

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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The Hundred-Fold.

How gain God's blessed poor,
With persecution, loss,
The fiery trials kept in store,
To help them bear the cross,
The furnace for refining
The dim, unburnished gold,
To make it pure and shining,
Their promised hundred-fold?

When foes have slandered him,
And made the world believe,
Their lies, he prays for them,
And all their wrath defies;
He sings as sweet as ever,
And walks erect and bold;
Enjoys a peaceful slumber,
And gets a hundred-fold.

In storms he lies so low,
He scarcely feels their breath;
The waves like mountains flow,
He fears no danger, death,
'Tis true they may engulf him,
So darkling and so cold;
But a strong Arm is round him,
He gets a hundred-fold.

He sees in blessed vision,
While others shriek with fear,
That dangers have their mission,
And death is always near.
He's in the plan of mercy,
In Heaven is stored his gold,
In Christ is always happy,
And gets his hundred-fold.

VESTA N. CUDWORTH.

Aion.

And shall be tormented day and night forever and ever. Rev. xx, 10.

THIS, with one or two scriptures of similar import, have held the minds of some honest seekers after truth to the conclusion that the wicked must endure exquisite pangs of endless suffering.

The mind of the writer was from his youth by these scriptures confirmed, and at times forced to this dreadful conclusion for years after embracing the Sabbath. Nor was there but temporary conviction from all the brethren had then said or written in the explanation of these passages, until at a certain time while examining the word AGE in Webster's Unabridged Dictionary, to ascertain its duration, I found, to my surprise, as a corresponding word in the Greek, the word *Aion* [aion] the original of the word *ever*, in the above passage referred to.

This led to an examination of Rev. xx, 10, and chapter xiv, 11, in the Greek Testament; the last of which in our version reads, "The smoke of their torment ascendeth up forever and ever." By this examination, it was found that in each case the original word translated "ever" was in the PLURAL number. This opened

a field for further investigating thought. And the query arose in the mind, Can the word *eternity* or even *forever*, in the nature of things, admit of a plural? The conclusion was, it can not; for no word expressing infinity can. For this reason, for instance, infinite space covers all space; hence there can be but one infinite space, because there can be no further place for a second infinite space to occupy. On the same principle, the idea of a plural is forever excluded from a word which expresses infinite duration. Because infinite duration comprehends all possible duration. Hence there can be but one. Therefore the nature of things forbids that any word in the plural in any language should ever express the idea of infinity. If the word in the original expresses more than one forever or eternity, ought not the translation into English to express the same?

The Encyclopædia of Religious Knowledge, says, "It might as well be contended that *forever* cannot properly mean unlimited duration, because another ever may be added to it, as that *aion* must necessarily mean a limited duration, on account of its admitting a plural form of expression." To this we reply that, though there is another "ever" added in our translation, it is not added in the original, it being a repetition there, but not in a manner to involve the idea of addition. Inspiration did not place the word "and" there, nor can it be supplied without confusing the sense. The inconsistency of applying the plural to a word expressive of infinity has just been shown, we trust satisfactorily; and this the Encyclopædia admits respecting the word *eternity*; and why not in respect to the word *forever*, if it expresses infinite duration?

This discrepancy of plural in the original, and singular in the translation, prompted to the further investigation of the word *aion* in other parts of the New Testament,—an example of which was found in 1 Cor. x, 11. "Now all these things happened unto them for ensamples; and they are written for our admonition on whom the ends of the world have come." An instance somewhat similar in its structure to the preceding, is found in Heb. ix, 26. "Now once in the end of the world hath he appeared to put away sin, by a sacrifice of himself." Here, again, the word *aion* in both these instances is in the plural, as it is in the examples of the two scriptures quoted; but the word *world* rendered from it in both instances is singular.

Why these things were so was for a long time a mystery; but a solution of that mystery was at length found. In all the above instances, had the translation been according to Dr. Webster's view of the sense of that original word, there would have been no need of rendering these plural words in the singular. But before proceeding to an illustration of this point, some inquiries intrude upon the mind. 1. If the Holy Spirit, in the last two scriptures, meant to express in the Greek, the idea of a plurality of words, should not this idea of plurality have been conveyed to us in the English?

2. Should not two or more objects properly expressed in the Greek, when translated into English, express two or more objects in this language also? 3. If we had the history of two or three men written in the French language, conjointly in one volume, and it should be translated into English, Spanish, German, and various other languages, should it in these languages respectively mean the history of but one man?

Now it is infallibly evident to all that the two last instances could not be translated by any word which expresses endless duration, because the end of *aion* is most clearly expressed in both instances. To speak of the end of endless duration, would strike every mind as the height of absurdity. Therefore a word must be selected which will not wholly destroy, nor too much confuse the sense; but as the original is in the plural, it would seem to be too vague for definite instruction respecting this world, hence the plural is dropped and the singular substituted.

All this perplexity might have been saved if translators had understood, as Mr. Webster did, that "age" was the word corresponding in sense with the original. Then the plural would not have injured the sense at all, and it would have read as follows: "Now all these things happened unto them for ensamples; and they are written for our admonition on whom the ends of the AGES have come." It may be asked, What ages? We answer, all the ages of probation. Paul in this chapter is instructing Seventh-day Adventists, upon whom the ends of the ages would surely come.

Heb. ix, 26, some have thought, proved Christ's first coming to be in the end of the world; but by a transposition, we see that "in the end of the world," or *ages*, sin is to be put away. "Now once hath he appeared by a sacrifice of himself, to put away sin in the end of the world, or ages." But ages in this instance closes at a later point of time than that in 1 Cor. x, 11. That closes with probation, this with the destruction of the wicked. Sin is then forever put away.

The word "ends" being plural, renders it mysterious; and the inquiry may be made, How many ends will the world have? Others might inquire, May not the world have as many ends as the age? Yes. But not as many as the "ages" have; and especially if these are the ages of probation. For there will then be as many ends as there are individuals who die in the Lord in this message; and one more. That is the time in which mercy ceases to be proffered to sinful man.

In these passages we now see what consistency of sense can be made from the original, when viewed in the light of the great Lexicographer, who, in the history of the world, perhaps, never had an equal as a philologist, or a superior as a linguist. Not that he believed as we do,—he believed in the endless sufferings of the wicked: hence his testimony bears greater weight than it otherwise would. With his sense of the word *aion* in the scripture which heads this article, we may give opponents the privilege of translating the Greek preposition *eis* (*eis*), the worst they can against our belief:—for instance, they may call it *for*, *through*, or *during*, if they please. It will then read, "And shall be tormented day and night, *for*, *through*, or *during* the ages of ages." Not that we claim this rendering of the preposition correct; but if the most of our translators now extant are correct in the rendering of this word, then ours is; and this is the worst opponents can make it for us.

If they bring this translation to us, and ask what we understand by the expression, "ages of ages," we reply, that the word age, means as long as the creature lives to whom it is applied. And if every man shall be rewarded according to his works, then there will be a multitude of these ages of suffering the pangs

of the second death, the cause of which, is the misimprovement of the ages of probation. Consequently these ages of suffering, are with great propriety called the "AGES OF AGES; being ages of punishment for ages of probation unimproved.

When the consistency of this expression of inspiration, which before was too horrible for contemplation, was discovered, it was a source of marvelous admiration. Learned Universalists, and the author of "Bible vs. Tradition," had previously given similar translations, without an explanation, but the great question was, Whether their authority was sufficiently high to be relied upon. But here we bring as high, and perhaps the highest authority this world can give, as a foundation of our conclusion. Having recently an opportunity to see Liddell and Scott's Greek Lexicon, it was found that after they had defined the word, they quoted the above scripture and translated it, "Unto the ages of ages; or forever and ever."

There is a proneness to force upon this expression the idea of endless duration. The peculiar sense of the preposition *unto*, forces this sense upon it. And by this rendering, instead of its being the time in which the wicked suffer, it is a period all beyond that time. And if that word *unto* is a correct rendering, then their suffering reaches only to the commencement of the eternal age; and of course their suffering must be limited in its duration, as Bro. J. N. L. has well shown. Thus we see the truth has sure defense by taking the sense of that one word according to Mr. Webster, let these scriptures in other respects be translated as they may.

Again, if *unto* is the right rendering, we do not see why the first instance of the word *aion* following should not be in the singular, there being but one age beyond, and that the endless ultimatum of all the improved ages of probation. For if the plural were admitted, then we admit a variety of ages to those concerning whom it is said, "they shall be as the angels, and shall die no more." And if various ages of the same beginning must have various terminations, then there would be a variety of terminations to that kingdom concerning which it is said, "There shall be no end." Unless, as the Encyclopædia would have it; that this plural is an "intensive." But we are unable to conceive of the necessity, or even propriety, of an intensive being applied to any word expressive of infinity, since there is no possible chance for any increase or addition.

