

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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GO TO THE HOUSE OF PRAYER.

Go to the house of prayer,
If ye would hold communion sweet with heaven,
Go, 'tis a boon from God, to mortals given,—
Seek blessings there.

Go to the house of prayer,
Ye Christians, when your hopes are lost in night,
Go, on your God, the source of life and light,
Cast all your care.

Go to the house of prayer,
When fears press down your souls, or shake your faith,
Or doubts dismay: hear what the Saviour saith,
"I will be there."

Go to the house of prayer,
If ye would wish Christ's Eden watered now:
Go, and around the sacred altar bow;
He will be there.

Go to the house of prayer,
Thou thoughtless one,—it is the place for thee;
Thou God invites—there, on the bended knee,
Rich mercies share.

Go to the house of prayer;
There let your heart in holy union meet;
Go cast your burdens at the Saviour's feet,
Ye cannot bear.

Go to the house of prayer;
There let your strains commingle as they rise,
While angels list through gates of Paradise,
And breathe them there.

Go to the house of prayer,
If ye would hold communion sweet with heaven;
Go, 'tis a boon from God to mortals given,—
Seek blessings there.

THE ORIGINAL, NATURE, PROPERTIES AND USE OF THE LAW.

SERMON XXXIV.

"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. vii, 12.

PERHAPS there are few subjects within the whole compass of religion, so little understood as this. The reader of this epistle is usually told, by the law, St. Paul means the Jewish law; and so apprehending himself to have no concern therewith, passes on without farther thought about it. Indeed some are not satisfied with this account; but observing the epistle is directed to the Romans, thence infer that the apostle in the beginning of this chapter alludes to the old Roman law. But as they have no more concern with this, than with the ceremonial law of Moses, so they spend not much thought on what they suppose is occasionally mentioned, barely to illustrate another thing.

But a careful observer of the apostle's discourse will not be content with these slight explications of it. And the more he weighs the words, the more convinced he will be, that St. Paul by the law mentioned in this chapter, does not mean ei-

ther the ancient law of Rome, or the ceremonial law of Moses. This will clearly appear to all who attentively consider the tenor of his discourse. He begins the chapter, "Know ye not, brethren (for I speak to them that know the law), that the law hath dominion over a man as long as he liveth?" (What, the law of Rome only, or the ceremonial law? No surely; but the moral law). "For," to give a plain instance, "the woman which hath a husband is bound by the [moral] law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress though she be married to another man."

In order to explain and enforce these deep words, so little regarded, because so little understood, I shall endeavor to show, first, the original of this law; secondly, the nature thereof; thirdly, the properties; that it is holy, and just, and good; and, fourthly, the use of it.

1. I shall first endeavor to show the original of the moral law, often called, "The law," by way of eminence. Now this is not, as some may have possibly imagined, of so late an institution as the time of Moses. Noah declared it to men long before that time, and Enoch before him. But we may trace its original higher still, even beyond the foundation of the world, to that period, unknown indeed to men, but doubtless enrolled in the annals of eternity, when the morning stars [first] sang together," being newly called into existence. It pleased the great Creator to make these, his first-born sons, intelligent beings, that they might know him that created them. For this end he endued them with understanding, to discern truth from falsehood, good from evil; and, as a necessary result of this, with liberty,—a capacity of choosing the one and refusing the other. By this they were, likewise, enabled to offer him a free and willing service; a service rewardable in itself, as well as most acceptable to their gracious Master.

To employ all the faculties which he had given them, particularly their understanding and liberty, he gave them a law, a complete model of all truth, so far as is intelligible to a finite being; and of all good, so far as angelic minds were capable of embracing it. It was the design of their beneficent Governor herein to make way for a continual increase of their happiness; seeing every instance of obedience to that law, would both add to the perfection of their nature, and entitle them to a higher reward, which the righteous Judge would give in its season.

In like manner, when God, in his appointed time, had created a new order of intelligent beings, when he had raised man from the dust of the earth, breathed into him the breath of life, and caused him to become a living soul, endued with power to choose good or evil; he gave to this free, intelligent creature, the same law as to his first-born children;—not written indeed upon tables of stone, or any corruptible substance, but engraven on his heart by the finger of God;

written in the inmost spirit both of men and angels, to the intent that it might never be far off, never hard to be understood, but always at hand, and always shining with clear light, even as the sun in the midst of heaven.

Such was the original of the law of God. With regard to man it was co-eval with his nature; but with regard to the elder sons of God, it shone in its full splendor, "or ever the mountains were brought forth, or the earth and the round world were made." But it was not long before man rebelled against God, and, by breaking this glorious law, well nigh effaced it out of his heart; the eyes of his understanding being darkened in the same measure as his soul was "alienated from the life of God." And yet God did not despise the work of his own hands; but being reconciled to man through the Son of his love, he, in some measure, re-inscribed the law on the heart of his dark, sinful creature.

And this he showed, not only to our first parents, but likewise to all their posterity, by that "true light which enlightens every man that cometh into the world." But notwithstanding this light, all flesh had, in process of time, "corrupted their way before him;" till he chose out of mankind a peculiar people, to whom he gave a more perfect knowledge of his law; and the heads of this, because they were slow of understanding, he wrote on two tables of stone; which he commanded the fathers to teach their children, through all succeeding generations.

And thus it is, that the law of God is made known to them that know not God. They hear, with the hearing of the ear, the things that were written aforetime for our instruction. But this does not suffice: they cannot by this means comprehend the height, and depth, and length, and breadth thereof. God alone can reveal this by his Spirit. And so he does to all that truly believe, in consequence of that gracious promise made to all the Israel of God: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel. And this shall be the covenant that I will make; I will put my law in their inward parts, and write it in their hearts; and I will be their God, they shall be my people." Jer. xxxi, 31, &c.

2. The nature of that law which was originally given to angels in heaven and man in paradise, and which God has so mercifully promised to write afresh in the hearts of all true believers, was the second thing I proposed to show. In order to which I would first observe, that although the "law" and the "commandment" are sometimes differently taken (the commandment meaning but a part of the law) yet, in the text, they are used as equivalent terms, implying one and the same thing. But we cannot understand here, either by one or the other, the ceremonial law. It is not the ceremonial law whereof the apostle says, in the words above recited, "I had not known sin but by the law:" this is too plain to need a proof. Neither is it the ceremonial law which saith, in the words immediately subjoined, "Thou shalt not covet." Therefore the ceremonial law has no place in the present question.

Now this law is an incorruptible picture of the high and holy ONE that inhabiteth eternity. It is he, whom in his essence, no man hath seen or can see, made visible to men and angels. It is the face of God unveiled; God manifested to his creatures as they are able to bear it; manifested to give, not to destroy, life,—that they may see God and live. It is the heart of God disclosed to man. Yea, in some sense, we may apply to this law, what the apostle says of his Son, it is *apangasma tes doxes, kai character tes hypostaseos autou*,—the streaming forth (or out-beaming), of his glory, the express image of his person.

"If virtue," said the ancient heathen, "could assume such a shape as that we could behold her with our eyes, what wonderful love would she excite in us!" If virtue could do this! It is done already. The law of God is all virtues in one, in such a shape as to be beheld with open face by all those whose eyes God hath enlightened. What is the law but divine virtue and wisdom, assuming a visible form? What is it but the original ideas of truth and good, which were lodged in the uncreated mind from eternity, now drawn forth and clothed with such a vehicle as to appear even to human understanding?

If we survey the law of God in another point of view, it is supreme, unchangeable reason; it is unalterable rectitude; it is the everlasting fitness of all things that are or ever were created. I am sensible what a shortness and even impropriety there is in these and all other human expressions, when we endeavor by these faint pictures to shadow out the deep things of God. Nevertheless we have no better, indeed know no other way, during this our infant state of existence. As we know but "in part," so we are constrained to "prophecy," i. e., speak of the things of God "in part" also. "We cannot order our speech by reason of darkness," while we are in this house of clay. While I am a child I must "speak as a child;" but I shall soon put away childish things; for, "when that which is perfect is come, that which is in part shall be done away."

But to return. The law of God (speaking after the manner of men) is a copy of the eternal mind, a transcript of the divine nature; yea, it is the fairest offspring of the everlasting Father, the brightest efflux of his essential wisdom, the visible beauty of the Most High. It is the delight and wonder of cherubim and seraphim, and all the company of heaven, and the glory and joy of every wise believer, every well-instructed child of God upon earth.

3. Such is the nature of the ever blessed law of God. I am, in the third place, to show the properties of it:—not all; for that would exceed the wisdom of an angel; but those only which are mentioned in the text. These are three: It is holy, just and good. And, first, the law is holy.

