

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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RESIGNATION.

If of the world right views we cherish,
And of its shortening night,
We shall not mourn our lamps that perish,
Ready for morning light.

We shall not weep o'er dried-up fountains,
Along our course of strife;
A few more steps across the mountains
There flows the river of life.

The ore shrinks not the fiery burning,
Nor mourns its earthly mine,
The dross to its own place returning—
The gold for use divine.

Each stroke that breaks our darkened mansion,
Lets in some holy ray;
When all is broken, "God's expansion"
Floods us with heavenly day.

Then think not strange the fiery trial,
As though our lot were strange;
Some drops must fall from out wrath's vial
O'er all sin's guilty range.

Oh! when each cherished drop doth leave us,
Which, by supporting, harms,
How blessed then to feel beneath us
The everlasting arms.

We very soon shall cease from steeping
Our earthly couch with tears:
What bliss to think of never weeping,
Through the eternal years!

GEOLOGY.

SOME ill-informed persons have *alleged* that there are discrepancies between the statements of the Bible and the teachings of geology concerning the creation, the flood, &c. The following remarks are believed to be sound, and fairly to meet any prejudices from this quarter.

1. I freely admit that there is such a science as geology; yet no one who is entitled to respect, will claim that it is demonstrative. It is admitted by its friends to be yet incomplete as a science, and to be in a state of rapid advancement.

2. For a long time it has been coming nearer and nearer to the standard of revelation. Even the most scrutinizing of its devotees have yielded point after point, until it has lost by the concessions of its friends, most, if not all its *supposed* discrepancy with revelation. A little further progress in the science will probably show that its teachings wonderfully harmonize in all respects with the scriptural statements on the same subjects.

3. No class of respectable scientific men have probably been more hasty and rash in making assertions than some geologists. Buffon set the example. He supposed that the earth and moon had been rived off from the sun by the stroke of a comet, and that the momentum and motion thus received caused the moon to revolve around the earth and both the earth and moon to revolve around the

sun. He supposed that the fiery vapors brought from the sun condensed into water and produced the ocean. Thus he proceeded from folly to folly, though with quite an air of confidence, and with an eloquence extremely captivating. It is hardly necessary to inform the reader that no respectable writer, now living, embraces the theory of Buffon above alluded to.

4. The assertions of some geologists are hardly more suprising than the facility with which one abandons ground formerly taken and confidently maintained by another, or even by himself. This necessarily results from the low state of the science and the uncertainty of many principles said to belong to it; and has often, though improperly led some sober men to doubt whether geology has any claims to the rank and dignity of a science. Volumes would be required to show the sudden and total changes which have been made in a short time on this subject.

5. Men make unreasonable drafts on our belief when they demand our credence to the assertion that all processes of organization and induration, which have ever gone on, have proceeded as slowly as those we now witness on or near the surface of the earth. If they but admit that the laws of matter are distinct and different from the properties of matter, and that the laws of nature are nothing but the usual modes of divine operation in nature, how can they show that God, in the early periods of the world, did not give unusual celerity or efficiency to these laws? This view alone would preserve all that is essential in the distinction between creation and providence. If there were no Bible, we could not, without forfeiting a title to a truly scientific state of mind, ask less or yield more on this or some other points.

6. Christianity has fairly stood the test in regard to every true principle of real science which has yet been established, although oftentimes ignorant and timid friends, and ignorant and insolent enemies have been led to suppose there was a discrepancy. It will be so with geology. Of this we have the strongest assurance in the large and valuable contributions to natural theology made by this science. Between natural and revealed religion there is the firmest union and the best agreement. That which is really friendly to one, cannot be inimical to the other. The result always has proved it and always will prove it.

7. Geology has clearly settled the point that animal organization and life have not been eternal, and that there is no evidence that the human family has been in existence much more than five or six thousand years. From the time of Cuvier down, these things have not been seriously questioned. Thus, in the argument with a large number of skeptics we have an advantage of great importance.

8. Nor is there anything in scripture which asserts that animals never died until man sinned, or that they would not have died if man had not sinned; though it is freely admitted that man himself would have been immortal if he had not by transgression lost the favor of God. The Bible does not even assert, although it may be true, that there are circumstances revolting to our feelings often attending the death of animals, be-

yond what would have attended their dissolution if man had not sinned.

9. Nor is there anything in revelation which forbids us to believe that the substance of the earth was formed long before it received its present organization. The first verse of Genesis may relate to a period millions of ages prior to the events noticed in the rest of the chapter. Commentators who wrote hundreds, and some of them fifteen hundred years ago, seem to have understood the first verse as relating to a period far anterior to the creation of man. This interpretation, therefore, is not modern, nor made merely to obviate a difficulty. But if it were, it is so perfectly coincident with the just rules of interpretation, that there can be no just objection to it.

10. Nor do any considerable number of respectable geologists now resort to the supposition favored by Parkinson, Cuvier and Jameson, that the six days of creation were six periods of indefinite, or at least of vast duration. The word *day* does not necessarily, or always in scripture, signify a period of twenty-four hours. But there are serious difficulties from other quarters in giving this interpretation to this part of scripture. The objections to this "device of interpretation," as a respectable geologist calls it, are so great that sober critics have entirely rejected it, and a large majority of the best geologists now think such an interpretation uncalled for by any facts known in their favorite science.

11. Geologists generally admit that there is abundant evidence that the earth everywhere bears marks of having been subjected to a deluge. Cuvier after a long statement of facts and reasonings on the subject, says, "I think therefore with Deluc and Dolomieu, that if there be anything settled in geology, it is this, that the surface of our globe has been subjected to a great and sudden revolution, the date of which cannot be carried much farther back than five or six thousand years."

12. Every passage of scripture has been so explained, or can be so explained, in perfect consistency with the established laws of exegesis, as not in the slightest degree to interfere with the settled or generally received principles of geology.

The foregoing remarks are sufficient to put to rest all fears which have been entertained in any quarter from the science of geology. It would require only time to fortify every one of them with the proof believed to be appropriate to the subject.—*The Bible True*, pp. 47-51

INDIVIDUAL OBLIGATION.

But besides these Scriptures, which so distinctly bring to view individual obligation in the work of the gospel, notice our Saviour's intercessory prayer: in which he not only supplicates favors for those who then loved him, but also for those who should "believe through their word;" assuming that they, severally, were to make known to others the way of life eternal.

And again; when long after this the Saviour made, through the beloved disciple, a revelation of things to come, what importance is assigned to this feature of his holy religion! "The Spirit and the bride say, Come: and let him that heareth

say, Come!" Let him say, let each one, personally, take up and send along down, through all time, the blessed invitation to "Come," and "take the water of life freely."

And is it not interesting to observe that the fullest and sweetest promises and rewards for Christian faithfulness are given as if intended to encourage this individual activity? It is not said the church that "converteth a sinner from the error of his ways," but "he that converteth" him, shall hide a multitude of sins, and save a soul from death. Nor is it written, the company, but "he that goeth forth weeping, bearing precious seed, shall doubtless return bringing his sheaves with him." Nor will it be said, in the last day, "Well done thou good and faithful" congregation, but "well done thou good and faithful servant,—enter thou into the joy of thy Lord." Is there anywhere bestowed upon any company of persons, a commendation equal to that awarded to a single individual, and that individual, too, a woman? "She hath done what she could."

Luther used to thank God for those little words, my, thee, thou, thy, me, which are so profusely scattered through the Scriptures,—*"The Lord is my rock," "my fortress," "my deliverer;"* "When thou passest through the waters, I will be with thee;" "I will be thy God;" "Thou shalt guide me by thy counsel, and afterward receive me to glory;"—and they only show how personal are the blessings and duties of the great salvation.—*Primitive Piety Revived*, pp. 198, 199.

PROXIMITY OF TRUTH TO ERROR.

We have in a former article called attention to this remarkable fact in the Christian life—that sometimes the richest practical truths seem to be parted by only a narrow belt from very pernicious errors. For examples we adduced the truth that God dwells and energizes in us, and that we may be taught and led by his Spirit.

We will take as our next example what for brevity's sake we may call, the anti-legal spirit.

There is sometimes occasion to preach against legality. Christians need to be cautioned against bringing their activities under the influence of fear more than love—of conscience and conviction rather than love, gratitude and sympathy with Christ. No father could enjoy service rendered on this legal, unloving spirit; and still less could a husband endure the attentions of his wife, if no love appeared in them. Neither can our Divine Lord. The very thing he cares for is the love of our heart. In just so far as a legal spirit shuts off this, it is to be abjured.

Of course, legality in the sense of seeking and expecting pardon of sin and final salvation on the ground of obedience to law, is utterly set aside in the gospel scheme. That notion is precisely no gospel at all. There is no glad tidings for sinners in it. We could have tried that scheme fully as well without any Christ.