There has been a great perplexity in the minds of many in regard to the true sense of the word *aion*, because lexicographers have given it a variety of very different definitions; such generally as the following: duration, finite or infinite; unlimited duration, eternity; a period of duration, past or future; time, age, lifetime; the world, the universe, &c. Now if this Greek word corresponds in sense with our word eternity, or forever, as they are generally defined in our English Dictionaries, then such definitions, as duration, finite time, age, lifetime, world, universe, &c., must all be incorrect; there being no terms expressive of limited duration, nor any word expressive of anything but that of *time*, made use of in our Dictionaries to define these words; for every definition there, gives the idea of endless duration. Therefore we have satisfactory evidence that these words do not correspond in sense.

We admit, however, that in the Bible the word "forever" is used in many instances to express limited duration, as the brethren have sufficiently shown; but the reason is, that it was rendered from original words, which more usually expressed limited duration, and in many instances the subject matter is such that the sense of the word is fully shown to be but limited.

The inquiry will arise in the minds of many, how can the word *age* have so many definitions as are given to this Greek word? We answer, all but the last two can be very easily and consistently given to it. For instance, when speaking of a mortal being, it may be with strict propriety that any of those definitions expressing limited duration may be applied, such as duration, finite, a period of duration, past or future, time, age, lifetime, &c. But when the age of an immortal being is referred to, then it is strictly proper

for any of those definitions which express endless duration to be applied to them.

As it respects the last two, world and universe, it is wholly unnecessary that any such definitions be given, as there are other Greek words which amply supply their place; and if these definitions can be consistently given, they are merely an imperfect or secondary sense of the word defined; as in Matt. xiii, 39; xxiv, 3, where it speaks of the end of *aion*, translated the end of the world. It strictly means either the end of the age of the world, or the end of the gospel age—all of which amount to nearly the same, although the words rendered from this are very dissimilar in sense.

Now *aion* either corresponds in sense with our words forever and eternity, or it does not. If it does, why have not the most distinguished lexicographers, such as Johnson, Webster, and Worcester, so informed us? Or rather, why have any of them informed us to the contrary? And why especially is it in many instances so used in the Bible as to forever exclude that sense from it, whereas it may invariably be translated *age* without discovering the least inconsistency of language?

STEPHEN PIERCE.

Stuartsville, Minn.

State of the Dead.

BRO. SMITH: While reading the discussion between Eld. Hull and Eld. Cottrell, on the Nature and Destiny of Man, it brings to mind the expression of a Methodist minister at the camp-meeting at Willimantic, Ct., last fall. I spent one evening in hearing a sermon on the destiny of the wicked. He said, "When a wicked man dies, his soul goes right to hell, and suffers in hell fire till the general judgment; then his body is resurrected, and his soul comes out of hell, and is united to the body, and then both soul and body are sent back to hell to suffer to all eternity!" In proof of this he quoted Rev. xx, 10. What awful work has tradition made with the word of God. I am surprised to find that a Seventh-day Baptist, who claims to take the Bible for his "rule of faith and practice," should adhere so closely to the traditions of the man of sin. I will here give a few extracts from the Most Reverend Dr. James Butler's Catechism, published in New York, 1850:

"Q. Where did Christ's soul go to after his death?

"A. It descended into hell. Ap Cr.

"Q. Did Christ's soul descend into the hell of the damned?

"A. No; but to a place of rest called Limbo. Acts ii, 24, 27; Ps. xv, 10.

"Q. Who were in Limbo?

"A. The souls of the saints, who died before Christ.

"Q. Why did Christ descend into Limbo?

"A. St. Peter says, to preach to those spirits that were in prison; that is, to announce to them in person the joyful tidings of their redemption. 1 Pet. iii, 19.

"Q. Why did not the souls of the saints, who died before Christ, go to Heaven immediately after their death?

"A. Because Heaven was shut against them by the sin of our first parents; and could not be opened to any one, but by the death of Christ.

"Q. When did the souls of the saints, who died before Christ, go to Heaven?

"A. When Christ ascended into Heaven."

On page 19, of purgatory it says:

"Q. What is purgatory?

"A place of punishment in the other life, where some souls suffer for a time, before they can go to Heaven. Matt. xii, 32"

Truly, what a great difference there is between the teachings of the Catholic church and the Bible. When men are willing to throw away all selfishness, and the commandments of men, how clear the light of God's holy word shines forth. The following passages show the state of the dead in the Bible:

Ps. cxlvi, 4. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Ecc. ix, 5. "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten."

Ecc. iii, 19. "For that which befalleth the sons of

men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath."

Verse 21. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward."

Oh, how astonished I am that the Seventh-day Baptists should cleave to such folly, that the soul goes right to Heaven or hell at death, when no more proof is found in the Bible for it than for Sunday-keeping. The teaching of both is the work of the Man of sin. Thanks be to God for the glorious light that is now shining upon all the willing and obedient, relative to the dogmas of the old Catholic church. May God help us all to walk in the clear light of truth.

J. F. HAMMOND.

Providence, R. I.

Talks to Young Men.

A MESS OF POTTAGE.

It was a small price that Esau took for his title to the inheritance, and his right as Isaac's first-born son. One savory meal, one hour's gratification of appetite, a piece of bread, and a few beans or lentiles, a brief refreshment, longed for, enjoyed, and gone,—and for this he sold his birthright, and lost his heritage.

But foolish as men may count this ancient sensualist, who gave his inheritance for a single meal, the pottage business is by no means obsolete,—nay, it seems to flourish greatly in modern days. And the trade in birthrights is also extensive and active.

Manhood, honesty, nobility, purity of soul, fellowship with God and with his kings and priests whom he has already anointed, and whom he soon will crown; the heavenly hope, the eternal inheritance, the joys unspeakable, and the bliss immeasurable,—all these things are the birthrights which men barter away, the treasures which they squander, the priceless gifts wasted by foolish hands.

And what messes of pottage Satan furnishes, savory and smoking hot, to tempt the appetites of gluttonous fools. To one he gives wealth, gilt playthings, toys, and trinkets. To another he flings the sop of luxury, and bids him eat and drink and riot on. Here for a moment's sensual pleasure, a man perils his all; there for an hour of wild exhilaration, another drains the cup that biteth like a serpent and stingeth like an adder. Here for the kiss of a painted prostitute, or the harlot's vile embrace, the fool sells his birthright, and takes disease into his body, rottenness into his bones, remorse into his heart, death for his doom, and perdition for his portion.

In an hour the pleasure is past. In a day all has faded away, and loathing comes to take the place of lust. But in that short hour, innocence, purity, peace and honor, all are gone. Tears cannot efface the stain; regrets cannot obliterate the dark memories that haunt the soul; years cannot unburden the conscience of its load. The pottage was savory, but the birthright is gone!

Ah, how many to-day curse the pottage, and wish their birthright back once more! How many others go to sell their birthrights, and taste the hellish compound that Satan brews. To day warnings are useless; to-morrow regrets will be vain. Now Satan says "no danger;" to-morrow the sneering fiend hisses in our ears, "too late."

Bitterly did Esau rue his brief indulgence. Earnestly did he seek to undo the fatal act; but he found no way to change the settled purpose, though he sought it day and night with tears. Bitterly have others lamented the same fatal error. Peace gone, innocence gone, purity gone, honor gone, the birthright gone, and nothing to show for it but loathsome memories, broken health, and a conscious meanness and self-aborrence, which makes life a burden and death a leap in the dark.

And for all this misery there is but one possible remedy, but one relief. The good God pities even such lost men as these, and offers to purge and cleanse and pardon even them. Will you come to Him? "Whoso covereth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy."

Pour out the sins that burn within your tortured breast, and give yourself forever to the Lord. This is your only hope. You have sold yourself for naught, you shall be redeemed without money. The blood of Jesus Christ cleanseth you from all sin. By that alone can you regain lost innocence and peace and rest.

But beware of sensual delights. Flee youthful lusts. Hate even the garment spotted by the flesh. Solemn is the apostolic charge, "Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know now that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." Heb. xii, 14-17.

Never did sensual pleasure hold supream sway than amid the proud and idle gluttons of the cities of the plain. Their filthy conduct daily vexed the righteous soul of Lot, and their unlawful deeds made sad the hearts that yet remembered God. But when the sulphurous cloud of smoke, and the lurid storm of fire came down, what availed it all? Where were the rioters, the adulterers, the gluttons, the harlots, then? What availed the memory of guilty pleasures, amid the tormenting vengeance of eternal fire?