In this expression the apostle does not appear to speak of its effects, but rather of its nature; as St. James, speaking of the same thing under another name, says, "The wisdom from above" (which is no other than this law written in our heart), "is first pure [chap. iii, 17]; chaste, spotless; eternally and essentially holy. And consequently when it is transcribed into the life, as well as the soul, it is (as the same apostle terms it, chap. i, 27), *pure religion and undefiled*; or, the pure, clean, unpolled worship of God.

Therefore it is that the apostle rejects with such abhorrence that blasphemous supposition, that the law of God is either sin itself, or the cause of sin. God forbid that we should suppose it is the cause of sin, because it is the discoverer of it; because it detects the hidden things of darkness, and drags them out into open day. It is true, by this means, (as the apostle observes, verse 13), "Sin appears to be sin." All its disguises are torn away, and it appears in its native deformity. It is true likewise, that "sin by the commandment becomes exceeding sinful;" being now committed against light and knowledge, being stripped even of the poor plea of ignorance, it loses its excuse, as well as disguise, and becomes far

more odious both to God and man. Yea, and it is true, that "sin worketh death by that which is good;" which in itself is pure and holy. When it is dragged out to light, it rages the more: when it is restrained it bursts out with greater violence. Thus the apostle (speaking in the person who was convinced of sin, but not yet delivered from it), "Sin taking occasion by the commandment," detecting and endeavoring to restrain it, disdained the restraint, and so much the more "wrought in me all manner of concupiscence." Verse 8. All manner of foolish and hurtful desire, which that commandment sought to restrain. But thus, "when the commandment came, sin revived." Verse 9. It fretted and raged the more. But this is no stain on the commandment. Though it is abused, it cannot be defiled. This only proves that "the heart of man is desperately wicked." But the law of God is holy still.

And it is, secondly, just. It renders to all their due. It prescribes exactly what is right, precisely what ought to be done, said or thought, both with regard to the Author of our being, with regard to ourselves, and with regard to every creature which he has made. It is adapted in all respects to the nature of things, of the whole universe, and every individual. It is suited to all the circumstances of each, and to all their mutual relations, whether such as have existed from the beginning, or such as have commenced in any following period. It is exactly agreeable to the fitness of things, whether essential or accidental. It clashes with none of these in any degree; nor is ever unconnected with them. If the word be taken in that sense, there is nothing arbitrary in the law of God. Although still the whole and every part thereof is totally dependent upon his will; so that, "Thy will be done," is the supreme, universal law, both of earth and heaven.

The law then is right and just concerning all things. And it is good as well as just. This we may easily infer from the fountain whence it flowed. For what was this but the goodness of God? What but goodness alone inclined him to impart that divine copy of himself to the holy angels? To what else can we impute his bestowing upon man the same transcript of his own nature? And what but tender love constrained him afresh to manifest his will to fallen man—either to Adam or any of his seed, who like him were "come short of the glory of God?" Was it not mere love that moved him to publish his law, after the understandings of men were darkened? And to send his prophets to declare that law to the blind, thoughtless children of men? Doubtless his goodness it was that raised up Enoch and Noah to be preachers of righteousness; which caused Abraham, his friend, and Isaac and Jacob to bear witness to his truth. It was his goodness alone which, when "darkness had covered the earth, and thick darkness the people," gave a written law to Moses, and through him to the nation whom he had chosen. It was love which explained these living oracles by David and all the prophets that followed; until when the fulness of time was come, he sent his only begotten Son, "not to destroy the law, but to fulfill," confirm every jot and tittle thereof; till, having written it in the hearts of all his children, and put all his enemies under his feet, "he shall deliver up his [mediatorial] kingdom to the Father, that God may be all in all."

And this law, which the goodness of God gave at first, and has preserved through all ages, is like the fountain from whence it springs, full of goodness and benignity; it is mild and kind; it is, as the psalmist expresses it, "sweeter than honey and the honey comb." It is winning and amiable. It includes whatsoever things are lovely or of good report. If there be any virtue, if there be any praise, before God and his holy angels, they are all comprised in this; wherein are hidden all the treasures of the divine wisdom, and knowledge, and love.

And it is good in its effects as well as in its nature. As the tree is, so are its fruits. The fruits

of the law of God written in the heart, are "righteousness, and peace, and assurance forever." Or rather, the law itself is righteousness, filling the soul with a peace that passeth all understanding, and causing us to rejoice evermore, in the testimony of a good conscience towards God.

4. It remains only to show, in the fourth and last place, the uses of the law. And the first use of it, without question, is to convince the world of sin. This is, indeed, the peculiar work of the Holy Ghost; who can work it without any means at all, or by whatever means it pleaseth him, however insufficient in themselves, or even improper to produce such an effect. And accordingly some there are whose hearts have been broken in pieces in a moment, either in sickness or in health, without any visible cause, or any outward means whatever; and others (one in an age) have been awakened to a sense of the "wrath of God abiding on them," by hearing that "God was in Christ, reconciling the world unto himself." But it is the ordinary method of the Spirit of God to convict sinners by the law. It is this, which, being set home on the conscience, generally breaketh the rocks in pieces. It is more especially this part of the word of God, which is *zon kai energeis*—quick and powerful, full of life and energy, "and sharper than any two-edged sword." This, in the hand of God and of those whom he hath sent, pierces through all the folds of a deceitful heart, and "divides asunder even the soul and the spirit;" yea, as it were, the very "joints and marrow." By this is the sinner discovered to himself. All his fig-leaves are torn away, and he sees that he is "wretched, and poor, and miserable, and blind, and naked." The law flashes conviction on every side. He feels himself a mere sinner. He has nothing to pay. His "mouth is stopped," and he stands "guilty before God."

To slay the sinner is then the first use of the law; to destroy the life and strength wherein he trusts, and convince him that he is dead while he liveth; not only under the sentence of death, but actually dead unto God, void of all spiritual life, "dead in trespasses and sins." The second use of it is, to bring him unto life—unto Christ, that he may live. It is true, in performing both these offices, it acts the part of a severe schoolmaster. It drives us by force, rather than draws us by love. And yet love is the spring of all. It is the spirit of love, which, by this painful means, tears away our confidence in the flesh, which leaves us no broken reed whereon to trust, and so constrains the sinner, stripped of all, to cry out in the bitterness of his soul, or groan in the depth of his heart,

"I give up every plea beside,—
Lord, I am damn'd; but thou hast died."

The third use of the law is, to keep us alive. It is the grand means whereby the blessed Spirit prepares the believer for larger communications of the life of God.

I am afraid this great and important truth is little understood, not only by the world, but even by many whom God hath taken out of the world, who are real children of God by faith. Many of these lay it down as an unquestioned truth, that when we come to Christ, we have done with the law; and that, in this sense, "Christ is the end of the law to every one that believeth." "The end of the law:" so he is, "for righteousness," for justification, "to every one that believeth." Herein the law is at an end. It justifies none, but only brings them to Christ; who is also, in another respect, the end, or scope of the law—the point at which it continually aims. But when it has brought us to him, it has yet a farther office, namely, to keep us with him. For it is continually exciting all believers, the more they see of its height, and depth, and length, and breadth, to exhort one another so much the more.

How clearly does this agree with the experience of every true believer! While he cries out, "Oh what love have I unto thy law! all the day long is my study in it," he sees daily, in that divine mirror, more and more of his own sinfulness. He sees more and more clearly, that he is still a sinner in all things—that neither his heart nor his

ways are right before God; and that every moment sends him to Christ. This shows him the meaning of what is written, "Thou shalt make a plate of pure gold, and grave upon it, Holiness to the Lord. And it shall be upon Aaron's forehead" [the type of our great High Priest], "that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow, in all their holy gifts. [So far are our prayers or holy things from atoning for the rest of our sin!] And it shall be always upon his forehead, that they may be accepted before the Lord." Ex. xxviii, 36, 38.

Therefore, I cannot spare the law one moment, no more than I can spare Christ: seeing I now want it as much, to keep me to Christ, as I ever wanted it to bring me to him. Otherwise, this "evil heart of unbelief" would immediately "depart from the living God." Indeed each is continually sending me to the other—the law to Christ, and Christ to the law. On the one hand, the height and depth of the law constrain me to fly to the love of God in Christ; on the other, the love of God in Christ endears the law to me "above gold or precious stones;" seeing I know every part of it is a gracious promise, which my Lord will fulfill in its season.