In both the respects named, therefore, there are things to be said against a certain use of the law. And so far forth, the anti-legal doctrine involves glorious truth. Blessed are they who teach us that love is more and better than fear, that a child-like spirit pleases God; that the confiding love of a wife best represents the spirit Christ's people should bear towards himself.

They also are doing a great gospel work, who insist that the law must not supplant the gospel as the ground work of man's hope for pardon and heaven.

But let there be a care lest too much be said against the law and things that should never be said at all. For close along side of the fields of truth here, lie the rocks and realms of error. It can not be well to break down a sacred regard for God's law. There can be no truth in representing real law as man's enemy. Legitimately used, the law of supreme love to God and love equal and impartial to our neighbor, is a blessed power in our world, and one which no human soul can afford to spare. We need it as a rule of life. We need it as a test of personal character. We can

not dispense with it as a standard of holiness. Those who have swept it away have been melancholy memorials of theological folly, or rather, of the great practical mistake of dishonoring God's law in a vain attempt thereby to give more honor to his gospel. No piety can be healthy that does not practically honor and faithfully use the moral law. Yet men have sometimes leaned so hard against the abuses of the law as to disparage law itself. It is a somewhat narrow line—this one between using the law as a part of the gospel system and using it as a whole system of its own. The former, since there is a gospel, is our only wisdom; the latter were egregious folly.

Analogous to this is that ancient discussion which has come down to us in Paul and James, about the relations of faith and of works respectively, to salvation. A strait and narrow Christian path in which you rest on faith in Christ and that only for pardon; use your faith moreover as a quickener and help in all well doing, and also take your well-doing as a test of the vitality of your faith. There are many professed christians who make faith their excuse from good works, rather than their incentive thereto and strength therein; who strangely suppose that Christ's obedience is an ample substitute for the obedience of all the Christian world and that its merit can be so transferred to them as to avail them just as if it were all their own, and without either the spirit or the fact of obedience in themselves. Of this extreme we will not now speak particularly and indeed only to say that however much it may aim to honor Jesus Christ, it surely deals a terrible blow against his gospel as a power for holiness in our world.

On the other hand there are Christians who almost make their works their Saviour—not to say also that there are some people (not Christians) in whose system there is no Christ at all—nothing but works which they would fain believe to be good.

The narrow middle path we commend—Jesus the only power that redeems from the curse of a law broken by us fatally; and Jesus the only effective help in holy living; so that our faith in him shall work by love, constrain to new obedience, and beget by its constant energy upon us, a new life.

We adduce one more delicate Christian line, off which men swerve oft times into sad mistakes; viz. *Sympathy with God's justice.*

It is a high Christian attainment to enter deeply into sympathy with God's justice, unswerved on the one hand by sympathy with sinners who may be of our own blood; and yet with no damage to our deep pity and love for their souls. On the one hand we are tempted to recoil from the horrors and woes of that awful doom to which justice must consign the incorrigible; on the other hand we are perhaps equally tempted, when our sensitive souls feel the oppression and smart of their sins, to give dangerous scope to indignation and wrath and to wonder how God can bear with them so patiently and so long.

Now it is a blessed truth that we are held to sympathize with God's justice in precisely what it does, so far and so fast as that is revealed to us. We may not, we must not sit in judgment on that justice. Perhaps we cannot fathom its reasons; but we can trust God. It were all perilous in us to withhold our confidence and to doubt whether God is good in his justice. Scarcely less perilous is it for us to attempt to define the path God's justice may or may not take, and say so far I can honor him as just, and no farther.

Over against this lies the other extreme—getting ahead of the King of kings, and impetuously hastening him on in our heart to swifter or direr judgments on the wicked.

Some persons assume great credit to themselves for their intense indignation against those sins which have terribly goaded their own souls. Let them take care lest they usurp a prerogative not their own. It is well that Jehovah has said, "Vengeance is mine, I will repay." Let us never forget this, and never cease to thank him

for excusing us from this responsibility. It may be a narrow path to hold our hearts in sympathy with what God does as fast as he does it, and yet not ever suffering our feelings to run in advance of his long delayed retributions. Let us never forget that God does not ask our wisdom in those great questions of the sinners final doom. Being altogether competent to decide them all alone, there was no occasion that he should. He does not even encourage us to bring our own feelings into court to bear upon the decision one way or the other. He would have it suffice for us to abide his decisions, confiding in their wisdom and goodness and no less in the set time for their execution.—*Oberlin Evangelist*.

TENDENCY OF THE CHRISTIAN RELIGION.

To conclude, the direct tendency of the christian religion is to purify the heart, and to make men everything which the perfect happiness of society requires. After Paul had gone into a long detail of christian virtues, he concludes in his sweeping style, which suffers not one virtue to escape: "Finally, brethren, whatever things are true, whatever things are venerable, whatever things are just, whatever things are pure, whatever things are amiable, whatever things are of good fame; if there be any virtue, and if any praise be due, think on and practice these things."

One miracle there is which Mr. Owen must believe at all events, on the whole premises before us. He must believe that a set of vile impostors, deceivers of the basest stamp, the greatest cheats and liars that ever lived, did give birth to the purest system of morality the world ever saw—did recommend the practice of every virtue which human reason in the most cultivated state of society can admire and approve. He must believe that all the true religion and genuine virtue now existing depends upon the forgeries of a pack of charlatans, who went about from place to place declaring that they had heard what they never did hear, and that they had seen what they never saw. This miracle Mr. Owen must believe, which is a miracle of a more incredible character than any one in the volume, especially when we take into view the circumstances attendant on the progress and sufferings of these wicked impostors.

"If weak thy faith, why choose the harder side?"

But still I have not made sufficiently emphatic the tendency of christianity upon every one who embraces it. This I will again lay before you. It becomes the more necessary to call this up again, because our opponent execrates christianity more because of its "idle fears and terrors" than on any other account. To me, from childhood, it has seemed strange why mankind should more fear the threats than hope for the promises of Jesus Christ. If not to a consciousness of the just desert of all that is threatened, perhaps anterior to any notice of the threats, I know not to what other cause this is to be attributed. For certain it is that threats and promises are equally credible or incredible. They both rest upon the same testimony. Now christianity, if rationally regarded, can never fill but one class of mankind with fears. If it be regarded as a fraud or imposition, its hopes and fears are equally disannulled. If it be regarded as true, what is its truth save pardon and peace to every one who submits to the government of Jesus Christ? No person can, then, be filled with any fears or terrors from the New Testament, but he that believes and will not obey. The infidel cannot; the christian cannot. To the infidel it is all a romance; to the christian it is all peace, hope, and joy, real as life itself. Who, then, does christianity make unhappy? The very persons, and none but the persons, it ought to make unhappy, viz: those who believe, and will not obey Jesus Christ. And if it did not make such unhappy, it would be unworthy of its Author and its object. And the man who labors to divest the guilty of his fears is a misanthrope, and not a philanthropist.—*Campbell in debate with Owen*, p. 382.

Grace and carnal nature never can be reconciled

CAN ANY ONE HIDE HIMSELF?

"CAN any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." Jer. xxiii, 4.

Guilt always dreads the eye of justice. The criminal always seeks concealment. From man we may hide, but who can hide himself from God? The eyes of the Lord are in every place, beholding the evil and the good. Adam tried to hide, but he could not. Achan tried to conceal his sin, but he could not. Hosts of great men, and rich men, and mighty men, and men of all classes, will beg of the rocks and mountains to hide them from the face of the Lamb, but all in vain. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. Reader? there is no place in God's universe that can hide thee from the face of God. You must meet him. You must stand naked before him. You must account for every sin of thought, word, and deed, unto him. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Oh think of that day, when God shall single thee out from among millions, to stand alone before him, to be judged by him; when the history of thy life shall be unrolled, and thou shalt be required to answer for every day, every hour, every minute of thy life! What would you give for an hiding place then? How will you feel? What will be your reflections? God's eye will pierce you through and through; and conscience, which perhaps slumbers now, will be wide awake then, and will take God's part against thee on every charge. Then he will set your iniquities before his face, your secret sins in the light of his countenance. Then you will have no advocate, no friend, no way of escape, but be speechless before his glorious throne. "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there." Ps. cxxxix, 7, 8.

I hear men say, "The way to love God is to love and do good to our fellow-men, and that is all that is necessary;" but I am sure that I should not want my children to love me in that way. Suppose I should hear my children saying, "Now, the way for us to love our father is just to be kind to each other." Well, that would be a part of it, no doubt; but don't you suppose there is something in my heart which would cry out: "Love me, too, oh! my children?" And it is the glory of God's heart that he wants to be loved himself.

AN ILLUSTRATION.

I one day preached on the general corruption of mankind (says Rev. Mr. Lepout, of India), and the impossibility of being saved by our own works. A person present expressed his surprise at my assertions, and thought it strange that I should enforce the necessity of our keeping the whole law, if we desired not to be saved by our own merits. It was unjust, he urged, to consider a man cursed who continueth not in all the words of the law to do them, and cried out, "How can this be true, that whosoever shall keep the whole law, and yet offend in one point, he is guilty of all? How can this be? If I keep six of the commandments, and break four, have I not kept the majority? And is not God in justice bound to give me heaven because I have kept two more than I have broken?"