And what shall guilty pleasures avail you, when all the world shall be overwhelmed as was Sodom, and destroyed like Gomorrah? Those cities are set forth as an example to other sinners, that they may know their swift approaching doom. For, "as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom, it rained fire and brimstone from Heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." Luke xvii, 28-30.

"Thus shall it be" when in the midst of the world's high carnival of pleasure, shall burst the awful terrors of the day of doom. Too late will men curse the fatal pottage, and seek with tears the birthright of the sons of God. But all in vain. The decision made in an hour of sensual passion, is bound as with the chains of destiny. The inheritance is lost. The birthright is gone. The crown shines upon another's brow, and for the poor degraded sensualist, there only remains abiding shame, everlasting contempt, and the dread perdition of ungodly men. Oh man! Young man, take heed to your ways, while you make earth's perilous paths. One fatal step, and you are gone! Beware how you dally with sin. Beware how you trifle with temptation. Beware how you boast of your strength. Beware how you confide in your safety. "Blessed is the man that feareth always." Flee from every taint and stain of sin. Hide yourself in the everlasting Rock. Trust in the Saviour and in his cleansing blood and all sufficient grace, and you shall be a conqueror in the fight of faith, and wear the crown of victory at last.—*The Christian*.

The Judgments of Women.

In a conversation I once held with an eminent minister of the church, he made this fine observation: "We will say nothing of the way in which that sex usually conduct an argument; but the intuitive judgments of women are often more to be relied upon than conclusions which we reach by an elaborate process of reasoning. No man that has an intelligent wife, or is accustomed to the society of educated women, will dispute this. Times without number you must have known them to decide questions on the instant, and with unerring accuracy, which you had been poring over for hours, perhaps with no other result than to find yourself getting deeper and deeper into the tangled maze of difficulties. It were hardly generous to allege that they achieve these feats less by reasoning than a sort of sagacity that approximates to the sure instincts of the animal races; and yet there seems to be some grounds for the remark of a witty French writer, that when a man has toiled, step by step, up a flight of stairs, he will be sure to find a

woman at the top; but she will not be able to tell how she got there. How she got there, however, is of little moment. If the conclusions a woman has reached are sound, that is all that concerns us. And that they are very apt to be sound on the practical matters of domestic and secular life, nothing but prejudice and self-conceit can prevent us from acknowledging. The inference, therefore, is unavoidable, that a man who thinks it beneath his dignity to take counsel with an intelligent wife, stands in his own light, and betrays that lack of judgment which he tacitly attributes to her."

Music.

There's music in the raging wind,
That sweeps the mountain high,
And music in the lowly vale,
Where gentle zephyrs sigh.

There's music in the gentle stream,
That winds along the vale,
And music on the boisterous deep,
Where daring seamen sail.

There's music in the cataract,
Where the white surges dash,
And music in the thunder's voice,
Where forked lightnings flash.

There's music in the song of birds,
When wintry months are past,
They seem to say, We're happy now,
For spring has come at last.

There's music even in the pond,
Music in falling rain,
When vegetation springs to life,
That long has dormant lain.

There's music, too, in gentle words,
What strength they can impart,
How oft have words of sympathy,
Consoled the mourner's heart.

There's music in the prattler's voice,
Music in fervent prayer,
And in the wanderer's songs of praise,
There's music everywhere.

There's music in the realms of light,
Amid the radiant throng,
That music flows from seraphs' harps,
And from the victor's song.

SUSAN ELMER.

Ashfield, Mass.

The Life-Boat's Last Turn.

"It's the last turn she'll make," said William to his friend, as they stood on the cliff and watched the life-boat, as she was bringing to the shore a part of the crew and passengers of a wrecked vessel. "It's her last turn, for the storm has so increased that ere they reach the wreck again, she will have gone to pieces."

It is a sad sight to look upon a vessel helpless amid the rocks, and broken by the fury of the waves. It is still more sad to know that those foaming waters will be the winding-sheet of loved and loving ones, and that though we may pity, yet we cannot save them. But even these are trifling horrors compared with those that hang about a lost and shipwrecked world.

Six thousand years ago this world, misguided by a treacherous pilot, and misled by wrecker's baleful lights, left the true course of obedience and blessing, to sail upon the dark and treacherous billows of sin and unbelief. The voyage has been one of peril. God's curse has smitten where his blessing smiled; and rocks and shoals, and quicksands and dangers, have been thick on every hand. The storms of blood and crime, and tyranny and anarchy, the tempests of calamity, distress, and indignation, have beat upon this weary world, till it lies helpless and hard by the lee-shore of perdition. She has gained no peaceful port, for peace is not bestowed upon a world of sin. And every signal for a pilot has only brought to her some treacherous foe; and every effort to gain a harbor, has only left her further from the heavenly port.

The world is lost, ruined, wrecked, without God and without hope. And the storms give no tokens of abatement, nor are there signs of sunnier skies, or

calmer waters. The world must go down—down amid the engulfing billows of destruction and perdition, down amid the dissolving fury of nature's final fires. And men who cling to it shall share its doom. Brave hearts, strong hands, wise heads, cannot avert the dire calamities that mark "the day of judgment and perdition of ungodly men."

But yet, thank God, there is hope; hope for perishing man, even in this world that lieth in the wicked one, and that is reserved unto fire against the coming judgment day. For though the ruined vessel, with her costly freight, must sink, yet her perishing passengers may be rescued from the shattered wreck.

The launched life-boat of God's mercy is tossing amid the white-capped waves, the Captain of Salvation directs it in its course; it mounts the fiercest billows, and rocks lightly amid the hugest waves; it skims the waters like a sea-bird, and defies the fury of the storm. No burden can sink it, no shock can shatter it, no surge can overwhelm it, no rock can destroy it. Manned by a crew that know no fear, and dread no danger, it hangs about this ruined, sinking world, to take her passengers to land. In it there is room enough for all who will come. And to every passenger on board this fire-doomed world, the invitation goes out, "Come on board the life-boat and be saved. Money cannot buy a passage, labor cannot earn one, tears cannot procure one, toils cannot deserve one, honors give no right to claim one; but you may come on board and welcome: the passage is free, without money and without price. Wealth did not induce the Captain of Salvation to peril all for you. Grace, not pay, was the motive, and thanks, not reward, must be the return."

And there is room enough for all; but you must leave your luggage all behind. The life-boat carries no freight! The miser's money, the worldling's wealth, the fop's fashions, the drunkard's jug, the sinner's lusts, the Pharisee's self-righteousness, the formalist's good works, the rafts you have been building, the spars you have clung to, the life-preservers you have invented, all must go by the board. The life-boat will take you, and nothing more. You must trust in that, and nothing beside. Christ must be all or nothing to your ruined soul.

Room is plenty, but time is scant. The hours glide swiftly by. Death hastens, and judgment now of a long time lingereth not, and damnation slumbereth not. The life-boat's last turn will be made, no man can tell how soon. In such an hour as we think not, "the Son of Man cometh." There will be an end of calling and refusing, an end of entreaties and hardening the heart against them. The last day will come, and with it comes the Christian's joy, the sinner's doom. And before that day shall break in storm and thunder on the world, there will be other "last things."

There will be the last scoff, the last mockery, the last sinful jest, the last careless hour. There will be the last scene of riot, the last day of pleasure, the last nightly revel. There will be the last meeting, the last sermon, the last exhortation, the last warning, the last fervent prayer, the last solemn song. And then,

"Oh, then, the judgment throne!
Oh, then the last hope gone!"

To-day may be the life-boat's last turn for you. These words may be your last invitation. Oh, let it not be in vain! I beseech you, come on board the life-boat! Trust your all in Jesus' hands. Come and be saved. But you must leave the world. You must forsake the wreck. Time presses. You must make the final choice. You cannot cling to the wreck, and yet be saved in the life-boat. You cannot serve God and Mammon. You cannot have the friendship of the world, for it is enmity with God. You must forsake all to follow Christ. Will you do it? Will you leave all and live, or keep all and perish?

God will not destroy a lost world unwarned. The long suffering of God is salvation to guilty men. "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Matt. xxiv, 14.

Friend, beware how you reject God's invitation. Beware how you cling to a shipwrecked world till the life-boat makes her last turn, lands her passengers on the heavenly shore, and leaves you to wail and perish amid the terrors of the day of final doom. "Behold now is the accepted time. Behold now is the day of salvation."—*The Christian*.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 15, 1888.

