

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."

VOL XVI.

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THE UNSEEN BATTLE-FIELD.

THERE is an unseen battle-field,
In every human breast,
Where two opposing forces meet,
And where they seldom rest.

That field is veiled from mortal sight;
'Tis only seen by One,
Who knows alone where victory lies,
When each day's fight is done.

One army clusters strong and fierce,—
Their chief of demon form;
His brow is like the thunder cloud,
His voice the bursting storm.

His captains—Pride, and Lust, and Hate,
Whole troops watch night and day;
Swift to detect the weakest point,
And thirsting for the prey.

Contending with this mighty force,
Is but a little band;
Yet there, with an unquailing front,
Those warriors firmly stand!

Their leader is of Godlike form,
Of countenance serene;
And glowing on his naked breast
A naked cross is seen.

His captains—Faith, and Hope, and Love,
Point to that wondrous sign;
And gazing on it, all receive
Strength from a source divine.

They feel it speaks a glorious truth—
A truth as great as sure;
But, to be victors, they must learn
To love, confide, endure.

That faith sublime, in wildest strife,
Imparts a holy calm;
For every deadly blow a shield,
For every wound a balm.

And when they win the battle-field,
Past toil is quite forgot;
The place where carnage once had reigned,
Becomes a hallowed spot:

A spot where flowers of joy and peace
Spring from the fertile sod,
And breathe the perfume of their praise,
On every breeze, to God.

BUSINESS PROCEEDINGS OF B. C. CONFERENCE.

(Concluded.)

BRO. ANDREWS. If it be in order, I would move that the former vote be rescinded, not that I disapprove of the vote, but to give the brethren opportunity to further consider upon it.

This motion was carried, and the vote on the first item rescinded. The first item was then read again, and its adoption moved and seconded, whereupon Bro. White remarked:—

This is just what I have been pleading for the last six months. I have not done it that the Ad-

vent Sabbath-keepers might become a popular people, but it is the necessities of the cause which have driven me to make the propositions that I have. I need not repeat them. In my travels east and west I find many people who are very aged or infirm, who have a few hundreds or thousands, and have no heirs. They wish this property to go to the cause of God, but do not feel at liberty to have it pass out of their hands while living; and it would be a great relief to them to make a will to a Publishing Association of this people, so that if they should be suddenly taken away, it could be secured to the cause. This is one reason for the adoption of the item before us. Again I have become satisfied that the REVIEW should not be the individual property of any one man or number of men. One great reason for this is, the enemy is always ready to attack us, and no matter how pure the motives of those may be who are carrying on the publishing department, there are enough to stir up jealousy and evil surmising. Our present arrangement, so far as it has advanced, contains nothing particularly legal. I have been placed by the Publishing Committee, as Publishing Agent, and the business having been done in my name, I am the only one that the law would recognize as the owner of the property there. I am anxious to place this in the hands of the church. But this they cannot receive without some simple organization. The committee could not receive it from me. If they did, as things now stand, it would be their own individual property. I object to holding this property in the manner in which I do hold it. Again, I see no difficulty in the way of the action we here propose. I find nothing in the blessed Bible, opposed to the item that has been read before us. I find nothing in that Book opposed to an organization, sufficient to hold the property of the church. But perhaps some may not be satisfied with my position when I say that I find nothing opposed to these things in the Bible; perhaps they would call upon me to bring forth scriptures that would plainly teach such an organization. But I do not understand that that is required of me, occupying the position that I do, from the fact that the Bible does not enter into all our duties. We are commanded in the Bible to let our light shine; and this is plainly our duty; but we are not told just how we shall do this. All who are here this evening believe that it is right to pitch our tent from place to place; but the Bible says nothing about it. We believe it is right to publish books and papers; but the Bible says nothing about that; it only says, "let your light shine;" and we are left to the exercise of our own judgment to carry out this into all its particulars. Therefore I adopted this rule: That all means are proper and right, which in our judgment will be for the advancement of the cause of truth, unless we have Bible to oppose them. Occupying this position, I feel perfectly justified in calling upon my brethren to bring forward their plain texts in opposition, if they have any; but when they call upon me for my texts to support my position, they ask more than can justly be required of me. This rule will not work both ways, because the Bible does not en-

ter into all the minutia of advancing the cause of truth.

BRO. WAGGONER. I have but a word to say. I would choose not to speak on the subject at all; but the Conference is aware, by my expression, that my feelings have been against any organization whatever of a legal nature; and the difficulty in my mind has been the objection that I have presented to the plan proposed in this Conference, that there was a seeming difficulty in disconnecting the legal holding of property, from the legal organization of the church. The committee have taken this into consideration, and have endeavored to make a schedule which would be free from that objection: and I think they have succeeded. Upon the plan we have proposed to the Conference, I see no difficulty, and shall therefore vote for the adoption of the first item.

BRO. POOLE. Who is this association to be subject to, provided they prove recreant to their trust?

BRO. ANDREWS. It is understood on the plan we have proposed, that the present body of brethren, shall select the first seven, or whatever number may be chosen instead of seven, men of integrity, and in whom we have the fullest confidence, and that these men shall apply to the legislature of Michigan, for an act under which they can hold the REVIEW Office; and that this association, thus formed, can admit into itself, the whole body of the brethren, or as many as choose to enter into it on the condition there proposed. In this way all the friends of the cause may have a direct voice in the control of the matter. And this association, composed of as many as are interested to join in it, may elect their officers in any manner that may be designated. This is not a legal church organization, but a legal business association to which all can be connected who are interested in the matter.

Satisfaction expressed by the inquirer.

BRO. ANDREWS. I hope our brethren who have any objections to this plan, will consider that now is the proper time to state them, as we want to pass over this as soon as all is said that need be on the subject.

BRO. SPERRY. I would say with Bro. Waggoner, that all this has been going right contrary to my feelings; but I would not wish to have feelings govern me in my judgment. And if the cause has arrived to that state and condition that something must be done of this kind, I do not see anything else that can be done but that which has been proposed. And if, as Bro. White has remarked, the progress of the cause has increased his cares and burdens, and if a new order of things would better advance the cause, this is what I would go for with all my heart. I am thankful for the good spirit that seems to pervade this meeting thus far; and I feel willing to lay all my feelings and opinions on the altar, assured that every good idea will be restored to me again; and all that is wrong I want taken away. The feeling is abroad that this act will conflict with our former teaching; and if a little explanation could be given on this point I should like it much. If we have preached and published wrong ideas, I am as willing as any one to be corrected.

BRO. HULL. If this were a church association, I should think Bro. Sperry's objection well founded; but as it is a business association, and not a church organization, I do not think any of our former teaching would conflict with it in the least.

BRO. WHITE. I claim to be a full and sound believer in the second angel's message; but with full faith in that message, I know, no difficulties in forming a Publishing Association, as it is now proposed, or of going into church organization. I can see nothing in this opposed to the doctrine of the second angel's message. I know that some brethren and sisters labor under difficulties on this point; and I know somewhat how to sympathize with them, although I have taken a strong position, and spoke some things very plainly. I know the situation some of our brethren in the East are in. Let me refer to some of the positions taken under the first message. For instance, as we came up to 1844, we believed our Lord was coming there. Some how or other we got the messages all fulfilled together, the first with the second, and the third with them. Now, then, we will look at the third. "If any man worship the beast," &c. We argued that the beast was a symbol of an earthly government. Then what was his mark? Why, going to the ballot box, and holding any civil office. Hence this became a test question. And all the views we have since held in regard to our connection with the government, have grown right out of the position taken there.

In embracing the truth of the second angel's message, we embraced too much. We now know what the beast is, and what his mark is. Time has given us a chance to correct the errors we ran into there. We acted upon the best light we then had; but time has given us more light. As we can now see that we embraced too much in the second angel's message, we should lay aside that which should not be associated with that message. Our feelings were then deep; and we have thought that we must hold fast the views there received. Such has been Bro. Sperry's position, and also mine. The position I now take in reference to these things is, What is truth? Is there anything in the Bible that stands out opposed to the steps we propose to take here this evening. The feelings of our brethren are not to be trifled with; but we have taken the position here of reformers; and it is our duty to try to reform our fellow men, should they need it, whether they be Sabbath-keepers or not. It is our privilege to stand ourselves on what the Bible will sustain us in.