Who art thou, then, O man, that "judgest the law, and speakest evil of the law?" That ranketh it with sin, Satan, and death, and sendest them all to hell together? The apostle James esteemed judging or "speaking evil of the law," so enormous a piece of wickedness, that he knew not how to aggravate the guilt of judging our brethren more, than by showing it included this. "So now," says he, "thou art not a doer of the law, but a judge!" A judge of that which God hath ordained to judge thee! So thou hast set up thyself in the judgment seat of Christ, and cast down the rule whereby he will judge the world! Oh, take knowledge what advantage Satan hath gained over thee; and, for the time to come, never think or speak lightly of, much less dress up as a scarecrow, this blessed instrument of the grace of God. Yea, love and value it for the sake of him from whom it came, and of him to whom it leads. Let it be thy glory and joy, next to the cross of Christ. Declare its praise, and make it honorable before all men.

And if thou art thoroughly convinced, that it is the offspring of God, that it is the copy of all his inimitable perfections, and that it is "holy, and just, and good," but especially to them that believe; then, instead of casting it away as a polluted thing, see that thou cleave to it more and more. Never let the law of mercy and truth, of love to God and man, of lowliness, meekness, and purity, forsake thee. "Bind it about thy neck; write it on the table of thy heart." Keep close to the law, if thou wilt keep close to Christ; hold it fast; let it not go. Let this continually lead thee to the atoning blood, continually confirm thy hope, till all the "righteousness of the law is fulfilled in thee," and thou art "filled with all the fullness of God."—*Wesley's Sermons.*

GOD'S POWER MORE THAN MEN OR MONEY.

THERE are various powers in the earth, physical, pecuniary, intellectual, moral and spiritual. They are each potent in their spheres, and alternately have swayed the earth. God's power—the spiritual working through events and men—alone is prevailing. No nation ever rose to greatness, no individual triumphed over obstacles, no schemes for evangelizing men ever prevailed, which did not recognize God's power as sovereign and indispensable and as the sole reliance. It is a beautiful and instructive feature in the purer days of God's ancient people, that they never dared to enter upon any enterprise without making through the appropriate instrumentalities, inquiry of God. Shall we do this? Shall we do that? Shall we go up against this enemy? The heathen borrowed the custom of them in the consultation of oracles. Would that each man might ever inquire of God for his direction in any new undertaking.

"The blessing of the Lord it maketh rich, and he addeth no sorrow with it."

The following instructive incident among many others is found in Hebrew history: Amaziah, the king of Judah, about to engage in a war with Edom, without first consulting God, in addition to the "three hundred thousand choice men able to go forth to war, that could handle spear and shield" he had summoned to the proposed conflict from his own tribe, "hired also a hundred thousand mighty men of valor out of Israel, for a hundred talents of silver" (\$150,000 at least). "But," we are informed, "there came a man of God to him saying, O king, let not the army of Israel go with thee; for the Lord is not with Israel, to wit, with all the children of Ephraim." Israel, at that time, was, as it long had been, alienated from God, and was symbolic of all aliens in all time excluded from God's chosen ones to do his chosen work. The prophet added, "But if thou wilt go, do it, be strong for the battle; God shall make thee fall before the enemy; for God hath power to help and to cast down." "And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this." 2 Chron. xxv, 5, 10.

Amaziah, though an unstable man, had the wisdom to profit by the prophetic monition, let the "hundred talents" go, sent home the hired auxiliaries of Ephraim, and prevailed in the one issue then staked. Who ever heard of a nation or an individual that failed to succeed in any enterprise, having obeyed God? He subsequently fell—lapsing into idolatry. Strange it is that men will so soon forget God, after having been made for a season the treasury of his infinite wisdom. But so it is. God never hesitates an instant to blast a kingdom or even a nation of his people when they dare to deflect the slightest from the line of policy he has prescribed, to lean upon external arms of flesh, or any other materialities, even to cherish in their hearts a spirit of self-reliance. The recognition of his prerogative alone to rule and reign, he counts to be of more value to the universe than the existence of entire races of men. It is very obvious from this, and other more striking illustrations, that success in physical or material contests does not depend on numbers, discipline, efficiency, wealth or allied forces. "God hath power to help and to cast down." The battle is not ours, but God's. He is dominant in history. How often was this divine truth illustrated in the history of the children of Israel? How often has it been demonstrated in the antagonisms of the nations since? If God be with nations or single men who can be against them? On the contrary, the illustrations are equally numerous and forcible in the same sources, if not more so than numbers, efficiency, skill, wealth, have often proved the ruin of communities and individuals who trusted in them. "The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill."

INFLUENCE OF QUIET RELIGION.

No illusion is more common than that which prevails in regard to our own influence for good. We undervalue the power of a retired and inward Christianity. Because our talents are few, or our position humble, we persuade ourselves that we can effect nothing for our blessed Master. This is a feeling very different from gospel humility, being one which leads to despondence, lethargy, and murmuring. It is worth while to set this matter in its true light.

All men have not the same gifts, the same duties, or the same success. Our views of religion are to some extent, fashioned by the lives of others, and in this age of books, by the biographies of pious men and women. We read the history of their lives with delight, and justly long to emulate their actions. But these published memo-

rials represent to us persons far more eminent than ourselves, and we shall greatly err, if we expect to exert the same influence on our race. Our own powers may be as small as our circle is limited. Yet there is a work for us all to perform, and it will be accomplished if all is right within.

Great is the power of true religion in the heart, even of the lowliest believer. Through an inward principle it manifests itself outwardly; it is of its very nature so to do. The principle of grace is not dead, but is like salt, and leaven, and light, or like "the ointment of the right hand which bewrayeth itself." The meekest, most diffident, most silent believer, in a household, is continually diffusing an influence all around like the vase of violets, which unobtrusively fills the apartment with its odor. This is brought about by a thousand gentle and holy acts of common life, by single sentences, by helpful and kindly motions, by the very looks. It is in this way that many a Christian woman, neglected by the great world, and small in her own eyes, is a well-spring of good beside the family hearth. The Apostle Peter beautifully alludes to this, in his exhortation to such Christian wives as in the primitive age were united to unbelieving husbands. He teaches that their dutiful behaviour might be the means of correcting their husbands. "That if any obey not the Word, they also may without the word be won by the conversation (in modern English, the conduct) of the wives, while they behold your chaste conversation (conduct), coupled with fear." 1 Pet. iii, 1, 2. And then he goes on to recommend as preferable to all costly jewels and apparel, "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Verse 4. This ought to afford lasting encouragement to those who are called in providence to spend their days in obscurity, and among people who have no sympathy with them in regard to divine things. If they faithfully serve and abide in communion with Christ, they cannot but have a salutary influence on those around them. There is something in consistent piety, which is not only beautiful, but winning; it is the apostle's own word. The sweet and self-denying example of a godly mother is often operative, in the remembrance of her sons long after her body has been carried to the grave.

These things are so true, that, as it has sometimes appeared to me, we are more influential on those around us by what we *are*, than by what we *do*. It is the mass of the character, which affects others. Without this our busiest endeavors are fitful and inconstant, even if they are not hypocritical; with this, our most unimportant acts carry with them a certain savor of grace. He who keeps alive the coals within, at the altar of a perpetual secret devotion, will diffuse a holy glow on those who surround him. He who, like Moses, grows up to be with God, will have his face to shine when he descends from the mount. A living devout Christian in a family is a blessing to every member of it, and to every visitor. Hence the chamber of illness, or the sick bed of the incurable sufferer, is often the sanctuary of the house. From that spot, though not a word be spoken, there goes forth a sacred influence, which commends religion to every beholder. Thence flow lessons of patience, resignation, fortitude, humility, faith and love. Say that such a one is without any fruit of service. "They also serve, who only stand and wait."

All this is true, even if we suppose the subject of these primeval graces to be awakened to no active endeavors. But this is an extreme supposition; for piety in the heart is the real and only source of edifying words and actions. We cannot increase our private experience of divine impressions, without at the same time being prompted to seek the glory of God by active effort. And this is the right place to begin. The reverse method may produce some stir of formal and equivocal obedience, but never results in successful activity, and is sure to be abandoned for want of motive. You may turn round a mill-wheel by the hand for a little while, or at intervals, but if

you want to grind you must have a head of water. So the sure way of doing good, is to begin with the heart.

My dear Christian friend let me presume from your consenting to read these lines, that you are anxious to do something for God. No longer stretch your views to vast spheres, occupied by greater minds than yours and mine. Cast a thankful survey over your little home, your little class, your little circle of acquaintance. This is your world till Christ calls you to a better. Especially go inward, commune with the heart, wait upon God for the light of his Spirit, and believe that not one addition can be made to your personal piety, which shall not be felt on your fellow creatures.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, AUGUST 28, 1860.