In explaining these truths, we can easily make ourselves understood to cultivated minds; but I could never make the common people understand me without a parable. Instead of entering into an argument, I have often replied by describing a scene on the Ganges. "The day was dismal; the wind roared, the thunder pealed, the lightning was vivid, the waves of the Ganges raged, the stream was swollen, and the current rapid. The infuriated elements threatened destruction to every vessel on its waters: no boat could outlive the storm for any length of time. But see, what is that! It is a boat in distress, filled with people, rapidly hurried along by the waves. Between

the peals of thunder, the shrieks of the people are heard; they fear the rocks on the shore, to which the current is driving them. What can be done for them? Could they but be drawn into this creek they would be safe. Those on the shore look anxiously around, and discover a chain near them. A man instantly fastens a stone to a rope, binds the other end to the chain, and flings the stone into the boat. The rope is caught; the people eagerly lay hold upon the chain, while those on shore begin to draw them, amid the raging elements, towards the creek. They already are within a few yards of the land, one link of the chain breaks. I do not say ten links—but one link in the middle of the chain. What shall those distressed people do now! Shall they still cling to the unbroken links?"

"No, no!" exclaimed one of the hearers; "overboard with the chain, or it will sink them the sooner."

"What then shall they do?"

"Cast themselves upon the mercy of God," exclaimed another.

"True," I replied. "If one commandment be broken, it is as though all of them were broken. We cannot be saved by them; we must trust in the mercy of God, and lay hold on the almighty hand of Christ, which is stretched out to save us." I have frequently used this parable, and always found it to answer.

THE AUTHORITY OF GREAT NAMES.

SPEAKING of the modern fanciful methods of interpreting scripture—methods by which the force of some of its plainest declarations is destroyed or evaded, and some of its most glorious doctrines spiritualized into absurdities, Buck in his "Exposition of Our Lord's Great Prophecy," p. 64 says:—

"But they have the sanction of great names." This is indeed true, and a source of deep regret. And so had the ancient theories of the universe: as great names sustained them as can be found on the historic page. Pythagoras and Thales and Ptolemy were neither idiots nor children; They were master spirits of a splendid age. But since the days of Copernicus and Newton, who thinks of receiving the once orthodox and popular theories and conclusions of former ages, simply because they had the sanction of great names? 'Great men are not always wise.' They may be great in some things, and far from great in other things. Great men are at variance in respect to a thousand things; and by the greatness of names we can never ascertain a doubtful truth. Truth is greater than great men; and sometimes God reveals to 'babes' what he hides from the 'wise and prudent.' Matt. xi, 25. 'Let God be true and every man a liar.'

IN THIS WORLD, TRIBULATION.

THE Bible has nowhere contradicted the declaration of Christ to his disciples, "In the world ye shall have tribulation. John xvi, 33. The whole spirit as well as the letter of the Scriptures, shows that God's people are not to expect any "continuing city" in this world. Their eye of hope has ever been directed to things beyond the present life. There is no promise, not one, of a time of general rest to God's people before the second coming of Christ at the last day.

The "redemption" for which they are encouraged to "lift up their heads," is something more than a mere temporary cessation or alleviation of their sufferings in this world. They are taught to look for their redemption from sufferings, and their final blessedness, in connection with their reception of "an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for us, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time; wherein we greatly rejoice, though now for a season (if need be) we are in heaviness through manifold temptations; that the trial of our faith, being more precious than of gold that perisheth, though it be tried with fire,

might be found unto praise and honor and glory at the appearing of Jesus Christ." "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. i, 4-7 and 13. See also Eph. i, 10-14.

During the whole period of existence in this sinful world the saints are represented as groaning within themselves, "waiting for the adoption, to wit, the redemption" of their "bodies." Rom. viii, 23. While dwelling in the "earthly house of this tabernacle," they "groan, earnestly desiring to be clothed upon with their house which is from heaven. 2 Cor. v, 1, 2. They are taught to expect entire redemption from all the sufferings of the present state by being admitted into the everlasting kingdom of the Lord. But they were not to expect this until the return of the Lord Jesus. He goes to prepare a place for them, and he will come unto them again and receive them unto himself. John xiv, 3. But previous to his coming, he has declared that there should be the signs in the heavens, and in the earth and sea, which are recorded in Matt. xxiv, 29. All these events should transpire in rapid succession; and they should usher in his final coming to fulfill his promises to the elect, by gathering them together from the four winds of heaven. It is then that the servants that have improved their talents shall "enter into the joy of their Lord." Chapter xxv, 14-23. "Then shall the king say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Chapter xxv, 34.

This will be the time of redemption to the saints. The very things that alarm the ungodly and certify them of their doom, shall comfort the saints and certify them of the coming of their Lord to save them. And when these things begin to come to pass, they are to look up and lift up their heads for their redemption draweth nigh; these events which immediately precede the second advent will not be long in their fulfillment; and as soon as the Son of man cometh, the kingdom shall be given to the saints to possess it forever.—*Our Lord's Great Prophecy*, p. 383.

WHERE ART THOU?

"And the Lord called unto Adam and said unto him, Where art thou?"—Gen. iii, 9.

THIS is the first question that God ever put to man. Adam had yielded to temptation. He had broken God's law. He was ashamed to look God in the face. When he heard his Maker approaching he fled. He vainly endeavored to hide himself from God's omniscient eye. He foolishly thought to escape from God's terrible justice. He fled! But where? He tried to hide himself! But what would conceal him? Nothing. He is summoned. He must appear. He is questioned. He must reply. But what can he say? He has sinned—sinned foolishly, sinned wickedly. He cannot with any show of reason or justice excuse himself. This is just the case of every one of Adam's descendants. We have all sinned—sinned without any reason for doing so. We have broken a law which is holy, just and good. In addition to this we have rejected a gospel which is gracious, merciful and full of compassion. We have refused to accept a pardon,—a pardon procured at the expense of the sacrifice of God's only begotten Son,—a pardon freely offered and urged upon us by everything kind and winning. We have refused to be reconciled to God, though he has sent his servants as his ambassadors to us, beseeching us to be so. We turned to him the back and not the face, we have wandered far from him; and now he comes near to us and asks, "Where art thou?" Where, Lord!—among thine enemies, afar from thee by wicked works, and fearing to see thy face. Where?—in sin under condemnation, and doomed to go down in woe.

"We must all appear before the judgment seat of Christ, that every one may receive the things done in the body." 2 Cor. v. 10

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, JULY 3, 1860.

CALEDONIA CONFERENCE.

WE had the pleasure of attending this excellent conference. The Michigan tent was pitched in front of Bro. L. Gerould's house, and brethren came in from Wright, Bowne, Monterey and other towns around, numbering about one hundred and fifty. Bro. Lawrence and Whitney pitched the tent on Thursday, and Bro. Lawrence had spoken once or twice before we reached the place of meeting, just before the Sabbath. Bro. Bates gave an impressive discourse on the signs of the times that evening.

Sabbath morning the social meeting was very spirited and good, the brethren said, but we were unable to attend in consequence of a sudden attack of illness. Bro. Frisbie gave a practical discourse in the forenoon. We spoke in the afternoon on the Third Message, and in the evening on Bible conversion. First-day forenoon we spoke to a large assembly on the Sabbath question, leaving a division of the subject for the afternoon. And as we were about to dismiss the assembly, O. R. L. Crozier rose up and asked the privilege to speak ten minutes. We objected, stating that the tent had been pitched at considerable expense, and the brethren had come in, many of them from a distance, to enjoy the privileges of a conference without being disturbed. We stated that if C. wished to speak against us, he should make an appointment and speak to his own congregation. Still he urged, and we refused.

After the assembly was dismissed, he sprang upon a seat and cried out, "Friends hear me." He then stated that elder White, at his last visit to that place, stated that he never run for any one, and was ready to meet him any time that he should get in his way, and that he had now come to accept elder White's challenge. We then stated that we had never challenged any one for a discussion, never engaged in a regular discussion, and never had been before challenged to a public discussion. C. then stated that he would speak in the street in front of the tent after the afternoon service. He improved well the hour of intermission stirring up strife in the assembly, making our place of worship a scene of confusion.

In the afternoon we called the attention of the assembly to the conduct of elder Crozier, and wished it distinctly understood that we regarded it unworthy of a Christian or gentleman. But to avoid so disgraceful an exhibition as an opposition meeting in the street, two rods from the tent, in that community which had treated us with respect, we would give elder Crozier the stand at the close of our discourse. We also made a statement of what we did say when last in Caledonia in relation to meeting our opponents. That we as a people were not in favor of public discussions, as the excitement and party feelings generally unfitted the people to investigate and decide properly, and had a bad influence on the cause of true religion. But that our brethren who gave themselves to the work of lecturing, when challenged by ministers who placed themselves between them and the people, did not run, but met them in defense of the truth.