BRO. ANDREWS. I would make just one suggestion that may possibly relieve some minds. I understand our fellowship of one another to be dependent on our belonging to the church; and that our belonging to the church is essential to our being able to fellowship each other as members of the church of God. This association is no test of our fellowship. It is an association of individual members of the church for the purpose of performing necessary business. We select certain persons, in the first place, and show how others can be associated with them. When the civil government defines how we are members of the church, of course this is a very different thing from what we propose.

BRO. POOLE. The question as it now comes up seems to be free from the objections that I have had.

BRO. SPERRY. The remarks that have been made have freed my mind.

Question called for. The motion was then put, and unanimously carried.

The remaining items of the proposed schedule were taken up in order, accompanied with more or less remarks, and each unanimously adopted.

BRO. LOUGHBOROUGH. I move that the committee be continued, and be empowered to draw up the items of a constitution in form, specifying the duties of the officers, &c., and present their report to the Conference to-morrow morning.—Carried.

BRO. BUTLER. I move that the committee be

enlarged by the addition of three members.—Carried.

BRO. WHITE. I move that the addition consist of Brn. Poole, Loughborough, and Smith.—Carried. Brn. Ingraham, White, Hull and Appleton, were also added by vote to the committee. Adjourned to sun-rise to-morrow morning.

FOURTH SESSION.

Monday morning Oct. 1, 1860.

The Conference again assembled at the appointed hour, and joined in singing the 260th hymn. Prayer by Bro. Lawrence. Bro. White followed with remarks, expressing his gratitude for the candor and good feeling and unity and regard for the principles of right, manifested by those present.

Report of committee was called for, whereupon they presented the following Constitution for a Publishing Association.

CONSTITUTION.

ARTICLE I.

This Association shall be denominated *The Advent Review Publishing Association*, the object of which shall be the publication of periodicals, books, and tracts, calculated to convey instruction on Bible truth, especially the fulfillment of prophecy the commandments of God and the faith of Jesus.

ARTICLE II.

This Association shall be located in the city of Battle Creek, Michigan.

ARTICLE III.

The Officers of this Association shall consist of a Business Agent, a Committee on Publication, a Treasurer who shall also act as Secretary, and an Auditor, who together shall constitute a Board of Managers, and be elected annually.

ARTICLE IV.

Any person keeping the commandments of God and the faith of Jesus, may become a member of this Association for life on the payment into its treasury, of twenty dollars, or a member for one year on the payment of one dollar.

ARTICLE V.

There shall be a yearly meeting of this Association held in one of the autumnal months, at such time and place as shall be designated at the previous annual meeting, of which due notice shall be given in the *Advent Review*.

ARTICLE VI.

A special meeting of this Association may be called at any time by a majority of the Board of managers, of which due notice shall also be given in the *Review*.

ARTICLE VII.

Section 1. The Business Agent shall be Chairman of the Committee on Publication, and shall have the oversight of all the financial affairs of the Association, and preside over all its deliberations.

Section 2. The Committee on Publication shall decide upon the merits of all works proposed to be issued, and shall constitute a Committee of Revision, and an Advisory Board, to whom the Business agent and Editor or Editors may refer important matters.

Section 3. It shall be the duty of the Treasurer to take charge of all the monies of the Association, and to keep an accurate account of the receipts and disbursements of the same, and report semi-annually through the *Review*. As Secretary he shall keep a faithful record of all the doings of the Association.

Section 4. It shall be the duty of the Auditor to carefully examine all the accounts and account books of the Association, and report upon their correctness to the Association at its annual meeting.

Section 5. The Board of Managers shall have power to purchase and hold real estate, and to erect such buildings as may be necessary for the use of the Association.

ARTICLE VIII.

The Association shall annually elect its Editor or Editors.

ARTICLE IX.

The whole amount obtained by donations, subscriptions, sales of publications or otherwise, shall be expended in the publication of periodicals books and tracts, and for charitable and benevolent purposes.

ARTICLE X.

This constitution may be amended by a vote of two thirds of those present at any meeting of the Association, provided that two months' previous notice of the proposed amendment shall have been given in the *Review*.

It was then moved that the report of the Committee be accepted. Motion carried.

Bro. Loughborough moves the adoption of the constitution.—Unanimously carried.

The following names were then presented to the Conference as the first seven brethren to form the commencement of the association, and make application to the Legislature: Jas. White, J. H. Waggoner, J. N. Loughborough, G. W. Amadon, U. Smith, Geo. T. Lay, and D. R. Palmer. These nominations were ratified by the Conference.

BRO. HULL. I move that the Conference recommend to the Association to retain the present Editors of the *Review* and *Youth's Instructor* till another year.

BRO. WHITE. I see no necessity for this motion. The Editors have already been chosen by a conference, and there they stand. There might difficulty grow out of it.

BRO. ANDREWS. The necessity of this motion arises, as I understand, from this fact: that from the very time that this Association shall be incorporated, it has power to remove at pleasure the Editors; and this motion is designed to give a guarantee to our brethren that the present Editors shall be retained during the few months that these seven brethren have the matter in their hands alone.

The question was put and unanimously carried.

BRO. WHITE. What shall be done with the present *Review* Office? The building is now the property of three brethren. I would propose that by the sanction of this conference, I will borrow money and purchase this building and lot, giving the owners the original cost, and wait till the Association is prepared to receive it.

After some remarks it was moved that this Conference requests and empowers Bro. White to act in its behalf in the purchase of the *Review* Office and lot, to repair or erect such buildings as may be necessary to carry on the work of publication.—Carried.

BRO. WAGGONER. I have a matter of business as I stated last evening to bring before the Conference. The vote of recommendation adopted by yesterday morning's session was not unanimous; I therefore move that it be rescinded.—Carried.

BRO. BRACKET. I now move that we adopt a name, as we must have a name if we are to organize so as to hold property legally.—Seconded.

BRO. POOLE. The reason I should have against the adoption of a general name by the body is, that our influence would be hurt as a people; and our object would be likely to be to advance our denomination among the denominations, and not to advance the cause of truth.

BRO. FRISBIE. I have been opposed to a sectarian name; but to having a variety of names among us, I am equally opposed. There seems to be a necessity for a uniformity.

BRO. HULL. If we could have the church

designated by their locality I should like it better, or, as the church worshipping on the seventh day in such and such places.

BRO. WHITE. This is a point in which I am extremely interested. I do not see how we can get along without some name. If we do not take one, we shall have a variety applied to us. And it is not possible for us to hold property without a name. The law specifies upon this point. As to being reckoned a part of Babylon, I have preached considerable about Babylon, but never found any fault with them because they have a name. I see nothing unscriptural in their having a name. But it is objected that we shall be classed among the denominations. We are classed with them already, and I do not know that we can prevent it, unless we disband and scatter, and give up the thing altogether.

BRO. CORNELL. There are three churches in Iowa, waiting to go forward immediately to build meeting-houses; but they are waiting the action of this Conference. Something should be done; it is expected. When the brethren speak of our going into Babylon because of the name, it seems to me they lose sight of the aid and assistance that God has given us as a people. The commandments of God and the faith of Jesus, is a distinguishing feature between us and the other denominations; and so sure as they are Babylon, and in the enemy's hand, the enemy will stir them up to war against us. It looks to me too that the gifts of the church are lost sight of, and are not held in so important a light as they should be, if we give way to so much fear of our becoming Babylon merely by adopting a name. There is confusion in the names already chosen; and if something is not done here, churches will go on choosing different names still. A general name will bring us into unity and not confusion.

BRO. BUTLER. The objections which formerly had weight upon my mind, do not now have the weight they had. I think they may be surmounted. What do we profess to be here? Is it not a fact that we profess to be, and are striving to be, that lively material that the apostle speaks of, striving to be built up a holy temple, &c. This being the fact, what does the Lord himself, the great Framer and Deviser of this building, declare it to be? This same building is declared to be the church of God. If God has named us as parents have a right to name their children, does it not denote a lack of modesty to try to slip out and take no name, or another?

The discussion on this subject was prolonged till eleven o'clock when it was *Voted*, To adjourn one hour.

FIFTH SESSION.

Monday, October 1, 1860.

Meeting opened by prayer by Brn. White and the Chairman. The question again brought before the meeting, "Shall we adopt some name?" Some who had previously been averse to such a step, here signified their change of opinion, and their readiness to co-operate with their brethren in this course.