URIAH SMITH, EDITOR.

"I Don't Believe."

THIS is the creed of infidels and skeptics. Prefix *I don't believe* to every statement of revelation, to every article of Christian faith, and you have their entire creed. They never tell us what they do believe. They labor to destroy the Christian faith, and offer us nothing in its stead. They would pull down our house and leave us with no shelter at all. Their labor is unproductive, and is no benefit to any one, unless, from the fact that "misery likes company," they would be glad to see others as poor and houseless as themselves. But we prefer to remain in our comfortable home until some one shall offer us a better one.

But open infidels are not the only ones that hold this creed. You will hear it from many a professed Christian. Say they, "I don't believe" it makes any difference what day we keep; "I don't believe" it makes any difference whether you are immersed or sprinkled; and "I don't believe" it makes any difference what a man believes. Still they would probably admit that belief in the Christian religion is preferable to belief in Paganism or Mohammedism.

Our Lord Jesus Christ made our belief of some importance. Said he, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." None of our Christian friends who talk so much of non-essentials, will hold that baptism is of more importance than faith. And if faith is thus essential to salvation, it would hardly be consistent that the belief of a lie would do just as well as the belief of its opposite, the truth. In fact we read of some being left to "believe a lie that they might be damned."

A Christian who has scripture for his faith will tell you what he believes, and sustain his belief by Bible proofs. But when they adopt the infidel's creed, and say, "I don't believe," you may be sure it is because they hold some faith or practice for which they have no Bible proof. If they are substituting something else for what the Bible requires, they tell you "I don't believe it makes any difference."

When I hear one say, as I did yesterday, "I don't believe it makes any difference what a man believes," it leads to reflections like these: It would make a vast difference with me. I would not choose to live in a community who believe that murder, adultery, and theft are no crimes, but are perfectly right. My Christian friends who occasionally use the skeptic's creed will agree with me in this. Well, these crimes may look worse to you than Sabbath-breaking, because they come a little closer to self. But he who breaks one of God's commandments sets aside the whole authority of Him who is the Author of the whole law. Who has a right to say of any one of his commandments, "Is it not a little one?" Matt. v, 17-20.

R. F. COTTRELL.

Is it So?

HAVE we reached the time when a religious journal, and one professing the Advent faith too, can publish a challenge to others to discuss a matter of dispute in its columns; and then, when the challenge is accepted, coolly decline it on the ground that "our regulations will not allow of a discussion in the *Crisis*;" and besides this, withhold from its readers the fact that the challenge had been accepted; thus giving the impression that the opposition had not confidence enough in their cause to risk a fair discussion of its merits?

As this sad fact came to my knowledge through the *Review*, I could not help contrasting the fairness and liberality of the *World's Crisis* with that of others. Eld. N. V. Hull invited me to the discussion of the question of man's nature and destiny, in the *Review*. I accepted of it on condition that it should be published also in the *Sabbath Recorder*; whereupon its columns were readily and freely opened to our dis-

cussion. And not only so, but during our discussion I have written a number of articles for the *Recorder* on other subjects, calculated to invite inquiry into our peculiar faith as Adventists, and its liberal editor has given them a conspicuous place in the editorial department of his paper. For this he is entitled to, and has, my sincere thanks.

The inquiry comes up, Why this marked contrast? I will say what suggests itself to my mind as the answer, and leave the question open for a better solution, if there is a better. I have thought then that faith in the entire law of God makes better men, more upright and honorable, than the faith that that law has been in part or wholly abolished.

R. F. COTTRELL.

On Giving.

Nothing can be more beautiful than union, harmony, justice, and equality, in our families and communities in bearing public burdens.

In a well-regulated family, each individual has his portion of labor to perform; even the little child of five or six years, has some little daily labor to do at its proper time. In communities the expenses of the public are cheerfully borne by the tax-payers, and thus it is the heaviest burdens are easily borne, and the heaviest expenses are cheerfully and certainly met.

Thirty years ago the most of Wood Co., Ohio, was literally overflowed with water at certain seasons of the year; and so level is this section that even rivers and creeks need to be conducted by ditches in order to prevent their spreading over a vast extent of country. But no individual could bear the expense of such labors as were presented, and so proper laws were soon made by the legislature, and by an equal system of taxation, immense systems of drainage are perfected, and lands once worthless are now sought after with eagerness, and the overflowing streams are taught to flow in more regular channels; and to haste away to the lake. Beautiful farms adorn the landscape, and herds and flocks graze peacefully, where a few years since the fish from Lake Erie sported in freedom. And all this was done by a people impoverished by floods, and often immigrating hither during the fine autumn, when these prairies bloomed in almost Eden beauty. But alas, the freshets of Spring turned their fine fields into vast pools. After years spent in individual and disconnected, unsystematized effort, often spending thousands in this vain attempt, the people were ripe for any good plan of union, and now witness the result of union.

If union is strength in temporal matters, how much more in spiritual things? In the plan of Systematic Benevolence, we have the best possible plan of equality in bearing burdens, and who can estimate the good yet to come of this plan—this plan so heartily adopted by the church and so cheerfully entered into.

Let us go on, even if there is no immediate call for the funds, there will no doubt soon be a call for all we have laid by in our s. b. funds. Let none of us bury our talent in the earth, but improve it as our Lord has directed.

JOS. CLARKE.

The Foundations of the Seventh-day and First-day Sabbaths Contrasted.

THE SEVENTH-DAY SABBATH.—1. God rested on the Seventh day. Gen. ii, 3. This fact is undeniable and is admitted by all. Thus it became the rest day or Sabbath day of God. The day on which God rested became unalterably his rest day: the same as the day on which a man is born becomes forever his birth day. In neither case can this day be transferred to another.

2. God blessed the seventh day. Gen. ii, 1-3; Ex. xx, 8-11.

3. He commanded that it should be kept holy. Ex. xx, 8-11.

4. He pronounced the sentence of death against all who should do any work on that day. Ex. xxxi, 15.

5. Jesus rested on that day. John xv, 10; Luke iv, 16.

6. He commanded his disciples to keep it. He said that the law was binding, every jot and tittle, and

condemned such as should break any one commandment. Matt. v, 17-19. This would include the Sabbath.

7. The apostles and Christ's followers kept it. Luke xxiii, 56. None will deny that they all kept it till after the resurrection. This is all we care to prove here.

Here are seven undisputed facts concerning the seventh-day Sabbath. Query. Is there much danger in following the example of God himself, of his Son, and of his children for at least 4000 years? We think not; yet we are told that Sabbath-keepers will be damned!

THE FIRST-DAY SABBATH.—1. Did God rest on the first day? No one even claims that he ever did. Then it cannot be his rest day, or Sabbath day, any more than a day on which a man was not born can be his birth day. Then the first day is not the Sabbath, or rest-day of the Lord, whatever else may be true of it.

2. Did God ever bless the first day? No one claims that he did.

3. Did he ever command us to keep the first day? It is not even claimed that he did.

4. Did he ever pronounce a curse against any one for working on the first day? It is admitted that he did not.

5. Did Jesus rest on that day? No. Some say, Yes. But does the Bible positively say that he did? It is not claimed that it does. It is sometimes assumed that he did. But we are dealing with undeniable facts now.

6. Did Jesus command us to keep the first day? No one claims that he did.

7. Did the apostles ever keep it? No. Sunday-keepers say, Yes. Again we ask, Does the Bible positively say that they did keep it? It is readily admitted that it does not. Then again we say, Mere assumption is not an undisputed fact.

Of these seven facts which we see undisputedly apply to the seventh day, five are not even claimed to be true of the first day. Two are assumed to be true, but no positive proof is claimed even for them. Reader, which house stands on a sandy foundation, and which is founded on a rock? The answer must be evident to all.

D. M. CANRIGHT.

Battle Creek, Mich.

A Troubled World.

IN view of the iniquity which now abounds throughout the world, it is not to be wondered at, that intelligent, thinking men, should make up their minds that we are living in a time pregnant with important events. Said a preacher of some note, and whose body is now turning to dust, "I believe that between this and the year 1870, there will be a very critical period in the earth's history. I look forward sometimes with hope, but generally with fearfulness."

An intelligent lady remarked, "I believe that you Advent folks are right; but I have no heart in the matter, I think that the time is near when I and my family will all perish together."