After we finished our discourse, C. took the stand, and among his first performances, was a bold and wicked attempt to vote us down in our own congregation. He called upon all present who received the impression that elder White stated that he was ready to meet him in discussion to rise up. One woman and one man only got up. We then arose and said, Now we will put the vote properly. All present who heard us say anything like challenging elder Crozier to a discussion will please rise up. Not one arose. "Well, well," responded elder C.; but he evidently did not feel as well as he would have felt had a large number arisen that the report might go out that we had backed out, or had made false statements, shown up by a vote of the congregation.

Having failed in this wily attempt at abusing us, C. was not so well prepared to speak. His congregation was tired, and he had a hard job before him. He worried himself dealing out light blows against the truth, like

one hold of the large end of the maul. Several wagon-loads left while he was speaking, and some others scattered, and some engaged in conversation in the tent. And some of his friends stated to our brethren that they were disappointed in the man. And so the fierce boaster slew himself.

In the evening we reviewed the discourse. The congregation listened with marked attention till past ten, when Bro. Bates arose and made most appropriate and spirited remarks, which called forth from the brethren the hearty response of amen! which might remind one of an old fashioned Methodist camp-meeting. And thus triumphantly the meeting closed. J. W.

TENT MEETING IN FAIRFIELD, IOWA.

By request of Bro. Hull I call the attention of the readers of the *Review* to a report of the meeting in this city. We began our meeting on the 10th of May, according to appointment. A large and respectable congregation gave attention to a lecture on Daniel's prophecies. The succeeding evening the congregation increased to about four hundred. They paid good attention and were deeply interested. We sowed much precious seed, and many good and honest souls opened their hearts to receive the truth. But as soon as the Lord works the Devil seeks opportunity to overthrow all the good he does. How easy and natural it is for him to try to steal the word away from the good and honest heart, lest it should produce faith unto the salvation of him into whose heart it has fallen. This we experienced to be true.

When our meeting had progressed to the second week, when everybody who attended was favorably impressed with the truth, and very deeply interested, lo! our ears were saluted with the news that the great defender of Campbellism was on the ground ready for fight, and prepared to demonstrate that modern Adventism was not of the Bible. Bills were soon posted up around the square, announcing to the public that Eld. P. T. Russell, the above champion, would prove that the doctrine we preach is anti-Bible. This raised an anxiety with many for a discussion, and duty called upon us to make a defense against his assaults. Bro. Hull then entered into debate with him, and for two days, or about that time, the kingdom issue was considered.

Mr. R. tried to prove that the kingdom of God spoken of in Dan. ii, and vii, was set up on the day of pentecost. I will not state how he succeeded in his proof, but will state the result of the discussion of this proposition. After the last speeches on this question were delivered, a disinterested hearer arose and moved for a decision. I then arose and also urged the necessity of having the hearers express their convictions relative to the question in dispute. The Elder arose, objected, and said, "If there is a vote taken I want my friends not to vote," and further stated that he would prefer that a decision be not taken till the last question was discussed. Here this matter was dropped.

The next proposition was debated, Eld. R. affirming that the law recorded in Ex. xx, sometimes called the decalogue, is now repealed or done away.

At the close of this a Disciple minister called for a decision. I also urged its necessity, pleading that the Elder had been sent by his brethren at Knoxville to destroy our positions, and that if he had succeeded it would be well for us to ascertain, that we might communicate his great success to his nomophobic brethren, that they might thereupon take courage to keep him after us; and further, that if he had failed it was equally important that they be informed, that they may then be served by him somewhere else, mind their own business and let us alone. But all my pleas were unavailing. The Elder again remonstrated, even more urgently than before, declared he was opposed to having a decision, and told his friends not to vote. I then called upon all who thought God's law had remained unharmed to arise to their feet. This was opposed; but in the midst of the opposition about a hundred arose. I am certain from the general expression which I heard that there were about eight for the law of God to one against it.

The Elder went away, concluding that it would be easier for him to give us a gentle letting alone than to prove the destruction of God's holy law.

After the discussion we resumed our lectures, and the first interest of our meeting continued to its close. We organized, yesterday, with about forty-eight members, twenty-seven of whom were baptized. We adopted the Bible as the only rule of our faith and practice, and for a church name we take a name sufficiently good for all: "The church of the living God."

Great and strong is the opposition here; but more is he who is for us than all they who are against us. In spite of all that Mr. R. could do against us, the best members of his church saw their errors and renounced them and embraced the truth. He may think that the law is abolished, but he never can make his honest brethren see it.

Bro. Bartlet, one of his preaching brethren, is now with us. He thinks that the Elder made a very successful failure. To the Lord be all the praise and glory for carrying on his work over the head of the strongest opposition.

We leave here for Vernon, where we shall commence our next meeting on the 28th inst. Brethren, pray for us that God may ever follow the ark, and vindicate his truth to the joyful salvation of many.

B. F. SNOOK.

TENT MEETING IN ST. CHARLES, MINN.

BRO. SMITH: Our tent-meeting in St. Charles is closed. Our labors commenced under very discouraging circumstances, some of which I will mention. The wall of the tent was lost on board the steamer Northern Belle, and we have been under the necessity of holding our meetings without it. We shall probably receive it soon or the pay for it.

The second discouragement in the way was the condition of the cause we profess to love. Within a circle of ten miles from St. Charles there have been over thirty Sabbath-keepers. Eighteen in one neighborhood have fallen into the Future-Age doctrine and have all given up the Sabbath, have no religious meetings, and are in perfect confusion among themselves. Those that had not given up the truth, were, to say the least a perfect wreck. They had no meetings, but were almost discouraged.

Under these circumstances we commenced our labors. We did not look for many new ones to embrace the truth. At our first meeting on Sunday our no-Sabbath friends were on hand, ready for their stump speeches; but it was overruled. Our meeting was one of labor, but the Lord was with us. The result of our meeting has been good. It has been the means of bringing together and permanently establishing fourteen in the truth. They now have their stated meetings. Four new ones expressed their determination to keep all God's commandments. Others are on the point of turning. The Lord help them to obey.

I have not spoken of the no-Sabbath people to harm them in the least. I pity them; and I would here warn all to be careful how they follow in their wake.

We go from this place to High Forest. I have had all the preaching to do thus far, which is quite too much for one. I would be very glad if some of our preaching brethren could come and help me in the tent. A tent ought to be well manned; but if I must labor alone I will do the best I can.

The brethren in Minnesota are doing well in defraying the expenses of the tent enterprise.

WM. S. INGRAHAM.

St. Charles, Minn., June, 1860.

DWELLING ON DARKNESS.

SUPPOSE that Bro. A. is becoming glued down to the world, and is fast losing the savor of the truth; suppose B. is running after the gewgaws of the world, and C. is stupid and dead; you need not be constantly dwelling upon the matter. True, it is sad to think of; and it should fill our hearts with grief; but our duty is plain: to go lovingly and tenderly to them, and unburden our mind to them, in brotherly-kindness and affection, and with prayer and patience wait to see the effect. Then when duty is performed, it is useless to torment our own hearts about the matter.

Dismiss the subject now upon the mind. Look up to God for light; with faith look up to him; look away from the thick darkness of earth. You cannot carry your brother to the celestial city. Having done your

duty in exhorting and warning him, cast now your burden on the Lord. Do not constrain the brother. If he will not be won willingly, sweetly by the power of the truth, God does not want him in the ranks; he would only be a dead weight to the church. The church is not edified by constrained fellowship; God is not pleased by it, nor is he honored by the service of those who are half-hearted.

Do not dwell upon the darkness. Do not talk about these troubles, nor think of them much. Dispose of them in a sweet, brotherly, scriptural way; then drop them; and if the brother does not heed the warning, leave him with God; you have no time to dally with him; you cannot enter the celestial gates with a putrid corpse upon your shoulders. It may be all you can do to save yourself; do not take any responsibility which God does not require at your hands.

Time is precious. Dwell upon those things which tend to elevate the mind. Nourish that inner life of the soul. Meditate upon the reward of the righteous in heaven, the glorious tree of life, the river of life, the New Jerusalem, the gates of pearl, the walls of jasper, the streets of gold, the harps, the crowns of gold. Think of the beautiful, princely mansions of the eternal, the celestial city, and of its inhabitants, all holy, all disinterested, self-sacrificing, humble and obedient. Think of God, the source of all good, and of his Son Jesus Christ. Think of the glorious system of truths, which are like heaven, to purify and fit the sons of earth for that refined, and intelligent, and holy society of angels. Think much upon those mighty truths which are soon to test all, as they appear in their order in the judgment, as our Advocate closes up the work of the Sanctuary.