BRO. SPERRY. It looks to me that it is perfectly right and pleasing to the Lord, if we are not in harmony on this subject, to talk the matter over in the Spirit of the Lord. I have this confidence in the Spirit of the Lord that it will lead us into the same mind and judgment. And these brethren that can see the matter clearly, are prepared to enlighten us who cannot see it so plainly. I believe that when we touch the right thing, and move in harmony with the Spirit of God, his blessing will follow our action. My mind was enlightened somewhat this forenoon in regard to it. My prejudices have been great; but in order to get light, I wish to lay my prejudices on the subject on the altar. I hope we shall not be hasty in the matter, but help each other on these points as we did last night. I believe God will give wisdom. I understand that at some time God's people will have a name; for John saw them having their Father's name on their foreheads.

BRO. BELDEN. Going without a name, would, in my opinion, be like publishing books without titles, or sending out a paper without a heading.

Bro. White followed with remarks apologizing for some of his brethren who seemed to be afraid of a name. He had been in the same position once. In times past when we were comparatively few, he did not see the necessity of any such steps. But now large bodies of intelligent brethren are being raised up, and without some regulation of this kind will be thrown into confusion. He then gave a review of the past, mentioning the opposition which had been manifested by some all the way along, first against publishing a paper, then against issuing pamphlets, then against having an office, then against the sale of publications, then against church order, then against having a power press. It had been hard to bring the minds of some of the brethren to the necessity of these things; but they had all been essential to the prosperity of the cause. He thought the opposition to the steps here proposed of the same nature precisely.

The question, Shall we adopt a name was then called for. The motion was put and carried. None dissented, though a few declined to vote.

Bro. Ingraham remarked that though he did not feel perfectly clear, he was so far inclined to the position taken; that if compelled to vote, he should vote in favor of a name.

Having voted to adopt a name, the discussion now turned on what that name should be. The name Church of God was proposed and zealously advocated by some. It was objected that that name was already in use by some denominations, and on this account, was indefinite, besides having to the world an appearance of presumption. Bro. White remarked that the name taken should be one which would be the least objectionable to the world at large. The name Seventh-day Adventists, was proposed as a simple name and one expressive of our faith and position. After some further remarks, Bro. Hewitt offered the following resolution:—

Resolved, That we take the name of Seventh-day Adventists.

This resolution was freely discussed, but was finally withdrawn to make room for the following from Bro. Poole:—

Resolved, That we call ourselves Seventh-day Adventists.

After a somewhat lengthy discussion, the question was called for, and the resolution adopted, Bro. Butler dissenting, and Brn. Lawrence, Sperry, Andrews and Ingraham not voting. On explanation that this resolution had reference only to those present, Bro. Sperry gave his vote in favor of the resolution, and Bro. Andrews signified his assent, to the same.

Moved by Bro. Hull that we recommend the name we have chosen to the churches generally.—Carried, Bro. Butler dissenting.

Moved, That the proceedings of this meeting be published in the *Advent Review*.—Carried.

Moved, To adjourn, *sine die*.—Carried.

JOSEPH BATES, Chairman.
URIAH SMITH, Secretary.

A SIGNIFICANT DREAM.

THIS dream relates to an old lady who was professedly very pious, but, like thousands in the church, for many years allowed her devotions to her pipe to exceed her devotions to God. She was more sure not to forget her vows to this carnal appetite, than not to forget her closet for prayer. One night she dreamed of an aerial flight to the regions of the spirit-world, where not only her eyes could feast on the beauties of elysian fields, but where she could converse with perfected spirits. She asked one of these to go and look for her name in the book of life. He complied; but at length returned with a sad countenance, saying it was not there. Again she besought him to go and search more thoroughly. After a more lengthy examination, he returned without finding it. She wept bitterly, and could not rest till a third search should be made. Af-

ter a long and anxious absence, the messenger returned with a brightened countenance, saying that it had, after great labor, been found; but that so deep was the covering which years of tobacco smoke had laid over it, it was with great difficulty that it could be discerned.

She awoke and found herself prostrated with weeping. It is not for me to say whether there was, or was not any divine instruction in this dream; but it produced in the old lady repentance, and a pious resolution henceforward to give unto God, not a divided, but, a whole heart,—to cast the idol at her feet, and lay no more of her time, money, nor vital energies upon its unholy altar.

REMARKS ON SCRIPTURE.

"I WROTE unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember the deeds that he doeth, prating against us with malicious words; and not content therewith, neither doth he receive the brethren, and forbiddeth them that would, and casteth them out of the church." 1 John iii, 8-10.

FREE VERSION.

I have written to the church of which you are a member—what I have written is intended for them; but Diotrephes, who loves to put himself forward as a leader among them, does not receive us in a friendly manner for which, if I come, I will remember his conduct; (with the authority which the Lord Jesus has given me for edification and not for destruction); for he keeps talking about us with injurious words; and not content with this, neither does he give a friendly reception to the brethren, and hinders those who are willing to treat them kindly, and sends them away from the church to seek some place where they can preach the gospel without molestation.

Of Diotrephes we know nothing more than we are here told. Nor are we informed what injurious things he said against the apostles and the other brethren. But he no doubt had specious pretences for his conduct. He did not think they were preachers of the right stamp; and he would have it supposed that it was for the truth's sake that he received them coldly. Or he opposed them because they dared to have an opinion of their own different from his, which they could not possibly have if they were sound and orthodox. Or he would insinuate that John was his rival, and that he and those he sent wished to put him down. He thought it every way fitting that those who came to preach near where he was, and where he had done and was doing so much good, should fall in behind him, and work under him. If he took it into his head that some more distant brother was his rival, and would not be governed by his opinions, he would try if he could not think of some friend in that brother's neighborhood, to whom he would write a friendly, flattering letter, taking care to drop some hints prejudicial to the brother, which his special friend was expected to use in the proper way. Thus he would keep himself and others around him perpetually in hot water. When he got rid of one associate with whom he was constantly quarreling, he would soon find another; for he would be all the time watching his brethren.

So the preachers of the gospel chose to go elsewhere, in order that they might serve God in the gospel of his Son in peace. They would likely have gone to some other denomination, had there been different denominations in the church in that day.—*Preacher and Presbyterian.*

THERE is not a spider hanging on the king's wall but hath its errand; there is not a nettle that groweth in the corner of the church-yard but hath its purpose; there is not a single insect fluttering in the breeze but accomplisheth some divine decree; and I will never have it that God created any man, especially any Christian man, to be a blank, and to be a nothing.—*Spurgeon.*

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, OCT. 23, 1890.

GOOD TESTIMONY.

It is instructive to learn the opinions of those men in reference to the perpetuity of the law of God, whose prejudices have not been excited, and whose judgments have not been biased by the controversy which at present exists in regard to the Sabbath; and to those who sincerely desire that the word of God may stand, the results of such investigation are invariably gratifying.

In reference to the distinction between moral and ceremonial law, Kurtz, a standard German author, in his Sacred History, page 296, says:—

"The moral law was of vital importance, and was given for its own sake, while the ceremonial law and the promises were not given for their own sakes, but for the sake of Him to whom they specially referred. In this distinction between the moral law on the one hand, and the ceremonial law and the promises on the other, the cause is found of the difference in the results when they are respectively fulfilled. When the moral law was fulfilled, its eternal inviolability was established, while the latter [the ceremonial law and the promises] ceased to be obligatory when they were fulfilled."

What Sabbath-keeper could bear better testimony than this? And yet this is the invariable testimony of all christian men, before opposition to the Sabbath has led them to commit themselves to a theory which demands an opposite interpretation of this scripture. What theory could have or could require a higher commendation than this!

In these remarks we have taken an unqualified position. If there exists an exception to it, we have yet to learn it. If this be granted, an important, and to the parties implicated, a very serious, conclusion follows, namely this: that the opposition of our opponents arises not from an honest conviction of the truth of their position, not from the plain demands of reason, and revelation, but from the unworthy motive of maintaining a pre-adopted theory at all hazards. We would be as slow to do injustice to them as to any other class of people; and if this charge partakes in anywise of that nature, let them modify it by showing that any eminent christian has ever taken an unbiased view of Matt. v, 17, differing materially from our own, or that any such person has ever been led, from an isolated investigation of the subject, to oppose the distinction which we claim between moral and ceremonial laws.

THE FALLING LEAF--REFLECTIONS.

THERE is always something very solemn and impressive to my mind when the faded leaves of autumn are falling around us. Serious reflections awaken in my heart as they rustle and crumble to pieces beneath our feet. And never were those reflections more solemn than at present.

