 23-30. And in another epistle to the Gentile church he says, "Therefore remember, that ye being, in time past, Gentiles in the flesh; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ; for he is our peace, who hath made both one, and broken down the middle wall of partition between us."

Let those take heed who attempt the useless work of building up this demolished wall; they can only do it with "untempered mortar," which will have no endurance, and all their pains is but labor lost. ("Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God.") Concerning this mystery of the gospel, the apostle says, "By revelation He made known to me the mystery that the Gentiles should be *fellow heirs*, and of the *same body*, and partakers of his promise by the gospel." Ephesians iii, 1-6. Those of *faith*, therefore, of all generations, and Gentile nations, are regarded as Israelites, and are incorporated into *one body* with the faithful of the Jewish nation, and together constitute the people of God, and "fellow heirs" to the same glorious promises in Christ. This presents us with the beautiful figure of the "olive tree" in its perfection as given by the apostle: "Some of the branches were broken off" (The unbelieving Jews.) "The wild olive tree grafted in," (the Gentile church) and "partakers of the root and fatness of the olive tree." Thus the beauty and perfection of the tree is preserved, and the Gentiles inherit with the Jews and the fathers all the covenant promises in Christ.

"Know ye therefore," says Saint Paul, "that they which are of faith, the same are the children of Abraham; and the Scriptures foreseeing that God would justify the *heathen* through faith, preached the gospel unto Abraham, saying, In thee shall all nations be blessed! So, then, they which be of faith are blessed with faithful Abraham." Gal. iii, 6-9.

"Israel" the complete and perfect "olive tree" of the Bible is constituted, therefore, of the *faithful* of all nations, and will "blossom and bud, and fill the face of the world with fruit."

(To be continued.)

As a Prince Hast thou Power with God. Gen. xxxii, 28.

AN intrepid faith in prayer will always give it unction. Let the faith of apostles in the reality of prayer as a power with God take possession of a regenerate heart, and it is inconceivable that prayer should be to that heart a lifeless—*duty*. The joy of hope, at least, will vitalize the duty. The prospect of gaining an object, will always affect thus the expression of intense desire.

The feeling which will become spontaneous with a Christian, under the influence of such a trust, is this: "I come to my devotions this morning, on an errand of real life. This is no romance and no farce. I do not come here to go through a form of words. I have no hopeless desires to express. I have an object to gain. I have an end to accomplish. This is a *business* in which I am about to engage. An astronomer does not turn his telescope to the skies with a more reasonable hope of penetrating those distant heavens, than I have of reaching the mind of God, by lifting up my heart at the throne of grace. This is the privilege of my calling of God in Christ Jesus. Even my faltering voice is now to be heard in Heaven, and it is to put forth a power there, the results of which only God can know, and only eternity can develop. Therefore, O Lord! thy servant findeth it in his heart to pray this prayer unto thee."

"Good prayers," says an old English divine, "never come weeping home. I am sure I shall receive either what I ask or what I should ask." Such a habit of feeling as this will give to prayer that quality which Dr. Chalmers observed as being the characteristic of the prayers of Doddridge—that they had an intensely "business-like" spirit.

Observe how thoroughly this spirit is infused into the scriptural representation of the interior working of prayer in the counsels of God, respecting the prophet Daniel. The narrative is intelligible to a child; yet scarcely another passage in the Bible is so remarkable in its bearing upon the difficulties which our minds often generate out of the mystery of prayer. Almost the very mechanism of the plan of God, by which this invisible power enters into the execution of His decrees, is here laid open.

"While I was speaking," the prophet says, "Gabriel, being caused to fly swiftly, touched me, and said,

'O Daniel, at the beginning of thy supplication, the commandment came forth, and I am come to show thee, for thou art greatly beloved.'" What greater vividness could be given to the reality of prayer, even to its occult operation upon the divine decrees? No sooner do the words of supplication pass out from the lips, than the command is given to one of the presence-angels, "Go thou;" and he flies swiftly to the prostrate suppliant, and touches him bodily; and talks with him audibly, and assures him that his desire is given to him. "I am come to thee, O man greatly beloved; I am commissioned to instruct and to strengthen thee. I was delayed in my journey to thee, else I had come more speedily to thy relief; for one and twenty days the prince of Persia withstood me; but Michael came to help me; the archangel is leagued with me to execute the response to thy cry. I must return to fight that prince of Persia who would have restrained me from thee; unto thee am I sent. From the first day that thou didst set thy heart to chasten thyself before thy God, thy words were heard; and I am come because of thy words. Again I say, O man greatly beloved! fear not; peace be unto thee; be strong, yea, be strong." Could any diagram of the working of prayer amidst the purposes of God, give to it a more vivid reality in our conceptions, than it receives from this little passage of dramatic narrative, which you will find, in substance, in the ninth and tenth chapters of the prophecy of Daniel?

I have sometimes tried to conceive a panorama of the history of one prayer. I have endeavored to follow it from its inception in a human mind, through its utterance by human lips; and in its flight up to the ear of Him who is its hearer because He has been also its inspirer; and on its journey around to the unnumbered points in the organism of His decrees which this feeble human voice reaches, and from which it entices a responsive vibration, because this also is a decree of as venerable antiquity as theirs; and in its return from those altitudes, with its golden train of blessings to which eternal counsels have paid tribute, at His bidding. I have endeavored to form some conception thus, of the methods by which this omnipotence of poor human speech gains its end, without a shock to the system of the universe, with not so much as a whit of change to the course of a leaf falling in the air. But how futile is the strain upon those puny faculties! How shadowy are the thoughts we get from any such attempt to *master* prayer! Do we not fall back with glad relief upon the magnitude of this *fact* of prayer, "beyond the stars heard," and answered through these ministries of angels?

Human art has not yet succeeded in extending the electric telegraph around *one* globe. The combined science and skill and wealth of the nations have failed thus to connect the two continents. But yonder is a child, whose lisping tongue is every day doing more than that. In God's administration of things, that child's morning prayer is a mightier reality than that. It sets in motion agencies more secret, and more impalpable, and yet conscious agencies, whose chief vocation, so far as we know, is to minister at that child's bidding. "Verily I say unto you, that in Heaven their angels do always behold the face of my Father who is in Heaven." Could we appreciate prayer, think you, as such a reality, such a power, so genuine, so vital a thing in the working of the divine plan, so free from trammel in its mystery, so much resembling the power of God *because* of its mystery, and yet could we find it to be in our own experience an insipid—*duty*?—*Still Hour.*

Heaven's Attractions.

I HAVE been thinking of the attractions of heaven—what there is in heaven to draw souls to it. I thought of *the place*. Heaven has *place*. Christ says to his disciples, "I go to prepare a *place* for you." It is a part of the consolation with which he comforts them, that heaven is a place, and not a mere state. What a place it must be! Selected out of all the locations of the universe—the chosen spot of space. We see, even on earth, places of great beauty, and we can conceive of spots far more delightful than any we see. But what comparison can these bear to heaven, where

every thing exceeds whatever eye has seen or imagination conceived? The earthly paradise must have been a charming spot. But what was that to the heavenly? What the paradise assigned to the first Adam, who was of the earth, earthy, compared with that purchased by the second Adam, who is the Lord from heaven? It is a "purchased possession." The price it cost the purchaser every one knows. Now, having purchased it, he has gone to prepare it—to set it in order—to lay out his skill upon it. Oh what a place Jesus will make—has already made—heaven! The place should attract us.

Then I thought of the freedom of the place from the evils of earth. Not only what is in heaven, should attract us to it, but what is *not* there. And what is not there? There is no *night* there. Who does not want to go where no night is? No night—no *natural* night—none of its darkness, its damps, its dreariness—and no *moral* night—no ignorance—no error—no misery—no sin. These all belong to the night; and there is no night in heaven. And why no night there? What shines there so perpetually? It is not any natural luminary. It is a *moral* radiance that lights up heaven. "The glory of God doth lighten it, and the Lamb is the light thereof." No need have they there of other light. This shines every where and on all. All light is sweet, but no light is like this.