THE CAUSE.

CHEERING indeed are the accounts that come in from different parts of the field relative to the progress of the cause. God is blessing the feeble efforts of his people to advance his cause in a wonderful manner. And it is to be feared that many do not realize this, and do not prize the blessings of high Heaven which favor the cause of present truth.

1. God is preparing the people to hear the message, and is inclining their hearts to hear it, and in some instances the most touching Macedonian cries, "Come over and help us," come from those who have hitherto been indifferent upon the subject of religion. And it is generally the case where ministers oppose, and where unpopular Bible truth is discussed, that those called by the churches outsiders, are found sympathizing with the truth. The monotony of stereotyped orthodoxy has become painfully wearisome, while plain Bible truth possesses a stirring power which captivates the candid, unprejudiced hearer.

2. The truths for this time are so plainly revealed in the word of God that it is comparatively an easy task to defend them, and expose the popular fables of the day, so that in most cases where they are opposed or discussed, the truth gains a victory. The more able the opponent, the greater the victory. This should lead those who hold the truth, and battle for the truth, to humble gratitude to the Author of divine truth.

3. Our publications are just what the cause needs. In them the great truths connected with our message are clearly stated. And although they accomplish comparatively little without the living preacher, yet our preachers could do but little in establishing churches in the present truth without them.

These publications have been written with great care by those who felt the importance of the work, and whose sole object was the advancement of the cause of present truth. A great work has been accomplished in this respect. And the church should prize this great blessing very highly. Now if they wish to set Bible truth in a clear manner before their friends, for a trifling sum they can do so by purchasing and giving them our publications.

4. Another great blessing with which God is favoring this cause is that he has inclined the hearts of his people to sustain it. All that has been asked of the church to do in assisting the publishing department has been done. The groaning of the Power Press moved by steam power, which we this moment hear below, which prints eighteen copies of the Review in a minute, reminds us of this. Were we as a people prepared to hold church property legally, and more means were called for to carry forward the increasing business of the publishing department, our people would at once raise it. There are hundreds of brethren and sisters among us who would esteem it a pleasure to cast into the treasury from five to one hundred dollars each to place the publishing department on the best grounds possible.

Again, our Missionary operations in new fields are being fully sustained. While Eastern brethren are liberally contributing to this object, Western brethren, young in the cause, are making spirited efforts to sus-

tain the cause among themselves. This is as it should be. We give it as our opinion that among our smallest wants is the want for means. Our brethren are ready to take hold anywhere that promises to advance the cause.

Our preachers, East or West, standing in the counsel of God, will have success. And our brethren seeing this, will regard it as their highest privilege to sustain them. We do not say that all professed Sabbath-keepers will feel and act thus, but our brethren will. And when they liberally hand out their means they expect that it will accomplish something, and it is right that they should.

Among our greatest wants is a want of consecration to God and the great work to which he has called us. This is deeply felt in every department of this work. It is the high privilege of our preachers to bear a living, burning testimony that will find its way to the hearts of the people. O, how God wants to pour his Spirit upon his chosen servants. We must be allowed to suggest that there has been a shunning to bear a plain, pointed testimony against sin and error, and for the truth. This brings spiritual darkness upon the minister. He loses his power with God and with the people, and the church, without realizing the cause, becomes feeble. May God revive the living, cutting testimony among us.

The want of consecration is felt in our weekly paper. And here it is felt most deeply, as the REVIEW gives tone to the cause everywhere. Hundreds scattered away alone have no other preacher and conference-meeting than the REVIEW. It should go to them every week filled with sound doctrine, good instruction, rich experience, and plain and fervent exhortation. This is what the church needs everywhere, but especially the lonely ones. We want a living paper, a living ministry, and a living church.

But before this can be, the testimony to the church of the Laodiceans must go through in power and do its work. With us there is pride, love of the wealth and spirit and fashions of this world, covetousness, selfishness, love of ease, &c., which keeps the dear Saviour from coming into that close relation to us which is our high privilege. O God, give these words power to reach the dear reader's heart—"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him and he with me." Rev. iii, 20. Just open the door, and Jesus, that lovely guest, will come in.

This language describes no common blessing. God help the dear brethren to understand the conditions. That which shuts the door of your heart, and bars him out, must be put away, or you must realize the terrible force of these words, "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love I rebuke and chasten; be zealous, therefore, and repent."

Some, when this subject was dwelt much upon a few years since, seized upon it to give force to their fanatical ideas of selling and disposing of property. Others used it to enforce their extreme notions in regard to plainness of dress, while some others, who were perpetually dwelling upon others' faults, instead of searching for their own, took fresh courage in their blind work. These deceived persons exerted a sad influence on the conscientious, and the church generally where their influence reached. Each had his peculiar notion to enforce, and all must come to it before the Saviour, in the language of the text quoted, would "come in and sup" with his people. These things, with the opposition of some others to plain testimony, had a most discouraging influence, and but little has been said upon the subject. But it is our opinion that the church is now prepared to be benefited by the testimony. Let each take it home. Liberality is a virtue, rightly exercised; but if we are so liberal as to give to others this testimony which is an affectionate appeal to our

own hearts, we shall meet with a loss without benefiting others.

Jesus stands at the door and knocks for admission. Yes, he blesses our feeble efforts in some degree to advance his cause. Let us be thankful for this, and reach out for the fullness of his saving power. He visits his people now and then with the dews of heaven; but, O, for the droppings of the latter rain. He visits them with the teachings of some of the gifts, which should kindle in them strong desires for that time when they will all be restored, and the church be able to read their own experience in the book of Acts.

The cause is onward, and ere long will move with great power; but, mark, the church must be thoroughly converted first, and fully consecrated to God, and to his holy work. J. W.

ORGANIZATION.

DEAR BRO. SMITH: I read from the Review that at the tent-meeting in Fairfield, Iowa, a church was "organized" by adopting articles of faith "from the Bible as the only rule of faith and practice," subscribing to the same, and sur-naming themselves "The church of the living God."

Now after a consideration of the objects of church organization, that it is for the advancement of the cause of truth, and the last message of mercy for the world—and the objections that have been so much urged against it—I am impressed that it is right. I cannot see in this case that any righteous principle is transgressed, nor that it will have an immoral tendency, so long as the church strictly adhere to the principles of "the law and the testimony" for their faith and practice.

The subscribing to articles of faith unto the Lord, and making themselves a name is referred to by Isaiah xlv, 5. "One shall say I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and sur-name himself by the name of Israel." Order was an established principle with the apostle Paul.

A legalized organization seems to be expedient for the church to hold their property legally, such as meeting-houses, office of publication and press, money invested in the cause &c.

But many are startled, and say "this is making the church with Babylon, and partakers of her fornication. We think not. Babylon is an apostate church. Compare the figurative terms, "Whore, harlot, whoredom, fornication" which represent Babylon, Rev. xvii, with Eze. xvi, 15-35; xxiii, 2-45; Hos. iv; Jer. iii, 1-14; Isa. lvii, 3-8; Nahum iii, 4. From these references it will be seen that Babylon's "fornication" has no reference at all to the church conforming to the laws of the civil government for the regulation of temporal concerns, but otherwise, "spiritual fornications" signify expressly *acts of apostasy*, the departure from "the law and the testimony," and the worship of Jehovah, to an unlawful connection with idolatrous sects, or false religious sects of every kind.

We will present a few Bible reasons in favor of Christians' availing themselves of such civil laws and provisions as will favor the cause of truth and their temporal concerns.

1. The church of God was permanently subjected to the authority of the governments of the world in their captivity to Babylon, from which they have never been free.

2. The civil powers were ordained by God, and Christians were commanded by the apostles of Christ to submit themselves unto them "to every good work." Peter charged the holy people to "submit to every ordinance of man for the Lord's sake." Rom. xiii: Titus iii, 1; 1 Pet. ii, 13-15. Paul availed himself of the privilege of a Roman citizen, and appealed unto Cæsar to avoid the judgments of the Jews. Ezra would not act independently of the king of Babylon, when he went up to Jerusalem to restore the law and the worship of God. Although "the hand of the Lord was upon him" in this mission, yet Ezra applied to the king for lawful authority, and he "granted him all his request." Ezra vii. For these reasons we think it right for the church to avail themselves of the civil powers when practicable for the cause of truth.

Dorchester, Mass.

O. NICHOLS.

TENT MEETINGS IN N. Y.