To-day the foliage of the forest is fading fast, withering and dying. The leaf so green, healthful and full of life, but as it were yesterday, drops and is borne away by the gentle breeze and falls to the earth in silence. It beautifies the tree, the grove, the wood, no longer. The bird no longer sits and sings beneath its shade. No more it breaks the rays of the sun from our window, or door, or pleasant walks, or childhood's retreat.

The summer is past, the harvest is ended, and a cold winter hastens on. As the buds opened and the tender branches of the trees put forth their leaves in spring, some of our nearest and dearest friends were with us, who have since been snatched away by death, and now silently slumber in the earth's cold embrace. The dreary winds of winter will soon whistle for the first time around their quiet resting-place, and the snow drift above them.

The fading, falling leaf should remind us of our mortality—should lead us to reflect on the declaration to man, almost six thousand years ago, "Dust thou art, and unto dust shalt thou return." Gen. iii, 19.

Says Isaiah, "We do all fade as a leaf." Chap. lxiv, 6. Human beauty, wisdom and strength fade away. The sweetest scenes and associations of life pass away. Our

friends that we have loved the most and the best have faded and wasted away before us, and we have borne them to the silent grave to rest a little moment, till the resurrection of the just.

"The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish." Isa. xxiv, 4. "The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isa. xl, 8.

All praise, and honor, and glory be to our God, that his word shall stand forever. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

We look forward but a short time when the King shall appear in his beauty, when the sleeping saints shall awake and sing, and the righteous living shall be changed, and all together be caught up to meet the Lord in the air, and so shall we ever be with the Lord. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

There is the inheritance, "incorruptible, undefiled, and that fadeth not away." And there is the crown of glory that fadeth not away. No blight nor mildew of sin, no fade nor decay in all that healthful clime.

"I'm weary of loving what passes away,
The sweetest and dearest, alas! may not stay;
I long for that land where these partings are o'er,
And death and the tomb can divide us no more."

A. S. HUTCHINS.

Melbourne, C. E.

NO-LAW, NO-VISIONS, NO-GOD.

THE moral law being a transcript of the Divine mind, a holy emanation from a holy God, those who reject this law virtually reject its Divine Author. There is a people that boldly say of the law written by the finger of God upon tables of stone, "It is abolished!" It is no marvel that such a people should scoff at "visions" or any manifestation of the Spirit of God. The holy Spirit is one of God's representatives, the moral law is another, hence to reject either of these is to reject God, and is full evidence of the carnal mind. Away with all miraculous gifts. Away with the holy Spirit. Away with the moral law. Away with God. These are some of the rounds of the ladder on which many are trying to "climb up another way."

But that the No-gifts, No-Spirit, No-law, and No-God sentiments go hand-in-hand is evident from the Scriptures.

"The law is no more; her prophets also find no vision from the Lord." Lam. ii, 9.

"Where there is no vision the people perish." Prov. xxix, 18.

"Believe in the Lord your God, so shall ye be established: believe his prophets, so shall ye prosper." 2 Chron. xx, 20.

"Now for a long season Israel hath been without the true God, and without a teaching priest, and without law." 2 Chron. xv, 3.

"Through breaking the law dishonorest thou God." Rom. ii, 23.

"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii, 31.

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. xiii, 7-9.

The great Teacher has laid down the rule: "He that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me." Luke x, 16.

Applying this rule, he that despiseth the manifestations of the Spirit, despiseth the Spirit also, and he that despiseth the moral law, despiseth the God who in awful solemnity and grandeur gave that law.

How can this spirit of opposition to the law of God be accounted for, except by the apostle's rule that the carnal mind is not subject to the law of God?

One preacher said, "Nine of the ten commandments are carnal!"

Another, "It is a rickety old law, and always was a curse to man. I love to give it a rub now and then, I can preach so much better after it."

Another refused to debate while the chart of the law hung on the wall. Said he, "That chart must come down!" Put out the light, down with the law; we come behind in all gifts and we are glad of it, are the sentiments but too plainly manifest in this age of perils and awful apostasy.

Mr. John Whitcomb, a teacher at Edinburgh, relates that "a certain preacher in the west of England, remarkable for his opposition to the moral law as a rule of life to believers, was preaching on a week-day evening at a village, in a cottage full of poor people. When, declaiming in his usual way against the law, and seeming at a loss for expressions sufficient to degrade it, he said, 'The law is dead; it is fallen; it is done with.' Having just then occasion to use his handkerchief, he spread it out, and holding a corner in each hand, said, 'The law, my friends, has fallen down before the believer like this handkerchief; then letting it go from his hands, it unfortunately fell on the candles, and extinguished them, leaving the preacher and all his hearers in darkness: a very just, though accidental, representation of that mental and practical darkness which such preaching is likely to produce.'

Fit illustration, for as that handkerchief smothered the candles, so are carnal teachers trying to smother the light of the law and the Spirit of God. The result will be to grope in darkness; to be broken, snared and taken. They prefer darkness to light, because their deeds are evil. O, that those who profess to be disciples would fulfill the scripture, "Seal the law among my disciples." But so long as they refuse to do this, I must still cry with David, "It is time for thee, Lord, to work; for they have made void thy law."

M. E. CORNELL.

Battle Creek, Mich.

THE JUSTICE OF GOD.

WE know what it is, for the decalogue and its penalties proclaim it with trumpet tongue in every enlightened conscience. God has not left man in doubt here. We know his standard of right, and we know that his mercy, and forbearance, and love, have waited long.

It would be presumption in man to say, "As far as God is just I can honor him, and no farther;" none but a wicked man would say this. But having before us his perfect rule of right, and his own vindication of right, and his hatred of evil inscribed upon the world's history for 6000 years, we may have pretty clear views of his justice, and substantial evidence too, that that justice has forborne nearly to its utmost.

Those who deny the most sacred of Jehovah's laws, may with propriety stand aghast, when the great and terrible retributions of his justice are set in order before them, and they may charge those who sympathize with their kind and merciful Creator, with dangerous error; but I ask, Are those who live in daily and weekly transgression of his laws, the ones to draw the line, and define the limit of Jehovah's justice? Do not they deny on the one hand his law, and on the other his proclamation of the same in the third message?

If there ever was an age that had peculiar advantages for appreciating the forbearance and justice of God, it is the present; that is, those who receive the truths especially applicable to the present time and age, which do define most definitely God's justice. If we recur to Sinai and behold the awful manifestations of God's unbending justice; when we consider the sudden and awful destruction of Korah and his troop; of Sodom and Gomorrah; the case of Achan; especially the history of the Hebrew people up to the present time; and looking into the future, we may see in the seven last plagues, and the horrors of the second death, the hatred God has for sin; but his mercy is proclaimed in the dispensations of love for so many centuries of forbearance, winning the rebellious race of man by Godlike love in an infinite variety of ways; but most wondrously in the scenes of the trials and death of our Lord and Saviour.

But God, although so merciful, is not slack, and his judgments, though long withheld, must come at length, and mercy's voice must cease, when our gracious High Priest finishes his ministration; and now the time hastens on, and the time of trouble such as never was is just upon us, the seven last plagues of Jehovah's wrath poured out without mixture of mercy are at the door,

and now God by his Spirit is fortifying the minds of his obedient children for the terrible day before them.

It is indispensably necessary that those who are to behold such an awful display of the retributive justice of God, as those are to witness who had the warning of the third message contained in Rev. xiv, 9-13, should clearly see the justice of God in carrying out literally the sequel as contained in Rev. xvi.

Already do we behold the ire of our rebellious race arising against the proclamation of this message. Especially is this ire excited against the prominent place the decalogue holds in this last message to the world; and it is the justice of God as displayed in present truths by means of his glorious law, which is so abominable in the sight of men, who choose rather to look only on one attribute of God, as displayed on the cross.

The song of those who will be redeemed from the earth at the coming of Christ will magnify especially the justice of God, "just and true are thy ways, thou King of saints," and the present truths are peculiarly adapted to magnify the justice of God. No reasonable person will dispute the position that the justice of God should be vindicated by his people, not that he needs it, but his people need to be fully settled on this point, and to be in harmony with his justice, as much as his mercy. Thus will they be fitted to sing the song on the sea of glass, ascribing justice and truth to God.

J. CLARKE.

HOLINESS.