Another, in view of the moral darkness which is prevailing and increasing, said, "I think those who are in their graves are the best situated." Professed ministers of the gospel (some of them), are getting into trouble in consequence of the low state of religion. "Two thirds of the members of my church," says a pastor, "are honorary members. They don't come to prayer-meetings; they do not attend Sunday-school; they don't add to the life of the church; they are but passengers on the gospel ship; they bear no burdens, add no strength; their names are on our books; they are honorary members."

The Wisconsin Puritan says: "Certain children of the Devil, dressed in Christian clothes, are trying to join the churches. One of these is the card table, which, it is insisted, is perfectly harmless if only used without stakes. Another is small domestic billiard-tables. Another, still, is domestic wine. And still another, is parlor dancing, and now and then a public ball."

The masses are watching the course of the fallen churches, and the worldly-mindedness, and inconsistent walk and conversation of the membership, is driving them further and further from salvation, and many

are troubled, not knowing which way to look for a remedy.

Another cause for trouble, is the degeneracy of the youth. A Boston paper says, "The race of Puritans has pretty much passed away, and with them the manners, and to a great degree, the morals of their day. I do not believe the young generation is as good as the preceding one; I am certain that the boys and young men of to-day have more vices, less regard for decency, and are more unrefined than those of the preceding generation."

The progress of the Papacy is another cause of trouble with many. The paper above referred to, says that Bishop Haskins of that city was one of the committee appointed to determine upon the wants of the theological department of the public library, and adds, "Bostonians need not a long memory to go back to the time when a cross was a sure sign of a Romish institution, but now the symbol of redemption crowns alike the Unitarian, Methodist, and the Orthodox churches; and the Sisters of Charity depend very largely upon Protestants for their support."

The London Patriot says, "A strong petition has been sent from England to the Pope of Rome, asking for a restoration of communion between the two churches, and that people may smile at such attempts, but parties putting them forth are in earnest, and are men of settled purpose."

Things in the natural and moral world a source of trouble. The Cincinnati Times has, under the head of Great Times, the following: "Cholera in Italy and France, Trichine in Germany, and Rhinderpest and Sheep plague in Russia, Holland, and England; fatal miasmatic chills among the birds of Italy; epidemic among the oysters on the French coast, and 'suspended animation' of eleven American States, to say nothing about Fenianism." He might add, Increasing intemperance, awful profanity, abounding licentiousness. Crimes increasing of every kind, and of the blackest dye. The progress of Spiritualism, making the fallen churches "a hold of foul spirits and cage of unclean birds." In view of these things, together with the vast preparation for war among the nations, and increasing perplexity among them, is it strange that men's hearts are failing them for fear of those things which are coming upon the earth?

W. S. FOOTE.

Report from Bro. Matteson.

BRO. WHITE: I send the following report for the paper.

April 1-13, I stayed at home (Oakland). We had several meetings with the church, and when we gathered for Quarterly Meeting, April 14 and 15, we had a solemn time. We have many trials and strong enemies, and these within do often betray us. Nothing can save us but the mighty arm of Jesus. When we are weary, and torn, and sinking, oh, how precious is a smile from the Saviour, a few drops of his refreshing grace. Why can we not have more of it? Why must so many fiery darts be shot at our poor wounded hearts? Why does the enemy so often break asunder those young and tender plants which our heavenly Father hath planted? How deep we have fallen! Jesus alone can save us.

But sometimes he appears to be indifferent. We mourn in captivity. Our harps hang on the willows. In vain we tune our formal songs. The heart murmurs. Has he left us to weep in our sad despair? Then a gentle ray of heavenly light breaks upon our sorrowing minds, and hope revives. Blessed Jesus, thou wilt not leave us. We are pilgrims, few, feeble, and scattered. Toiling we have come. We long for thine appearing. When shall we behold thy face in glory? Shall I stand among thy people?

On first-day, several rose for prayers, and as we cried earnestly to God, he blessed us. Three united with us and followed their Saviour in baptism.

April 18, I went four miles south of Clinton, to a Norwegian settlement and commenced meetings. They kindly opened their meeting-house for my use, and here I delivered thirteen lectures. It was right in the midst of sowing, but the people gathered in spite of all obstacles. The congregation varied from one

to two hundred, and the interest increased toward the close. Many were under deep conviction. Prejudice gave way before the truth, and sinners were anxious to be pointed to the Lamb of God.

But say you, why did you not follow up the interest? The church trembled, the creed tottered, and the trustees hurried to shut the house against me. They would not suffer me to say another word on the Sabbath question. There is no other place that I can obtain at present to hold meetings, and thus I must close in this place, trusting the Lord will open the way to finish his own work in due time.

Many are convinced on the Sabbath, a few have commenced to keep it, and some poor souls were weeping as I parted from them. May the Lord vindicate his own holy law, and receive glory and honor through Jesus forever, Amen.

JOHN MATTESON.

May 1, 1866.

"I Will Speak That I May be Refreshed."

BRO. WHITE: The past four years to me have been freighted with a repetition of those hopes, fears, trials, and blessings, which are the common lot of those who strive for the heavenly prize. The language of my heart still is, with the Psalmist, "Bless the Lord oh my soul, and forget not all his benefits." The scoffer's jeer, the scornful look, averted eye, and side-long glance, or the cold shoulder, may not penetrate and roil the deep waters of my soul. When was it not the lot of God's people to be misrepresented by foes, misunderstood by friends, while conduct and motives are misconstrued by the ignorant, the prejudiced, and designing? In numerous ways my Christian fidelity and happiness have been assailed, but I count them "light afflictions," and would say,

"Nearer my God to thee,
E'en though it be a cross
That raiseth me."

My chief care is that censure be not deserved. I expect the opposition of the adversary. With Rutherford I prefer "a roaring Devil to a quiet one." I find I am more upon my guard, better prepared to meet him when he comes with open throat and terror, than when his approach is with seductive wile. I am resolved, though faint, to keep on pursuing. I am not always free from errors and mistakes; and I can truly say that when I discover these I am deeply pained. I desire to humble my soul and confess every sin in this day of atonement. Earth looks small and worthless to me.

"What the glittering smiles of earth?
What the transient joys of mirth?
Bubbles bursting at their birth,—
Useless through eternity."

Circumstances preclude my often meeting with those of "like precious faith." Mothers who have a like experience, will perceive the difficulty with which, when wearied with the labors of the week, and the care of a large family, I walk a mile upon the Sabbath to attend meeting. Very little rest do I receive, and sometimes it takes weeks for me to recover from the weariness amid the labors which seldom permit leisure. Sometimes upon returning, having left my little ones with a hireling, I have been admonished that the Lord will have mercy, and that "charity begins at home." I have felt a desire to say so to those who have felt to censure me. "Surely the heart knoweth its own bitterness." Let us have fervent love in our hearts, and it will lead us to permit those whom we suspect of wrong to explain their conduct. To the lonely ones I wish to say, God has placed us in just the best place for us. If we are not his faithful servants there, and cannot say, "Thy will be done," and still struggle to overcome, let me ask, What are we good for?

My heart has been deeply pained to hear of those who have turned back, and its language is,

To whom, dear Saviour shall I go,
If I depart from thee?

Surely when one member suffers, all suffer with it. I have sometimes waited anxiously to hear of the prosperity of Zion; how painful to hear of the affliction

of her watchmen; doubly so when they become unfaithful. My prayer is that God will in mercy raise up the afflicted messengers. I will not neglect to express gratitude that in pursuing the path of duty, I have been blessed, and opposition which I have been called to meet, has subsided. I ask the prayers of God's people for my beloved family, that prejudice may break away, and truth seen and obeyed, be our bond of union and our hope.

Your sister in hope of a blessed immortality.

LAURA C. HUTCHINS.

Ganges, Mich.

Going Forward.

DEAR BRETHREN AND SISTERS: As I have gathered strength and been greatly encouraged by reading the cheering testimonies in the Review, I feel as if I would like, through the columns of this dear paper, to tell you something of my experience since I embraced the present truth. I commenced to obey the solemn warning of the third angel's message last summer, while Elders Van Horn and Canright were preaching in this place; and I have not been sorry for one moment that I ever sought diligently the true plan of salvation; but I feel to praise my heavenly Father continually for his goodness in sending his messengers here, inspired by his Spirit, to preach the word of God in its purity and beauty. I am determined to live out the present truth, be an overcomer, and be ready when Christ comes to make up his jewels, to meet him with joy and not with grief.

I can say that I never enjoyed myself so well in all my life, as I have since I resolved to renounce the vanities of this world, and try and live a Bible Christian. Although I have no friends now except the Adventists, yet I feel to rejoice that I have the privilege of being numbered with that poor despised company who are trying to keep all the commandments of God. I believe the time is near when the loud cry will go forth to close the third angel's message. Signs are fast fulfilling. There is not a day passes but what we can see something that portends the near approach of our heavenly King. Oh what a solemn time in which we are living! just on the verge of the closing up of this world's history. In view of these facts I think it is high time to awake out of sleep, for the night is far spent and the day is at hand.