And not only no night there, but "no more *curse*." Christ redeemed them from the curse of the law, being made a curse for them. And "no more *death*." The last enemy is overcome at last. Each as he enters the place, shouts victoriously, "O death—O grave!" "Neither *sorrow*." It is *here*. O yes. It is *here*—around, within. We hear it; we see it; and at length we feel it. But it is not there. "Nor *crying*"—no expression of grief. "Neither shall there be any more *pain*: for the former things are passed away." And what becomes of *tears*? Are they left to dry up? Nay, God *wipes* them away. And this is a sure sign they will never return. What shall cause weeping, when he wipes away tears?

I have not said there is no *sin* in heaven. I have not thought that necessary. If sin was there, night would be there, and the curse, and death, and all the other evils—the train of sin. These are not there. Therefore sin is not. No, "we shall be *like* him; for we shall see him as he is."

What is there then, since these are not? *Day* is there—and there is the *blessing* that maketh rich—and there is *life*, immortality—and since no sorrow, *joy*—"fullness of joy—joy unspeakable"—and *smiles* where tears were—and there they *rest*, not from their labors only, but from cares, and doubts, and fears. And *glory* is there, an "exceeding and eternal weight."

Then I thought of the *society*. It is composed of the *Elite* of the Universe. The various orders of angels who kept their first estate—as humble as they are high—not ashamed of men. Why should they be, when the Lord of angels is not ashamed to call us brethren? The excellent of the earth also will be there—all the *choice* spirits of every age and nation—the first man—the first martyr—the translated patriarch—the survivor of the deluge—the friend of God, and his juniors, Isaac and Israel—Moses, the lawgiver, and Joshua the leader of the host—the pious kings—the *prophets*—the evangelists and apostles, Paul, John—the martyrs—the reformers—the Puritan fathers—the missionaries, Swartz, Brainerd, Martyn—Carey and Morrison.

Is that all? Where will be he who used to lisp "father, mother,"—thy child? Passing out of your hands, passed he not into those of Jesus? Yes, you suffered him. If any other than Jesus had said, "Suffer them to come unto me," you would have said, No. Death does not forever quench those recently struck sparks of intelligence. Jesus is not going to lose one of those little brilliants. All shall be in his crown.

Perhaps thou hast a brother, or a sister who will be there; that should draw you toward heaven. Perhaps a *mother*—she whose eye wept while it watched over thee, until at length it grew dim, and closed. Took she not in her cold hand, thine, while yet her heart was warm, and said she not, "I am going to Jesus. Follow me there?" Perhaps one nearer, dearer

than child, than brother, than mother—the nearest, dearest will be there. Shall I say who? Christian female, thy husband. Christian father, the young mother of thy babes. *He* is not. *She* is not. Has heaven no attractions? Heaven is gaining in attractions every day. True, the principal attractions continue the same. But the lesser ones multiply. Some have attractions there now, which they had not but a few months ago. Earth is losing. How fast it has been losing of late! But earth's losses are heaven's gains. They who have left so many dwelling places of earth desolate, will be in their Father's house in heaven. What if they shall not return to us? We shall go to them. That is better.

But the principal attractions I have not yet mentioned. There is our Father—our heavenly Father, whom we have so often addressed as such in prayer. He that nourished and brought us up, and has borne us on—he that has watched over us with an eye that never sleeps, and provided for us with a hand that never tires; and who can pity too. We have never seen our heavenly Father. But there he reveals himself. There he smiles; and the nations of the saved walk in the light of his countenance.

And there is he, to depart and be with whom Paul desired, as being "far better" than to live. There is his glorified humanity. If not having seen, we love him; and in him, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory, what will be the love and the joy when "we shall see him as he is?" There is he.

Heaven has attractions—many, and strong—and yet who would think it? How few feel and obey the heavenly attraction! How much more powerfully earth acts upon us! How unwilling we are to leave it even for heaven! — *Neivins*.

The Purified Earth Shall Abide Forever.

IT SHALL feel the blight and evils of sin no more. The yoke of bondage under which it now groans, shall be broken and cast aside. The curse shall be lifted off. It shall no longer be subject to vanity. It shall serve only and effectually, the real ends for which it was created. It does not do so now. It never has done so. It is in bondage, dark, heavy and bitter. It groaneth and travaileth in pain together until now. Then the hour of its deliverance shall come. It has groaned with man beneath the curse. With him it shall rejoice in deliverance from its power. It has shared the ruins of the fall. It shall exult in the greater blessings of redemption. And because it shall share the glory of this restoration when Christ comes, it is called upon to shout for joy in the hour of his appearing.

Again. Of all God's purposes it is true, that "whatever God doeth it shall be forever." Eccl. iii, 4. Why, that is planning like a God! I know, we are often told that this world is like a scaffolding, set up to aid in the erection of God's spiritual temple, and when this end is gained, it is like the scaffolding to be taken down. It has served its purpose. It will be needed no more.

Well, brethren, this may do very well for a figure, a license of speech. My answer is, it is not so written. It contradicts the word of God. It is therefore false. God himself says: "Thus saith the Lord, that created the heavens, God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited. I am the Lord, and there is none else. Isa. xlv, 18.

He who makes an article, knows why he made it. Here is the declaration of the Almighty maker of heaven and earth. He tells us why he made it. He makes known the purpose which he had in view in its formation. He hath established it. It cannot therefore, be moved. He made it to be inhabited, not destroyed, and that purpose shall be gained. It shall be carried triumphantly through. He underwrites for it in the words, "I am the Lord." Who can stay his hand? His own omnipotence is the pledge, that his sovereign will shall be accomplished.

And so again, we read of the earth which he hath established forever. Ps. ciii, 1. And, to the same im-

port we are assured, that he laid the foundations of the earth, that it should not be removed forever. Ps. civ. 5. And again, "Thou hast established the earth and it abideth." Ps. cxix, 90. And so the covenant with Noah for the preservation of the earth, was for perpetual generations.

In all these passages, there is nothing like destruction. Their teaching is clearly and incontrovertibly, as far removed from it as possible. And so we read: "Arise, O God, and judge the earth, for Thou shalt inherit all nations." Ps. lxxxii, 8. What does that mean? How inherit? Is not the world his by creation? Has he not, therefore, a sovereign right to it? Assuredly he has. How, then, can he inherit it?

In consequence of redemption, the earth was doomed to destruction because of sin. It was a forfeit world. Destruction was its lawful doom. But Christ came. He undertook to restore the authority of God upon it, without loss to the honor of his government. For this he died. Henceforth, the earth on which he suffered, became a part of his purchased possession. It is his by the terms of the everlasting covenant. On it his throne is to be forever set up. It is his now by inheritance; i. e., it comes to him, as a part of that which he redeemed. No, brethren, no! It is not for the earth on which the Redeemer trod, to be blotted out of being. It is consecrated for evermore. It witnessed his humiliation. It shall look on his infinite exaltation. It saw his name cast out as evil. It shall hail it, as the name that is above every name. It sustained his cross. It shall yet be bright with the glory of his crown. Bethlehem and Galilee and Calvary, shall yet be spots of loftiest renown.

When the consequences of man's sin are stayed, when the scroll of prophecy is fully unrolled, dwellers in other worlds shall flock to this, to look into the wondrous story of redemption through the blood of Jesus! The manger, the cross and the tomb, shall be the central marvels of the universe, through all the periods of the everlasting ages. Here, they shall say—he was laid in the manger. Here, he sat wearied at Jacob's well. Here, he was tempted of the devil. Here, he was transfigured on the Mount. Here, he hung on the cross, and here he lay down in the tomb!