"LINE upon line, precept upon precept, here a little and there a little." Shall we fear, dear brethren and sisters, that we shall think and talk too much on this exalted theme? How grateful I am to God for the work his Spirit is performing east and west in waking up his children to the subject of holiness. The expressions in letters from the dear saints cheer my heart. I do want to see my Saviour. O I do long to be at home; but I know Jesus will never come till his people are all ready for him. He can take nothing with him that in any way defiles. He will never jeopardize his kingdom by admitting into it one heart that is not perfectly pure. Instead of purifying his people when he comes, he then says, "He that is filthy, let him be filthy still; he that is holy ('without spot or wrinkle or any such thing,' Eph. 'whiter than snow,' Ps.) let him be holy still," &c. Jesus seals all these classes precisely as he finds them. My greatest burden, my most earnest pleadings are for the people of God. Let them have clean hearts, and then, as the Psalmist says, sinners shall be converted unto God. Babylon is fallen and is still falling; God's children are rising and will continue to rise, and their light will burn brighter and clearer to the end. Oh what a triumph the truth will yet achieve in the hearts of the the honest. As the true church becomes holy she will have more of the presence of her God. The doctrines she teaches will have mighty power through her indwelling God and her own purity, while at the same time her holiness will contrast vividly with the corrupt nominal churches. The honest will see it all, and then what a mighty cry will go forth with the loud cry of the third angel. "Babylon is fallen; come out of her my people." What a rushing will there be to the standard of truth and holiness! Glory be to God in the highest for the prospect and the light that shines all along our way to the kingdom! Some of us now are watching and praying. Oh for the time when Jesus' prayer will be answered, and his people will be one, a spotless perfect loving one. Then may we look for the blessed appearing of our precious Saviour.

"Wake up brother, wake up sister,
Seek, oh seek this holy state."

Do you long for deliverance where Satan can never touch your heart again—never tempt you more? Do you desire to be with Jesus at home? Do you want to be gathered with the entire family of God, from Abel down through patriarchs, prophets, apostles and martyrs with Jesus for our elder brother? There God will wipe the tears from all our faces. There shall be no more death, sorrow, crying nor pain, and there he shall bid us enter into the possession of those things which it hath not entered into the heart of man to conceive of; beauty, glory and bliss surpassing our brightest imaginations. But our hearts must, as it

were, be emptied and cleansed before we can drink in this fullness of purity and bliss. See our Father looking at us, and beseechingly crying, "When shall it once be?" Dear child, you long to be free; you long for perfect union with God. Oh come! walk right out into the liberty of his dear children; remember "we walk by faith." The idea seems to prevail that severe trials unavoidably attend every one who becomes pure in heart. 'Tis true the great enemy of our souls would contest every inch of our way into the kingdom if he could; and so he will too, if we are not aware of his devices. From this want of knowledge, many have waded through deep waters of temptation before they could launch into freedom. Oh how much I thank him who has laid out the way of salvation, that he has provided for us an armor that can completely repel all Satan's attacks and devices. The enemy has power to influence our thoughts and feelings, and it is natural to look at our feelings to determine our progress in the divine life. If Satan can get us to do so while he comes in with his fears and unbelief, as he has power to, you see there is a struggle for us. How can we determine to what extent we are under his influence while resting our hopes on our feelings? I know of no way. But praise God there is sure footing for us. It is entirely out of self in God and in his word. If you will consent to keep your eye there entirely, the enemy will not have power to stop or dishearten you. With the shield of faith—the word of God says so—we can quench all his fiery darts. (Note, we walk by faith from the first and here the shield of faith can repel all the darts of the wicked from the beginning to the end of our way.) Does Satan ever come in and say, Perhaps you don't know anything about religion, it may be you are deceiving yourself and are not a Christian after all? How shall you determine so as to drive back the tempter? Not by looking at your bright experience (which may all be genuine), but by the word of God which says, "To whom ye yield yourselves servants to obey, his servants ye are." Rom. vi, 16. One plain declaration of the Bible is all-sufficient. Have I been a child of God? Am I now his child? Let this text answer. Come let us walk by faith a little. Do you, distrusting one, resolve that from this moment you will obey God in all his known will? You can obey him, for he has said that his grace shall be sufficient for you; also, "I will strengthen thee, yea I will help thee, yea I will uphold thee." God's promises are immutable. It is not possible then, if you try to obey God, that you shall not have just as much strength as you need to enable you to do so. God will see to that; you can obey him. Do you resolve to do so, and to suffer his will too? (Don't wait to feel you will do it. It is decision, not feeling, that the Lord asks, and you can but know it when you decide to do anything.) Then you bring all you have and are to his disposal and it becomes his. Paul says, you are then his, and hence—the greater including the less—every part of you is his, body, soul, and spirit, every faculty, every propensity is his, a "living sacrifice." Do you fear to believe it? God says through the apostle that you are his; will you doubt his word who created you and all things else, and has "magnified his word above all his name," while you stop and look within to see if you have faith that you are his? Don't dishonor God. If he says so it is enough. Let us begin to walk by faith, looking at nothing but his word. If Satan can turn us from that he will overcome us. From the moment you determine to yield entire obedience to God, and enter upon that obedience, you are his whether you are aware of it or not, and you may leave the keeping of your heart to him to whom it now belongs, and who has said if we do so he will sustain us. David says, "The Lord is thy keeper." Ps. cxxi. Your thoughts, affections, all your feelings, are now his (since they form a part of your heart, and your heart became his when he declared you were "his servant"). Let him then take care of them (since the work belongs to him of caring for and guarding his own).

Does the way look dark, does self claim indulgence, does fear distress you—whatever it be, the best way of escape is in committing all into the hands of your Keeper. This I find is for me the best way of preserving holiness in the fear of the Lord. Yes you are now the Lord's with the keeping of your soul com-

mitted unto him as unto a faithful Creator. Thus you have cast your care on him who careth for you. Leave it all with him, give him every care, every burden. It is all his. Don't try to take it out of his hands by bearing it yourself. You are now to "reckon yourself dead indeed unto sin (by the determination you have of now forsaking it) but alive unto God," having yielded yourself to obey him. Thus you separate yourself from the world and God says he will now receive you. He is now your Father and you are his son or daughter. God says it; take it for granted then. You brought the Lord a complete sacrifice, an entire submission to his will when you determined to obey him in all things. A sacrifice always implies an altar.

Without Jesus, God would be to us a consuming fire. Had he never died God could not save us, consequently our sacrifice in and of itself could not be received; but Jesus has by his death, by the shedding of his blood for the remission of our sins, opened up a way whereby God can accept the sacrifice we bring him. It is received on the merits of Jesus' blood which thus becomes our altar. An altar sanctifies all that is placed upon it. Anciently the altar was so holy that all who touched the sacrifice that was lying upon it, or on whom the blood was sprinkled were accounted holy. See Lev. vi, 25-27. Now "if the blood of bulls and goats sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God purge your conscience from dead works to serve the living God." Heb. ix, 13, 14.

Then our altar has the sanctifying power. Our sacrifice is accepted (for we have seen, Paul says we are the Lord's when we obey him), and it could only be accepted through Jesus, through his blood which thus is antitypically our altar. Now every altar makes all holy or sanctifies all that is upon it. Your sacrifice must be lying upon Jesus' blood, for God could not receive you without, yet he has received you. Now your altar sanctifies by its own power the gift, and makes you holy. Do you doubt it? Do you wait and look within to see if you have a clean heart? Be careful here also, that Satan do not overcome you by leading you to trust in any way or degree to your feelings. Christ says, "The altar sanctifieth the gift." Do you believe him? Oh don't doubt Jesus. Think you one who loved you enough to suffer excruciatingly for you could coolly deceive you? No, no, we will not thus cruelly dishonor our Redeemer. The work perhaps looks mighty to you; your iniquities are mighty realities. Well the thought often encourages me as it once did Martin Luther. Jesus is a real Saviour, yea, his blood possesses real virtue to take away real unholiness. Looking at his word alone you see your heart must now be pure. Look at nothing else. It must be so, for Jesus says so. You made no self-reservation in your submission to God, but gave a perfect sacrifice to his will. All the Lord saw became his (he sees all), and it is wholly on the altar of Jesus' merits which sanctifies all that is lying on it. Thus you have a perfect cleansing from "all unrighteousness." While you keep your submission to God's will perfect by constantly doing that will as you can best understand it and no more, you lie on the altar that keeps you holy; but when you commit sin or neglect a duty, you have taken so much from the altar. Ask God to forgive you and renew your submission to him. The virtues of your altar restore your purity. Obey God's word, live by it instead of living by your feelings or experiences. Keep your eye upon that, and thus the shield of faith will repel the enemy. God's word and his Spirit will make known your duties to you. Leave the disposal, the care and the consequences of them all with him, while you faithfully perform them as his word and his Spirit reveal them to you. Submit to be led by them and they will lead you in the way everlasting. Come drink of the waters of life, bring your all in submission to God's will; thus lay all on the altar and receive in return a heart full of perfect love. Not till then can you know its indescribable tenderness. My soul is full of gratitude, praise and sweet love to him who has thus far guided me. The light is shining more and clearer on my way. My soul is sweetly reposing in the arms of my everlasting friend and Saviour. I cannot describe the tenderness of this per-