We left Pompey Aug. 6, and pitched near North Parma, Monroe Co., and commenced meetings in the evening of Aug. 10. We have now been here at work ten days, including two Sabbaths and first days, with a good attendance the most of the time, and a deep and increasing interest. The prospect here is apparently as good as in any place we have been in this season.

We left Bro. Sperry behind to baptize some at Pompey and at Kirkville, and sickness has prevented him from joining us as yet. We hope he will be able to join us soon. Brethren pray that the Lord will give his servants strength to labor in his holy cause. There is a need of laborers in the field. The harvest is great and the laborers are few.

We remain another week—till first day, Aug. 26. Then if our work here seems to be done, we intend to go to Somerset, Niagara Co., where we expect to hold our closing tent meeting for this season. We cannot state positively in regard to that meeting, but now expect to commence there in the evening of Aug. 31.

We desire the prayers of the people of God.

R. F. COTTELL.

J. N. ANDREWS.

North Parma, Aug. 23, 1860.

THE WORK IN WIS.

DEAR BRO. SMITH: Since writing last we have heard from Marquette, that the cause is still prospering there. Bro. C. B. Wheelock writes under date of Aug. 13th:

"Bro. Loughborough and Steward: Having a few moments leisure I will write you a line to let you know that through the grace of God we are still alive, and still have a hope of immortality and everlasting life. Our faith is increasing. We have been lonesome since you left, but we have been made to rejoice in serving the Lord. We had a good meeting Tuesday night at Bro. Ticknor's, also at Bro. Noble's Sabbath eve. But on the Sabbath-day the meeting was one long to be remembered. It would have done you good to be there; for the Spirit of the Lord was there. Probably Marquette never was visited with such a prayer-meeting. There were fifty grown persons present, and ten children, all Sabbath-keepers but two, and all belonging in this vicinity but one family. Over forty took part in the meeting. There were some fourteen or sixteen Sabbath-keepers that I know of in our vicinity that were detained from attending the meeting. You have estimated the number of converts too low. There are some sixty that I can number here that keep the Sabbath, to say nothing of the children of those families. Friend Lang (a Methodist preacher) has been in Marquette the most of the time since you left. His labors do not appear to be blessed of the Lord. He does not have the luck to turn any back, but all appear to grow stronger in the Lord.

We expect the Mackford brethren next Sabbath and what shall we do for a house large enough for the meeting? I expect we shall have to go to the warehouse. Mr. Elkin's house was full last Sabbath. I will take the responsibility of sending love and best wishes to you both for the little band in Marquette, praying that the Lord will prosper you at Lodi, and that great good may be done there through your ministration. Pray for a poor unworthy worm of the dust that I may ever be found faithful, and at last meet where parting shall be no more." C. B. WHEELLOCK.

Our meeting is still in progress here in Lodi. We have had large and attentive congregations all day to-day (Sunday) to-night a tent full sat almost with breathless attention, while Bro. Steward gave a history of the fulfillment of the first angel's message. The interest comes up at every meeting. We expect to see a good work here. Pray for us that the Lord's work may move on in power.

As the tent season is nearly closed, the brethren in Ills. and Wis. may wish to know how we are situated as to means. We would say that we have used up the means the brethren have raised to run the tent, and \$15. that Bro. Lathrop borrowed for us. Besides this our expenses have exceeded receipts some seven dollars. The brethren have given us encouragement that they would do something for us after harvest. We

would say that those who wish to help in this matter can do so by sending their means to L. Lathrop, Freeport, Stephenson Co. Ills.

J. N. LOUGHBOROUGH.

T. M. STEWARD.

MEETINGS IN VINTON, IOWA.

THE interest of this meeting is extending considerable distance. Several evenings there have been loads from eight and twelve miles distant, and one man came seventeen miles to hear in the evening, and returned after meeting, reaching home at 3 o'clock in the morning. Two men and their wives came twenty-five miles with an ox team to hear and give us the urgent call of "Come over and help us." They said the people were very anxious to hear, and if we could not come they must continue to pray for help; for the people are starving for the truth.

Last Sabbath for the first, we had a meeting at 10 o'clock, which was attended by about sixty persons, who listened attentively to an account of the rise and progress of the last message.

The people called "Disciples" were on hand for battle as usual. It seems that their champion, McConnell, had written a letter volunteering his services if they were needed. Some of their members were disciples indeed, and were learning the truth fast. Their preacher seeing that they were in danger of losing several, took a livery team about day-break and started post haste for McConnell. After one day's delay, he came and spoke in the court-house to about sixty persons. His burden was, *The law is abolished*. At the same time we had about three hundred at the tent. This no-law champion sent up some propositions for discussion which he knew we would not accept, for we told him so in Marion. These were publicly read, and because we would not accept them, they raised the cry of "back out." One of the propositions was the following: "The Scriptures of the Old and New Testaments mark out the first day of the week as a day of religious service."

We told him in Marion that we would affirm as much of Wednesday or any other day.

He also sent the following for us to affirm: "The spirit of man is mortal!"

We told the people that we regarded the Elder's course as unworthy and insulting; for we had repudiated both these propositions in the presence of several witnesses. But this was a little "fox" game to save a sinking cause.

Bro. Snook left last Thursday for Marion, and thence to his family near Fairfield. It was with much regret that I parted with him, to feebly labor on alone the rest of the season. Bro. Snook has many friends here who would rejoice at his return, especially among his former brethren, the Disciples.

The tent will remain here this week only. We have not decided where to go next, are awaiting a letter from Rome. Bro. M. F. Sipe, who has had the care of the tent thus far will go home after this meeting. Will state the result here next week. M. E. CORNELL.

Vinton, Iowa, August 20, 1860.

HOLINESS, OBEDIENCE TO THE THIRD ANGEL'S MESSAGE.

THE conditions of the covenants which God has made with his people in all dispensations, are designed by obedience to make his covenant-people, a holy, sanctified people.

The obedience of Abraham to the conditions of the covenant God made with him secured to Isaac and Jacob the fulfillment of the promise made to their father Abraham. Gen. xxvi, 3-5. "Because that Abraham obeyed my voice and kept my charge, my commandments, my statutes and my laws."

The conditions of the covenant with the children of Israel at Sinai were designed by obedience to make them a holy people. "Obey my voice." Ex. xix, 5-8. "If ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people." "And ye shall be unto me a kingdom of priests and an holy nation." Three days afterward God spake in the hearing of the people from the summit of Sinai, the ten commandments, as the conditions of the covenant, by obedience to which they were

to be his peculiar treasure, and a holy, sanctified people.

It is the design of the new covenant especially; for the conditions of the covenant are transferred from the tables of stone, and written by the Holy Spirit in the hearts and minds of his people. "For this is the covenant I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people."

The condition of obedience in the third angel's message is the condition of the covenants, and designed to accomplish the same work by obedience to bring out a holy, sanctified people, keeping the commandments of God and the faith of Jesus. In fact, a real heart obedience to this message is holiness, because the commandments are God's prescribed rule of perfection or holiness.

Now as believers in the message of the third angel, as those who profess to be the remnant people mentioned by the prophet Joel, and identified by the revelator by peculiar characteristics which make that remnant a peculiar people from all others, we must be holy, and the reasons why we should be are weighty.

Because God commands us to be holy. "Be ye holy, for I am holy." Jesus commands us, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The apostles and primitive churches were holy, and this is evident from their lives and labors. The address of the inspired apostles to the churches of their age is an acknowledgement by the Spirit which inspired their epistles, that those churches were sanctified, and the attainments of apostolic Christianity should and must be the attainments of God's remnant people now.

Our position amid the rapidly fulfilling prophecies of the last days, the end near, and the Master soon to come, the great work to be accomplished, makes the attainment of holiness indispensable to the remnant as a preparation for usefulness in the work before us, and for the coming of Jesus.

But what are the conditions of holiness in order to its attainment? The same they ever were. The apostle Paul says to the Corinthians [2 Cor. vi, 17, 18], "Wherefore come ye out from among them, and be ye separate, saith the Lord," and "Touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

I know that in part at least we as a people have complied with the conditions mentioned here. We are separate from the corrupt churches of this age. We are separate, I trust, from the corrupt politics of this nation. Our sisters have renounced the corrupt fashions so prevalent in the nominal churches. But are we wholly separate? Is there no worldly conformity in our deportment and conversation? An entire separation is the requirement in order to be the sons and daughters of the Lord.

The conditions require of us an entire transformation from the world, a renunciation forever of its customs, follies and fashions.