And thus the earth abideth forever, as a part of the purchased inheritance of his people. Its redemption price is the blood of Jesus. And so, his promise is that they shall inherit the earth. They do not do so now. Often they are the poor of this world. But the day is fast coming when they shall enter on their inheritance. They shall put on their robes of glorious royalty. And when the kings and conquerors of earth are rooted out and forgotten, they shall be in everlasting remembrance. Their inheritance shall be forever. The Bible, therefore, abounds with statements of this truth. Thus in one single psalm—the thirty-seventh, we meet with no less than seven distinct declarations of it. They are such as: "The righteous shall inherit the land and dwell therein forever." Now, what does the continued repetition of this truth mean? Wherefore, is it so repeatedly affirmed? Does it not teach us, that however we may be disposed to regard the mind of God, it is a great, a fixed and glorious theme, worthy of being advanced to a front place in our regard. It is vain to strive to deny it. There it is clear and plain and unmistakable in its outlines. If you turn from it in one part, it meets you in another. It is in vain to strive to evade it. Its sense is transparency itself. Not now, do the people of God, "dwell in the land forever." Often, they have in it no temporary home. Not now is their inheritance in it forever. Death cuts them off, even as others. But they shall yet possess it for their everlasting home, and, observe, they inherit it. They are heirs of the world. It comes to them through the line of another. Its descent to them is through the work of Jesus. They are "joint heirs" with him. The kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.

If you see any thing your duty, the sooner you attend to it the better: David says, "I made haste, and delayed not to keep thy commandments." Follow his example.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 12, 1864.

JAMES WHITE, EDITOR.

Who Can Obey Them?

Twice the Lord solemnly enjoined upon Israel, the following requirement: "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord." Lev. xix, 30; xxvi, 2. This was spoken to Israel at a time when the world was given up to its idolatry, and the Lord had separated them from the rest of mankind as his people, and made them the depositaries of his truth. Under these circumstances, it must be evident that whatever instructions the Lord gave them, as his people, independent of their particular situation, and the typical nature of their dispensation, are equally applicable to his people everywhere, and in all time. But these directions did not grow out of the fact that the children of Israel were for a time sojourners in the wilderness, nor out of the typical nature of their religious services. They were given to them simply as his people, and the reason upon which they are based is declared to be, because he was their Lord. None, therefore, who profess to be the people of the Lord, can claim exemption from this injunction, on the ground of a change of dispensation, or a variation of circumstances; for it is not dependent upon any of these things. The Lord once enjoined upon his people certain things, on conditions independent of all local circumstances, or the variations of time and place; and this injunction must still rest upon those who claim to be the people of the Lord, or who claim him as their God. He is not so fickle as to enjoin upon one age, the observance and reverence of certain things, on the ground of his own glory, and then permit another age to dishonor and trample them under foot. Hence the injunction, "Ye shall keep my Sabbaths and reverence my sanctuary," is still binding upon the people of God.

We may argue the perpetuity of this requirement on other ground: thus, so long as an institution exists, all laws and instructions relating thereto, which are not local and temporary in their nature, exist also; but we need enter into no argument with the readers of this paper, to show that the Sabbath still exists, demanding our strict and sincere observance, and that this dispensation has a sanctuary, the glorious anti-type above, which should be revered by all the people.

Here, then, are two objects which the Lord sets before us, as peculiarly dear and precious to him. They are his own, "my Sabbaths, my sanctuary." He would have us, for his sake, respect and love them.

But who can do this? Pass your eye over christendom and see how the enemy has worked to mar the divine plans and harmony in this respect. What class of people with the present system of belief, can keep the Sabbath and reverence the Sanctuary?

The greater portion of the people we behold keeping Sunday, an institution which is not the Sabbath of the Lord, and cannot be observed in obedience to the fourth commandment. These certainly cannot, without changing the day of their observance, heed the injunction which says, Ye shall keep my Sabbaths.

We behold another class, who do not believe there is any Sabbath; the Sabbath has been done away, abolished, nailed to the cross. They certainly cannot be fulfilling the requirement to keep the Lord's Sabbath.

Still worse, if possible, is it in regard to the Sanctuary. That holy dwelling-place of God, has for ages been lost from sight entirely. People generally have no idea of any such object. And when brought before the mind, enforced with all the plain declarations of the apostle Paul on the subject in the book of Hebrews, they can with difficulty be made to see it, while the majority utterly refuse to believe in the existence of any such place. Can they reverence the sanctuary, who do not believe in its existence?

Nevertheless there is a class who can heed this plain requirement of the Lord—a class who can keep the Sabbath and reverence the sanctuary—a class who believe in the Sabbath in all its immutability and holi-

ness, and in the sanctuary in all its glory—and that class is Seventh-day Adventists. We know of no other; for although certain others keep the Sabbath, the sanctuary is still buried up with them beneath the rubbish of tradition.

Thus the present truth produces harmony in every part of the word of God. None who believe in that, find any commands to which they are prevented by their theory from yielding obedience. We can keep them just as we find them. Do we sufficiently value such a truth? Do we regard with sufficient interest the two great objects that shine like stars of the first magnitude in this glorious constellation? The Sabbath and the sanctuary! Let us keep the one and reverence the other.

Report from Bro. Loughborough.

My last report was written at Peterborough, N. H. From there I went to Washington, N. H. and held eight meetings. On the Sabbath, made a special effort for the young. Several arose to manifest their desire to start for the kingdom, and we had a free time in praying for them. May they have strength to press on. Sunday spoke with liberty to good congregations in the meeting-house. It awakened so much interest in the minds of the people, that a large room full came out on Tuesday evening to attend a prayer meeting, hoping to hear more. I accordingly spoke to them with much freedom on the condition of an inheritance in the kingdom of God. Wednesday evening had one of the best prayer and conference meetings we have enjoyed for a long time. More of the children arose for prayers. May the good work move on in Washington. We were sorry to find Bro. and Sr. Mead so much afflicted that they could not attend the meeting. Visited them and found them resigned to the will of the Lord, and with peace even in the furnace. I could not banish from my mind the promise of the Lord, as I went from the house, "To the upright there ariseth light in the darkness."

From Washington I went to Newport and held four meetings. Bitter opposition rages against those that keep the Sabbath; but they seemed to stand united and were much cheered to hear the truth again. It was stormy all the time I was there, so that but few came, only those who had deep interest; and they seemed to listen with the greatest eagerness. Found some had come out decided since the last meeting when Bro. and Sr. White were there. Sunday afternoon I returned to Washington in a rain storm. A gale of wind from the mountain broke my umbrella so I had to ride part of the way in the wet, but I had peace within while thinking how much better I fared than the worthies of Heb. xi, who were driven into dens and caves of the earth.

From Dec. 14th, to 17th, listened to an interesting discussion at Manchester, N. H. between Eld. Cornell and Eld. Miles Grant of Boston, on the question, "Resolved that the Sabbath of the fourth commandment still exists and is binding upon the people of this dispensation." After the discussion I tarried and had three meetings. Found several were decided by the discussion and came out and took their stand to keep the Sabbath. Our social meeting on the Sabbath, all testified was the best they had enjoyed since the tent was pitched in Manchester.

From Thursday evening Dec. 24 to Sunday Dec. 27 I spent with Bro. Cornell at Haverhill, Mass. Our meetings were interesting. Several I found had come out in the truth as the result of Bro. Cornell's lectures there which was much encouragement to the few sisters I spoke of in a previous report. Bitter opposition rages against those that have come out from their former brethren, but this only serves to strengthen them.

Tuesday evening Dec. 29th I met with a few at Worcester, Mass. but as they had not received my appointment but few came together. Had a social interview with the brethren. Found them with no meetings. I urged upon them the importance of keeping up their Sabbath meetings, if there were not more than three to meet. They agreed to have a Sabbath prayer meeting.

Wednesday evening Dec. 30th I spoke to a room full of interested hearers at the house of Bro. Priest, and after meeting had a social talk with the brethren and

sisters about having prayer meetings on the Sabbath. They also concluded to have one each Sabbath; and on the second Sabbath in Jan. the Brn., and sisters of both places have a monthly meeting at Worcester. The second Sabbath in Feb., at Clinton, and so on alternately.

Thursday evening met with a few at the house of Bro. Abel Farnsworth in Fitchburgh. Had a pleasant social interview with them and established a Sabbath meeting at the house of Bro. Farnsworth. From here I go on to Ashfield. Bro. Pierce has been sick and cannot meet with me as he writes me, until I get to Kensington. I am encouraged to labor for the prosperity of the cause in the east. Brethren pray for the eastern mission.