fect union with my God. How I do love to sink away into nothing, be hid away in God's love while I glory in praising and exalting him in the highest. It is our most exalted privilege to give ourselves up to glorify him in doing his will here on earth, in devoting ourselves to this high and holy work and thus being united to holy things. Oh how blessed! What if we have dark seasons of temptation to pass through; God is our keeper, and his angel encampeth round about them that fear him and delivereth them. Then if we don't know where we are ourselves our God knows, and he knows every snare and pitfall around us, and he is our deliverer. Can't we trust him? Yes we can. *Oh my heart is full!* Praise God, he leads us in a way we know not. I love to adore him. Sweet Jesus! He is mine and I am his. Precious being! He is more lovely to me than everything else beside. Oh I cannot describe the glory, the sweetness of this exalted way. I have had but a glimpse of heavenly things; what must the fullness be! Dear brethren and sisters do come. Oh come! let us travel on together. Jesus is hastening with deliverance for us. Blessed Redeemer! I long to be there. God bless and save my dear brethren and sisters. M. E. S.

"FEAR NOT, LITTLE FLOCK;

"IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU
"THE KINGDOM."

WHAT a blessed promise to the little flock scattered throughout earth's wide domain! It matters not where his sheep are, the Shepherd's eye is ever on them. He is sure to care for them. He has promised to lead them into green pastures and by the side of still waters.

I sometimes read in the *Review* letters from some of the scattered flock, of there being one here and another there, and several here and there, some rejoicing in the great Shepherd, and some oppressed and struggling to gain the victory over the world, the flesh, and the Devil. Struggle on, dear ones, a little longer; it is your Father's good pleasure to give you the kingdom. Rejoice on a little longer. The Lord says by the apostle James, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms."

The good Shepherd knows his sheep. He says in John x, 11, "I am the good Shepherd. The good Shepherd giveth his life for the sheep; but he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth, and the wolf catcheth them and scattereth the sheep." But he has promised to gather the scattered ones of his flock, as we read in Jeremiah xxiii, 3: "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase. I will set up shepherds over them which shall feed them, and they shall fear no more nor be dismayed; neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness." "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen."

"Come, good Lord, with courage arm us,
Persecution rages here;
Nothing, Lord, we know, can harm us
While our Shepherd is so near.
Glory, glory be to Jesus!
At his name our hearts do leap;
He both comforts us and frees us,
The good Shepherd feeds his sheep,
Hear the Prince of our salvation
Saying, Fear not, little flock,
I myself am your foundation,
You are built upon this rock.
Shun the paths of vice and folly,
Scale the mount, although its steep;
Look to me and be ye holy,
I delight to feed my sheep."

E. MACOMBER.

New Shoreham, R. I.

THOUGHTS ABOUT EARTH AND HEAVEN.

I WOULD not have my portion here
Upon this sin-cursed earth;
Its sunniest plains are nought but drear,
And many a heart hides hate or fear,
'Neath mask of sinful mirth.

I've heard about a country where
Pure crystal waters flow;
And many fruits both rich and rare,
From boughs are pending ripe and fair,
And there I mean to go.

Here there are many tempting snares
Set to entrap my feet;
I'm weary of earth's toilsome cares,
Where every seeming pleasure wears
The impress of deceit.

I've heard no sorrow there is found,
No sin doth more annoy;
But everlasting joys abound,—
Where all with gems of gold are crowned,
Unmixed with base alloy.

The thorn and thistle flourish here,
And noxious weeds doth grow;
And poisonous reptiles lurking near
The brightest flowers, and thus with fear
We ever dwell below.

There in that land, as I've been told,
Flowers fadeless deck the glade;
And that its streets are paved with gold,
And those that dwell there ne'er grow old,
And death's rough hand is staid.

But most of all, I've heard that there
The Prince of princes dwells;
And I must have my dwelling there,
And in those heavenly blessings share;
Farewell, old earth, farewell.

C. M. RATHBUN.

Burns, Mich.

PRAYERLESS PRAYERS.

PRAYER is one of the simplest things in the world, and yet one of the deepest of mysteries. In its motive and in its method it is perfectly simple; the talk of a child to its father could not be more so. In its prevailing power with Jehovah, and its unity with the great doctrine of his fixed decrees, it is to us a profound mystery. Such let it remain. It is not given to us to know all mysteries; but it is permitted us, and it is commanded us to "pray without ceasing."

What is prayer? Is it the rehearsal on the bended knee of a set form of solemn words, learned by rote from the Bible, from the liturgy, or from the traditions of the elders? Many seem so to regard it. To them it is no higher, no deeper, no holier thing than that. Millions of so-called prayers have risen no loftier in character or meaning; and however devout or elegant in language, they cannot but be regarded as *prayerless prayers*. For true prayer is an earnest soul's direct converse with its God. Many other definitions might be given. This one answers our purpose now—the direct and earnest converse of a soul with God. By it a poor, guilty soul confesses its sins; by it a needy soul makes known its wants; through it a devout, God-loving soul pours forth its adoration, and by means of it, infinite blessings are brought down from heaven. The characteristics of the best prayer would be reverence, directness, sincerity, faith, and expectation of an answer through Jesus Christ. The lack of any one of these vitiates our petitions, and goes far towards making them prayerless.

Let us offer a word or two on the characteristics of faith and directness of meaning.

1. Faith is vital to every true prayer. It is the very child of a believing spirit. We must draw nigh to God fully persuaded that we are asking for the right thing, that we are asking at the right place, that we are asking with the right spirit; and there must we plead the promise again and again, till the windows of heaven open above our heads. Not only must we believe in God, but we must believe in prayer. Not only that it is a good thing, but the only thing for our emergency. And when we have sought a longed-for object from our heavenly Father (using all the while our own best exertions too), then a truce to all worrying anxieties as to the result. Faith never worries. Selfishness does; so does unbelief. But he that trusts God, and

uses all human agencies to secure the result he aims at, has no right to borrow trouble as to God's disposal of his petitions. When I have done the utmost that skill and patient love can do for my sick child, and when I have laid the darling in the arms of Christ with beseeching prayer, I have the assurance that he will answer me. If not by restoring the dear sufferer to health, then by restoring my soul to a better spiritual health by taking her away from me. At any rate, my faith must be strong enough to believe that God will so answer me as to please himself, and to profit my own soul, or else I have but offered a poor apology for prayer. True faith takes God at his word. True faith reckons on answers to prayer as a fixed object of expectation, just as surely as the seed-scattering husbandman reckons on the May rains and the June sunshine. Have you done your own utmost my brother? Have you prayed your utmost? Then bid adieu to anxiety. Sit down and eat your bread in peace. Lay your head at night on your pillow and go to sleep as a tired child falls asleep on the breast that heaves in the undulations of love. You have no business to put one wrinkle in your brow, or one thorn under your pillow. Wait on God. Keep waiting. Don't be uneasy. You will find your answer coming all in good time; and God's time is always the best time. "Faith," as the great Dr. Mason used to say, "is just the delightful recumbency of the soul on the bosom of the Redeemer."

2. Is this the way you pray? or is your uttered liturgy at the throne of grace a faithless mummery of words, not merely with no expectation of an answer, but really without anything to be answered? This is possible. I fear that more than half the smoothly worded "addresses at the mercy-seat" (that is the very word for them, *addresses*) have no definite object, no aim, no purpose. They embody no felt want. They express no genuine desire. However elegant, however scriptural in phraseology, however orthodox, they are really prayerless prayers.