Dear brethren and sisters, cheer up, and let the sweet sunshine of hope come in and take possession of your souls, for your redemption draweth nigh. Let us not despair whatever may betide. God's people and his cause are safe. He that sends the storm prepares the refuge. Let us put on the whole armor of God and be prepared to go through the time of trouble that is just before us, and be able to stand upon the sea of glass, and sing the song of Moses and the Lamb. May each and every one of us realize the solemn and awful time in which we are living, put our whole trust in God, and at last be gathered home. Pray for me. Pray for us in Watrousville, that we may go through with the remnant to Mount Zion.

Yours seeking a home in the earth made new.

E. M. GORTON.

Watrousville, Mich.

Profanity.

MANY sins are committed under the apprehension that it is not wrong; but that to which I would more particularly refer, as claiming my most urgent attention, is the sin of repeating an oath from the lips of another. For example: Mr. A relates an incident to Mr. B, and being a profane man, he uses an oath. Mr. B likes the story, and soon repeats it to a neighbor, and as he is relating Mr. A's story, and not his own, he does not hesitate to use the same oath. This has become a common occurrence so that even those professing religion are guilty of this sin against God. To a person who has not given this subject any special thought the above may seem exaggerated, but careful observation will prove it to be true. This is one of Satan's methods of teaching human beings to swear, and none should be ignorant of its tendency. God forbid that we take his holy name in vain.

Addison, Mich.

A. JOHNSON.

Useless Prayers.

BRO. WHITE: I select the following from a paper. Please print it in the Review.

THERESA A. HERRICK.

How many useless prayers we say,
Because our lives our prayers belie;
Because devotion dies away,
As on the air its echoes die!

The lips may utter holy words,
And tremble with the form of prayer;
May charm the ear like singing birds,
And seem an angel's praise to share!

And yet, unless a life of love,
Which fain would bless the world, be ours,
In vain we lift our hearts above,
Though worshipping in Eden hovers!

Our life, our love, gives soul to prayer,
Faith wings it to the mercy seat;
Wins its divine acceptance there,
And pours Heaven's treasures at our feet!

What is God?

READER, ignorance of God is one grand cause of mistakes in religion. If people did but know what kind of being he is, they would not treat him as they do.

Why do so many see no beauty in the gospel? Why do they see so little use in preaching Christ and the atonement? It all comes from this, that they have never really considered what God is. Their religion is wrong at the very foundation, and hence they see no fitness in the doctrines of Christianity.

Reader, give me your attention while I try to tell you a few things about God.

Now what is God? That is a deep question indeed. We know something of his attributes. He has not left himself without witness in creation. He has mercifully revealed to us many things about himself in his word. We know from scripture that God is a Spirit, eternal, invisible, almighty, the Maker of all things, the preserver of all things, holy, just, all-seeing, all-knowing, all-remembering, infinite in mercy, in wisdom, in purity.

But alas! after all, how low and grovelling are our highest ideas, when we come to put down on paper what we believe God to be. How many words and expressions we use whose full meaning we cannot fathom! How many things our tongues say of him which our minds are unable to conceive. How small a part of him do we see! How little of him can we possibly know! How mean and paltry are any words of ours to convey a clear idea of the Eternal Being who made this mighty world, and with whom one day is as a thousand years, and a thousand years as one day! Yet this, remember, is the God with whom we have to do. How faintly can our corrupt minds understand a being who is entirely and always holy—holy in all his ways, and holy in all his works,—a being who is of purer eyes than to behold evil, and in whose sight the very heavens are not clean! Yet this is the God in whose hands we are!

How weak and inadequate are our poor feeble intellects to conceive of a being who is perfect in all his works,—perfect in the greatest as well as perfect in the smallest,—perfect in appointing the days and hours in which Jupiter, with all his satellites, shall travel round the sun,—perfect in forming the smallest insect that creeps over a few inches of our little globe! Yet this I say again, is the God with whom we have to do!

How little can our busy helplessness comprehend a being who is ever ordering all things in Heaven and earth by universal providence,—ordering the rise and fall of nations and dynasties, like Nineveh and Carthage, ordering the exact length to which men like Alexander and Tamerlane, and Napoleon shall extend their conquests,—ordering the least step in the life of the humblest believer among his people, all at the same time, all unceasingly, all perfectly, all for his own glory! Yet this, I say once more is God!

The blind man is no judge of the paintings of Rubens or Titian. The deaf man is insensible to the beauty of Handel's music. The Greenlanders can

have but a faint notion of the tropics. The Australian savage can form but a remote conception of a locomotive engine, however well you may describe it. There is no place in their minds to take in these things. They have no set of thoughts which can comprehend them. They have no mental fingers to grasp them. And just in the same way, the best and brightest ideas that man can form of God, compared to the reality which we shall see one day, are weak and faint indeed.

But one thing, I think, is very clear, and that is, the more any man considers calmly what God is, the more he must feel the immeasurable distance between God and himself. The more he meditates, the more he must see that there is a great gulf between him and God. His conscience, I think, will tell him, if he will let it speak, that God is perfect, and he imperfect; that God is very high, and he very low; that God is glorious majesty, and he is a poor sinful worm, and that if ever he is to stand before him in judgment with comfort, he must have some mighty Redeemer, Mediator, Friend and Helper, or he will not be saved.

Reader, mark well what I say. With such an one as God to give account to, we must have a mighty Saviour. To give us peace with such a glorious being as God, we must have an almighty Friend and Advocate on our side, an Advocate who can answer every charge that can be laid against us, and plead our cause with God on equal terms. We want this and nothing less than this. Vague notions of mercy will never give true peace. And such a Saviour, such a Friend, such an Advocate is nowhere to be found excepting in the person of Jesus Christ.

I lay these things before you. I know well that people may have false notions of God, as well as everything else, and shut their eyes against truth; but I say boldly and confidently, no man can have really high and honorable views of what God is, and escape the conclusion that we need a great Redeemer.

Reader, take the advice I give you this day. Go and pray that God would teach you to know these things aright. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John xvii, 3—J. C. Ryle.

Tobacco and Morals.

HABITS that degrade the body degrade the soul. A man's moral tastes will keep pace with his physical appetites. By carrying natural appetites beyond their bounds, he weakens his control over those appetites of his nature which are right in themselves, but which become vicious and immoral when suffered to overreach their appropriate limits. Again, by creating and indulging unnatural appetites, not furnished by the Creator, but contrary to Nature's laws, he may not only look for the various penalties connected with those laws, but will find a tendency downward in his appreciation of moral obligation. Licentiousness in eating and drinking prepares the way for licentiousness in other things. The effect of gormandizing, on the stomach and brain, is to call into their immediate sympathy influences that are besotting and demoralizing on the mental tastes and habits. The effect of simple or narcotic excitants on the nervous system, is to create a demand for other excitants, which can only be satisfied at the expense of moral principle, and obligations to the divine command. Those very things introduced into the stomach which fret the nerves, and corrode by sympathy, the finer feelings of the heart. By disturbing the equilibrium of physical action, they make turbid and morbid the disposition of the mind. Thus a licentious body will beget a licentious soul.

See the insanity of mind and heart produced by alcohol, even on those who do not indulge in continued intoxication. It makes a man prize his drams more than the bread that feeds the inmates of his dwelling. Not less certain is the insanity produced by tobacco. Tobacco blunts the conscience. Appetite and conscience would be at war in this affair, but conscience has lost its power; it is now seared with this scorching, scathing poison. To this form of sin its sensibilities are dead, its perceptive faculties are destroyed. The tobacco devotee knows his course is wrong. His

judgment, reason, common sense, all conjoin their testimony that this is sin. Yet he heeds it not. Conscience has lost its power of utterance. It takes no cognizance of the wrong; and therefore has no call to speak. The deacon of the church, who sees, and rightly too, the sin of even moderately steeping the soul with liquor from the drunkard's cup, disciplines with godly fear his brother for his unchristian walk, but heeds not the Devil's smearings on his own polluted lips. With conscience wide awake to his brother's complicity with the weaker bane, he himself, with the stronger poison in his mouth, goes on in sin. He lifts his hand to exclude his incorrigible brother for not withholding his lips from the destroying bowl, while he himself, not conscience smitten, grinds the accursed weed between his teeth, and rolls it as a sweet morsel under his tongue.