J. N. LOUGHBOROUGH.

Fitchburgh, Jan. 1, 1864.

Report from Bro. Cornell.

Bro. WHITE: Since my last report I gave lectures one week at Manchester. The interest was good. Some new ones became interested, and some of the wavering established. Others wished to hear a discussion of the question before fully deciding.

We then came to Haverhill, Mass., where I have given nineteen lectures, under very unfavorable circumstances, I was called away twice, and our meetings were shifted back and forward from one place to another, besides being interrupted by meetings held by two Advent preachers during the time. As soon as the Sabbath question was introduced an old prejudice was excited and opposition was manifested by some. Notwithstanding all difficulties, some eight or ten have decided to keep the Sabbath.

We had one sweet heavenly meeting with the friends of truth on the Sabbath and it was truly encouraging to hear the testimonies. One brother said he knew the Sabbath was not a yoke of bondage; for he had a wonderful blessing on Friday, in advance, while preparing to keep the Sabbath. But when the Sabbath came he enjoyed as great peace as when he was first converted. Another brother expressed much gratitude for the truth being brought here, and proposed a vote of thanks to those who have sacrificed to send the truth to them. Here they proposed, and heartily passed the following:

"Resolved, That we tender our sincere thanks to the Michigan brethren and others for their interest in sending us the blessed truths of the third angel's message."

For several years there had been seven Sabbath-keepers here, all sisters and five of them widows. They had struggled on in the trials and opposition alone. But now at last their many prayers are answered, their numbers are more than doubled; and there are brethren to go forward and hold up the standard. Some of the youth here are turning to the Lord, proving that the law of the Lord is still perfect converting the soul.

Bro. and sister Loughborough were with us over last Sabbath and first-day, and their help in the meetings was well appreciated. Five subscribed for the Review. They have arranged to hold two meetings each week, and I doubt not they will have good times. Trials will come, and they will have to endure for the truth's sake; but the grace of God is sufficient for every trial and a glorious crown awaits the faithful.

We are now in Peace Dale, R. I., where I can hear from friends for three weeks from this date.

M. E. CORNELL.

Dec. 29th.

Lovett's Grove, Ohio.

The meetings at Lovett's Grove were very encouraging, the Sabbath evening prayer-meeting especially. The churches in Wood Co. have taken hold of the work in earnest, and have done much to encourage the others to follow their example. On first-day, the 27th, our meeting was at Portage, where six young sisters, from ten to sixteen years of age, were baptized. These were all members of the Lovett's Grove church.

It became necessary to make some arrangements about future meetings with the churches. During the

past season the Committee have together attended a series of meetings with great benefit to the churches and the cause, but with great inconvenience and expense to themselves. Probably few realize the burden they have borne in this matter. Bro. Clarke is engaged in a school, and therefore he cannot leave. Bro. Mears' circumstances also render it impossible for him to do as he has done in the past. The Committee decided (the church unanimously approving), that Bro. Van Gorder continue the meetings with the churches for the present. I trust all the brethren and sisters will exert themselves to attend these meetings, and work to make them interesting, for they have done much for the cause in Ohio, and they should not be suffered to go down or decline in interest. And I request the prayers of all that success may attend our efforts, that the area of such labor may be extended, and that the Lord of the harvest may raise up and send forth laborers. Truly the harvest is plenteous and the laborers are few.

J. H. WAGGONER.

Monthly Meeting in N. Y.

BRO. WHITE: The monthly meeting at this place closed yesterday. This meeting commenced on Friday evening, Dec. 31, and continued over Sabbath and first-day. The Spirit of the Lord rested upon us at the commencement of the meeting.

Bro. Andrews was with us, and presented the evidences of the near coming of Christ with much clearness and freedom. He is truly giving the trumpet a certain sound. Let us prepare for the battle.

The prayer and conference meetings were excellent. The testimonies from the brethren and sisters manifested a strong determination to press together. Nearer to thee, my God, seemed to be the language of all who bore testimony, and nearly all spoke.

After the public exercises closed, the ordinances of the Lord's house were attended to. It was a refreshing season. I think all present felt that this was one of the best monthly meetings we have had. Our next monthly meeting is to be at Roosevelt the first Sabbath in February. May we all that can consistently, meet at that time in the name of the Lord; and we have his promise that he will be in our midst.

HENRY GARDNER.

Kirkville, N. Y.

Response from Bro. Aldrich.

SINCE the appearance of the recent "reminder" in the Review, that it was expected of me to review Dr. Aker's chronology of the Sabbath, it seems proper that I should at least respond to the notice, or acknowledge what lawyers would term "service of process."

And now, as the job seems to be allotted to me, and the fact being duly advertised, I will further say that although I do not feel competent to handle the subject as it ought to be handled, I will apply myself to the task as soon as I can glean the necessary time; and in the course of a few weeks will try to find opportunity to introduce the Dr. with his great Sunday-plaster to the readers of the Review.

Meantime allow me to say to Sunday-keepers who are troubled with Bible convictions that "the seventh day is the Sabbath of the Lord," that although the Dr.'s remedy may serve you to some extent as a conscience-soother, it cannot possibly cure your disease.

J. M. ALDRICH.

Time is Passing.

ANOTHER year has passed away with its joys and sorrows, its sunshine and its shade, and oh, what has been the record borne up to the judgment! These are solemn thoughts, and as we have now stepped upon the threshold of a new year, let us review the past, and where we have gone astray with patience and diligence retrace our steps, and unitedly strive to improve the present in making a wise use of our time; and for the future be more watchful to keep our feet in the narrow way.

How swiftly the world is hastening to its doom! How fast the years roll by, and how very soon probation

will close forever and our time to work be ended! Yes, we are rapidly nearing our journey's end; and do we look forward, our hearts filled with joy and hope, intently watching the coming morn and to catch the first glimpse of the dawning day? Oh what revelations of untold glory will the children of God behold in that morning! Let us haste to make that preparation that is needful, study the word daily, and search for truth as for "hidden treasures."

We there learn that idle and foolish words, hatred, wrath and strife, are contrary to godliness, and should therefore be put away. Let victories daily be gained over these sins and the way to the kingdom will grow easier and brighter as we travel onward. Too many, I fear, that have the perusal of this sheet, neglect its warnings and heed not its instructions; but the day of reckoning is at hand, and for every abused privilege an account must be given to God.

Oh love not the world too well if with it you would not pass away. Come out and be separate and thereby show that the love of the Father is in your hearts. Come, then, while time is closing and listen to the voice of the prophet Isa. lv, 3: "Incline your ear and come unto me, hear and your soul shall live." The dear Saviour is yet pleading. Slight not probation's last moments. Abuse no longer a Saviour's tender love, and while he waits to receive you, make haste to enter the fold; for the time will soon come when they that are filthy will be filthy still.

M. S. AVERY.

Locke, Mich.

Self Denial.

HAD the Saviour of mankind made his advent into this world surrounded by the pomp and the pride of an earthly king; had he promised to his followers unlimited indulgence in the carnal pleasures of this world; had he exacted no self-denial, no cross-bearing, no humility, of his disciples, this would all well have accorded with the inclination of the world, and instead of a few poor fishermen, we should have seen the world immediately gather around his standard.

But no, this was not the Saviour's mission. He came in a meek and lowly guise, and the religion he taught was one of meekness, self-denial, and holiness. His mission was to save the lost; to save us from our sins. He laid down, for a time, the glory he had with the Father, took the form of a servant, became of no reputation, a man of sorrows and acquainted with grief, that we through his poverty might be made rich; and now, having begun the work of redemption, led captivity captive, and ascended to the right hand of the Father, he still calls to us, as his witnesses, by his word, to walk even as he walked, meek and humble.