But I am aware that the separation required will subject you and me to contempt and reproach from the church and the world, to the imputation of self-righteousness, of being singular, &c. Can we, like our Master, endure such things? Are we willing to be esteemed fools for Christ's sake? Can we sacrifice the esteem of friends, and be treated by them contemptuously and coldly?

But again the apostle says [Rom. xii, 1], "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service."

Here we are required to sacrifice or dedicate to God unconditionally, irrevocably, and eternally, all that we have and are, and the sacrifice to be actually laid upon the hallowed altar. Here is required a consecration of all we have, of all we love, to God, to be disposed of according to his most holy will. And while considering the nature of the sacrifice required as a living, entire, unconditional one, do we doubt our strength to make it? Remember, if determined to do it, the aid of the Spirit is promised, and his assistance will enable us to accomplish it.

Now let me ask, Are we willing to make the sacrifice of ourselves, all our powers of body and mind, to the service of God, to be employed as his word and providence shall dictate? This implies a faithful discharge of duty, as required by his word and Spirit. Are we willing to consecrate all we possess to God? I know with most of us our worldly possessions are but little, for but a very few of the rich will receive the humbling truth of the last message. But are we willing to consecrate that little? Are we willing to resign our dear earthly friends to God's disposal? Our affectionate wives, our tender, loving husbands, our precious children—can we give them up to the disposal of God's most holy will for life or death? Are we willing to sacrifice our will, and sink entirely into the will of God in all things? Are we willing to sacrifice our unbelief, and make a covenant with God to believe his word, and live a life by faith on his Son? Are we willing at all times and in all places to bear testimony to the truth and faithfulness of our covenant-keeping God?

Now here is the consecration required of us all as the condition to the promises of holiness, and is in fact but obeying the third angel's message; for that requires at least all that we have specified.

But do we any of us hesitate in view of these requirements? Think how weighty and powerful the reasons which press us to immediate compliance with the conditions of holiness. Let me present a few reasons why we should decide to-day.

1. Because God requires it of us as our reasonable service. 2. Because it is the only reliable evidence that we are the sons and daughters of God. 3. Because holiness is an indispensable qualification on the part of the remnant church to receive the promised gifts of the Spirit; and because it is our only preparation for usefulness, and for the coming of the Master.

Now permit me to answer two or three questions which may arise in the mind of the brother or sister who may read this: Will the consecrated and holy be free from the trials and conflicts of life? No; but they are the only ones really prepared to meet and overcome them. Jesus was tried, and many were his conflicts.

Will they be free from the temptations of our enemies? No; Jesus was tempted; but temptations are not sin unless we suffer ourselves to be overcome by them.

But do you, reader, inquire, How may I attain a clean heart? Do you say, I have sacrificed all to God: my all is on the altar? Then "This is the will of God even your sanctification." Surely if our will is consecrated to God it is in harmony with the will of God. He wills you to be holy, and so should you will to be also. Does this look like presumption on your part? Is not the presumption on the other side in remaining unholy?

Our will is a controlling influence, and it will control your decision. Dear reader, which will you make?

Let me press the question, Will you be holy? I ask not, Will you be holy to-morrow, or at some future time, but now? God wills you to be holy now, and I ask, Is such your will? This is not a question of time, but of will; "for now is the accepted time." "To-day if you will hear his voice, harden not your hearts."

Let me ask my brother or sister, Have you resolved to sacrifice all upon the Christian's altar, most holy? for Jesus is our altar, and our sacrifice laid upon him is holy. Is unbelief sacrificed? If so, then one act of faith on our part completes the work. Believe that the blood of Jesus cleanseth from all sin. Not that it will, or that it can, but that it does now, and for me. Amen.

If the blood of Jesus cleanseth now, then, blessed be God, I have a clean heart. The blessed work is done for me, and all the glory be to God.

But you inquire how I may know this? What is the evidence upon which I may rely that I am sanctified wholly? The word of God is its own evidence, and we can expect none aside from his word. His word says, The blood of Jesus cleanseth. Do we present ourselves, our all, a living sacrifice? Then the testimony of the truthful God in his word is, It is holy and acceptable. Amen. Is not this sufficient evidence, and can we ask for any more reliable? No.

Can we believe this testimony? O doubt not God's faithful word. But you may again inquire, Does the attainment of holiness place us above the liability of committing sin? No: there is still danger, requiring on our part constant watchfulness and prayer.

But suppose that under the influence of temptation we should be drawn aside so as to bring ourselves under condemnation, and we lose our confidence? "My little children," says John, "these things I write unto you that ye sin not. But if any man sin we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Here is a perfect restoration to holiness on the condition of confessing our sins. Do we believe this promise? But in order to retain our confidence we must faithfully confess to our brethren our experience of the truth and faithfulness of God. It is for his glory and the encouragement of our brethren. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

And now where I have failed in my imperfect instructions upon this vitally important subject, may the Holy Spirit supply the lack in the mind of every reader. And O may there speedily be a cloud of witnesses to testify in truth to the power and efficiency of the blood of Jesus to cleanse from all sin. Amen.

B. F. ROBBINS.

Friendship, N. Y.

MORNING COMETH.

THE morning cometh, lo! 'tis nigh,
Behold far in the eastern sky
Its dawning rays appear.
With joy the saints the day behold,
By ancient prophets long foretold,
In glory drawing near.

Lift up your heads ye sorrowing ones,
Behold your King, Immanuel comes
In beauty and in power;
Then those dear ones death tore from you,
Will rise again and greet your view
In that triumphant hour.

Hail then with joy the rising beams,
For brighter, brighter now it gleams—
That grand auspicious morn.
We'll meet them there, the loved and lost
Who died in Jesus; what a host,
From death's rude grasp are torn.

O sing for joy thou mourning saint,
Come dry your tears you must not faint,
The prize is almost won.
For those who to the end endure,
The promise of our Lord is sure,
He'll say to thee, "Well done,"

O swifter waft, ye wings of time,
And bear us to that blessed clime
To meet our Saviour there,
When he shall come the Prince of peace,
When all our pains and griefs shall cease,
And endless joys we share.

A. L. WILKINSON.

Owasso, Mich.

BREVITIES.

BROTHERLY LOVE.—It has a quality alike distant from haughty, superciliousness on the one hand, and low familiarity on the other; it savors of the court of heaven, it cannot be imitated. Counterfeits are apparent, yet they are not always protested at first sight for various reasons.

HE who would entrap a friend to save himself, is not only not a Christian, but is what Noah Webster would term a villain. Webster is a good definer of words, and is generally relied upon.

A RARE FAULT.—Some men are exceedingly liberal by nature; Satan soon finds it out, and robs them lest they might perchance do some good with their money; thus it generally happens that good and liberal men soon become poor. Oh that good men were more discreet.

"NICE POINTS."—The exact point where cheerfulness slides into hilarity, and the precise line between economy and meanness, and the dividing line between liberality and lavishness, between zeal and fanaticism, between moderation and slothfulness, between strict-

ness and severity, and the like, are often termed nice points to determine.

What would you think of the man who would drive his carriage close to the brink of the precipice above the Niagara Falls, and not quite sliding off, should coolly calculate how much nearer he might drive to the edge of the rock, calling it a nice point?

THE ADDER.—I would recommend to deceitful, revengeful persons, the unamiable character of the serpent species, who horrify alike the bold and the timid; think much of the slimy reptile, who slyly wounds the heel of the innocent passer-by.

TO THE PROUD.—You will find that the ear of corn which has no grain upon it stands very erect, while the full ear bends down with its own weight.

A FACT.—A coward cannot long remain a Christian, he will either become a hero or an apostate. No coward ever attained to a heavenly crown.

COUNTERFEIT.—One might cheat a broker with a coin of pewter, but let no sane man attempt to counterfeit a Christian virtue.

MEANS.—The ripe scholar, needs only books and instruments, and practice to advance in his studies, while the child needs the living voice. So the experienced Christian should go forward of himself, trusting in God.

PUBLIC WORSHIP.—Individual affronts, and private grudges (if such, alas, there be) are no more to be alluded to in public worship, than the collection of a six-penny debt has to do with a public convention. Oh that people would reason and exercise common sense.

INALIENABLE RIGHTS.—If you visit a neighbor how careful you are not to disturb even the least of his family. How much more when we meet to worship God should we respect the feelings of all who choose to attend, always remembering that wherever we meet for worship, that place is (for the time) our Father's house; and who knows what might be his displeasure if even the least of his servants were treated with disrespect.