To test ourselves as to this point of directness of meaning, let us habitually ask our hearts when we arise from our knees, "What have we been asking for? Anything? Was there any clearly understood desire in our mind which we took to the throne of grace, and laid it there?" For what is a petition but the asking for some appreciated, desired, and needed thing? In all our intercourse with our fellow men we never practice the preposterous farce that we so often play off upon God. When we enter a neighbor's house to borrow a certain article, we have no difficulty in making our neighbor comprehend just what we are after. The merchant does not enter the bank until he has a definite idea of the amount he wishes to raise upon his note, and he makes the officers understand the precise sum he requires. If our child is dying we know just where to go for a physician—just what to tell him; and we do not leave him until we ascertain whether he is coming. Here is precision, and also pertinacity of purpose. Faith in the physician and his remedies sends us to his house; and our directness of purpose leaves him in no doubt as to our errand. Now in every rightly conceived and rightly presented petition to the heavenly King, there will be the same confidence to lead us to his presence, and the same definite utterance of the heart's desire when we have come there. Spurgeon has pithily said in a late discourse, "Did we ask an audience at Her majesty's court, we should be expected to reply to the question, 'What do you wish to see her for?' We should not think of entering the presence of royalty, and then conjuring up some petition after we came there. Imagine an archer bending his bow and not knowing where the mark is. Would he be likely to have success? Conceive a ship sent on a voyage of discovery without the captain having any idea of what he is looking for. Would you expect him to come back heavily laden with discoveries of science or treasures of gold? In every earthly thing men have plans. We do not go to work commonly till we know what we design to make. How is it that we can go to God without knowing what we design to have?" If prayer only had a clearly defined, deeply felt object to plead for, it never would be a dull drudgery or a painful penance. We would say to ourselves, how shall we best bring our burden of desire before our heavenly Father? Oh that we knew what argument to plead with him! Oh that we might come near

enough to touch the hem of Christ's garment; then would we entreat him to make intercession for us at the court of heaven. Then would we pray as sick Hezekiah prayed for health, as blind Bartimeus cried out for recovering of sight, as the heart-wrung Jairus besought Christ's interposition for his dying daughter, as the conscience smitten publican begged for mercy to him a sinner. And there are two or three things we would not do. We would never be driven to the miserable shift of recalling and repeating the stereotyped phrases of devotion in order to get through the prescribed amount of enforced prayer at the family altar, or in the social meeting. We would not so often be guilty of solemn falsehoods told in pious language to the truth-loving God. We should not so often starve our souls or insult our heavenly Father. We should not so often be guilty of uttering—what we have all uttered quite too often already—the hollow mockery of *prayerless prayers*.—T. L. C.—*Independent*.

BREVITIES.

THE power of habit is wonderful both in man and beast; this renders it difficult to reform one's manners, and often quite impossible. An unruly ox is cured of his annoying habit of passing through fences by the butcher, who alone can effect a radical cure, and frequently the horse will trespass when tied head and foot. So with mankind: old habits of thought engender the same desires and acts as formerly, and where there is not determined will to become subject to "law and gospel," and a firm trust in God, habits will finally prevail. It is an alarming consideration.

It is related of Alexander the great, that although educated by the most refined philosopher of Athens, yet in his manhood he relapsed into the rough, half savage manners of his boyhood. He was son of Philip of Macedon, one of the least enlightened states of Greece. So it is, men fall at once into those nets which are laid in accustomed paths, and those who would overcome should be awake to the fearful danger of relapsing into evil habits.

FEELINGS should never have any weight against evidence; nevertheless, in the absence of evidence we sometimes put some confidence in mere experiences; but when evidence and feelings agree, then is a sure witness, an inward light, a firm faith, a joyful assured hope; such is the Christian's experience, who takes God's law of ten commands as a rule and test of sin, and the gospel of Jesus Christ as a means of redemption from the curse of sin; who lives out this system of truth, and lets it take its course in his heart, and life, such an one has law and gospel, evidence and experience; all agree; he does not slide nor falter, but with firm steps takes his stand as a witness to the justice and truth of God.

A BROTHER from Michigau on a visit to his friends near Findley, stopped over night at Bowling Green, about two miles south of Lovett's Grove, and four and a half north of this place. Had he taken the *Review* and looked a little at the geography of our county, he might have saved his money (tavern bill) for the Lord's treasury, and had a good visit with some of us, and we been cheered by his society.

Brethren do you take the paper? How can you do without it?

Brethren are we awake to the interests of the young among us?

Do we properly warn, instruct, fortify, and watch over the youth among us?

Do we see the dangers which impend over the careless indifferent youth which God has committed to our keeping?

Are they brought with as much power and interest before the throne of grace as we present our own cases?

Do you notice the conduct of the child who, while you kneel at the family altar, lies almost sprawling, asleep or dozing, or perhaps is manufacturing sport for the younger portion of the family?

Do you call his attention to the morning chapter and get his attention? and in prayer do you see that he is interested?

Do you watch the development of his mind with as much interest as you do the growth of the fine Berkshire hog in your clover lot?

Are you as deeply interested to keep the mind of your child free from taint as to keep your raisin from rust?

Are you as attentive to his mental wants as you are to your own cash account, or to your family stores?

Do you let him associate in company of his own choosing?

Will you answer distinctly, by way of practice?

J. C.

LETTERS.

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

From Bro. Russell.

BRO. SMITH: I have long thought that I would like to tell the brethren and sisters what great things the Lord has done for me. It is about a year and a half since I commenced keeping the Sabbath. The Lord has blessed me in it. There are a few here who are trying to keep the commandments, and are striving for the faith of Jesus. We have meetings every Sabbath, where we can ask God to give us his holy Spirit to help us to overcome all sin, and encourage each other in living by every word that proceedeth from the mouth of God. I do feel to praise the Lord that he cast my lot where I heard the third angel's message. I believe that it is preparing a people for the reception of our Lord and Master when he shall come without sin unto salvation.

Dear brethren and sisters, if I know my heart it is to live in that way that I can hear the welcome applaudit. Well done, good and faithful servant; enter into the joy of thy Lord. I want to be of that number that shall be redeemed from among men, being the first-fruits unto God and the Lamb. Pray for us, that we may be bright and shining lights for God's truth.

L. H. RUSSELL.

Berlin, Wis.

From Bro. McCormick.

BRO. SMITH: Some thoughts have occurred to me of late in regard to the revival of the holy Sabbath, which have seemed to strengthen me much. Queries have suggested themselves to my mind like the following: Can those who have formally observed the first day of the week as the Sabbath be saved? If so, why was it necessary that the true Sabbath should be revived? We believe it is universally admitted that the Sabbath has been changed from the seventh to the first day; and those who observed the first day believed the change had been made by divine appointment, and verily thought they were doing God service.

Now I believe it is a ceded point that the intention determines the nature of the action, and in this case God could take the will for the deed, and Christ could make an atonement for their sin. But we believe that the plan of salvation will be finished, and the atonement accomplished before the coming of Christ, and there will be a time when the saints will be living in the sight of a holy God without a mediator. As the Sabbath is one of the precepts of God's law, and sin is the transgression of the law, the first Sabbath the saints would desecrate after Christ leaves the sanctuary they would become sinners before God, and no atonement could in that case be made. The saints might be ever so ignorant and God ever so merciful; it could avail nothing, from the fact that sin must meet its penalty or have an atonement made. Hence it was absolutely necessary that the Sabbath should be revived. This being the fact, there must be time for God's people to decide on this great and important question, that they may be found keeping God's holy law when Jesus comes.

Your brother striving for eternal life through Christ.

B. McCORMICK.

Summer, Wis.

From Bro. McCormick.

BRO. SMITH: We have had a very interesting time for a few weeks past. I got hold of some books published at the *Review* Office, and among them was a Sabbath tract. We read it over and over, and compared it with the Bible and found that it contained the truth. On the 21st of September, 1860, I was ploughing in the field with a yoke of oxen. My wife sent word to me if I was going to keep the Sabbath, to come to the house and prepare for it. I was struck with astonishment. I thought of Elisha, who left his oxen

standing with the plough in the midst of the field and hastened after the man of God. We do not find that he resisted the call with a variety of objections. I took my oxen from the field, went to the house, and found my wife in earnest about keeping the Sabbath. Here was the testing point, as I am and have been a member of the M. E. Church for about 19 years, and superintendent of the Sunday-school. At once these reflections flashed through my mind. But the matter was speedily settled. We resolved to obey God and keep his commandments; and thus far we feel well satisfied. We are the only Sabbath-keepers in this part of the country.