If then we would be true disciples of him who was meek and lowly, we must deny ourselves. How many there are who practice little or no real self-denial, and yet presume to take upon themselves the sacred name of Christ. What is self-denial? Not that which it is no sacrifice to give up, which gives us no pain to surrender. What saith our Saviour? If thy right hand or eye offend thee, cast them from thee. Not only must all outward sins be renounced, but whatever is in its nature sinful, or can in the least retard our progress in the Christian race, even if it was as dear to us as a right hand or eye, must be dethroned. "He that loveth father or mother more than me, is not worthy of me."

This is the self-denial taught by our Saviour, and practiced by his apostles. Nowhere in the holy Word are we told that time, custom, or circumstances, will render that right which he with whom there is neither variableness nor shadow of turning has pronounced sinful. We may try to excuse ourselves, but God's word remains unchanged. The willing and the obedient shall eat the good of the land. What was the Saviour's reply to the rich young man who came to him, and kneeling at his feet, desired to be instructed in the way of eternal life? "One thing thou lackest." He who seeth not as man seeth, knew that his heart was fixed upon his possessions. Our Lord required of him, as he does of us, that every idol be laid upon the altar. The young man went away grieved and sad, it is true, but hugging his idol closer to his breast. How many there are who profess to be followers of Christ at this

day, who are wrapped up in their robes of self-righteousness, are vainly expecting to merit eternal life by the good things which they do, who, nevertheless, if tried to-day, would sell their birth-right for a mess of pottage. The Christian's whole life is one of self-denial and cross-bearing, and he who expects to reach Heaven by any other path, will find his hopes vain.

D. A. EDDY.

Hope.

THE hope of Heaven is represented by the apostle Paul as the anchor of the soul. We see the propriety of this figure when we consider that the world is like a tempestuous sea—full of dangers, the course of the child of God, the voyage, Heaven the port or harbor, which he expects and desires to gain, with faith the cable rope, sincere prayer, and strict obedience to all the commands of God through Christ our captain.

Sometimes when a ship rides at anchor, dreadful storms arise: the wind blows with fury, the tempest howls, and waves roar, and beat against the vessel. But if the ship be termed seaworthy, that is, firm, strongly put together, if at the same time the cable be strong, and the anchor bites, or strikes its fluke deep into good holding-ground, all will be well. The storm may rage, rocks and quicksands may lie to leeward, threatening destruction; yet will she be secure. Sometimes top-masts and yards are to be housed, and anchor-watch kept, yet will she outride the gale.

By this we may see the proper use of hope to the Christian, which is to keep the soul calm and secure in the day of adversity. Hope does not remove trouble. It sustains the soul in the time of trouble. The anchor does not dispel the storm, it does not quiet the roaring waves, arrest the rolling thunder, nor bid the winds be still; but it enables the vessel to ride out the fury of the gale. It keeps her from being driven on the rocks of death.

The most pious Christian does not find himself exempt from the cares and calamities of this life, or free from the conflicts and difficulties of the Christian life. He often finds himself tossed upon life's raging billows; but under these circumstances, the hope of Heaven as the anchor of the soul keeps him steady; "which hope we have," says the apostle, "as an anchor to the soul, both sure and steadfast." This hope preserves him from being dashed to pieces against the rocks of temptation, destruction, and despair. It at the same time imparts a delightful sense of security in the day of trial, a blessed sense of peace amid a sea of troubles. It inspires fortitude and boldness in the cause of God. "Hope maketh not ashamed, because the love of God is shed abroad in the heart."

How oft the lonely child of God, who has not the glorious privilege of meeting those of like precious faith, feels the need of a well-grounded hope, while looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. The Lord is mindful of such. The angels of God encamp around about them. They need not fear, only to offend God. There are those who are prompted by evil angels to persecute God's elect. But my dear brother and sister in Christ, although the storms of persecution fall heavy around you, and the tide of temptation may seem to overwhelm you, and all around seems dark and dreary, seize the cable-rope by faithful prayer, think of the anchor, hope, within the veil, bedded sure and steadfast where the forerunner hath already entered for us, and from whence he is soon to come to rebuke the angry storms, and to speak as he once spake, Peace, be still.

E. MACOMBER.

New Shoreham, R. I.

Is Any Sacrifice too Great?

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. xii, 1.

Is there any sacrifice too great for us to make for the sake of Jesus, who has suffered, and died, that we might have eternal life? What a sacrifice did he make for us, when he left the glory of the Father, and came

into this world to be despised and rejected, and at last put to death by those of his own nation! By perusing the history of his life, we see that it was a life of toil, privation and suffering. He was a man of sorrows, and acquainted with grief. What unspeakable love he must have had for poor fallen man! Think of the agony he endured when he sweat great drops of blood; and shall we count any sacrifice too great to make for Christ, or for the advancement of his cause? Shall we not rather deem it a pleasure to give up all for him, who has done so much for us?

Then again, are not all the sacrifices we are called to make, for our own benefit; especially those relating to our giving up tea, coffee and other things which are injurious to our health, or articles of dress which are worn merely to follow the fashion, for fear of being peculiar? To be sure if we are peculiar we may have to endure scoffs and frowns; for those who care not for religion, will think we are very foolish, to deprive ourselves of things which they enjoy. But what of that? Are not the smiles of our Saviour rather to be preferred than the smiles of this world? But says one, I do not like to give up the society of my friends; and I cannot have their company unless I dress and appear something like them. They will be ashamed of me and avoid me if I am peculiar. Well which shall we try to please, our friends, or our Saviour? Some of the young think it hard to give up their young companions. They have some who are dear to them. But unless they will walk with you in the way of life, you must soon give them up or perish with them. We must give all for Jesus, or we are not worthy of him. And when we have given all that we can give, what is it compared with what he gave for us? Oh let us give all for Jesus and beg of him to accept of us and make use of us for his glory. The Lord has shown us both by his word and the gift of prophecy, what we must give up and how we must live in order to be fitted for his soon coming. May the Lord help us to be ready.

M. WILKINSON.

Peterborough, N. H.

Forgiveness.

WHEN on the fragrant sandal tree
The woodman's axe descends,
And she who bloomed so beautifully,
Beneath the keen stroke bends.
E'en on the edge that wrought her death,
Dying she breathes her sweetest breath,
As if to token, in her fall,
Peace to her foes, and love to all.

How hardly man this lesson learns,
To smile and bless the hand that spurns,
To see the blow, to feel the pain,
But render only love again;
This spirit not to earth is given—
One had it, but he came from Heaven.
Reviled, rejected, and betrayed,
No curse he breathed, no plaint he made,
But when in death's deep pang he sighed,
Prayed for his murderers, and died.

Pressing Forward.

EACH believer should be thirsting for God, for the living God, and longing to put his lip to the well-head of eternal life,—to follow the Saviour. Satisfied I am that many a believer lives in the cottage of doubt when he might live in the palace of faith. We are poor starving things when we might be fed; we are weak when we might be mighty, feeble when we might be as the giants before God; and all because we will not hear the Master say, "Rise up, my love, my fair one, and come away." Now, brethren, is the time with you, after your season of trouble, to renew your dedication vow to God. Now, beloved, you shall rise up from worldliness and come away—from sloth, from the love of this world, from unbelief. What enchants you to make you sit still where you are? What delights you to make you as you now are? Come away! There is a higher life; there are better things to live for, and better ways of seeking them. Aspire! Let thy high ambition be unsatisfied with what thou hast already learned and known: not as though thou hast already attained, either wert already perfect; this one thing do thou—press forward to the things that are before.

"I Cling to Thee."

O HOLY Saviour! Friend unseen!
Since on thine arm thou bidst me lean,
Help me throughout life's varying scene;
By faith I cling to thee.

Blest with this fellowship divine,
Take what thou wilt, I'll ne'er repine;
E'en as the branches to the vine,
My soul would cling to thee.

Far from her home, fatigued, oppressed,
Here has she found her place of rest,
An exile still, yet not unblest,
While she can cling to thee.

What though the world deceitful prove,
And earthly friends and joys remove,—
With patient, uncomplaining love,
Still would I cling to thee.

Though faith and hope may long be tried,
I ask not, need not, aught beside;
How safe, how calm, how satisfied,
The soul that clings to thee.