Dear brother, let us be assured that when we fully realize what a mighty work we have before us, in heeding the counsel of the true Witness, when we fully realize the inward corruptions of our own hearts, we shall feel that we have sufficient of labor before us to do, without carrying false or needless burdens. No, let us cast our burdens upon the Lord.

But there is darkness within. Our own sins, and weaknesses, and besetments, are enough to fill our minds with dismay, if we dwell upon them. If we do this, it will bring only discouragement and grief. Let us look away from unworthy self, to worthy Jesus, keep our eyes fixed upon him; he is worthy. This is our only hope. Only believe, trust, confide in him; this is the way to get strength to perform his will; for while we dwell upon darkness, his light is withdrawn.

But we have wants. Many of us are poor, and the anxious cares of life engross the attention; and the mind dwells upon this subject too intensely, too constantly. This too is darkness. Look away from this, too. Trust in the Lord and do good. Be diligent in business while fervent in spirit. Make all subservient to, and consistent with, the truths we profess. But do not dwell upon the darkness: it will sink the soul. It degrades and weakens the mental and moral powers, and fits the mind for Satan, and the world, and the flesh, to take the reins and lead the soul downward to perdition.

J. CLARKE.

BENEVOLENCE.

THE great plan of salvation had its foundation in infinite love, and disinterested benevolence. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John iii, 16. Nor was the unspeakable gift, our Lord Jesus Christ, a passive instrument in carrying out this great plan. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes became poor, that ye through his poverty might be rich." 2 Cor. viii, 9. "Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. ii, 5-8.

What benevolence was this! In his life upon the earth this principle was manifested in all his acts. No alloy of selfishness was mingled with the purity of his

benevolence. "He went about doing good." "He is our example, that we should walk in his steps."

And we are not left to walk in our own strength. The religion of Christ purifies the heart, changes the current of the affections, and ennoble the entire moral being. It is a glorious characteristic of the economy of grace, that when we by faith receive him as our Saviour, our guide, and our pattern, he imparts a measure of his nature and Spirit to us, so that those duties which, in a state of nature, would be a burden, become a delight. We are not left to do the duties which the gospel enjoins, merely through the exercise of our own will, but the Spirit of Jesus sweetly constrains us; and if our hearts are in that state of perfect submission which the word of God requires, it will be as our meat and drink to do the will of our Father in heaven.

It is vain for us to flatter ourselves that we are the followers of Christ, while we are actuated only by selfish principles. For what is it to be a Christian? To possess the Spirit of Christ, and to imitate his example. "Now if any man have not the Spirit of Christ, he is none of his." Rom. viii, 9. If this principle dwells in our hearts, it will be all-pervading, affecting our feelings, our manners, and our acts. It will be manifested in all the circumstances and relations of life, leading us to respect the rights and feelings of others, even in the most humble circumstances. It will lead us to put the most charitable construction on the acts of others which facts will allow, and will lead us to seek for virtues and redeeming qualities, rather than for faults and failings in our fellow-creatures. It will lead us to feel our individual responsibility to do all the good we can to others, to their bodies as well as to their souls.

Sometimes the only avenue to the soul, to influence for good, is through attention to temporal necessities and comforts. With this principle in active exercise, we shall not find it hard to obey the apostolic injunction, "Look not every man on his own things, but every man also on the things of others." Phil. ii, 4. We shall find it very easy to "use hospitality one to another without grudging" [1 Pet. iv, 9], and the most natural thing imaginable to "be pitiful," and to "be courteous." 1 Pet. iii, 8. And all other requirements of similar import will be easily and naturally obeyed, when our hearts are brought into this unselfish state.

There are two general rules laid down in the New Testament to guide our conduct in reference to the duty of benevolence. Do we wish to know *when* and *where* we shall do good? We can find an answer in Gal. vi, 10. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." But *how* shall we do good, when we have opportunity, in what manner, spirit and measure? "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. vii, 12. Have we ever considered that the Golden Rule strikes directly at the root of all selfishness? The Saviour of mankind understood human nature. He knew that every individual lived as it were in a little world of his own, and that everything pertaining to his own interests was inexpressibly dear to him. He gave us a rule, therefore, which he knew we could readily comprehend. In every case which requires our consideration we have only to look within our own hearts, and ascertain what we should feel and desire under similar circumstances, to understand our duty.

These requirements are binding upon us if we would be Christians; and if obeyed in the right spirit will make us unselfish, and thus bring us into sympathy with Christ. Sin has entered our world, the curse rests upon it, and a countless train of sorrows and evils has followed in consequence. If Christ came into this world to seek and to save that which was lost, to illustrate in his life the principle of benevolence, by doing good to the bodies and souls of men, and finally died an ignominious death, that a way of escape might be opened for us from sin and its awful consequences, should not his followers do what they can to alleviate human misery, and to lead perishing sinners to Christ.

The true followers of Christ exemplify in their lives the principles of the gospel to an unbelieving world. Hence the words of Christ, Ye are the light of the world. Those who have been governed by the blessed princi-

ples of the gospel, have always been lights, no matter how dense the moral darkness around them. It is perhaps worthy of remark, that the world judge of our piety, more from our works than from any religious tenets that we may hold. In these days of much religion, but too little Christianity, some public manifestations of adherence to creed and denomination are expected, and these amount to but little with the intelligent unbeliever. But the professed Christian who is scrupulously honest in business, habitually courteous and kind, benevolent without ostentation, in every thing by his works giving evidence that the Golden Rule is the rule of his life, will possess Christian influence; and whenever he speaks upon religious subjects, his testimony will have weight. "Let your light so shine before men, that they may see your good works, and glorify your Father in heaven." Matt. v, 16.

True benevolence is opposed to bigotry and intolerance, and cannot be confined within sectarian limits. Our duty may call us to move in certain directions, and expend our energies upon certain objects, but our sympathies will not be restricted to them. The nearer we approach to our Lord's great heart of love, the more expansive will our benevolence become; it will know no sectarian or geographical boundaries.

In that remarkable expression of our Lord's, recorded in Luke vi, 38, there seems to be involved the idea of reciprocity or recompense. "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." This idea is in harmony with the constitution of the human mind, and shows that our Saviour's commands are consistent and reasonable, and in accordance with the nature of things. The manifestation of this principle recommends itself to the gratitude and admiration of men.

The feeling of gratitude is more readily brought into exercise in the mind of man, than many suppose. It is often remarked that this is a cold, selfish, and ungrateful world. This is too true; but if the principles of the gospel were lived out by those who profess to be governed by them, we should see less cause for complaint on this ground. The recipients of bounty may not always be able to repay, but who ever knew the truly benevolent to lack for friends? They sometimes find them, too, among those who are not governed by the same principles, but who have appreciation enough to respect and admire them in others. The influence of benevolent example is powerful. How much has been accomplished by it, eternity alone will reveal.

How much was accomplished by John Howard and Elizabeth Fry, not only through their immediate labors, but also through their example before the world! It seems hardly possible that one could read the history of their lives and labors, without admiration of the principles which led them to such heroic acts of self-sacrifice in their efforts to save their unfortunate and degraded fellow-beings from a life of sin and misery, and from eternal death, and without being stimulated to do all the good they can in the world.

It falls to the lot of comparatively few to be able to do great acts of benevolence, but if we do what we can in our sphere, be it ever so humble, we shall be accepted, and have our reward with those who through more favorable circumstances were able to do much more. It is a comforting thought that God knows the heart; and while the benevolent are often pained that they can do no more, God understands it all.

In showing mercy to others, whether in the bestowment of means, or in rendering service in other ways, much depends upon the *manner* in which it is done, so far as the feelings of the receiver are concerned. To many of those who by misfortune are brought into circumstances where they are under the necessity of receiving favors from others, it would be far more blessed to give than to receive. Benevolent, sensitive, and independent in their natures, it causes a feeling of pain to receive, without the power of rendering an equivalent. If then these favors are bestowed as if grudgingly, how much is added to that sensation of pain! But if bestowed cheerfully, as if it were a privilege, a delight, with that true delicacy which shows them that their feelings are appreciated, how different the feeling, and how grateful to the suffering heart! The remembrance of such kindness clings to the heart while

life and memory last. Let us then so far overcome the selfishness of our natures that opportunities of doing good, and of showing mercy, may be received by us with feelings of gratitude, and out-gushing benevolence, which not only bless doubly the receiver, but are happy to our own hearts. Such benevolence brings with it its own reward. An enlargement of soul, a pure and elevated happiness, which the sordid and selfish know nothing of.