One excitant, as before stated, creates a demand for some other excitant. This explains the origin of the fact that so many bad physical habits become associated. Tobacco prepares the way for alcohol by creating a dry, husky, parched feeling in the mouth and throat; and by creating also a sensation of faintness at the pit of the stomach. Alcohol creates a demand for tobacco, or some other excitant, in a similar way. This mutual relationship existing between these articles, makes it extremely important that when a reform is entertained in regard to any of them, all others of this associated family should also be abandoned.

Remember.

WE are not to remember everything if we could. Some things are not worth remembering. They are events of no particular importance. Other things are not profitable to be remembered. They are things which defile the heart and ruin the soul forever. They make us miserable and unhappy, as we should be if we recollected all the griefs and discouragements of our lives. Then there are other things which we ought to remember. They are things of importance, which can do us good, and bring us peace, and comfort us in trouble. And here are some of them: 1. Remember it is written in the Bible, "All have sinned and come short of the glory of God." Rom. iii, 23. We should all like to forget this; but if we do not remember it now, we shall be compelled to remember it in the day of judgment. God says, "If we say we have not sinned we deceive ourselves." 1 John i, 10.

2. Remember, God has also said "The soul that sinneth it shall die." Eze. xviii, 4. Is there any hope for us that we may not die forever? There is.

3. Remember, "Jesus Christ came into the world to save sinners," and "died for our sins." 1 Tim. i, 15; 1 Cor. xv, 3. He has said, "I am not come to call the righteous, but sinners to repentance." Matt. x, 12. He does not invite the good, but wretched, wicked, lost creatures such as you and I. He calls to us. Shall we go?

4. Remember, it is said of the Lord Jesus, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i, 9. He will wash away the stains from our restless, burdened, sinful souls, and make our hearts pure, and free, and joyful.

5. Remember, the Lord Jesus expects us to love him in return for all his mercy and favor to us. The way in which we are to show our love for him is by obeying him in all things. Hear what he says about it: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself unto him." 1 John xiv, 21.

6. Remember, Jesus Christ is coming to this world again, and we shall see him. Once he was in Heaven with the Father and holy angels. But he came here, and died for our sins on the cross. Then God raised him from the dead, and he returned to Heaven again. But as he was going away, two shining ones came and said to the people who were watching his departure, "this same Jesus which is taken up from you into heaven shall so come again in like manner as ye have seen him go into heaven." Acts i, 11.

7. Remember, it will be a glorious and an awful

day when the Lord Jesus shall come back again. He will come in great pomp and splendor, with ten thousands of angels. And he will come laden with blessings for those who have known him, and have been serving and expecting him. He will come to wipe away their tears and give them joy. He will come to take away their cares and give them peace. He will come to exchange suffering and sickness and bondage and death, for gladness and health and deliverance and salvation. And it shall be said 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.

8. But remember, if we have not believed in this Redeemer and been saved by him, that day will be an awful one to us. With vengeance and darkness and despair will it break upon us. We shall long for the mountains and rocks to fall on us and hide us from the wrath of the Lamb. Rev. vi, 16. We shall remember everything then. But the saddest of all our memories will be the remembrance that we forgot God, and forgot his words. Reader, will this be your case?—*The Christian*.

Sins of Ignorance.

It is in vain for persons to pretend that those are sins of ignorance, which they have often and clearly heard testified against from the word of God. It will be found to be so at last; it will be found to be a vain thing for persons who have lived under the light of the gospel, and where all manner of iniquity is testified against, if they live in immoral and vicious practices, to pretend that they are sin of ignorance; unless the case be very peculiar and extraordinary. It is in vain for you to pretend that those are sins of ignorance, of which you would not dare to proceed in the practice, if you knew that your soul was to be required of you this night. Persons do many things for which they plead, and pretend they think there is no evil in them, who yet would as soon eat fire as to do the same, if they knew they were to stand before the judgment seat of Christ within four and twenty hours. This shows that people do but prevaricate when they pretend that their sins are sins of ignorance.—*Edwards*.

The Captain and the Quadrant.

A GODLY man, the master of an American ship, during one voyage found his ship bemisted for days, and he became rather anxious respecting her safety. He went down to his cabin and prayed. The thought struck him, if he had with confidence committed his soul to God, he might certainly commit his ship to Him; and so, accordingly, he gave all into the hands of God, and felt at perfect peace; but still he prayed, that if He would be pleased to give a cloudless sky at twelve o'clock, he should like to take an observation, to ascertain their real position, and whether they were on the right course.

He came on deck at eleven o'clock, with the quadrant under his coat. As it was thick drizzling, the men looked at him with amazement. He went to his cabin, prayed, and came up. There seemed still to be no hope. Again he went down and prayed, and again he appeared on deck with his quadrant in his hand. It was now ten minutes to twelve o'clock, and still there was no appearance of a change; but he stood on the deck, waiting upon the Lord, when, in a few minutes, the mist seemed to be folded up and rolled away as by an omnipotent and invisible hand; the sun shone clearly from the blue vault of heaven, and there stood the man of prayer with the quadrant in his hand; but so awe-struck did he feel, and so "dreadful" was that place, that he could scarcely take advantage of the answer to his prayer. He, however, succeeded, although with trembling hands, and found, to his comfort that all was well. But no sooner had he finished taking the observation, then the mist rolled back over the heavens, and it began to drizzle as before.

This story of prayer was received from the lips of the good Captain Crossby, who was so useful in the Androssan awakening; and he himself was the man

who prayed and waited upon his God with the quadrant in his hand.

"Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love;
Brings every blessing from above."

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. 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.

From Bro. Wm. Cottrell.

BRO. WHITE: A few months have past since I received and embraced the third angel's message, and that, too, without hearing any one proclaim those great and glorious truths. Well, I wish to say that we, (my wife and I) love the truth, and are endeavoring to live it out. We are anxious to do our whole duty, and overcome every evil, and be prepared for the coming of the Lord; believing as we do, that it is near, even at the door. We praise the Lord that we have ever been made acquainted with present truth. We pray that the Lord will direct some one of the messengers this way. Cannot some one of the brethren call on us, and give us a few discourses this present season? We ourselves have need to be taught more perfectly. We have never seen a Sabbath-keeper besides ourselves, but expect to see them in the New Earth. Yet we should like to see some of them here before the Lord comes. The last message of mercy has never been proclaimed in this part of the state. I have however taught to some extent the few truths that I have learned. There are some here that are well nigh persuaded to obey the call. If some one of the brethren would come and make us the desired visit, I have full confidence that good would result from the same.

WM. COTTRELL.

Bowersville, Ohio, April, 1866.

From Sister Doud.

BRO. WHITE: I have a desire to tell you, and the brethren and sisters abroad, what the Lord is doing for me, and those who have received the third angel's message in Tuscola county. "He has wrought gloriously!" The first day of July, 1865, in Vassar, six testified their determination to keep the commandments of God, and the faith of Jesus. I was one of the six. Now what a change! Last Sabbath (April 25) there was an assembly at Tuscola village, of one hundred or more commandment-keepers. As I looked about and heard the many testimonies, I was constrained to say with the Psalmist, "The law of the Lord is perfect converting the soul; and the commandment of the Lord is pure enlightening the eyes." I could but exclaim with John, "How great and marvelous are Thy works, Lord God Almighty." When the commandments came to me, I felt as did Paul, Rom. vii, 9, "Sin revived and I died." Yes the law slew me, and where was I? (Where I fear many more are who transgress the law of God, and love and make a lie,) in the Methodist church. When my husband commenced to keep the whole law with me, the minister was exceedingly wroth, called us very unchristian names, and offered in public to pay every one that would leave, the sum of five dollars. When one of the brethren came for our decision, we decided to leave the society, but demanded the money. Alas he (the minister) was a man of words but not of deeds, for the money has not come. We were turned out of that body because we thought the whole law was holy, and just, and good. Since that time I have been striving to overcome, and have found it no light task, but hope by the assisting grace of God to come off conqueror, and finally receive the overcomer's reward.

My faith and love for the truth grows stronger every day. Was much strengthened by listening to a discussion held at Watrousville, between Bro. Canright and Eld Russell, (a Methodist) upon the Sabbath question. Of that discussion, I cannot express my mind better than by referring to the hymn found on p. 437 of our book, especially the last four lines which read:

"Then give me my Bible and let me obey it,
Instead of the statutes and doctrines of men;
Aside for a moment, forbid I should lay it,
To listen and argue for dogmas again."

Yours, in love of the truth.