They fear not Satan nor the grave;
They feel thee near, and strong to save,
Nor dread to cross e'en Jordan's wave,
Because they cling to thee.

Blest is my lot, what'er befall;
What can disturb me, who appall,
While as my strength, my rock, my all,
Saviour, I cling to thee?

Letters.

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

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Then they, says the prophet, that feared the Lord spake often one to another. We believe emphatically that we are living in that time. Therefore seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith. Let this department be well filled with lively testimonies of the goodness of God, and the value of his truth.

From Bro. Frisbie.

BRO. WHITE: I have been holding meetings ten miles north from Chelsea, where there was much opposition. The Methodists, with their preacher, did what they could to keep the people away from my meetings, yet a goodly number attended when the weather was pleasant. Some few were interested to hear, whom we hope will walk in the light.

In this field of labor there is much prejudice against the Advent faith, on account of the course the nominalists have taken in not living out the faith, and their advocating the non-resurrection of the wicked; also the influence of the Messenger party, who were known quite extensively in this part of the country. Yet I have a few places in view where I am in hopes they will receive the truth. I want to make a fair trial. I have found in my experience that we get a good hearing where we are well known, or not known at all; but not where we are only partially known, and that from one-sided rumors. To hear of us is very different from what it is to hear us, and then judge for themselves. As I begin the new year, I desire to renew my diligence in the cause of God.

Yours in hope.

J. B. FRISBIE.

Chelsea, Mich.

From Sister Downer.

BRO. WHITE: For some time past I have had a desire to say to the brethren and sisters through the Review that I too am striving to keep the commandments of God and the faith of Jesus, in order to be prepared to meet Jesus when he comes to make up his jewels, and have a part in his glorious kingdom. It is more than two years since I began to keep the seventh day as a rest-day, believing it to be the day which God commands to be kept. I first heard the present truth presented by Bro. Steward, and I feel to thank God that my ears have been greeted with the sound of this message. I had a willing heart to receive the precious words of truth, and a desire to keep all of God's commandments. For a short time I was divided between two opinions. Satan presented to my imagination what an appearance I should make to come out from

the fashions of the world, &c., yet thank the Lord I was enabled to go trusting in his grace to be sufficient for me, and I have found him a present help in every time of need. I would not exchange the hope I have in Christ for all the world and its momentary pleasures. I want to be one of that happy company whose motto and watchword is, Here are they that keep the commandments of God and the faith of Jesus.

Time is hastening to its close. Prophecy has been fulfilled. Jesus soon is coming with all the holy angels to take his people home; and oh, I want to be ready. It is a great question, Who shall be able to stand? I want the protection of the almighty arm, that I may have a place of refuge when the time of trouble comes upon the world. I hope that it may be my privilege to stand on mount Zion with the 144,000, and sing the song of Moses and the Lamb, and have an inheritance in the earth made new.

Yours striving for life eternal.

EMMA C. DOWNER.

Lemonweir, Wis.

From Sister Nutting.

BRO. WHITE: I am still on the Lord's side, trying to keep his commandments. I am willing to have my name cast out as evil. I feel willing to suffer with Christ, if I may but reign with him. When I look back upon the past and realize what great things the Lord has done for me the language of my heart is, Bless the Lord, O my soul, and all that is within me bless his holy name. I want to be a living Christian, growing in grace and in the knowledge of the truth. I want to be like Jesus. I want to reflect his lovely image. I realize that it is necessary that I pray more in secret, that I may be prepared for the trying scenes which are just before us. What a blessed privilege we have of going to our heavenly Father in every trial and he will not turn a deaf ear to our supplications. If our prayers are not answered immediately, we should not be discouraged. Our heavenly Father knows what is best for us. I love to read and think of the good hymn which says,

"Prayer is appointed to convey,
The blessings God designs to give;
Long as they live should Christians pray,
They learn to pray when first they live."

In hope of eternal life.

E. A. NUTTING.

Clermont, Iowa.

From Sister Cowdrey.

BRO. WHITE: I feel it a duty to say a few words to the brethren and sisters through the Review. It is but a few months since I first heard the doctrine of the S. D. Adventists explained; and I will simply relate the manner in which I was led to embrace the Advent faith. I had never seen a S. D. Adventist, nor knew that there was such a people, until some four or five months since, Bro. Daniels of New Boston, Mass., came into our neighborhood to work; and hearing, that he was an earnest advocate of the Advent faith I felt a desire to see and converse with him. I accordingly sent him an invitation, to spend an evening with us, which he very willingly complied with. The consequence is, I am to-day trying to serve God by keeping his commandments, and the faith of Jesus.

I had been a member of the M. E. church over twenty years, and once delighted in the society and privileges which the church afforded; but for some years past, I have felt the need of a more holy religion than was generally practiced in our church, although there was always here and there one who like me mourned over the desolations of Zion. But, what to do, or which way to fly, I knew not. But oh when I heard through Bro. Daniels of the faithful few who were traveling to Mt. Zion in that straight and narrow way, and was enabled by grace to see the reasonableness, and beauty of the way of holiness, as he exhibited it, by keeping the whole law of God, and planting my feet upon the rock of eternal truth, I must say, I was forced to confess that the call was of God and I rejoice, that I heeded it and have dared "to come out from among them," and be separate.

I stand alone; and though scoffed at, and derided, yet I feel confident of this one thing, that he that hath called me will carry me safely through, if I am faithful

to the grace already given. I feel very much the need of social meetings for prayer and praise, but as this cannot be, I turn for comfort to the word of God, and to the Review and Herald, which through the kindness of Bro. Daniels, I have had to read, and I must say it is the best spiritual food outside the Bible that I ever had. Many of the articles and especially the letters, are to me like food for the hungry, or like cold water to a thirsty soul.

Brethren and sisters, my heart is with you, and I hope one day to meet you, where the wicked cease from troubling, and the weary are at rest—pray for me that I may have strength and grace to follow on, in my weakness, and loneliness, until I shall hear the voice of my Master, saying, It is enough; come up higher. Yours in the bonds of Christ in love.

A. S. COWDREY.

Colebrook River, Ct., Jan. 3, 1864.

From Bro. Risinger.

BRO. WHITE: Myself and companion have been reading the Review for nearly a year. We have become convinced that you have the truth. The Review is a welcome visitor with us. When we read the encouraging letters of the brethren and sisters, and the deep and earnest exhortations of the ministers, we feel like taking up our cross daily and running with patience the race that is set before us, ever looking unto Jesus, who is the author and finisher of our faith.

Lonely and oftentimes discouraged, yet we are not cast down. Through much tribulation we must endure to the end, and then we shall hear that blessed welcome, "Well done thou good and faithful servant." As we have lately embraced present truth, and commenced keeping the Sabbath, we would humbly ask an interest in your prayers.

As we have never heard but very few lectures on present truth, we would be truly glad to have one of the messengers come this way and lecture for us. Hoping to be prepared with the remnant to meet our beloved Saviour, I remain your brother.

J. H. RISINGER.

Enterprise, Minn.

From Bro. Carmichael.

BRO. WHITE: It is now almost four years since I first heard and embraced the third angel's message; and although I am one of the number that has been chosen through the furnace of affliction, I can say today that I regret not that I hastened and delayed not to keep the commandments of my God. Oh how good it is to bow in sweet submission to the will of our heavenly Father, and trust the event with him, and cast all our care upon him, knowing that he careth for us. Oh how precious his promises are to the discouraged and desponding ones! How oft have I been made to cry out, Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God; for I shall yet praise him who is the health of my countenance and my God.

I still feel a great desire to be among that number that shall be purified and made white and tried, Dan. xii, 10, and be fitted to stand on Mt Zion. When we contemplate the glories that await those that are to be heirs of God and joint-heirs with Jesus Christ, we can but long to be there to behold his glory.

This is the hope which is as an anchor to the soul. It is that hope that strengthens and encourages the lonely and tried ones to press, pray, and strive on. It is that hope that buoys up the troubled soul when almost sinking in despair and discouragements from troubles by the way. Oh how oft have we been made to joy and rejoice in God our Saviour, for this blessed hope!