But God, as if to place a double blessing upon those who strive to live out these principles, has left in his word many precious promises, and words of encouragement to them—promises which not only have reference to the life that now is, but that which is to come. We see in the light of this subject, that it is not only our duty, but our privilege, to cultivate in our hearts this blessed principle, and manifest it in our lives. As Christians, we should ever bear in mind the words of the apostle, "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. vi, 20. We are left in the world after we are converted to God, to do good, to be missionaries for him. His cause in the world is carried forward through human agencies. His servants are appointed to preach the word, and those whom he has made stewards over his substance, are to sustain and co-operate with them in their work, with their property and influence, according to their ability. If we truly love God our interests are identified with the interests of his cause in the world. He has no idlers in his vineyard; all have their work assigned them; and happy will it be for each one of us if at the close of our life we shall be able to say as did our divine Master, "I have glorified thee on the earth: I have finished the work thou gavest me to do." John xvii, 9.

Do we realize our individual responsibility? And do we believe that the night cometh speedily, wherein no man can work? How important then to us is the injunction of our Saviour. "Work while the day lasts!" We must soon give an account of our stewardship. May God help us to be diligent in every good work, doing with our might what our hands find to do, that in the grand review to which all our acts will soon be subjected, it may be said unto each of us, "Well done, good and faithful servant, enter into the joy of thy Lord." S. B. WHIPPLE.

Perry's Mills, N. Y.

Call for a Tent-Meeting in Missouri.

Bro. L. Morrison writes from Victoria, Daviess Co., Mo.: "I take courage when I read of some whose condition is like my own, and who have dared to breast the storm of opposition and persecution. It has been my lot the greater part of my religious life to stand, as it were, in front of the battle. I could point to years gone by, when the doctrine was first taught that the kingdom of God was future, also the unconscious state of the dead, and that the wages of sin is death, when I was charged for believing these things, with heresy. I was called on by the Disciple or Campbellite church to surrender these views or leave that church. I chose the latter. This happened in Indiana, in the year 1852. In 1854 I emigrated to this country (Missouri, Daviess Co.). As soon as I came here I commenced preaching the doctrine above referred to. Here again I met fire and brimstone everywhere I went. Two years ago Bro. Hull came to our country and taught the same things. How this rejoiced my heart! He advanced a little farther and took up the law and Sabbath. Some time before he was through I made up my mind on the subject, and again advanced another step. In this, as in the other, I was the first in this State to embrace the Sabbath of the Lord. And now, dear friends and brethren, the little band that I have the honor to stand identified with, are desirous of having one meeting such as we never have had the privilege of attending. I mean a tent-meeting.

I see there is a tent provided for Western Iowa, and as it is in the hands of Brn. Hull and Snook, I therefore would say to Bro. Hull that I wrote to him on the subject in April last, but as yet have received no answer. Could Bro. H. have come to his appointment here last winter, many would have been glad. I never saw more interest taken generally than was at the prospect of his coming. The Missionary Baptists

opened their house of worship and made an appointment for him at Victoria.

Now, dear brethren, take our case into consideration. There are a few here that we consider faithful and tried; and we believe the Lord has a people here, even here in Missouri, and that all that is wanting is an efficient workman to proclaim the truth. Cannot Brn. Hull and Snook come towards the close of the tent-season. If they should close their tent operations in Iowa at Decatur City, and notify us of the fact, we would meet them there and assist in bringing the tent and taking it back, and would do as much more as we are able. What say you, brethren, to our request? You may perhaps think there would be danger in bringing the tent here into a slave country. But we would say that we think there is none at all, and fully believe you would have as many warm-hearted friends here as elsewhere, and also some of the largest audiences perhaps you ever had. May the Lord prosper you in all good undertakings."

WE ARE PILGRIMS HERE.

We live as pilgrims here below,
Bound for yon world of glory;
We'll shout God's praises as we go,
And tell redemption's story.

Though trials thicken on the way,
And hearts grow sad and weary;
Soon shall we hail the blissful day
That ends our exile dreary.

If we believe his precious word,
His promises are cheering;
Look up, rejoice, trust in the Lord,
For we the port are nearing.

Dear fellow pilgrims on the way,
Gird up your loins, be sober;
Soon he will come; O, watch and pray,
Give not the battle over.

A. E. BUCKLAND.

THE CHRISTIAN'S OBLIGATION TO IMITATE CHRIST'S WALK.

"He that saith he abideth in him, ought himself also so to walk even as he walked." 1 John ii, 6. The term "to walk" in the sense of this text, refers to the conduct of the individual. "He that saith he abideth" in Christ, means he who professes to be a disciple of Christ. The sentiment, then, of this passage is, that every professed disciple of Christ is bound to imitate him in all his imitable examples. We should do this "lest the light that is in us become darkness." We must do this in order to be the true representatives of the Saviour. We must do this to prevent men from mistaking the road to death, for the road to heaven.

Let us then for a little while contemplate the manner of Christ's walk while dwelling among men. First, with reference to the treatment of his enemies. "When he was reviled he reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously." "He was led as a sheep to the slaughter, and as a lamb dumb before his shearers, so he opened not his mouth." When dying he cried out in behalf of his murderers, "Father forgive them, for they know not what they do." Here then is an example for every disciple to imitate. Are we opposed, persecuted, slandered, insulted? So was Jesus, and much more than this. Yet he endured all his sufferings and insults with meekness and patience. And he has said, "Love your enemies; do good to them that hate you, and pray for them that despitefully use you and persecute you." Jesus gave the highest proof of love to us, in that "while we were enemies he died for us." Reader, it is highly important, if you would receive the forgiveness of your sins, if you would gain a fitness for the kingdom of heaven, that you get all hatred of your fellow men out of your hearts, that you cherish no hard spirit towards those you think have injured you, or those who have really injured you.

Second, his meekness and resignation amid all his trials and sorrows. Though trials beset him on every hand, he exhibited at all times a spirit of perfect meekness. Though poverty was his lot, he complained not. Though his flesh shrunk back in view of the cup he must drink, though he agonized in prayer and said, "O my Father, if it be possible let this cup pass from me," nevertheless, he added, "not my will, but thine

be done." Thus should the disciples of Christ, amidst the poverty, trials and distress of this life, endure with meekness, patience and resignation, these sorrows, looking to Jesus who endured the cross and despised the shame; and more especially those trials that come upon them for Christ's sake.

Third, his resistance of temptation. Satan strove to draw him from the path of rectitude, but he resisted and overcame the great enemy. "Christ was tempted in all points like as we are yet without sin." And as "he suffered, being tempted," "he is able to succor them that are tempted." Satan is still going about to seduce the people of God from the right way, in a thousand places, presenting baits of honor, wealth, ease, pleasure, &c., but by the grace of God we must contend against him, relying on the word of truth and never yield to any of his unholy influences. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him."

Fourth, Jesus wept over sinners. At one time as he came near the devoted city of Jerusalem, he wept over it and said, "If thou hadst known, even thou, in this thy day, the things which belong to thy peace, but now they are hid from thine eyes." "He wept that we might weep." How unbecoming, how unlike the Saviour, to spend our time in vain mirth and folly, while sin continues to curse the earth! while oppression in various forms continues! while man's inhumanity to man, makes millions mourn! while profanity, Sabbath-breaking, and every form of intemperance still exists in our guilty land! while piety languishes, and the judgments of God hang over our own guilty nation! How becoming that we weep before the Lord in view of the condition and prospects of a guilty world!

Fifth, his condescension and humble spirit. "Though he was rich, yet for our sakes he became poor, that we through his poverty might become rich." "The glory he had with the Father before the world was," he laid aside. "He made himself of no reputation, and humbled himself to death, even the death of the cross." He was born in a stable, and cradled in a manger. In after years he was a homeless wanderer. He associated much with the poor, and with publicans and sinners. To the poor especially he preached his own gospel. He said truly, "I am meek and lowly in heart." Here Christian reader, is an example for you and me to imitate, to be lowly in heart as Jesus was, to seek the moral elevation of the poor and the vicious, rather than our own elevation in the esteem of those called great on earth. Then shall we be content to occupy the humble sphere God has designed for us. Then shall we be willing to spend all our time, our influence, our possessions and talents in the service of God and humanity. Then we shall not desire to imitate our proud and fashionable neighbors in buying splendid carriages, building costly houses, or in putting on ornaments or costly clothing, or in procuring superfluities of any kind. We shall then have "the mind which was in Jesus." We shall feel that we are stewards only of these earthly goods, which we are commanded to occupy upon till the Lord shall come. Yea, we shall feel when we have done all that is commanded us, that we are unprofitable servants, that we have done no more than our duty.

Sixth, his prayerfulness. "The midnight air witnessed the fervor of his prayer." "He poured out his supplications unto him that was able to save, with strong crying and tears." What a rebuke to those professors who have no retired place for secret prayer, and but few and faint desires for help from God!

Seventh, his self-denying benevolence. While here on earth he "went about doing good," healing diseases, removing suffering, comforting the afflicted, preaching truth; and this in the midst of derision and poverty; and finally, he endured the cross and suffered death for man's salvation. His benevolence was of the self-sacrificing kind. We are commanded to follow him. How then can we be satisfied to live in this world of ignorance, sin and suffering, where so much is to be done to save the lost, to make the accumulation of wealth, the gratification of pride and vanity, the indulgence of appetite, any or all combined, the object of life, and thus seek our own things and not the things which are Jesus Christ's.