Some are too ready to think themselves slighted. Such people are proud and are not aware of it. How beautiful the humility of the Syrophenician woman whose humility and ready wit found such an appropriate answer. She was not offended when Jesus pleasantly spoke of giving the children's meat to the dogs. Her humility procured health to a daughter, and a lasting record. Had she pouted as many would do, and hurried off in a pet, complaining and murmuring, her daughter might have died a maniac, and we should never have heard of her humility and faith.

SORRY AND GLAD.—We lament the fate of the wicked, but we are very glad that they are to be separated from the righteous; many are the miseries here from the close contact of good and evil; but it is almost over. Praise the Lord, O ye righteous.

BEGGING.—It often happens that children of people in good circumstances get in the habit of asking for whatever takes their fancy: and if the child has a fair countenance, and good address, it often attains to a profound knowledge of the begging art, and the parent all the while blind to the disgusting habit; apples, candy, sugar all attainable by this low habit; and it sometimes happens that the children of the poor especially those of the lower strata, get this bold way of asking for favors.

The refined and well bred poor person loses no credit in asking favors (all are more or less dependent), and there is a delicate way of making known our wants: but really it is such a pleasure to hear some persons ask a favor, while it is so different with others. Can you explain it? One thing, I would advise parents to take this burden upon themselves, and not harden their children to it. I am glad the coveting, grasping, insatiable beggar is an exception in the church. I have heard that there were two kinds of poor, the Lord's poor and the Devil's poor; and I must believe it so.

PERTNESS OF CHILDREN.—Who has not sat disgusted, indignant and sad, as he has listened to the miserable, flattering stories some parents tell about their children in their very presence. The child looks up as much as to say, "I'm not a common boy. Do you not see how my father is proud of his son? What feats I have performed! What wonderful things I have

said!" Is there anything more flat, more simple than such a parent, and such a child? The parent shallow, the child pert, and both silly. Parents note the faults of your children, correct them, and let their virtues console your lonely hours.

ELDER—says that the soul is a spiritual body, with organized, spiritual brain and limbs; then he admits that the resurrected body is a spiritual body, and it too is an organized body, and he holds that there will be a reunion of these two bodies in the resurrection; here he finds a difficulty which he did not think of before; two different bodies united to make one, (what theological bungling). Yet it looks glorious to the Elder. Perhaps he has a taste for the Siamese twins. I am sorry to have to descend to such illustrations, but there is a cause. Alas for the times!

J. CLARKE.

DELIVER US FROM EVIL.

"DELIVER us from evil," heavenly Father!
It still besets us whereso'er we go!
Bid the bright rays of revelation gather
To light the darkness in our way of woe!
Remove the sin that stains our souls—forever;
Our doubts dispel—our confidence restore!
Write thy forgiveness on our hearts, and never
Let us in vain petition for it more.

Release us from the sorrows that attend us!
Our nerves are torn—at every vein we bleed!
Almighty Parent! with thy strength befriend us—
Else we are helpless in our time of need!
Sustain us, Lord, with thy pure Holy Spirit;
New vigor give to nature's faltering frame;
And, at time's close, permit us to inherit
The hope that's promised in the Saviour's name.

Extracts from Letters.

L. N. Francis writes from Cass, Hancock Co., Ohio: "I would send a few lines to the *Review* that the brethren may know what the Lord has done and is still doing for me. The last ten or twelve years of my life I have been deprived of my eye-sight, and of course I have been likewise deprived of reading the word of the Lord for myself. But during this time the Spirit of the Lord worked with me. I have felt that there must be something done to secure eternal life in my Father's mansions; but how I was to receive the truth I scarcely knew, as the Bible was construed in so many ways that I could understand but little of it. I almost sunk in despair of ever finding the straight and narrow path that leadeth to life. But in the year 1857, I think, Bro. Cornell pitched the tent near the town of Findlay, Ohio, and there gave a course of lectures, which created considerable excitement in this settlement. It was some time before I could be persuaded to go and hear for myself, as I thought perhaps it was another profession springing up only to add to the confusion that already existed. At last I made up my mind that I would go and hear what this new doctrine was.

"I was too late to hear anything on the prophecies. I heard on the Sabbath and immortality of the soul, which I thought appeared to be very plain truths, but not knowing how the breach in the law had been made, or how we had been kept in the dark so long concerning these truths, they did not take a very deep hold on me. The tent moved to another place, and I was as yet very much in the dark. I could not rest my all upon a faith I knew so little about, and so became very careless about the ways of religion. But this world having no charms for me, I was led to make another effort to secure eternal life. My friends had taken books on the prophecies and the third angel's message during Bro. Cornell's lectures in this place. I thought I would hear them read. I did so, and was much encouraged. It gave me much light on the Scriptures. It gave me to understand how the man of sin had thought to change times and laws; how Sunday-keeping had come to be the mark of the beast, and likewise gave me much light on other disputed points. In the autumn of 1858 a debate took place between Bro. Cornell and Eld. Bulger, one of the United Brethren in a town some 120 miles distant from this place. It was on the law, and I think it was stated in this way:

Resolved, That the ten commandments as given on mount Sinai are binding on all nations and in all dis-

pensations. Elder B. strove hard to make it appear that this law was nailed to the cross and abolished. But his efforts to abolish the law only caused the truth to shine more brightly. Never did the truth on this point look more beautiful to me. Then it was that I took a decided stand on the side of truth, and I now delight in the law of God. Surely the Lord has done wondrous things for me. Yes brethren, I feel that in the perils of these last days I need the whole truth that I may be made able to stand, and know how to escape the things that are soon to come upon this wicked generation. And now, although the light of the sun may be of little or no benefit to me, I have received a light that shines much brighter. It is the light that lights me on my way through this gloomy world to mount Zion, and I know it will shine brighter and brighter until the perfect day."

Bro. J. D. Hillis writes from Pleasantville, Marion Co., Iowa: "The brethren in this place are all firm in the cause of our Master, becoming every day more and more established in the great truths of the third angel's message. Notwithstanding professed Christians oppose God's holy law, which our brethren endeavor to observe, they cannot discourage us. The brethren here are trying to be Christ-like, kind and courteous, humble and submissive. They mingle but little with the political excitement of the times. It is becoming more and still more difficult every day, to distinguish the members of the nominal churches from the world, by their daily actions with mankind. Many of them mingle and unite in almost everything, and especially that of pride, circus shows, political rabbles, &c. True Christians we think will abstain from such a course. Their lives are not hid with Christ in God who do such things. They do not observe the rule laid down in 1 Thess. v, 22, as Christians should. They think they have as good a right to engage in such things as the world. The enemy likes just such Christians, and claims them as his own. They are never persecuted, they cannot therefore claim the blessing spoken of in Matt. v, 10, 11. Christ tells us that if our righteousness does not exceed that of the scribes and pharisees, we shall in no case enter into the kingdom of heaven. Then does our righteousness exceed that of the world while we engage in the same things, and do the same acts with them? We think not. We are admonished to come out from among them. Be ye holy, for I am holy, saith the saith the Lord. A word of caution or admonition to the reflecting mind is sufficient."

Sister L. C. Tolhurst writes from Copopa, Lorrain, Ohio: "God has, in his providence, cast my lot remote from Sabbath-keepers. One sister and myself have only the *Review* for our preacher. How often we feel the need of the strengthening influences of those that are striving to keep the commandments of God, and have the faith of Jesus. My heavenly Father knows what is best. I pray that I may be taught to lean upon the almighty arm of God. We are told that vain is the help of man. Again; that the Lord never will leave nor forsake the weakest child of his if they put their trust in him. Precious promise. Let us exalt his holy name by surrendering ourselves and all our interests into his hands, saying, Lord take the lead of our minds, control our every-day affairs, that we may keep the eye single, and receive of the refreshing which our heavenly Father has promised to the faithful ones. I have long felt the need of entire consecration, and often have felt that I had surrendered all. Cruel unbelief will come in and tell me that something is reserved. Sister Steward's experience in *Review*, No. 11, has given me a clear distinction between temptation and willful sin. Since visiting Battle Creek in the spring, one of the many ways in which Satan has buffeted me is in making me think that wrong thoughts were sin; and how often in making me think that I had not evidence enough of my acceptance with God. How comforting to know that Jesus was tempted in all points like us, and that without sin: showing us that if we, like good soldiers do resist and struggle, by and by the conqueror's crown we shall wear. What peace and comfort is brought to light in the preaching of the third angel's message. The peace

that Jesus gives, the world can neither give nor take away.