I still have the privilege of reading the Review which is no small favor. I take much delight in perusing its pages, and the great truths which it contains with the cheering letters from the lovers of this cause. It would be the greatest favor that I could ask to have the privilege of meeting with the lovers of truth from week to week to worship the Lord; but I desire to have my will subdued unto the will of my heavenly Father. I pray to be directed and guided in all my ways and that the path of duty be made plain before me. I do not desire to take one step in my life, that would be a dishonor to God or his cause;

but it is my desire to know my duty, and do it. In hope of eternal life.

E. CARMICHAEL.

Springville, Iowa.

From Sr. De Garmo.

DEAR BRETHREN: While the nations are angry and the time has come when God's people are being tested, and trying scenes surround us, I feel to ask myself the question, Am I a child of God? Have I got the white and spotless garment on? Do I keep all God's commandments that I can from the heart claim his protection in the coming storm? Still I feel to say, Thou art my God, my strength and high tower. I know that my Redeemer lives, and because he lives, I shall live also. His promises are precious to my heart. His law is my delight. His word and the Review are my greatest treasure. Wherefore should I doubt his promise? He has promised to be the widow's God and a staff to the aged. If I abide in him I shall dwell with him on the new earth. By this I know I am his when I abide in his love and keep all his commandments, and they are not grievous. Your sister striving for an inheritance where sin and sorrow can never come.

E. DE GARMO.

Parish, Oswego Co. N. Y.

From Bro. Erb.

BRO. WHITE: It is about five years since I commenced keeping the Sabbath. I would say that I am not tired of walking in the straight and narrow path, but my wish is to go up on still higher ground. Myself and wife were out at Pleasant Grove meeting, some thirty miles distant from our home. We were somewhat disappointed, as we expected messengers from the east, but they did not come. However we had a very good time.

Through the reading of the Review, attended with the blessing of God, one of our neighbors, Bro. and sister Risington have commenced keeping the Sabbath.

We very much desire one of the messengers to come this way and give us a course of lectures. We think that a great deal of good might be done here. I feel very much encouraged to press onward. I think that we are living in solemn times, and that the second appearing of our beloved Master draweth nigh.

Yours in hope of eternal life

PETER ERB.

Enterprise, Minn.

Extracts from Letters.

BRO. M. CURRY writes from Felts, Ing. Co. Mich.: I am in harmony with the doctrines taught in your paper, as the result of prayerful investigation of the word of God. Though such doctrines and facts endorsed and practiced by any person, subjects them to the scoffs of this wicked age, as Noah's like message did him to his age. Nevertheless we are tied up to such conclusions as the result of honest enquiry after truth. But with us as with the apostles, after the manner called heresy by popular professors, so worship we the God of our fathers.

BRO. T. HULET writes from Norville, Mich.: I and my companion are trying to live out the truth of the third angel's message in keeping the commandments of God and the faith of Jesus. We ask the prayers of all the saints that we may continue steadfast in the strait and narrow path that leads to life, and have a right to the tree of life through Jesus Christ our Lord, who has died for us. Let us who have come out from the world continue steadfast in the truth, looking to Jesus the author and finisher of our faith. Dear brethren, the prize that Jesus holds up before us, and the offer that he has given us even eternal life in glory, is enough. On the other hand all that is offered is the pleasures of this life, and then the reward is death. Let the wicked scoff, and turn us from their society; but let it be for Jesus' sake; and he says, Blessed are ye when men shall revile you and hate you and say all manner of evil against you falsely for my sake. If we feel cast down, we can go to Jesus and he will give strength to overcome the fiery darts of the enemy. I am determined to press on until I gain the prize.

BRO. WM. BATES writes from Abington, Ct.: I rejoice as I read the cheering news in the Review; with regard to present truth. I rejoice to hear the cause is prospering and that the people of God are coming up on higher ground; that the gifts are being prized, and hold their proper place in the church. I long to see the time when all will be one; when our dear Saviour's own prayer will be answered, and his people will be one even as he and his Father are one. We are living in solemn times. It is time that we put away every thing that is not Christ-like. Oh that we could fully realize our position, and prepare for events upon which we are just entering. We have all an individual work to do, and should take heed to the warning of the apostle Peter, "Seeing ye look for such things, be diligent that ye may be found of him without spot and blameless." Let us all be faithful. We need faithful laborers here. It seems that if we could have a course of lectures, it would bring many into the truth. The Brethren and sisters are strong. We have never been organized but are looking for some evangelist to come this way. We are glad that some are looking to the East. Oh may the loud cry call more out to stand with the remnant.

Obituary Notices.

DIED in Irasburgh, Vt., Dec. 18, 1863, my mother-in-law Lydia Barrows, wife of Jesse Barrows, in the 55th, year of her age. For years our dear mother had suffered much from ill health. But in answer to the prayer of faith, she had repeatedly been greatly blessed and raised up, when it seemed she was near the grave.

Five weeks previous to her death, she was attacked with typhoid fever from which she suffered much for three weeks; when the lung fever set in causing her much more suffering, till the powers of nature gave way to the dreadful disease, and brought her to her journey's end. Peaceful, happy end. Without a groan or struggle she fell asleep in Jesus.

"One only thought our tears could stay,
We sorrowed not bereft of hope."

When father told her we thought she was dying, and asked her if she was willing, with sweet resignation she answered, "Oh yes."

On the 21st inst. Bro. A. Stone preached an appropriate discourse from 1 Cor. xv, 26, after which we laid her lifeless remains away by the side of two dear daughters, to rest till the resurrection morning, when Jesus will unlock the prison-house of death and the grave and bring them forth as trophies of his everlasting power to save from him that hath the power of death.

With the rest of the family, mother embraced the Sabbath under the labors of Bro. Joseph Bates fourteen years since. Her fervent love for the blessed Saviour, for his cause and his people, and her undeviating affection as a companion and mother, were most appreciated by those who knew her best. Such too can realize best the painful absence, the mournful vacancy there is to-day, in our lonely dwelling. But we would bow in meek submission to our sore bereavement, knowing that he who hath afflicted us "doeth all things well."

A. S. HUTCHINS.

DIED, of diptheria, in Eddington, Me., Nov. 29th, 1863, Lizzie, daughter of Bro. C. Field, aged 8 years and 10 months, after an illness of ten days.

ABRAM BARNES.

DIED, in St. Charles, Saginaw Co. Mich., of consumption, Nov., 8th, 1863, Amy F., wife of John Holiday, aged 37 years 9 months and 14 days. She embraced the third angel's message under Bro. Cornell's lectures at St. Charles, Feb. 1861. She leaves a husband and two children to mourn her loss. She gave her family up into the hands of the Lord, trusting that he would do all things well. She died in full belief of the soon coming of our Lord and Saviour. There being no messenger present, Bro. Joseph Dudley, addressed the congregation with appropriate and feeling remarks.

JOHN HOLIDAY.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 12, 1864.

We are happy to learn from Bro. Loughborough's report that several were established in the Sabbath as the result of the late discussion in Manchester, N. H. Such facts speak louder than volumes of assertions, and such results are more desirable than to have scores only theoretically convinced.

We listened yesterday (Sunday, Jan. 10,) to two discourses from Elder M. Hull, before the congregation of Spiritualists of this city. These were the opening of his labors in behalf of the cause of Spiritualism. The burden of his effort was to show that the Bible teaches the consciousness of the dead, and the immortality of the soul. To do this he endeavored to meet some of our positions on that question, and produced arguments which have been adduced thousands of times, and probably will be thousands more, by advocates on that side of the question. The enthusiasm which we expected to see manifested on the occasion was not there. And it strikes us that his effort could not have been in the highest degree satisfactory to either the orthodox or his spiritualistic friends, for this reason: He advertised to give the reason for his change of faith. He has become a Spiritualist; and the reason he offers is the adoption of the belief of the consciousness of the dead. Now it is not very complimentary to the orthodox to be thus told that adopting their views of the state of the dead, has made him a Spiritualist. And as to his Biblical argument on the question, what do the Spiritualists, those progressive individuals who have got beyond everything that the world has hitherto esteemed sacred,—what do they care for the teaching of the Bible on this point? U. S.