Eighth, Jesus was emphatically "not of this world." He said of his disciples, "They are not of this world even as I am not of this world." So should we be. We should seek those things which are above. We should not listen to the vain world's captivating sights and sounds. We should do nothing through strife or vain glory. We should gratify no vain curiosity, but avoid all associations that would have a tendency to turn our thoughts away from duty, and communion with God. May we follow the Lamb whithersoever he goeth, and finally reign with him.

Battle Creek, Mich.

C. A. O.

BREVITIES.

SYMPATHY. It is said that in viewing the falls of Niagara from a rock above the falls, there is an almost irresistible tendency to throw one's self over with the rushing cataract, into the abyss below. How strange, yet how true. Have a care, then, O fellow-traveler, of this sympathy, in your intercourse with the rebellious, the erring, and the wicked. Many a poor sympathizer went down with Korah, into the yawning earth. Stand like a rock, about which billows dash and foam. Stand fixed, immovable, permanent, grounded upon the rock Christ Jesus.

MOTION OF THE EARTH. It is said that in Germany the ladies are rather ignorant of the geography of the earth. One of them in conversation asked if Christmas did not occur in the summer in the United States, as it came in the winter in Germany (if my memory is correct). This reminds one of the objections some people raise against the Sabbath, on account of the spherical form of the earth.

THE CONFERENCE. I observed to Bro. H., Our meeting was interesting; no evil influence seemed to be present. Said he, "It was not because no evil was present, but because the good Spirit prevailed." There is much truth in that. O that the good Spirit might always prevail, in our meetings, and in our whole life!

CALLING FOR AN EXPRESSION. I do not like asking people to rise. Perhaps it may do in some general movements, but ordinarily it is a damper; for many who embrace present truth are timid at first, until the truth gets hold of them and makes them bold. Do not frighten the timid, doubtful seeker, by asking more of him than he is able to bear. If it is necessary to seek out the inquiring, a general invitation might be given, to those interested, to visit the messenger, and inquire farther into the truth. This is only my own view. Perhaps it is wrong.

CONSISTENT. It is to be perfectly correct in every thing. For a Christian to be consistent with his profession, is to be without guile or deceit, without stain or blemish, without shadow of evil or sin. Christ was consistent. O how glorious it would be to see a church consistent; every one consistent in all particulars. We will aim at nothing short of this.

INSURING CHARACTER. There is an idea extant in the modern churches, that a person must be defended by his brethren from the attacks of scandal, and the tongue of malice. But if I understand the genius of Christianity, when a person resigns himself to God, and consecrates his all to him, his character is included with all his interests; and he should no more be troubled about what the world say about his character (for it is no longer his), unless the allegations against him are true; and in either case, his brethren are not to proceed on the evidence of vague report; but if the evidence is clear that a Christian has wronged a man of the world, and the thing can be proved by good substantial testimony, the church is as much bound to proceed against such offending church member, as though the offence were against a brother.

CHEERFULNESS, is as much opposed to lightness, as much opposed to a jesting, careless, frivolous turn of mind, as it is to moroseness and taciturnity. A frivolous, jesting manner, shows that the heart is neglected; that the thoughts are vain and evil, and the sin is, in disobeying the precept, "Keep thy heart with all diligence." O, how many stumble here, and fall, often to rise no more. 'Tis a dangerous habit, this way of trifling, and lightly playing with words, and ideas, though it may seem innocently pleasant. There is a way that seemeth right unto a man, but the end there-

of is the way of death. The influence and popularity the Christian may gain by such a course with the world will be like the false light of the inebriate, short-lived, and dearly-bought. Conscience inflicts her severest pangs upon the trifler and joker; or calloused she droops in hopeless stupor. The Christian soon discovers the origin, and nature, and tendency of this sin, and resists and overcomes it, or he remains a Christian no longer. The habit may be deeply rooted, and firmly fixed. No matter for this; his salvation is at stake, and heaven must be gained, even though a right hand or eye is destroyed, and heaven is even then cheap enough. Cheerfulness is no more allied to hilarity and lightness, than zeal is to emulation and strife; or than neatness is to vanity and pride; and Satan has no more stronghold upon man than this: to turn virtues into vices, by an abusive extreme.

Prov. xxv, 26. "A righteous man falling down before the wicked, is as a troubled fountain, and a corrupt spring." Therefore let the good man keep his lips and his tongue, lest he err, for the wicked will be first to discover a flaw, and call for recantation. Then Satan smiles.

J. CLARKE.

Extracts from Letters.

Bro. D. W. Bartholomew writes from Rochester, Mich.: "It has been only a short time since I heard of the present truth; and when I think of the dealings of God with me, I feel to thank and praise his holy name that my eyes were opened to see the light, and my heart to receive it. Truly God has been merciful to me, and I would obey his commandments. I want to live humbly at the feet of Jesus, ready always to do his will, that I may grow in grace and in the knowledge of the truth. It cheers my heart to hear that the message is rising, and that the people of God are united, though scattered far and near. I want to rise with the work, and go on with the remnant church and stand with them on mount Zion."

Sister S. J. Kimble writes from Pontiac, Mich.: I have found by experience that this world is not a friend to grace. Some of my young companions with whom I associated, seem to avoid my society. But this is no more than I expected. If they cannot love my precious Saviour who is so worthy, I do not expect them to love me who am but a poor, unworthy, imperfect creature at the best. I often think of these words, He that will be a friend of the world is the enemy of God. O what is this poor, fleeting, wicked world, compared with that bright, beautiful and eternal one which all the saints will soon inherit?"

Sister S. I. Kimble writes from Bloomfield, Mich.: "Especially do I love the Sabbath and welcome its weekly return. I thank the Lord that I ever had the opportunity of hearing the truth. We have no time to lose. I feel the need of a deeper work of grace in my heart; for the time draweth near when he that shall come will come, and will not tarry. We are the only ones in this place who keep the Sabbath. It is my prayer that God will send some of his ministering servants this way. I believe that the Lord will yet bring out more here to search for the truth."

Sister H. Kimble writes from Pontiac, Mich.: "I begin to see the necessity of giving up the world and making ready for the soon coming of our Lord and Saviour. It is a blessed privilege to leave all for God and his cause; a rich consolation to know that we may lay up a treasure in heaven; that there is a way possible for our escape from the blight of sin and the curse, and a rest for the faithful in the kingdom of our Father. I look forward with a ray of hope to this blessed fruition. I want to participate in the visit to the Father's house. The saints will soon go. The place is almost prepared. The Lord will soon come. Those who have a form of godliness may call this heresy; but Paul calls it the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Praise the Lord for such a hope! the hope of seeing the Father, the blessed Jesus, the holy angels, the patriarchs, prophets, apostles, and all the martyrs who have laid down their lives for the cause of Christ; the hope of being made immortal! It is enough!"

"O, I long to be there, and the thought that 'tis near, Makes me almost impatient for Christ to appear."

Sister A. E. Dart writes from Baraboo, Wis.: "I can 'speak well of God,' as one has said, though I cannot speak well of myself. He has done great things for me, for which I greatly rejoice and am glad. And who that duly considers God's great love to man in the gift of his Son, in the gift of his blessed word, and in the gift of his Holy Spirit, can but feel his heart overflow with love, gratitude and praise. When we have losses, disappointments, trials and afflictions, if we view them in a scriptural light as fatherly chastisements, the subdued heart readily submits and says, Thy will be done. I firmly believe that God will not withhold any good thing from his children; no, not even afflictions, when he sees they will be most conducive to the soul's growth in grace. It is a very great blessing to be able to cast all our cares and burdens upon the Lord, and know that he cares for us, and that his ear is ever open to our cries. And O, how thankful we should be that he has called us out of darkness into his marvelous light. My earnest prayer is that we may walk in the light while we have the light lest darkness come upon us. I think we ought carefully to consider the admonition of our Saviour where he says, Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares. Luke xxi, 34. I have often thought that I was in danger of being overcharged with the cares of this life, but by divine help I will try to be more watchful and more prayerful. O how spiritually-minded ought we to be, and how closely we ought to walk with God, if we expect so soon to reign with him. May God quicken us all, and inspire us with a spirit of watchfulness and prayer."

Bro. E. Inman writes from Cassopolis, Mich.: "I think this place would be a good place for some of our preaching brethren to come and give a course of lectures. The third angel's message has never been proclaimed in this place; but some are reading our books and papers, and are like king Agrippa, almost persuaded to be Christians. I can say after the manner of Paul, I would to God that they were both almost and altogether persuaded to believe the third message, and embrace the Sabbath and live up to its requirements. I believe that God has a people in this place, and I would invite some messenger to come here and give them the bread of life."