S. A. DOUD.

Vassar, Mich., Apr. 25, 1866.

God first collected the unlearned; philosophers afterwards; and he did not teach fishermen by orators, but overcame orators by fishermen.—*St. Gregory*.

Extracts from Letters.

BRO. DANIEL STUART writes from Bradford, Me.: My heart is often cheered while I read the communications from the brethren and sisters in the Review; and I would gladly add my testimony with the rest that the Lord is good, and his mercy endureth forever. My prayer is that the Lord will raise his feeble servants to perfect health. I often ask myself the question, Why is it that so many of our preaching brethren are prostrated by sickness? I am glad to see a season of fasting and prayer recommended in the last paper; and I pray the Lord to hear and answer the prayers of his people, as it shall be for his glory and the advancement of his cause.

I have not seen any one of like faith for more than two years; yet I am trying to hold on to the truth, for I believe that we are living in that time when "He that shall come, will come, and will not tarry," and this rejoices my heart.

SR. CANFIELD writes from Milan, Mich.: Once more I want to request that some of the messengers come to our place this spring or summer. We are very anxious to have the truth preached here. There are four of us keeping the Sabbath, and a great many are getting interested by our talking to them. Every day or so some one says, "Well, I believe that Saturday is the true Sabbath," and the more they search the Scriptures the more they see the appearing of the Lord is not far distant. I think there would be quite a little band raised up here, if they could only hear the preaching of the truth. Will not some one come to our place? There never has been any preaching nearer than Saline, and that was before we ever heard of the Sabbath.

SR. LOOP writes from West Union, Iowa: When I think how much the Lord has done for me, and what he is still doing, it cheers my aching heart. Five years I have been trying to live out present truth. Never did I feel so great a necessity of getting just right as I do now. The enemy is trying to draw us away, dear brethren and sisters, but there is no other way for us only to march straight through to the promised land, looking neither to the right nor to the left. If we do there is something to draw us away. Through the mercies of God I am trying to overcome. I want to get rid of every sin so that I may worship God acceptably. It is a great thing to get where God can work for us. I praise God that I ever heard the third angel's message, and that he has given me a heart willing to live it out before the world. Dear brethren and sisters, look up and rejoice, knowing that your redemption draws nigh. Oh, what a happy meeting it will be when all of God's dear children meet around his dazzling throne. There is a goodly number here that will be in that company I trust. Oh, let us be faithful a little longer, then He that is to come, will come and will not tarry.

SISTER M. M. SARCHET writes from Lawrence Co., Ill.: I want to be one of those who fear the Lord and keep his commandments. I have had some light on the Advent subject for several years, but did not feel much interested in it till six years past. I have been keeping the seventh day over two years. I want to give up all for Christ's sake, and a crown in his kingdom.

My prayer is, may God give me more light, grace and faith, that I may be able to overcome all troubles, trials and temptations and come off more than conqueror. I took the Review some two years since, and as I did not feel myself able to take it longer I had to give it up. I feel lost without it.

I have come through deep affliction; have been called upon to give up near and dear relations to sleep till Christ comes.

I have also met with reverse of fortune; but one thing I know, the Lord has always been my help in time of trouble. Pray for me that the way may be opened for me and light may shine on my path through life.

WHEN we have read all books, and examined all methods to find out the path that will lead us to Heaven, this conclusion only will remain, that through much tribulation we must enter into the kingdom of God.—*Kempis*.

Obituary Notices.

DIED, April 28, 1866, in Hobart, Lake Co., Ind., of consumption, my dearly beloved wife, Esther A. Spencer, aged 27 years, 10 months, and 7 days. She commenced keeping the Sabbath of the Lord about 18 months since. She died in full hope of a part in the first resurrection. Her last words were, "Death is nothing to what I thought it was. It is so easy, I am happy." We mourn her loss deeply, but hope to meet her soon. Funeral discourse from Job xiv, 10, by Eld. Canada, Free-will Baptist. O. H. SPENCER.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MAY 15, 1886.

The Fast in Battle Creek.

THE season of humiliation, fasting and prayer, appointed by the General Conference Committee, was generally observed by the church in this place, and has been indeed a season of refreshing to us; not that it has been characterized by flights of joy simply; but, as we have tried to humble our hearts, confess our wrongs, and as individuals get near to God, we have experienced those blessings that are usually followed with greater earnestness and activity, and a deeper settling into the cause of God.

We had tried here, as a church, for some days previous to the fast, to prepare our hearts by searching up our wrongs, that the fast with us might be "an acceptable day to the Lord."

As we entered upon this season, our minds were impressed with the importance of an entire suspension of all business and an observance of fast days corresponding as nearly as possible with the quiet of the Sabbath. These ideas were more fully ratified by an examination of Isaiah lviii, 3, which, to say the least, speaks of a wrong mode of fasting in the last days, and of course is a good guide as to what fasting is acceptable to God. "Behold in the day of your fast ye find pleasure, and exact all your labors." Our minds were, that a fast is not simply an abstinence from food, either in whole or in part; but a laying aside of care, pleasure, light conversation, and whatever would tend to hinder access to the Lord.

In the former part of the fast a discourse was given showing how God in ancient times had regarded the humiliation and fastings of his people, and what we might expect in this time in view of his unchanging nature. In the close of the fast another discourse was given on the final triumph of the work of God in the loud cry of the third angel's message. All our meetings were principally of a social character, in which about all participated.

The praying seasons for the reviving of God's people, and the restoration of his servants, were especially refreshing, so much so that it seemed evident to all that the Lord by giving us freely of his Spirit said to us, "Yes, I accept you, and will work for you."

Bro. White was in such feeble health that he could be with us but little in our meetings: yet he expressed confidence in the prayer of faith. The people of God here who have witnessed his trials and burdens in the past felt called upon to make his case a special subject of their prayers. The Lord is working for his servant. He has been greatly blessed in answer to prayer; and we trust the power of the enemy is broken.

Brethren, hold on to the arm of the Lord, and as you love this servant of the Lord, and love the advancement of the cause of truth, do not cease importuning with God till an entire restoration is accomplished. We have no doubts but God will raise up Bro. White, and that he will yet go forth to labor in this cause.

J. N. LOUGHBOROUGH.

Note from Bro. Sanborn.

BRO. WHITE: Pursuant to appointment I met with the Mackford and Marquette churches in their last Quarterly Meetings. I had not visited these churches before for two years. The Mackford church is having a good influence over the people around them. Quite a number of their neighbors are deeply interested in the truth, and we trust will soon obey. The Marquette church is still having its tribulations to wade through, yet I think if they will all bear their trials like Christians they will have a tendency to purify them. These churches have taken a decided stand against Elders Snook and Brinkerhoff's course, unitedly passing a resolution that they would not allow their house to be used by them, nor go to hear them preach if they should come into the place, nor have any fellowship with their unfruitful works of darkness, but rather reprove them, which I believe to be a right position.

ISAAC SANBORN.

THE Toledo (Ohio) Blade asserts that there are, by actual count, one hundred and seventy-five different styles of hats worn by the ladies of that city, and visible any fine day on the street.

Appointments.

No providence preventing, I will meet with the church at Ithaca, Mich., Sabbath and first-day, May 26 and 27.

At Seville, Monday evening, May 28, and will continue meetings through the week.

At Alma, Sabbath and first-day, June 2 and 3.

We earnestly request the friends at Alma to attend the meeting at Ithaca. On my way I will stop at Greenbush, Thursday, May 24th. I. D. VAN HORN.

If the Lord permits, I will meet with the friends at Tuscola, Wednesday evening, May 23, and hold meetings each evening till the Sabbath. On the Sabbath we will attend to baptism, if desired. We wish to see all the church from Vassar on Sabbath.

We will meet with the Brn. at Vassar on Monday and Tuesday evenings, May 28 and 29. Wednesday evening, May 30, we will have a business meeting at Watrousville. Also meetings at W. on the Sabbath. We earnestly request all the friends at Centerville to meet us at W. on the Sabbath, as this is all the time we can spend in the county. D. M. CANRIGHT.

Business Department.

Business Notes.

Ira King: Where are your papers now sent?

Clara W Bisbee: Where do you receive your Review?

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 receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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To Buy Bro. Cottrell a Home.

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James Buchanan, \$10.00.

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A C Bourdeau \$100.00, Isaac Sanborn \$20.75, D M Canright by Carrie Sturgis \$2.50.

Michigan Conference Fund.

Ch. at Greenbush \$12.50, Ch. at Vassar \$20.00.

Books sent by Express.

David Malin, Vassar, Tuscola Co. Mich. \$4.00.

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