We are happy to learn from Bro. Dexter Daniels that several have embraced the present truth the past season, in places in Connecticut where he has been working at his trade. With books and papers a person need not be a preacher to exert an influence for good.

From the representations of the London Economist, the best of authority, it is evident that Europe is on the brink of a serious financial crisis. The Bank of England, it says must have bullion, and that the rate of discount will be advanced in order to draw the specie of foreign nations into its vaults. There has been overtrading in cotton, and a very extensive handling of coin among the people of the continent, in anticipation of political revolutions. Failures of large firms are becoming frequent. The London Times of the 9th reports the failure of W. M. DeMatos, of London, with liabilities of about \$2,500,000.

To the Eastern Mission.

The brethren in this place, Block Island, R. I., are anxious for some of the messengers, while on the Eastern Mission, to come and help us put things in order. We think much good might be done here, as some hundreds were in the first message. Come via Newport, R. I., to be in Newport sixth-day morning. Mail-boat leaves at 8 o'clock. Come soon. Make the appointment through the Review and Herald, and we will meet you at the landing.

For the brethren. E. MACOMBER.

Appointments.

General Meetings for Minn.

PROVIDENCE permitting, general meetings will be held as follows:

- 1. Pleasant Grove, February 13, 1864.
2. Oronoco, " 20, "
3. Mantorville, " 27, "
4. Deerfield, March 5, "
5. Cleveland, " 12, "

We will endeavor to attend these meetings. Make a

general effort, brethren, to assemble together in the name, and for the service of, the Lord.

WASHINGTON MORSE, HARRISON GRANT, WILLIAM MERRY. Conference Committee.

MEETINGS with the churches in Ohio will be held as follows:

- Green Spring, January 16 and 17,
E. Townsend, " 23 and 24,
Columbia, " 30 and 31,
Jackson, February 6 and 7,
Cass, " 13 and 14,
Gilboa, " 20 and 21,
Ayersville, " 27 and 28.

Bro. Van Gorder is expected to attend all these meetings, the other members of the committee may attend some if circumstances permit.

OHIO CONFERENCE COMMITTEE.

P. S. It is not expected to hold meetings quarterly in all these places. Arrangements for quarterly meetings will be made in the future. J. H. W.

On account of the extreme cold weather, the quarterly meeting of Avon, Wis. will be held Jan. 16 & 17, instead of Jan. 2 and 3. H. W. DECKER.

Providence permitting, I will be at the monthly meeting for Northern N. Y., at Norfolk, the third Sabbath in January. C. O. TAYLOR.

THE next monthly meeting for Northern New York, will be held at Norfolk, Jan. 16, and 17. Bro. Taylor is expected. Per order. G. H. MATTHEWS.

Business Department.

Business Notes.

M. J. Bennett. We have been sending the Instructor to Libbie Berry, Chelsea, Mich., since No. 8 of last Vol.

Who was it that wrote from Kensington, Ct., under date of Jan. 5 1864, inclosing \$1.00 for "my Review," and \$1.00 for Delia Cole's Review, and neglected to sign any name?

My P. O. address, till further notice, will be Perry's Mills, Clinton Co. N. Y. C. O. TAYLOR.

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.

- E. Merrill 1,00,xxiii,1. T. Wilson 2,00,xxv,1.
Laura Kellogg for C. Owens 1,00,xxiv,1. J. P. Kellogg 1,00,xxiv,1. W. W. Osborn 1,25,xxi,7. I. N. Pike 1,00,xxiv,1. John Brant 1,58,xxiv,3. Harriet M. Smith 2,00,xxiv,1. W. V. Field 2,00,xxv,1. James Pierce 1,00,xxiv,1. Mrs. N. Caldwell 1,00,xxv,1. S. W. Randall 1,00,xxv,1. Daniel D. Haines 1,00,xxv,1. Lydia Maria Kidder 1,00,xxiv,1. Charles Drew 2,00,xxiv,8. Sarah A. Beach 1,00,xxiii,18. E. S. Faxon 1,00,xxiv,1. Mrs. M. Howe 0,50,xxiii,20. C. G. Langdon 2,00,xxvi,1. W. Langdon 2,00,xxiv,19. A. H. Adams 2,00,xxv,1. Mary Ann Reed 1,00,xxv,1. C. Crane 2,00,xxv,1. E. Macomber 1,00,xxiii,10. N. Hodges 2,00,xxv,1. C. E. Hahn 0,50,xxiii,14. C. P. Buckland 2,00,xxv,7. H. M. Payne 1,00,xxiv,8. W. Bryant 1,00,xxiv,1. Emily Lawton for Mary A. Mead 2,00,xxv,1. A. Taber 3,00,xxv,1. James Knott 1,00,xxv,1. David Upton 2,00,xxii,1. Mrs. J. H. Bedford 2,00,xxv,1. Mrs. Emily Johnson 1,00,xxv,1. Wm. Harris 1,00,xxv,1. Delia Cole 1,00,xxiii,1. R. B. Coleord 0,53,xxiv,1. James Hugonia 1,00,xxv,1. E. S. Stiles for John Stiles 1,00,xxvi,1. Miss E. Knight 25c. on acct. Sally Symonds 0,25,xxiii,14. Robert Niles 2,00,xxv,8. Daniel Oviatt 2,00,xxiv,1. E. Wycoff 1,00,xxii,21. J. M. Foster 2,00,xxv,1.

Cash Received on Account.

W. S. Higley jr. \$13. E. S. Faxon 20c. J. A. Strong 25c. E. Macomber \$1.00. E. C. Stiles \$3,25.

Books Sent By Mail.

M. J. Chapman 75c. W. H. Sadden 20c. M. J. Bennet 12c. H. Miller 6c. N. Hodges 79c. Wm. Bryant 25c. David M. Wilkinson 30c. Peter Livingston 20c. W. F. Arnold 1,30. W. E. Caviness 14c.

General Conference Missionary Fund.

G. Warner s. b. \$1. N. A. Lord \$1.

For Shares in Publishing Association.

Joseph A. Demill \$10. Henrietta E. A. Demill \$10. Georgiana L. Demill \$10. Alice O. Demill \$10. Martha P. Demill \$10. Willie Edson Demill \$10.

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.

Table with columns: Title, Price, Weight. Includes titles like 'History of the Sabbath', 'The Bible from Heaven', 'The Three Angels of Rev. xiv, 6-12', 'Sabbath Tracts', 'Hope of the Gospel', 'Which? Mortal or Immortal?', 'Modern Spiritualism', 'The Kingdom of God', 'Miraculous Powers', 'Pauline Theology', 'Review of Seymour', 'Prophecy of Daniel', 'The Saints' Inheritance', 'Signs of the Times', 'Law of God', 'Vindication of the true Sabbath', 'Review of Springer', 'Facts for the Times', 'Miscellany', 'Christian Baptism', 'The Seven Trumpets', 'The Sanctuary and 2300 Days', 'The Fate of the Transgressor', 'Matthew xxiv', 'Mark of the Beast', 'Assistant', 'Truth Found', 'The Two Laws and Two Covenants', 'An Appeal for the restoration of the Bible Sabbath', 'Review of Crozier', 'Review of Filio', 'Milton on the State of the Dead', 'Brown's Experience', 'Report of General Conference', 'Sabbath Poem', 'Illustrated Review', 'Nature and Obligation of the Sabbath', 'French', 'ONE CENT TRACTS', 'TWO CENT TRACTS', 'THREE CENT TRACTS'.

Bound Books.

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

Table with columns: Title, Price. Includes titles like 'The Hymn Book', 'History of the Sabbath', 'Spiritual Gifts Vol. I', 'Spiritual Gifts Vol. II', 'Scripture Doctrine of Future Punishment', 'Home Here and Home in Heaven', 'The Chariot'.