Sister B. Strout writes from Bradford, Me.: "How blessed those words of truth when we can feel and realize them, which the Lord hath spoken, 'My grace is sufficient for thee.' Blessed promises, to cheer and encourage the hearts of the tried ones in the narrow way to heaven. And this way is narrowing, not widening. But I love the narrow way, notwithstanding I feel that I am very insufficient of myself to walk in it. But through the Lord strengthening me I can do all things. I want to love the Lord with all my heart, and love my neighbor as myself, and then I shall be prepared to love my brethren with a pure heart fervently."

Sister A. O. Thompson writes from Denmark, N. Y.: "A short time before we left St. Lawrence Co., Brn. Hilliard and Lawrence came to see us. I said to Bro. H., 'When I look over the Review I look for a letter from some of the Brn. Byingtons or Hilliards and others that have gone from this State, but get disappointed.' 'Then,' said he, 'do you not think that some of those friends look for a letter from Bro. and sister Thompson.' I have felt impressed to write many times, but did not feel that I was worthy; but this much I can say, The Lord has been very good to me and mine. He has raised up my companion from a sick bed, where he has been confined for most of the fall and winter past, and we are not willing that man shall have the praise; for it is the Lord that has done it; and we know of a truth that God is a prayer-hearing and a prayer-answering God. It is nearly two years since I have had the privilege of meeting in social worship with those of like precious faith, and I have no desire to hear the popular trash of the day. I feel that I need the prayers of God's dear children, that I may be able to overcome, and at last gain mount Zion."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JULY 3, 1890.

Courage Again.

A RECENT Council of brethren from different parts of this State held at Battle Creek has removed from us burdens and discouragements, so that we breathe easier. We are decided to travel and preach more, whether we remain connected with the REVIEW OFFICE or not. We hope to visit the brethren in Iowa, Eastern and Southern this fall, and labor some time with them.

J. W.

New Works.

"VINDICATION of the True Sabbath" by J. W. Morton. By permission of the author we have recently printed 3000 copies of this excellent work. Price 10 cents.

"An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference." This is an able appeal, and should be widely circulated. Price 5 cents.

"The Sabbath Institution, and the Two Laws," by J. N. Andrews. This work sets forth the institution of the Sabbath at Creation in a forcible and interesting manner, and also clearly presents the distinction between the two laws in both the Old and New Testaments. Price 5 cents.

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J. W.

Business Meeting.

REPORT of a business meeting in the conference convened at Caledonia, June 24, 1890.

Bro. Bates was chosen chairman, and S. B. Whitney secretary. After some remarks and consultation in regard to tent operations: and the state of affairs at Battle Creek, the following resolutions were presented by Bro. White and adopted by the brethren:

Resolved, That we believe it to be the duty of the churches and brethren in Michigan to liberally sustain tent operations in the State the present tent season.

Resolved, That we believe widow Cranson (now feeble) is worthy of the sympathy and support of our churches and brethren.

In pursuance of these resolutions the brethren raised sixty-three dollars for the tent, and ten dollars and sixty-six cents for sister Cranson. The meeting then adjourned *sine die*.

JOSEPH BATES, Chairman.
S. B. WHITNEY, Secretary.

THE following items are clipped from the Marion (Iowa) Register. We can take no particular exceptions to them, except the application of the term *reverend*, to a preacher of the gospel, which we do not understand the Bible to warrant. We are glad the contrast between primitive apostolic, and modern fashionable, styles of worship is seen and appreciated.

"NEW CHURCH. Rev. Mr. Cornell organized a new church last Sunday called the Church of Jesus Christ. After reading the articles of faith, about fifty persons rose up and gave their assent to them, and afterwards signed them. In the afternoon he preached his farewell sermon, after which he administered the rite of baptism by immersion to thirteen persons in the presence of a large crowd assembled to witness the ceremony.

"We learn that some eight persons, all members in good and regular standing in the Baptist church in this place, dissolved their connection with it on Saturday last to join the new society recently formed here by Rev. Mr. Cornell. He has a large tent on the commons, where the primitive style of conducting public worship contrasts strangely though not unpleasantly, with the modern fashionable churches."

Help! Help!!

THE Northern Iowa tent will probably have to be laid by soon unless I can have help in preaching the word. When Bro. Brinkerhoof came I was much worn with constant labor and care without rest. I felt greatly relieved, but he has been called home on account of the ill health of his family, and does not expect to return. I have been now three weeks alone, and appear to be failing every day. In one or two instances I came near failing before I could finish the discourse I had begun. I am now obliged to take two or three hours rest in the day time in order to keep up, a necessity that never existed with me before. This is somewhat discouraging, but I cannot help it.

Cannot Bro. Loughborough come over and help us? I see by *Review*, accounts of meetings by some four or five different brethren in Wisconsin and Illinois, who have had success in the work. It would seem that a tent could be ably manned out there without foreign aid. There is no help here at all, not even a gift of exhortation.

The tent committee here think I need help, and they will fully justify this call.

If Bro. L. will come to Anamosa by the *Dubuque Western R. R.*, the brethren will convey him the tent. Inquire for Wm. V. Field, at Anamosa, Jones Co., Iowa.

M. E. CORNELL.

P. S. After writing the above, I read it to the church in Anamosa who were assembled on business, and they heartily approved it.

M. E. C.

Those who wish to forward means by mail for the N. Y. tent fund will direct their letters to R. F. Cottrell, Oleott, Niagara Co., N. Y.

R. F. C.

APPOINTMENTS.

THE next monthly meeting of the brethren in Western New York is to be held on the second Sabbath in July, at Bro. J. Lamson's, near Clarkson Center. I cannot at present promise so attend.

R. F. C.

Business Department.

Business Notes.

H. L. Richmond: M. M. Richmond's paper has been paid up to Vol. xiii, No. 1, leaving three volumes (\$3) due to present Vol. Your INSTRUCTOR receipt should have been to ix, 4.

N. N. Lunt: We cannot just now give you J. N. Andrews' P. O. Address. He will see this note and inform you.

Will Bro. Andrews give us his address? And what about the second edition of the History of the Sabbath? The first, 2500 is sold.

J. W.

H. F. Baker: Your remittance per J. H. W. was received; and we sent you books the 18th inst. to the amount of \$13.84, which you have probably received before this.

Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW AND 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.

J S Taylor 0,50,xvii,1. S Rumery 2,00,xviii,1. S A Street 1,00,xvii,1. M Leach 1,00,xvii,1. J H Ginley 1,00,xvii,1. J H Ginley (for S S Seoville) 0,50,xvii,1. E Parks 2,00,xvii,1. W J Hardy 1,00,xvii,1. T Finch 1,00,xvii,1. W Hasting 2,00,xvii,14. J Fargo 2,00,xviii,1. C Dunning 1,00,xviii,1. Wm Minisy 2,00,xvii,1. S Rogers 1,00,xvii,5. J Ferguson 1,00,xvii,14. J M Baker 0,75,xvii,7. M N Savage 1,00,xvii,1. S Dunten 2,00,xix,1. E E Carpenter 1,00,xviii,6. M Scott 0,50,xvii,6. J Coals 0,50,xvii,6. J Huff 0,50,xvii,6. W Camins 0,50,xvii,6. C Hanna 0,50,xvii,6. I Mace 0,50,xvii,6. P Luke 1,00,xvii,1. P Luke (for N Ogden) 0,50,xvii,3. R Parker 1,00,xvii,7. H G Dana 2,00,xvii,1. A Fife 1,00,xvii,1. H E Pinks 1,00,xviii,7. Wm W Lookwood 2,50,xviii,1. Wm W Lookwood (for J Thayer) 0,50,xvi,16. E Stone (50c each for Mrs J Evans and J H Chrispell) 1,00, each to xvii,1. L E Jones 3,00,xix,7. M W Steere 1,00,xvii,1. H S Curtis (50c each for I Spencer and N E Spencer) 1,00, each to xvii,1. H F Baker (for Mrs H Rogers) 0,50,xvii,7. E Griffith 2,00,xvii,6. S Howland 1,00,xvii,1. C Benson 1,00,xvii,7. A W Chaffee 1,00,xvi,19. H M Hadden 1,00,xvi,22. Ch in Round Grove, Ills (s b for S H Marshall) 0,50,xvii,7. S W Rhodes (for Jno Sellars) 1,00,xviii,1. C A Ingalls 1,00,xiii,1. M Bortle 1,00,xvii,7.

For Review to Poor. H F Baker (s b) \$3.25.
For Mich. Tent. Ch in Jackson, Mich (s b) \$10.
J F Carman (s b) \$3.
For M B Czechowski. E H Root \$1. H Gardner \$5.
Three sisters in Topsham, Me \$5.
For W S Ingraham. H Gardner \$5.

Books Published at this Office.

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The Great Controversy between God and Man, by H. L. Hastings. 167 pp., bound in cloth, price 60 cents.

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