"The nations of the earth have been brought down in the fulfillment of prophecy, and we, a favored people, standing just previous to the second advent of our Saviour, are permitted to see the broken law of God and return cheerfully to the Sabbath which God in the beginning set apart, blessed and sanctified, keeping it himself. When all these things have their full weight upon the heart, it is enough to fill the soul with joy unspeakable. Brethren and sisters, let us arise and struggle for the victory before Jesus passes by and gives our crown to another. I long to have my heart filled with the Spirit of God, when this body may indeed be a fit temple for the Holy Ghost."

Bro. L. S. Wetherwax writes from Oleott, N. Y.: "Having a leisure hour I desire to write a few words to the dear brethren and sisters scattered abroad who are obedient to the third angel's message, keeping the commandments of God and the faith of Jesus. It has been between three and four years since through the abounding mercy of our heavenly Father I was brought to see the light of the present truth. Bro. and sister Lindsay furnished me with books and papers, which clearly showed the seventh day to be the Sabbath by incontrovertible testimony, also that the dead sleep, and that destruction was the portion of the wicked.

"Dear brethren and sisters, I never felt the need of being holy, or of entire consecration to God more than now. I feel that God requires all my heart, all my affections, so that I have no will of my own but what is swallowed up in God's, without which I know that if weighed in the balance I shall be found wanting when Jesus comes. I cannot bear the thought. I must go through with the remnant, and I know that I must be holy in order to be admitted there; and still I feel such a stupid lukewarmness that I painfully fear sometimes I shall not be ready when Jesus comes. Brethren and sisters pray that God may help me through."

Bro. E. Styles writes from North Liberty, Ind.: "The Lord has a people here, and his cause is on the rise in our midst. Three have come into the truth here this summer, and others are investigating. Jesus says, Fear not little flock, it is your Father's good pleasure to give you the kingdom. O, I long to enter that rest that remains for the people of God. By the assisting grace of God I will go through to mount Zion and join in the song of deliverance. I love to keep his commandments. In so doing there is great reward, and we shall have a right to the tree of life, and an entrance through the gates into the city. Rev. xxii, 14. About three weeks since the brethren and sisters from La Porte met with us, and we were blessed and strengthened in the present truth while attending to the ordinances of the Lords house."

Bro. O. Davis writes from North Berwick, Me.: "I think some brother might labor with profit about here for a short time. I think there are many almost persuaded to obey the word of the Lord."

There never was a smooth, easy path to heaven yet, therefore leave off expecting it.

OBITUARY.

OUR beloved Sr. Courter, wife of Bro. M. Courter of Windsor, Mich., fell asleep in Jesus, Aug. 1, 1860, aged 41 years. She lived a devoted Christian, and died in the triumphs of a living faith.

We attended her funeral on the 3d, and spoke to an attentive audience from 1 Thess. iv, 13-18.

JAMES WHITE.

SISTER Agnes Streeter fell asleep in Jesus, in North Liberty, Ind., August 15, 1860, after a sickness of not quite one week. She died in the triumph of faith. In her parting hour she called her husband and friends to her bed-side and bade them all adieu, telling them that Jesus was soon coming, and she should sleep but a few days. Her countenance was calm and lovely in death. According to her previous request, the writer was sent for, who spoke to the congregation from Job xiv, 1-15.

E. STYLES.

North Liberty, Ind.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, AUG. 29, 1860.

It is Ready.

THE second edition of Bro. J. H. Waggoner's work on the Nature and Tendency of Modern Spiritualism, is now ready. It is revised and doubled in size, so that it is about the same as a new book. It is emphatically a book for the times to meet the prevailing heresy. Brethren, let this work be widely circulated, that it may do its work in preparing the honest to resist the wiles of Spiritualism.

Price, \$10 per hundred, single copy 15 cents.

J. W.

BRO. M. Hull writes from Newberne, Marion Co., Iowa: "Prejudice was very high here when we arrived. Some really thought we were Mormons, and that I had five or six wives. Ministers as usual were foremost in circulating false reports. But prejudice has partly given way, and truth is gaining ground."

"P. S. Allow me to express my thanks for the effort which the brethren are making to procure me a home."

New York Tent.

THE tent season will soon close. It will not be expedient probably, to continue tent meetings much past the middle of September. The brethren that have labored with us this season will then return to their homes. Those that have not sent in their contributions for this object, will do so as soon as convenient. Address. R. F. Cottrell, Olcott, Niagara Co. N. Y.

R. F. C.

Meetings in Alfred, N. Y.

BRO. SMITH: I have just returned from the first meeting of our newly organized church which was convened with that part of it residing in the town of Alfred. The church was organized two weeks ago last Sabbath at Willing, and covers quite an extensive territory in Allegany Co., N. Y.; for its members live scattered in the towns of Friendship, Willing, Wellsville, Alfred and Belfast, which were all represented in our meeting last Sabbath in Alfred.

Our meeting was a precious one indeed, and one that will not soon be forgotten by those present. The burden of the preaching and feeling was entire consecration to God, and the attainment of holiness, a clean and pure heart as necessary and indispensable to meet the time of trouble coming upon the earth, and as a preparation for usefulness and the coming of our Master. It was a time of deep searching of heart, and of humbling before God. In the evening meeting the power of the Holy Spirit was evidently present, and quite a number of the church bore testimony to having made the sacrifice of their all upon the holy altar that sanctifies the gift, and by faith to take hold of the promise that "the blood of Jesus cleanseth from all sin." It was a precious time. No undue excitement, but a solemn stillness pervaded the congregation, broken only by the voice of the witnesses, the responses to their testimonies, and the stifled sobs of many overcome with weeping. Our message is a holy one; and a heart obedience to it must produce holiness of heart and life. It cannot be otherwise. Keeping the commandments of God and the faith of Jesus, must and will make holy all who obey. I would be glad to see many such testimonies published in the *Review* as that of sister Steward. Such experiences have a powerful influence to awaken and encourage the dear remnant people of God in these days of peril. Our meetings of the church are appointed monthly in different places. Our next is to be in the Niles Settlement, in the town of Wellsville, second Sabbath in September.

B. F. ROBBINS.

Friendship, N. Y.

"I've Done Smoking."

As I read the article in *Review* No. 10, under this head, I said to myself, O I wish every Sabbath-keeper could say this of himself or herself; and add also, I've DONE TAKING SNUFF.

How can this habit be indulged in by our brethren

and sisters who have as much light on the subject as some have had, and still they feel no condemnation for it?

It is high time for sensibility to awake in some hearts, or I am in thick darkness on this point. Only think of a church professing to be preparing for the coming of the blessed Saviour, and still seem to manifest no inclination to be free from the use of the filthy weed! Think of a church (only one to my knowledge) that numbers about a score, with one half of its members addicted to the use of snuff or tobacco!

Now if the advent of the Lord and Saviour was to change our "vile" habits, instead of our vile bodies, we might expect perhaps to be received of him at his appearing, though we had not laid these things aside. But when we reflect that it is a glorious church, not having spot or wrinkle or any such thing, that will be translated into the everlasting kingdom of the Son of God, should not these things be immediately dispensed with by the remnant of God's people? Dear brethren and sisters be entreated by one who loves you to hasten to your last chew, smoke, or pinch of snuff, or rather stop before you take another.

A. S. H.

OUR MEETINGS.—See to it that our meetings are pleasant, and free, and edifying, and interesting; clear up all private wrongs previously, or else defer them till afterwards. Do not poison your meetings with discipline, and accusation, and recrimination. If any one should do so, do not notice it; quell your swelling passions. But if Bro. Contumacious, or sister Spunk should foul the clear water, stand still, the rest of you, until the muddy water floats down stream, and the good shepherd will remove such goats from the flock. Thus your good meetings will give coloring to your religion, and thus these tints growing brighter and deeper, will finally satisfy our Teacher. J. C.

APPOINTMENT.

PROVIDENCE permitting, I will be with the French brethren in conference at Montgomery, Vt., Sept. 14, 15 and 16; Chazy, N. Y., 21, 22 and 23. Bro. L. Hamlaw is requested to give notice to all French brethren and friends in Clinton Co., to be united in Chazy village, or in Hay school-house, where Bro. Taylor shall judge best.

M. B. CZECHOWSKI.

Providence permitting, I will meet with the church in Parkville, Mich., Sabbath and first-day, Sept. 8 and 9.

JOHN BRINGTON.

Business Department.

Business Notes.

F Gould: We continue your paper awhile free.
Mrs. J. Helligas: Your indebtedness is two dollars.
M. E. Haskell: The INSTRUCTOR is regularly sent to Fransena Parmenter.
L. L. Loomis: The books were sent as ordered, Nov. 16, 1859.

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