I then commenced to examine the question of the state of the dead, and came to the conclusion that the dead know not anything. Eccl. ix, 5. I don't believe in the separate existence of the body and soul, when God declares that the soul that sinneth it shall die. Eze. xviii, 4. David taught the dying nature of the soul when he said, God spared not their [the people's] souls from death. Ps. lxxviii, 50. And again, when he said, None can keep alive his own soul. Ps. xxii, 29. I cannot believe that man's thoughts live on when the body dies and his breath goes forth, when David says that they perish in that very day. Ps. cxlvi, 3, 4. I cannot believe that God made man's body and put a soul into it, when Paul says the first man was made a living soul. Man, I believe to be unconscious until the resurrection; for we read that the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. 1 Cor. xv, 16, 17. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.

I then got a view of the kingdom, by faith, which hath foundations, whose maker and builder is God; one that looked real, something that the human mind can comprehend. It was not wafted away beyond the bounds of time and space.

Please send the *Review* for six months for investigation.

Yours in search of truth,

WESLEY McCORMICK.

Menomonee, Wis.

OBITUARY.

DIED in Brodhead, Green Co., Wis., Sept. 14, 1860, of typhoid fever, Joseph J., son of Joseph G., and Caroline Wood, aged 12 years. His mother fell under the power of the enemy about one year ago. She sleeps in Jesus, while her son sleeps by her side there waiting the voice of Jesus to call the sleeping saints to a glorious immortality.

Sermon on the occasion by the writer, based on 2 Cor. ix, 3, 4, to a large congregation. We hope that the many comforting admonitions given by the Lord at the time will not be in vain in the Lord.

ISAAC SANBORN.

Spring Grove, Green Co., Wis.

DIED in Washington, N. H., Sept. 9, 1860, of consumption, my youngest brother, Langdon Mead, aged 25 years.

His health began to fail last spring while laboring in Mass., and he came to N. H., hoping to regain it. But the Lord ordered it otherwise. He gradually wasted away with very little suffering until nearly the last. He was hopefully converted under the preaching of the third angel's message nine years since; but for the last year or two he had lost his interest in the truth, and had backslidden from God, yet in his sickness he recognized the hand of the Lord in his affliction. He felt to regret his past unfaithfulness, and was led to give his heart anew to God, and believed the Lord in much mercy forgave his sins, and gave him an evidence of his acceptance. He is at rest, and in the morning of the first resurrection, we believe that if faithful we shall see our dear brother again.

NEWELL MEAD.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, OCT. 23, 1860.

New Work.

"REVIEW of W. G. Springer on the Sabbath, Law of God and First day of the week, with an Appendix on the Perpetuity of the Sabbath Law. By B. F. Snook." Such is the title of a small work of 100 pp. just issued from this Office, being, according to its title, a review of the pamphlet lately issued against the Sabbath, by W. G. Springer, of which notice was made in the REVIEW No. 17. In this work Bro. Snook has well met and shown up the inconsistencies of the no-law system. He has shown Springer *vs.* Springer, Springer *vs.* Campbell (the father of his denomination), and Springer *vs.* the Bible, in some telling points. We need not speak at length upon the work. Wherever it goes it will speak for itself. Let it be put into immediate circulation. Especially let it be put on the track of Mr. Springer's work. Wherever the bane has gone let the antidote follow. Price, post-paid, 10 cts.

Note from Bro. White.

BRO. SMITH: Please say to your readers that the day we left Battle Creek for the West we ordered Twelve Hundred Dollars' worth of paper, promising to pay on our return, Nov. 28.

That we may be able to meet this, it will be necessary for those who owe for the REVIEW and INSTRUCTOR to send the pay in season to reach the Office before Nov. 28. Also, the next volume of the REVIEW will be due before that time. And the subscribers will be doing the Office a great favor to send pay for Vol. xviii in season to reach the Office before Nov. 28. We hope the friends in Wisconsin and Illinois will be ready when we meet them at their Conferences.

J. W.

A Request.

WHEN all their arguments fail, our enemies often raise the cry of "mormonism" to create prejudice, because of our views that the Gifts of the Spirit have never entirely ceased. For several months I have had it in my mind to publish a history of miracles in the Christian dispensation. I have been selecting well authenticated facts, recorded from the second century down to the present time, under the following heads:

Visions, Dreams, Tongues, Remarkable deliverances, Healing the sick in answer to prayer, &c. &c. The object is to stop the mouths of gainsayers by showing from their own authors the same that they condemn in us.

Whatever of the kind may be in the possession of any of the readers of the REVIEW, I hope they will send me a verbatim extract, giving the title of the book and page where it is found. Let those who send be careful to make no mistake in book or page; for the work will be closely criticised. Direct to M. E. Cornell, Battle Creek, Michigan.

APPOINTMENTS.

Notice.

THE brethren and sisters at Marion, Iowa, cordially invite the brethren and sisters of sister churches in Iowa and elsewhere, to attend the Conference at this place, commencing Friday evening, Oct. 26, 1860. We will try and accommodate all that will come, with such fare as we have ourselves. Come brethren, and let us have a good time. Brethren who are unacquainted will please inquire for Bro. Benest, in Marion.

In behalf of the church.

M. B. SMITH.
V. M. GRAY.
JOSHUA BENEST.

Dieu voulant, we will meet with the brethren in Pot-ton, C. E., as follows: Sabbath, Nov. 3, at, or near, Bro. Howlet's. First-day, Nov. 4, in a school-house near Bro. Wizzle's.

These meetings will be for the mutual encouragement of the saints. It is expected that there will be a general attendance. Bro. Hutchins is invited to attend.

A. C. BOURDEAU.

Providence permitting, there will be a Conference in Ulysses, Pa., commencing the first Sabbath in November (or evening after Sixth-day). Brethren and sisters in Pa. and N. Y. are invited to attend.

NATHAN FULLER.

We have decided to go West and Bro. Loughborough will go East. We will, providence permitting, be at the Conference at Mauston, Wis., Nov. 3d, Marquette the 10th and 11th, where Brn. Sanborn and Ingraham may appoint the 17th and 18th, Round Grove, Ills., the 24th and 25th.

JAMES WHITE.

PROVIDENCE permitting, I will meet with the church at Lynxville, Crawford Co., Wis., the first Sabbath in November. We should be happy to see Bro. White at this meeting.

JOHN BOSTWICK.

Conference at Hillsdale, Mich.

Providence permitting I will meet the brethren in Conference at Hillsdale, Mich., Sabbath and First-day, Nov. 3d and 4th. We hope to see a general gathering of the brethren and sisters from the vicinity. Will Bro. Waggoner be at this Conference? On second-day, Nov. 5th, there will be an election of trustees who may hold the church property legally.

By request of the church,

J. N. LOUGHBOROUGH.

Conference at Lapeer.

We learn that brethren Bates and Cornell have appointed to hold a conference here October 26th, 27th and 28th for this part of the State, for which we feel very grateful, and would extend a cordial invitation to all in the blessed hope. We desire and expect to see a large gathering. Those who can, and feel it a privilege, will come in part prepared to care for themselves. Be assured we shall do the best we can to make you comfortable. On account of the loss of our meeting-house, we have obtained the use of the court-house.

Brethren and sisters, come one, come all; and come with praying hearts that the Saviour's promise may be secured, and the Lord pour out a blessing such as we never before enjoyed.

In behalf of the church,

WM. S. HIGLEY, JR.
GEORGE WRIGHT.

Business Department.

Business Notes.

W. B. Landon: T. F. H.'s paper was returned at xvi, 6, leaving 37c to your credit, and E. A.'s ditto at xvi, 15, leaving 25c to your credit. This we will hold subject to your order.

H. F. Baker: Your remittance is received. Some disposition will be made of it when Bro. White returns from the West.

E. O. Fish: Bro. White's stock of Bibles was so reduced at the time of the Conference that there are now none of the cheaper kind on hand. We can send you one of the others for \$1.60.

B. Sawyer: The present volume of E. Root's paper is unpaid. Due to present time 40c.

M. S. Kellogg: You did not specify which Lunger was to be credited, which accounts for the application we made of the money. We now transfer the credit on our book to M. M. Lunger, paying his paper to xvii, 14.

P. Shafer: Your paper is paid to xvii, 13, four months in the future.

D. W. Emerson: THE YOUTH'S INSTRUCTOR is regularly sent to your address.

The P. O. address of S. W. Rhodes is for the present, Elmira, Chemung Co., N. Y.

Receipts.

Annexed to each receipt in the following list, is the Vol. and Number of the REVIEW AND HERALD to which the money receipt is given. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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The History of the Sabbath, and first day of the week, showing the manner in which the Sabbath has been supplanted by the heathen festival of the sun. pp. 100, price 10c.

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